



A WEEKLY JOURNAL DEVOTED TO THE HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF
SPIRITUALISM.

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THE PHYSIOLOGICAL AND PHRENOLOGICAL
 CONDITIONS OF A SPIRITUAL HEALER.

EXAMINATION OF DR. MACK.

On the evening of the 15th inst., Dr. Mack, by special invitation, attended the Star Circle at the Spiritual Institution, that the students assembled might have the benefit of witnessing Mr. Burns's demonstrations, and of observing those organic features peculiar to the spiritual healer. There was a full attendance, and great interest was manifested in the proceedings. After the delineation of Dr. Cook, which was published in these columns last week, Mr. Burns turned his attention to Dr. Mack, and proceeded with a number of measurements of head and body as follows:—

DELINEATION OF DR. MACK.

MEASUREMENTS.—A. *Cranial*: Circumference of head, 23½ in.; from the occipital spine to the root of the nose, 14½ in.; from ear to ear round the perceptive, 12½ in.; over Benevolence, 13½ in.; over Firmness, 14½ in.; over Independence, 14 in.; over Philoprogenitiveness, 12½ in.; over Cerebellum, 11½ in.; depth of skull, 5½ in.

B. *Bodily*: Circumference of neck, 15½ in.; under the arm-pits, 43 in.; round the diaphragm, 42½ in.; round the pelvis, 43½ in. Normal height, 6ft. 2in. (varies between 6ft. 1½ in. and 6ft. 3½ in.); length of neck from the cerebellum to the vertebral prominence, 6½ in.; from the vertebral prominence to the end of the spine, 21 in.; from the end of the spine to the inner side of knee-joint, 19½ in.; from the knee-joint to the ground, 22 in. (including heel of boot). This was as near to the proportions as could be gained by the apparatus used. Dr. Mack weighs about 220lbs.

The object of these measurements was to ascertain the relative dimensions of the various portions of the organism. They would be repeated on other persons examined from time to time, and on suitable occasions time would be devoted to a consideration of their merits as regards the relation existing between character and organisation. Having concluded this and other preliminary arrangements, the lecturer proceeded to give the following delineation:—

As has been indicated by the measurements, the human organism consists of two distinct divisions, the head, and the body with its members: the body relating man sensorially and sympathetically with the material world; the brain, as an organ of mental manifestation, relating man to the sphere of thought. It is clear, therefore, that the uses of these divisions, body and brain, to the soul are distinct though necessary to each other.

Dr. Mack does not profess to have a knowledge of diseases or of physiology, nor of the usual methods of diagnosis, or the indications by which the various forms of disease are arrived at. When a patient comes before him, he is led at once to the seat of the disease, or he experiences in his own person the symptoms of the patient. Something outside of his own mentality gives him this information. The cure is effected by the elements derived from the Doctor's own body, or put through him by some independent mind-power, but he has himself no theory on the matter, or preconceived idea how the treatment is to be applied. I have seen him influenced to operate on his own body, and the patient felt the benefits thereof. He may only hold the hands of the patient, and yet be really operating upon another, and it may be distant, part of the body. Clairvoyants, in their observations on this, say that there are streams of variously coloured fluids passing from Dr. Mack to the part to be affected. Here is a problem, the elements of which are—that the Doctor's body is an instrumentality through which certain effects are produced, but

his own conscious knowledge or volition is not the agency by which the results are accomplished. Hence the question arises, What is the agency? That there is an adequate cause for the effect produced, there can be no doubt; and that the intelligence directing the process is of a high order, the results and the systematic method by which they are attained show. There must also be a source of supply for the medicinal influence used, as well as the skill which directs it. Dr. Mack's individual testimony, based on experience and the observations of clairvoyants, is in effect that spiritual beings control these operations, and that they supply the necessary elements to effect their purpose, Dr. Mack's organism being a medium through which they are enabled to attain the end sought. We have therefore before us a spiritual healer, and it is for us to observe him closely, and discover, if possible, the conditions which adapt him for his peculiar work.

In Dr. Mack we have an extraordinarily large man. The measurements are much above the average, and the proportion is good. For a man of his size of bone, the hair is particularly fine, the skin is smooth, and the tissues of the body are soft and flexible. These features indicate susceptibility, a condition of the nervous system which permits of a fine discrimination of the nervous surroundings. He is quickly awake to all sorts of influences around him. Dr. Mack's foot is a small one, indicating that though the body is large there is a mental or nervous, rather than an animal or nutritive, tendency. The wisdom of submitting the organism to accurate measurements is illustrated in this case. Beginning at the foot, and passing upwards, we find that every division or range of the physiology exceeds in development that of the one lower, until we come to the lungs, which are the most comprehensive of all. Hence the higher elements of the animal system are superior to the lower elements, giving an aptitude for the manifestation of the higher ranges of function through the body as a purely physical organ, and therefore ensuring a high degree of perfection in its condition as a whole.

The quality of the body is further influenced by the blending of temperaments, which are in this case peculiarly combined. The nutritive, pulmonary, and circulatory functions are well represented, which impart positiveness to the system and enables it to give off influences, and supply activity and energy to the character. The person of arterial or active type is generally recognised by the florid complexion, square head, fair or reddish hair, and the dry heat of the skin. In Dr. Mack there is, however, the opposite type. The hair and eyes are dark, the skin pale and moist, and the tissues are delicate and juicy. The form of the body is masculine or positive, but its tone and quality is negative or feminine. This indicates a remarkable combination, but the latter type decidedly predominates. This is accounted for by the fine development of the glandular system. The cerebellum is immensely large, which, with other conditions, indicates the great capacity of generative power within the body, which produces vital forces. The inference is that the vital organs are well sustained with nervous power to perform their operations. The nerve-centres engaged in elaborating the food into the materials fit for the uses of the spirit are powerful, and do their work efficiently. Having prepared their products, the organs of assimilation, properly so called, hand them over to the circulatory system; the capacious lungs submit the nutritious stream to the influence of the atmosphere, but it yet undergoes further elaboration. The soft, juicy tissue found all over the body, more characteristic of woman than of man (the muscles are not hard and stringy, but soft and elastic) are sure

signs of the glandular temperament, which retains within the system the finer essences of the food, and spiritualises them by further acquaintance with the immortal spirit within which overrules all. The neck is large, indicating a good, free circulation. The organisation is one that is not readily driven into extremes of congestion, undue heat, or perspiration. The body is conservative of its power, and the harmony of function permits voluntary exercises to be engaged in without much loss of the vital resources. Thus, while the active, positive, non-mediumistic temperament readily throws off the elements of nutrition, and may eat much without seeming to be the better for it, this organisation conserves them, elaborates them into the highest condition, and presents a personal sphere that is magnetic and soothing rather than exciting and repelling. Combining the special features of the organism before us—the supremacy of the brain and higher functions, the integrity of the assimilative and generative system, the negative and sensitive type, and the refining action of the glandular system—we have a mediumistic person whose sphere is attractive to other spheres, and may be related to spiritual conditions of a refined, healthy, and superior order. The organism is an approach to the universal in its constitution, and may be found to contain, chemically as well as anatomically, a fine proportion of the "primates" of which all objects are composed. Being thus constituted, the body is a repository of forces and potencies, which can not only be used themselves, but are, by their presence in the body, a gateway for the introduction of an inexhaustible supply of similar essences, in a sublimated state, derived from spiritual or atmospheric sources.

Then as to the brain, which is much above the average in volume. The form of the head is long and narrow, flat at the sides, and projecting a long way forward over the eyes, and behind in the region of the domestic affections. The side organs are not large, but the central organs are prodigious in development. This form of brain gives prominence to the essentials of the mind, and presents them unencumbered by what may be literally called "side issues." The mind acts wholly and in unison, which involves a point of harmony between mind and body. This radical, whole-souled condition of the brain is, however, counterbalanced by the conservative type of body which makes the best use of its recuperative circumstances to repair the waste which the desires of the mind entail. The harmony between brain and body is also observed in the following combination: the body being large, and all the elements of the organisation being fully represented, he has a very intense and universal sympathy with all forms of objective nature around him; at the same time he has extraordinary powers of perception for sensing intellectually the full qualities and uses of all things he comes in contact with. He is a man who does not gather knowledge from theories, thoughts, and experience of others communicated to him orally, or by literary processes; but he gains his information by practical contact with the world. It would be impossible to educate him by scholastic methods, and equally so to prevent him from being educated if he is let loose in the world, and left to his own devices. Men cannot come in sympathy with such elements of mundane existence as may not be represented in their organism, and it is impossible for these people to understand practically, those things the correlates of which their organisms are deficient of. They may be developed in the logical organs, take up the experience of others, reason upon it, and deduce inferences, but they cannot experimentally comprehend that which they have not represented in their physical organism, but by which alone consciousness of external nature is possible.

A man of the stamp of Dr. Mack is capable of becoming acquainted with any department of nature, and can succeed in turning his experience to profitable account. He could distinguish himself as a contractor, to direct and carry out and grasp great plans; as a raiser of crops or stock; as traveller, merchant, or manufacturer, or in any position in life requiring an intuitive knowledge of the nature of things, and how best to realise their uses. That part of the forehead in which theories are spun and impracticable projects are hatched is not very fully developed. He simply requires to see a thing, and to come in sympathy with it, to know its practical value to him.

The acquisitive and self-protective faculties are small. If he makes money, it is because of his ability and judgment, and his experience and clear perceptions are his best protective policy. He will produce much more wealth than he will hoard up. In the latter quality he is rather deficient.

The organs of Comparison, Human Nature, and Benevolence are extremely large. I have seldom met with a head so full in this part. These developments elevate the perceptive power to the metaphysical, intuitional, and sympathetic planes. External objects are not alone seen, but the mental state is perceived, and, by sympathy, the very feelings and conditions of the individual may be participated in. These organs have an important bearing on the power of spirits, through Dr. Mack as a medium. As every organ of the body is an element towards building up the spiritual man, so does every organ of the mind, or brain, present a medium through which mental operations can be conducted by controlling powers. If Dr. Mack were devoid of this intuitional development, it would be impossible for his guides to bring him into hearty sympathy with his patients, and it would be equally impossible for them to observe what is required through these windows in his mental sphere. The diagnosis of cases can thus be effected, and the Doctor will be made to act upon it without his having any intellectual consciousness of the matter in which he is engaged, and if he does gather an intellectual conviction of the results arrived at on the spur of the

moment intuitively, he cannot afterwards tell you what led him to it, but he felt impressed that such was the case, and he acted accordingly or felt influenced to do so. Large Benevolence is also necessary, because a healer cannot take interest in a person that he does not come sympathetically in relation with. The impulse to do good, the desire to love, for the time being, the object to be treated, is the connecting link between the mind-sphere of the operator and the subject that has to be operated upon. Sympathy is a blending of two human spheres together. But may not this result from patient and healer coming into bodily contact with each other? A person may be benefited by coming into the sphere of a healer, and he may not be conscious of it; but to use the power intelligently, to effect specific purposes, mind of some kind must be displayed, so that the latent brain capabilities of the healer are as necessary for the purposes of spirits as the hygienic qualities of his body. The sympathetic relationship must be directed by a mental impulse, or the healer diffuses his healing power indiscriminately, and may be filling a person with vitality without operating on those diseased conditions which require to be removed. This is well known not to be the case with Dr. Mack. Without any effort on his part, the influence is directed on the various organs affected in the most precise manner; and why this is so I am endeavouring to explain.

Dr. Mack is very large in Veneration. This gives a filial regard for the Supreme Power in whatever form, and a desire to effect holy purposes. Every act becomes to a certain extent a religious ceremony, and the mind is uplifted in the performance of its duties.

Firmness and Self-Esteem are both large, the latter more particularly in the direction of independence and self-reliance of mind. Pride, or the sense of personal dignity, is not great, but the ability to feel strong in that which he possesses, without having to lean on external resources, is marked. This enables the will, through him, to be concentrated on a certain result.

The love of home, family, children, and the womanly, warm, nursing tendencies of mind are large. A healer requires to positively love every person he heals. He may only do so for the time being, and it may be as a blind impulse, but the healer requires to be devoted to the object he has in view. As the mother finds a place in her affections for her family, however numerous, so Dr. Mack concentrates powerful sympathies and deep affection on the many who come under his hands. The large cerebellum indicates recuperative power,—the ability to furnish a steady supply of vital energy; it gives warmth in his manner to patients of either sex, adapts him to the character of woman, inspires her with confidence, and enables him to treat diseases of the pelvis more particularly.

The side head is not largely developed. This is a good point, because it enables an operator to give himself up with singleness of purpose to the one consideration.

If Cautiousness were large, and the side organs also large, many self-protective and secondary considerations would creep in and prevent that pure forcibleness of influence which is necessary to the most intent direction of the purpose on one object. In this type of head, however, the side organs exercise greater power than is apparent, and there is not necessarily any want of forethought and prudence. Combativeness is large. There is much moral courage and resisting-power. He will promptly oppose all intrusions upon his domain, but is not of a harsh, aggressive disposition, while opposition will call forth giant resistance. He gives in at once when his love, sympathy, or common sense are appealed to.

Conscientiousness in combination with Firmness, gives a strong moral purpose to everything. He is very firm in the sense of integrity, duty, and obligation. He is not perhaps so circumspect as many a one, or so fastidious over appearances, but is extremely fixed and consistent in the prime elements that regulate his moral principles. His mind is one that is slightly deficient in hope and in faith, particularly the latter. He is very sceptical, and the wonder is that a man of this stamp should trust the spirits at all. The only thing that would compel him to any action in that direction would be the results of experience in his own person. Unless he had this, he would regard the whole thing as something with which he had no business to be associated. Being mediumistic, and adapted to the work he has to do, this experience has been in all likelihood forced upon him.

This ended the examination, but during some remarks which followed it was pointed out that Dr. Mack was not a mesmerist, who acted upon the brain or consciousness, but a healer, who, under spirit influence, was capable of vitally benefiting those who came under his treatment. In short, his is an instance of that old method of treating diseases by the "laying on of hands." His organism also adapts him more particularly to bodily ailments than those of the brain, and if we may express our opinion still further, affections of the glandular system, the circulation, and the digestive organs—the vital departments of man's nature—in preference to affections of the nerves more particularly. We do not mean to say that Dr. Mack has not power over this latter class of diseases, for we know of cases in which he has relieved deafness at a distance by the use of his magnetised paper, and patients visiting him afterwards were further benefited. We know also that he cured blindness. But these cases are not by any means so plentiful as that class in which he seems to operate with most decided advantage. The water which he magnetises is a most efficacious remedy for indigestion, constipation, and all affections of the digestive organs. Affections of the kidneys and the excretories readily yield to his power, and our pages have already testified to his success over tumours and morbid growths of that kind. But if

this healing power has an influence on one class of disease, why not on others? We answer, it has, but is modified by the organic peculiarities of the operator. A more compact, sharp, mental organisation would give greater control over the brain and cerebro-spinal nerves. This is about the only criticism we have to offer.

Speaking medically, the value of a remedy is estimated by the changes it produces on the organism. The experimenter with medicaments does not expect an immediate cure from the use of the drug, and in many hopeless cases ultimate recovery is quite out of the question; but he nevertheless exhibits his remedy, and carefully notes the faintest result perceptible in the patient. It is by this definite power over diseased conditions that remedies are classed, and in practice employed in the treatment of disease. It is more scientific, then, to observe what peculiar influence this healing power has over morbid conditions than, without explanation, simply to quote cases that have been made well by it. Take a sufferer to Dr. Mack, compare his state after treatment with what it was before, accurately determine what effect has been produced, and you, by a truly scientific process which is in use by medical men daily, arrive at the therapeutical nature of this spiritual means of operation. We have given a slight attention to this department, but regret that it has not been more efficiently carried out. A case-book carefully kept, recording the effects of Dr. Mack's treatment would be something quite new to the medical world, and the most instructive experience they could possess. This agency is not necessarily antagonistic to the aims of the scientific practitioner, however much it may be opposed by the medical bigot. The true physician is anxious to understand the nature of man, and to become acquainted with all agencies that can operate thereon beneficially. Nor does Dr. Mack set himself up against the medical schools. He feels called to do a certain work, and he does it to the best of his ability, looking after his own duty in that matter, and allowing the medical faculty to do the same in respect to theirs. We offer an opinion to which we have not heard Dr. Mack give utterance, viz., that it is the duty of the medical faculty to investigate the nature of such a power as this; and so they do in many instances. Not a few medical men, having failed to receive benefit from their own skill, or that of their brother practitioners, have placed themselves under Dr. Mack's treatment; others have visited his rooms for the purpose of observing the effect of his power.

A great number of Dr. Mack's patients are readers of the MEDIUM, and, having, it may be, expressed themselves as such to Dr. Mack, have been invited to step over and tell us the result of their visit. From the notes which we have taken on these occasions, we present the following:—

Ovarian disease and internal tumours yield readily. A very critical case which has been subjected to medical diagnosis is progressing favourably. At an advanced stage a long time is necessary to effect a cure, but the palpable changes that accompany the treatment are hopeful. The morbid structures have to be reduced and carried off. The whole facts are so extraordinary that a history of the case would be of great import to medical students. We have been visited by ladies who after only one treatment have felt almost renewed in health, and symptoms of uterine disease have thereby been averted or modified. It is evident that if such maladies were taken in time and subjected to this treatment, the horrible array of women who are, when at the point of death, subjected to an expensive process of vivisection would be heard of no more.

The spirit-treatment is equally effective on the more permanent portions of the human structure. As an instance, may be related the case of a working man from the East End of London, who had fallen from some distance about Christmas time, and very much hurt himself, aggravating the symptoms remaining from a similar accident which he sustained thirty-five years ago, and which rendered his arm weak ever since. At his second accident he put forth his left arm as he was falling, and caught hold of something to sustain himself. This brought the whole weight of the body to bear on the weak member, almost pulling the joint apart. The treatment of the hospital resulted in leaving his left arm bent across his body, but with all the joints rigid. He could not move the shoulder-joint, the elbow-joint, the wrist, or the fingers. By taking hold of the rigid limb with the other hand he could move it a very few inches, which, with the assistance of his wife, enabled him to get on and off a garment with a very accommodating sleeve. The skin of the wrist was quite parched like the end of a drum. There was no warmth in it, and no sensation of touch. The limb was, in fact, almost dead. At the first operation the flexibility of the skin returned, and the flesh of the forearm and hand assumed a normal condition. Heat and sensibility accompanied this change, and the wrist and finger-joints were capable of motion. He attended only three times, improving on each occasion. The last time his shoulder was specially treated. The joint was enlarged, and the whole region apparently indurated. After a little treatment, the hardness was felt to give way, and the hitherto rigid joint became so much relaxed that the arm from the shoulder could be moved round as in the normal state by the aid of an assistant, and that without pain or feeling of inconvenience. The recovery was progressing admirably, but from some cause the man did not return. He was nearly seventy years of age, and his organism indurated by hard work, which makes the results effected by the treatment all the more extraordinary.

Another of the many examples that have come before our notice is that of a man, over fifty years of age, who had been many weeks under hospital treatment. He suffered from an

affection of the lungs, which rendered his breathing very difficult. His voice was weak and husky, he was much emaciated, and felt greatly debilitated. At the first treatment he obtained relief. He could inflate his lungs to the full without difficulty. The soreness of these organs was nearly gone, and he was much invigorated. He could stand up straight, had a buoyant step, and was altogether "a new man." He has been treated twice only. At the second time the pains in the chest were removed, and he appeared like a man who had nothing the matter with him. He is in a position to resume duty immediately.

A gentleman about sixty years of age had been incapacitated by rheumatic gout for from one to two years. He had been unable to follow his business, being confined principally to his bed, quite unfit to help himself. When he visited Dr. Mack he was unable to walk alone, and had to be assisted up stairs by his son who accompanied him. After the first treatment, he walked down stairs with comparative ease, and with very little pain. Second treatment removed the pain altogether. On his third visit, though he came in a cab, he went away without one, complaining only of a little pain in one arm and leg. This being made known to the Doctor, he made a few movements over his own body with his hands, and the patient declared his pain gone in three minutes by the watch.

The last case we shall notice is that of a working man, upwards of sixty years of age, who last December caught cold while pile-driving at Cremorne. He had been a number of weeks in the Middlesex Hospital, but experienced no benefit. The medical authorities had examined him repeatedly, but could not discover the nature of his disease. One medical gentleman said to him, "Do you know what ails you?" "No," he replied. "Well," said the doctor, "no more do I," and was at a loss to know what to put on the card. He suffered from want of circulation in the extremities. His hands and legs became purple, and he lost the use of them. He sometimes felt as if a tight hoop was being placed round the lower part of the body. His hands were cold, numb, and rigid when he came to Dr. Mack. He could walk with great difficulty, assisted by his wife and a stick. It took him several minutes to get up stairs. After treatment, which lasted about fifteen minutes, he walked round the room with apparent ease. He could move his toes and fingers, and close his right hand, which he had been unable to accomplish for months. When he called at our office to show himself, he could walk as any other old man would be expected to do, scarcely using his stick. His hand was warm, and he could use his fingers freely. He called after the second treatment and is further benefited; he felt a sensation like "pins and needles" in his arms. After a few treatments he may be entirely restored.

It is curious how such sufferers come to hear of Dr. Mack, but the power is its own best advertisement. The servant of a family professionally visited by the Doctor had been cured of habitual constipation by drinking magnetised water. This below-stairs fact got handed from one to another, till it reached the ears of this man's wife, who had sufficient faith to come with her husband and avail themselves of this power, which in all such cases is freely given, without money and without price, though it is most exhausting work to the operator.

Visiting the rooms at 26, Southampton Row, on Tuesday, we saw Dr. Mack give the third treatment to the case of long disease noted above. He sat before the patient holding his hands for several minutes, occasionally dipping his hands in a basin of water on the table. He then placed his hands on each side of the chest, brushed him down with the hand, slapped him on the back and sides, and breathed on the spine. The treatment finished by Dr. Mack operating on his own chest, to throw off the disease which might have been taken in during the operation. The patient looked quite fresh and vigorous afterwards, and declared himself much better. A professional examination to which he had submitted showed that the state of his lungs was quite altered.

A lady was treated in a similar manner for pain in the side. She had been treated once or twice before. The doctors had been telling her that she was the victim of a tumour, but the symptoms were nearly all gone. Her appetite had improved wonderfully, she being very hungry after each treatment. While the Doctor held her hands, the influence was felt to go direct to the seat of the pain. He then stroked the part down a little, breathed on the spine, and ended by making energetic passes over his own loins. This had the effect of removing the pain from the lady, and she left rejoicing, and very much benefited.

Dr. Mack does not make any inquisitive and unpleasant examinations, nor does he at all derange the dress of his patients. His guides at once impress him with the nature of the most hidden maladies, and he treats on the outside of the clothes. He does not believe in the insidious doctrine of male magnetism for females, and female magnetism for males, but finds his magnetism equally efficacious for both sexes, neither of which he subjects to indelicate processes.

Healing at a distance is frequently resorted to for the benefit of such patients as cannot conveniently visit London. This is effected by means of magnetised water, paper, or flannel, with which the Doctor sends directions in every case. The benefits derived from this mode of treatment are numerous. We give one or two cases as examples. Writing from Portsmouth, date May 20, a lady says:—"I have found the paper of great benefit, and am truly obliged to you for it, as the pain in my back has now quite gone." Having named some other matters, the lady concludes:—"I write

these few lines to express my thanks for the magnetised paper, and to say that it has cured me entirely."

A letter dated "The Hague, April 21," says: "I am now for more than a year under medical treatment, and my health is improving but little. I suffered much from want of energy and vitality. I am very weak and nervous, with sleeplessness, and pains in different parts of the head. I often despair of the future. In the MEDIUM I read of your great success in many cases. Will you try to help me?" On the 24th magnetised paper was sent. On the 20th inst. the patient wrote: "As I wrote in my last letter, I have been very much benefited by the magnetised paper. Sleep returned from the first day. Pains have vanished. I am quite another man. It is now nearly a month since I received your first packet. Much good has been done; yet there still remains a certain weakness in the legs, in the joints of the knees, and especially in the ankles, and this is accompanied by a somewhat painful sensibility of the feet. Thankful for what has been done, I hope in you for the removal of the remaining symptoms."

We occupy so much space with this subject, not on Dr. Mack's account alone, though it gives us sincere pleasure to promote the benevolent object which he has in view, but to publish the fact that this healing power is a great reality, and to show that it is accomplished through organic conditions in accordance with the laws of man's nature. These conditions we have endeavoured to set forth. We hope the study of them will become more general, and that those who are found to possess them may be induced to place them at the disposal of the spiritual guides of humanity, for the benefit of their brothers in the flesh.

INTUITION.

BY MRS. FRANCES KINGMAN.

(Continued from last week.)

CHAPTER XIX.

I AM really quite uncomfortable. I have striven at a dozen different occupations to entertain me, and failed. Jennie does not help me in the slightest, for she sighs ever and anon, "O laws! how lonesome the house is without Miss Cutty!"

The week bounding my darling adopted's absence has seemed a month. I have read and re-read her four letters with a lover's avidity. She wrote she was pleasantly situated, liked her chum, and her only sorrow was, fear lest I become sad through loneliness, and deep solicitude for Lizzie Holt. In her first letter she wrote:

"I shall never forget my parting with that sweet child. I could think of nothing save an angel pluming its wings for a long flight. Mother, I am rejoiced to hear she is better, but something tells me she never will get well. If she fails rapidly, and you are apprehensive of death, please send for me."

And Cutty may be right. Lizzie recovered from her attack of fever sufficiently to ride out, and has spent the day with me once since Cutty left. But she looks so very pale, and wastes away, and gains no strength, and is so passive, though her mother and father think she will soon be herself again. Mrs. Holt has grown really old in appearance during her daughter's illness. I think she has suffered much through fear, and am positive, regret has something to do with it.

Miss McAllister, who has been at her home in Maryland, upon a visit, returned yesterday. I was in Lizzie's chamber when the lady came up, and I quickly detected the change from happy congratulation to surprise upon her countenance when she saw her pupil.

June, with her wealth of roses and singing birds, has come. I have been engaged in gardening for the past week. Cutty's last year's verbenas and heliotropes are in full blossom; their perfume freshens memory and causes me to caress their petals and leaves for his sake—my angel boy! he loved them.

Lizzie fails; she is still the passive, patient little thing she has been from the first. Mr. Holt purchased, a few weeks since, a magnificent little pony and phaeton for her to take her airings in. Her mother drives around town every pleasant day, and, rather against her inclination, halts opposite Suky Black's, Hiram Orcut's, and several other humble tenements in the village. Baskets of provision and bundles of clothing are handed out, and voices say, "God bless you, Miss Lizzie." Tears fall from old and faded eyes, for they are not blind to the truth. "Passing away."

Belle has gone to Lowell to work in one of the factories. Heaven keep her! Lizzie has tried several times to converse with her mother regarding her going away, she never speaks of Death, but Mrs. Holt will not listen, she instantly goes into hysterics and exclaims, "Lizzie, you will not die, you must get well." I have seen the little mouth quiver and the small, pale hands tremble. She finds happiness with her father though, and comes to me nestling down in my bosom like a wounded dove. Yesterday I crowned her fair hair with June roses. She was the perfect photograph of one of Angelo's Madonnas. When they had faded, she untwined them, touching them with her soft fingers mournfully.

"They are wilting; to become dust again, Mrs. Blake."

I said, "Yes, Lizzie."

"But there will come from the dust beautiful flowers next year—Cutty told me." She smiled sweetly. "Isn't she coming pretty soon, Mrs. Blake?"

"Yes, dear, I will send for her in a few days."

"I would love to kiss her once—just once before—" She paused an instant or two, then drew me towards her and whispered, "I

must get her messages for her mother, and father, and Johnny, you know. I have got lots and lots now, for I have asked all my friends who have got angels what I shall tell them."

"Can you remember them all, Lizzie?"

"Oh, yes, Mrs. Blake; and I will take yours just before I go, you know; don't feel bad 'cause I shall see him first, Mrs. Blake." She saw a tear on my lashes. "Do you think I shall go soon? I wish you would only ask the doctor and tell me. He will not answer me. Oh, do, Mrs. Blake! 'cause you see we ought to know somewhere near, so's to send for Cutty; will you, Mrs. Blake?"

There came a radiant glow of expectancy in the child's eyes, which lasted for minutes. I could not refuse, and I dared not promise. I kissed her. But I did ask Doctor Wilkinson that evening. He walked from Mrs. Holt's to my own door with me. He said, "Mrs. Blake, she is dying of quick consumption. She cannot live a week, I think. Sitting down yesterday with Mrs. Holt, I thought to inform her, but I could not do it. The first syllable I uttered she commenced to weep."

I was not surprised, and when I had bid the doctor "Good-night," I went to my chamber and wrote to Cutty to get leave of absence for ten days or a fortnight; to bring her books, and she should not lose her lessons. I despatched the letter by the first mail, and anticipated my darling on the day after the morrow.

A few days since, Jennie asked me if I was quite willing, "on her own account," she might make Miss Lizzie something nice. I gladly acquiesced, and soon I heard much heating of fresh eggs. In the afternoon she came to my chamber-door all dressed in span clean gingham, with a bran new bandana turbaning her jetty frizzes, and the whole six of her gold rings upon six fingers. She had something covered nicely with a napkin white as the "driven snow."

"Please, Mrs. Blake, do you think I might see Miss Lizzie for a few minutes and carry her this, being that you are willin', ma'am?"

I gave the permission, believing the little one would be glad to see Jennie, for she had inquired several times for her.

"Please look, ma'am."

I saw some very nice wine-jelly moulded in the form of flowers and leaves, and several cream-custards. In half an hour after Jennie had left me, I saw her returning with her handkerchief in her hand. "Who can weep in such a sick-chamber as that one?" I thought. A tap on the door.

"Come in."

"Oh! ma'am, never since I've born did I hear or see the like. Oh! she'll surely die. She talks so, she made me cry, and I could not stay a bit longer. Oh! ma'am, hear what she said."

"Was her mother present, Jennie?"

"No, please, she said while I sat with Lizzie she'd go and do some little things she wanted to. The first thing the child done, Mrs. Blake, was to take hold my hand and squeeze it. I felt so sorry for her I thought I'd say something to cheer her up and I said:

"Miss Lizzie, you look better; you'll get well in a few days, I think."

"She looked so disapinted, and said, 'No, Jennie; do I?' She was thinkin' a minit, then she said, 'Jennie, I'm going to a beautiful place; have you got anybody in heaven?'"

"She scared me so I couldn't hardly speak, but I said quick as I could, 'My old man was a good Christian; he used to shout in meetin' so you could hear him half a mile; but I don't suppose he's gone to the same place with white folks.'

"What's his name?" she asked.

"Simon Peters," I told her. Then she said:

"How old was he when he went away?"

"I told her, and she asked me had I got a photograph of him. I laughed till I thought I'd die, and she laughed too. Then she said over and over again, 'Simon Peters, Simon Peters. I musn't get it mixed up with Simon Peter, you know, Jennie, for if I should I might get quite mortified, you know; but I'll find him, Jennie, and tell him just what you want me to.' Then I cried. I choked, and swallowed, and winked, and coughed, but I couldn't help it. Then she said:

"Jennie, what are you crying for? perhaps God will let you go pretty soon. We can't all go at once, you know."

"Only think, Mrs. Blake, she thinks it's sich a blessin' 'cause she's goin' to die."

"To die, Jennie? Lizzie is about to enter the only true Life."

She did not quite comprehend me, and went on to tell how intolerant Mrs. Holt was, because she shed tears in Lizzie's presence.

"I didn't dare tell her a word that had been said, Mrs. Blake."

"No, Jennie, it is a forbidden subject with the poor deluded woman. Heaven help her, for it is coming."

(To be continued.)

A CORRESPONDENT of the *Oldham Express* comments in severe terms on a trance-address of forty minutes' length recently delivered in a local cemetery over the remains of some defunct Spiritualist.

SPIRITUALISM IN LIVERPOOL.—Dr. William Hitchman has taken Meyerbeer Hall, No. 5, Hardman Street (one door from Rodney Street), for Sunday lectures on the Science and Religion, or, as he calls it, the Natural Philosophy of the Origin and Destiny of Human Nature, experimentally demonstrated. The hall is one of the finest rooms in the kingdom, and in the very best part of the town of Liverpool. He proposes to open it on Whitsunday next, June 4th, in grand and gorgeous style, so far as art, music, science, and spirituality of soul are concerned.

SILK AS AN INSULATOR FROM PSYCHOLOGICAL INFLUENCE.

Dr. Eugene Crowell, of Brooklyn, has been prosecuting his investigations on the properties of silk as an insulator from spirit-control. The subject is one full of interest, and of great practical importance to mediums. The influence of silk dresses on the electric relations of the body to the surrounding atmosphere has long been recognised, especially in the case of sensitives. Much of the irritation of ordinary life is due to a want of proper consideration of the properties of bodily clothing. Mrs. Tappan in her lecture of Nov. 29th, 1874, under the control of "Dr. Rush," referred to this matter in the following words:—

Magnetic people should always wear silk next to their persons; electric people should wear woollen fabric, and so array themselves as, if possible, to invite those elements which are most deficient in their systems. A magnetic person requires to retain all the electricity in his system, and should wear a non-conductor; an electric person requires to retain the magnetism, and to receive as much more as possible, and should wear wool, which is magnetic.

We have known symptoms of a very irritating character, amounting in appearance to irregular controls, and which defied all the acumen of medical men, to be at once removed by the simple adoption of the above advice; and we have no doubt that daily life may be rendered far more enjoyable by attention to this matter of bodily clothing.

But it is more particularly in regard to spirit-control and diseases that Dr. Crowell invites experiment. From the *Banner of Light* we find that upon covering the head, but not the forehead, of a medium while under control, with silk, "his ability to see has much diminished, and his mind obscured, and his articulation was affected. On removing the silk, all these symptoms disappeared." The control was then relinquished. The medium (Dr. Buffum) wore a silk undershirt. The head was again covered, and the spirit "Red-Jacket" was requested to resume control. Painful sensations were experienced by the medium in the hands, wrists, and lower limbs, and a pressure on the top of the head. Consciousness was retained. At the expiration of five minutes the silk was removed, and "in less than half a minute he came under control, and "Red Jacket" declared that his attempt to control had been altogether unavailing, and stated his opinion that no spirit could control a mediumistic person thus protected." It is to be observed that the unpleasant sensations arose in the parts of the medium's body unprotected by silk.

Questioning the controlling spirit on the inmates of lunatic asylums, he stated that "fully one-half the inmates were victims of obsession, and he believed could be permanently cured by this remedy." Surely so simple a remedy should have a fair trial with such a class of unhappy sufferers. But

This discovery relates to every class of cases in which the influence of disembodied spirits upon mortals is apparent or reasonably inferred. Epilepsy, like insanity, is, in a very large proportion of cases, the result of spirit-obsession. Melancholy, though not so frequently, is yet in some instances equally dependent upon this cause. The means are now placed within the reach of that class of the intemperate who are the victims of obsessing spirits—and very many are such—by which they can protect themselves from this demoniac influence, and be left free to strive alone against the cravings of their own appetites.

The "disposition to suicide as prompted by disembodied spirits," "ordinary somnambulism, as the result of spirit-control," may be prevented, it is believed, by the use of silk; while the biologising influence of a strong will on an impressible person may be effectively resisted. If further experiments of this nature should prove the accuracy of Dr. Crowell's inferences, there is certainly a wide field in which the discovery may prove of great value. It has been alleged that although a single spirit could not, under the above circumstances, effect control, a band of spirits could do so. But it may be assumed, or at least hoped, that few mortals are simultaneously invaded by a band of spirits, all intent upon driving them mad, flinging them down in fits of epilepsy, or making it unsafe for them to walk near a river!

We think the matter commends itself to all who have the time and opportunity for investigation, in the interests alike of humanity and of spiritual science.

R. L.

NOTES AND NOTIONS.

(CONTRIBUTED.)

Spirit-manifestations have been so numerous, and there has been such an abundance of testimony in support of their reality, that we can well afford to dispense with the adventitious aid of fictitious narrative; and it becomes the duty of all true believers in our cause to unhesitatingly lend their assistance towards exploding those romantic fables which have been too frequently identified with the subject. The exposures of sham mediums have mostly been accomplished by the intervention of Spiritualists themselves, who are well aware that it is only by the removal of the dross that the true gold can be seen. It thus occasionally happens that the movement is brought into disrepute, and for the time being public opinion bears very adversely upon it. Nevertheless, the odium soon wears off, and Spiritualism, phoenix-like, rises from the ashes in which imposture sought to incinerate it. Sometimes it happens that statements are made which have some bearing upon the question, and which are apparently founded upon fact. Closer investigation, however, shows their fallacy, and in consequence considerable doubt arises on many matters, because of the misconception which has taken place in a single instance. Last week, for instance, a story went the round of the press, which was repro-

duced in the *MEDIUM*, from the *Newcastle Chronicle*, anent a ghost, which it was alleged had haunted a church window at York for centuries past. The circumstantiality of the account was surprising. A sceptical eye-witness of the supposed apparition seems himself to have been even dull as a convert to the common belief in its actuality; but, however, it is an old judicial saying that "One story holds good only until the other is told." Your readers have already heard the case for the ghostly plaintiff. I place in the box as witness for the defence the vicar of the York parish in which these strange occurrences are said to take place. I think we must be all of opinion that the reverend gentleman's testimony will go a long way towards disestablishing the theory previously set up, and that, in full keeping with his clerical duties, he has effectually "laid" the restless spirit who has troubled the worshippers of Holy Trinity for ages past. Here is his communication, addressed to the *York Herald*:—

I think the time has come when it is perhaps necessary for me to give a word of explanation in regard to this imaginary apparition. The fact is simply this:—Anyone seated in the gallery of the church which is at the west end, can see through the east window any person, or persons, walking in the vicarage garden. The wall at the east end of the church, below the east window, is too high to allow any one in the body of the church to see either the garden or any one in it. This fact explains at once the reason, how it is absolutely necessary for anyone to be in the gallery in order to see the "ghost." This is the real truth of the matter. What is seen is not a "ghost;" it is not a "reflection," but it is a living being, or beings, walking in a garden. Of course, the east window being of stained glass, and of a rather peculiar pattern, a distinct form is not always visible. And I may say that this simple explanation has been attested and verified over and over again, both by myself and others. One argument of proof is all, I think, that I need give. The vicarage house was at one time empty for about twelve months, during which time the "ghost" was neither seen nor heard of, then it was let to a person with a large family; and on the very first Sunday after the family took possession of the premises, I was told by a simple-minded youth that the ghost had returned, and five or six young ghosts with it. After what I have here stated, I need hardly say that all the sensational matter in regard to vivid lights, mother, nurse, and child, extraordinary displays on Trinity Sunday, &c., &c., is as pure an invention as ever was fabricated by a morbid imagination. And I will add that I sincerely hope that the people of York will not take the advice of one of your voluminous correspondents, and will not go to the church for the mere purpose of seeing this purely imaginative ghost. I trust that all who go will remember that it is God's house, intended to be a house of prayer, and not a place for gratifying an idle curiosity.

I am glad to learn that one of the Spiritualist body has expressed his intention to personally investigate the matter, and no doubt, if he communicates with the reverend gentleman, he will afford every facility for establishing the position he has taken up, namely, that the pictorial representations visible in the stained glass windows are but actual impersonations of human beings perambulating the gardens beyond.

Spiritualism has at last been elevated into the "imperial" senate; of course, in a ludicrous light, just as was the case when a huge petition was presented by the American people to the Congress of the United States. Men, usually clever in these fields of research, for which they have adapted themselves by education and patient investigation, so soon as they take up a subject of which they have but a mere smattering of information, display their ignorance in a manner which only brings out into greater prominence their otherwise cultivated intelligence. Mr. Hardy is undoubtedly a brilliant statesman, at least he would be admitted as such by his more immediate friends, and by those whose ultra views frequently blur their judgment. Gifted with a fluency of speech and a raciness of expression, Mr. Hardy is constantly on the look-out for novel topics on which to build up his comparisons; and in the present instance, when discussing the Royal Titles Bill, and in order to give piquancy to his argument, he drags into the arena of Parliamentary debate the Spiritual Movement, presenting it in as ridiculous an aspect as he well could, so as to make his theme as unpopular as Spiritualism itself. However honourable members might disagree upon the merits of the Royal Titles Bill, Mr. Hardy was perfectly aware that, like a well-trained pack, the whole House would follow in one cry if Spiritualism were the quarry. Admitting, then, that all were agreed upon the impossibility of spirit-manifestation, and of the certainty of the hallucination in the minds of those connected with it, it was an easy transition from the one topic to the other. He said, in reply to Sir Henry James's motion, "I will not hesitate to say that in my opinion the objection that was taken as to the substitution of Empress for Queen, of which honourable gentlemen made so much, was as unsubstantial and unreal as any phantom that was ever conjured up at a spiritual seance. (Loud cheers.) I suppose honourable members really fear it—some men have differently constituted minds—but to me it was an extraordinary fact that this hallucination was confined to gentlemen of the Liberal party. (Cheers.) It was a sort of union, the table turned as they all put their hands upon it, and then the phantom was conjured up amongst them. (Hear, hear, and laughter.)" Of course there was laughter, just as there has been in this august assembly at many a measure of reform once described as "impossible," but which now graces the statute-book. Why I have particularly drawn attention to this speech may be briefly stated. It is an axiom that a member of Parliament, in discussing any subject whatever, should be perfectly accurate in each particular, and if he be discovered making observations based on untruth, it then behoves those whom he represents to question them, and call

upon him to give his authority for the assertions made. I would not deviate from such a course in the present instance. Spirit-demonstrations have been represented by Mr. Hardy from his seat in the Session House, where he cannot be replied to by those better informed than himself, as "unreal" and "unsubstantial." Amongst his constituents there must be many who have adopted the spiritual stand-point, and either these or Mr. Hardy must be wrong. Their course is very clear. At once it becomes their bounden duty to communicate with the right hon. gentleman, forwarding him their version of his speech, and asking him if he be correctly reported. If so, they should then push the matter still further, and demand to know by what right he has sought to throw a stigma amounting to mental incompetency upon thousands of his fellow-countrymen, and require him to state positively whether of his own personal knowledge and experience he is prepared to substantiate his *dictum*. If there be no satisfactory reply, and it is found that Mr. Hardy is simply applying as a truth what he has gathered from the information contributed by persons equally ill-informed with himself, then there is but one course open to him—one which any honourable man should not hesitate to follow—namely, to apologise at the earliest opportunity, and to retract in the most ample manner his assertions. It is a splendid occasion for placing an eminent man who has overstepped the bounds of discretion upon the gridiron of popular opinion, and slowly broiling him as an example to offenders of this class in general.

The provincial press, with a few honourable exceptions, vies with its metropolitan contemporaries in raking up everything that can be said to the disadvantage of Spiritualism, whilst at the same time calmly ignoring the thousand-and-one facts which may be urged in its favour. Particularly hostile, amongst all others, are the Liverpool journals, who never lose the opportunity of having a fling at the object of their detestation. A Roman Catholic organ of that town, the *Daily Post*, after setting out that, "Considering what Maskelyne and Cooke and Dobler do daily as mere conjurers, there ought to be no lingering faith, or even doubt, remaining as to the true nature of any alleged spiritual manifestations, hardly any being so neat and none more wonderful than these conjurers' achievements," then goes on to tell us that each medium should be exposed in succession, and that "Miss Fay's time has now come, her executioner being a New York experimenter named Mr. Washington Irving Bishop." Mr. Bishop, however, seems to be not so very explicit in his unravelment of mediumistic difficulties, for the Liverpool journalist notices one detail which is new to him. Here is the account as it is given, and we leave our readers to say whether Mr. Bishop's explanation in any way solves the problem:—

Fifteen persons selected from the audience sit round the medium in a circle, about an arm's length from her. Fans, musical instruments, &c., are placed in the laps of the persons in the circle, all join hands, and the lights are turned out. Immediately there is a sort of musical pandemonium. In order to make it certain that the medium is not producing the phenomena, it is announced before their commencement that she will constantly keep clapping her hands, and this clapping is no doubt heard during the time the "phenomena" are going on; but she has been in reality all the while using one hand to manipulate the instruments, while she slaps on her exposed knee with the other, to produce the impression of clapping her hands, in which she is really found engaged, with an innocent expression, when the gas is lighted again.

Was it not Miss Fay who sat with Mr. Crookes, and who went through that trying ordeal of tests which an electric battery alone can supply? If so, we should say that she had no reason to resort to such preposterous and equivocal methods of producing phenomena as Mr. Bishop describes. If, on the other hand, Miss Fay was not the medium with whom Mr. Crookes carried out his experiments, it was another lady, and therefore the argument would go to show that Miss Fay was simply repeating what had already been settled as "supernatural" by the most stringent trials that science or mechanical ingenuity could devise. *Cosmos*.

[Miss Fay was the medium tested by Mr. Crookes, as described in our columns at the time. It would be impossible for Miss Fay to agitate all the objects round a large circle with one hand simultaneously, but we have seen it done when Miss Fay's hands and those of all the sitters were securely held. Whatever may be the nature of Miss Fay's "entertainment" in public when tests are not possible, there can be no doubt of her having had genuine phenomena under strict test conditions.—*Ed. M.*]

THE RECENT DEBATE BETWEEN DR. SEXTON AND DR. COLLETT ON SPIRITUALISM

Despite the fact that in the recent debate at Rushden between Dr. Sexton and Dr. Collett, the latter gentleman was so completely extinguished that it was hardly expected he would ever again meddle with Spiritualism, he has again turned up with a fresh challenge. Really, impudence has no bounds. The following is his challenge, as it appeared in the *Northamptonshire Guardian*, appended to a report of two lectures by the ex-medium Lees:—"Ringstead, May 4th.—I, L. T. Collett, M.A., Ph.D., hereby challenge Dr. Sexton, M.A., F.R.S., F.Z.S., &c., to discuss the subject of "Spiritualism; an illusion," for two nights in the Rushden Temperance Hall, on any date to be fixed by himself (excepting Sundays). A committee of management and chairman to be appointed between us, and the proceeds to be equally divided, if any, and all loss to be equally shared.—L. T. COLLETT, M.A., Ph.D."

To this piece of "bunkum," Dr. Sexton sent the following reply which appeared in the same paper on Saturday last:—

"DR. COLLETT'S CHALLENGE TO DISCUSS SPIRITUALISM WITH DR. SEXTON.

"To the Editor.—Sir,—I am puzzled to know why Dr. Collett should have sent to you his challenge to discuss the truth of Spiritualism with

me, unless for the purpose of ostentatiously parading his name before the public. A modest man desirous of debating with a particular individual would have forwarded his challenge to the person concerned, and not have inserted it with a flourish of trumpets in the columns of a newspaper where, in all probability, it would never be seen by the challenged. There is no man living who is more ready to subject to the test of public discussion any opinion which he may hold than I am. This will be obvious to all who know me from the great number of debates in which I am continually being engaged. I am not bound, however, to meet every person who chooses to shout his absurd challenges into my ear in a spirit of insolent defiance and bombast, without any regard to his fitness for the post to which he aspires. Only a fortnight since I did meet this Dr. Collett on a public platform—I can hardly say in debate, for debate there was none—for the purpose of discussing Spiritualism, and the result was not such as to justify me in going out of my way to meet such an antagonist a second time. He clamoured for equal time with me, which I at once conceded. Then I spoke for thirty-five minutes, and, on sitting down, the Chairman—a townsman of your own—informed Dr. Collett that he would be allowed thirty-five minutes in reply. Judge of our surprise when, at the end of fifteen minutes, he quietly sat down, having nothing more to say. Each of his after-speeches was of similar kind. In no case could he occupy his time. He simply knew nothing of the subject on which he came to talk, and to call such a contest a debate would be simply absurd. Let Dr. Collett or his friends find a competent man to discuss this question, and I will meet him with pleasure, as he and they know well enough.—Yours obediently,
"Geo. Sexton.
"London, May 15."

We have received a letter from "One of the Severely Castigated Baptists," referred to in a little paragraph reporting Dr. Sexton's discussion with Dr. Collett, which appeared in the *MEDICUM* two weeks ago. Our correspondent, whom we take to be a Baptist Minister, says he presided at one of Dr. Collett's meetings, distinctly telling the audience he was not a partisan, his object being simply to gain all the information he could. His letter reads, however, very much like that of a partisan, being composed chiefly of criticisms on the "late unseemly wrangle," laying the burden of the matter on Dr. Sexton and his chairman. As he says there was much of the "saucepan calling the kettle black" in the debate we refer to, we withhold his contribution, simply observing that our correspondent very much misunderstands Spiritualism, and hence is at a loss to imagine the difficulty with which one Spiritualist may be represented by another. We may briefly state that the facts of Spiritualism are demonstrable, and are entertained without dispute by all who are acquainted with them; but the inferences based thereon every Spiritualist is at liberty to make to his own satisfaction. Every Spiritualist represents himself, and is the champion of the truth, so far as he knows it, and is able to defend it. We regard our correspondent as an investigator, and trust he will take steps to obtain clearer views of the subject.

DEBATE AT MIDDLESBOROUGH BETWEEN DR. SEXTON AND MR. FOOTE.

This debate, which lasted for four nights, and caused unusual excitement in the town, has now closed. The result may be judged of from the following article, which appeared in the *Daily Exchange*, a Middlesborough paper. It has reference to the first two nights' debate:—

"The seemingly never-ending fight waged by the Middlesborough secularists against the Middlesborough theists has again seen a revival. This week has been one of almost unprecedented prominence in this respect, as a controversy of no mean importance is being carried on between Mr. G. W. Foote, a well-known secularist, and Dr. Sexton, a man of evidently deep learning, and one who rejoices in believing, not in nature alone, but in what all her aspects point to, her Creator. For some time the atheists—pardon, messieurs—the secularists, of our town seemed to have the best of the arguments, as they had, as a general rule, none but ordinary work-a-day thinkers to oppose them. They produced the greatest stars of their order, and we had Mr. Charles Bradlaugh, with his continuous stream of sarcasm and fiery sputterings; Mr. Charles Watts, his obedient echo; Mr. Foote, with his clever, though sometimes slightly ungrammatical, elocutionary declamations; Mrs. Harriett Law, with her revolting pictures and street-corner baranques of virtue and morals; and last, but not least among them, Mrs. Annie Besant, who was, perhaps, the most tolerable of the whole series. After such brilliancy had lectured, exhorted, and taunted, until the townspeople were beginning to be tired out with their nonsense, the last back-breaking straw to patience was laid on by Mrs. Law stating, in the course of a lecture, that there was to be a campaign in Middlesborough against the Christian religion; she stated that as long as the winter lasted meetings would be held under sheltering roofs, and when fine weather came there were to be open-air demonstrations! This no doubt pleased those of her own party, as did also the wonderful victories which were obtained on platforms over sometimes not very qualified persons who had the audacity to go forward and discuss and argue questions of great moment, and requiring deep thought and study, with those whose lives have been spent in finding means to discompose rather than convince such troublesome customers. At last comes the debate first mentioned. Dr. Sexton places himself before a Middlesborough audience, not for the first time. He has visited us before, and has given convincing proof of his capacity. In his first two nights' debate with Mr. Foote, he showed himself to be a complete master of his position, and by the way he treated the so-called secularism, showed conclusively that it was not a system of morals nor a religion, and was totally unworthy of comparison with the advantages of religion. He showed that it possessed no positive principles, with the exception of those it borrowed from existing systems of morals, and which were in existence and advocated long before secularism was called into being. Without going further into the subject-matter introduced in attack and defence of atheism, we may refer to the relative positions taken by the debaters. Mr. Foote has probably spent the most of his life in the study of secularism "under the best masters," and holds at his finger-ends all the little "points" and "dodges" calculated to take with the generality of audiences, and is so far confident (as he looks to be) that he is in a fit position to take part with credit in public debate. But in Dr. Sexton he has no ordinary man to deal with. Dr. Sexton has

seen both sides of the question under dispute, and has had such extensive experiences, both in advocacy and repudiation of Secularism, that he is fairly entitled to take upon himself some share of responsibility for the doctrines which he now, in his maturest thought, considers to be most satisfying to his mental and moral wants, and which he has come to the conclusion are best calculated to promote the welfare of men in all ages. His life has doubtless been a study of the relative merits of the two systems under debate, and when on the platform he shows himself ready at any moment to point to particular passages in the works of secularistic writers, which works, he humorously observes, are not numerous—his carpet bag containing them all. He throws a dart of particular keenness at such men as Mr. Foote, who are continually spouting about "Science, the only providence," "Science, the only redeemer of mankind," when he says the last thing taught or even mentioned, in a practical sense, in the much-paraded "Halls of Science," is that very "science" which seems to rest so heavily on their brains. Indeed, he showed that some of the greatest leaders of the party are lamentably ignorant of some of the simplest scientific facts, and quoted an instance in which Mr. Bradlaugh made a mistake of which the veriest school-boy, knowing anything at all of science, would be ashamed. Dr. Sexton has acquitted himself in the present debate with great credit to himself, and let us hope, permanent benefit to his hearers."

A SEANCE WITH THE OLDHAM FLOATING MEDIUM, MR. ALLEN HOUGH.

Dear Burns,—Last night I, along with seven other gentlemen, had a very successful seance with the above medium (all being strangers to the phenomena excepting myself) at the Spiritualists' Institute, Oldham. We had some very good raps from "Richard" in answer to questions from one of the gentlemen, first on the table, then on the questioner's head. Bell-ringing over our heads and under the table, tin whistle blown, my stick fetched from a distant part of the room, the harmonium played, which stood some feet away from where we sat, the circle touched by hands and instruments, the table floated, &c., &c. Some of the above done with a little light burning. Then came the floating of the medium by "Sam." The gas being turned out, and the gentlemen who had hold of the medium's hands, one on each side, having had full directions given them by "Sam" how to proceed, viz., they were to stick fast hold of the medium's hands until such time as "Sam" called out "All right!" (which would be when he had got the medium up so that they would have to stand up to reach him), when they were to leave go and catch hold of each other's hands. This being fully understood, and having sung a few seconds, the gentlemen holding the medium both cried out together, "He's up!" "He's up!" Then came "Sam's" "All right, old fellows!" the gentlemen leaving go of the medium and catching hold of each other's hands, leaving the medium suspended in mid-air. The spirits having previously taken off the medium's boots, they now commenced to let him stand (with both feet) on each sitter's head in turn, "Sam" occasionally remarking, "He's not so heavy, is he, old fellow?" when he would let a little more weight come upon the gentleman's head, until he called out he was getting rather too heavy. Having done the like to all, "Sam" put the medium again in his place, when, having answered a few questions, and shown a little of his elocutionary powers, he said he would fetch a gentleman's overcoat and put it on the table, the medium being stuck fast to by the gentlemen on each side, and the coat at the time being several feet away from any of the sitters, hung upon a peg. Whilst we were again engaged singing, down came the coat upon the table, amidst a shout of applause. Next he fetched a gentleman's hat, and put it not on his head, but at his feet. The power now being exhausted, "Sam" wished all a good night, but the gentlemen would not let him go before a vote of thanks had been accorded him, and to which he ("Sam") answered in a few very appropriate remarks, ending with "Good night, old fellows!" Thus ended a short sitting with the "Oldham floating medium."—Yours truthfully,

[There is a discussion going on between Hyde and Oldham as to the merits of Mr. Hough's mediumship. It appears that he attended two sittings at Hyde, which were unsuccessful, with the exception that certain articles on the table were moved, and it was not clear whether the movements were effected by spirit agency or the medium's mouth. Discussion on the subject is running high, and while one party demands a sitting, Mr. Hough's friends stand aloof. We cannot enter into the dispute, which does not concern us or our readers, but for the satisfaction of local friends we publish these remarks. It is evident that Mr. Hough is a genuine medium, and whether the charges against him can be sustained or not, it is certain that he has powers similar to those described in the above letter. The best of mediums fail repeatedly, and anomalous phenomena may be observed, about which it is best not to be too positive on either side, but "bury the hatchet" and try again.—Ed. M.]

MATERIALIZATIONS.

To the Editor.—Dear Sir,—A short account of a seance held on Wednesday evening, the 10th inst., at the private apartments of Mrs. Baker-Howarth, 10, New North Street, Red Lion Square, W.C., may not be uninteresting to your readers. Six friends (Spiritualists) and my brother, W. G. Haxby, the medium, were present. Within a few moments of the circle joining hands, many familiar spirits greeted us. Our table (a heavy one) was as nothing in their strong hands, and many times while a small light from a gas-jet was burning, it was suspended in mid-air, and could not be forced down. After total darkness had been called for, phosphorescent lights were seen floating in various directions, lighting up the ceiling &c. A hand-bell, tube, musical-box, and a Tyrolean musical-box now rose from the table, and first one and then another gave forth their several sounds. Different voices came from the tube, from the ceiling, and from different parts of the room, and conversed with each sitter. Each person had the pleasure of feeling soft, fleshy hands, both in the warm and cold state. Writing was given through the medium's hand, it being done quickly, and from right to left, the reverse way of the medium's handwriting. The mouth-harmonium was played very sweetly. To conclude the dark seance, the medium's chief control, "Joey," said that he should like to bring something into the room for his medium. In a few seconds the flapping of

wings was heard. To our astonishment, it proved to be a young pigeon, thrown into the centre of the circle, and flying and touching several with its outspread wings.

The medium now sat for materialised forms in an adjoining room, a black curtain being hung across the doorway to form a cabinet. "Abdullah," the Turk, came out in full form, robed in white, with white turban, &c. A fine figure, indeed, to look upon. The little flower-girl followed, each de-materialising on passing into the medium. "Abdullah" then came with more energy, and shook hands with Mrs. Baker-Howarth. The flower-girl again appeared, but was unable to advance from the cabinet. Mrs. Baker-Howarth then moved to the doorway, and putting forward her hand, it was grasped, and she was also permitted to examine the little girl's netted and beaded veil which covered her black face. Each person in the circle had the like pleasure of shaking hands with both spirits. "Abdullah," at request, materialised and de-materialised himself. In doing so he rose apparently through the floor of the room, his turban being first in sight, then forehead, then face and whiskers, shoulders, and lastly the whole body. He disappeared in precisely the same way, his head and turban remaining above the floor, and in full sight to the last. Both "Abdullah," the Turk, and "Rosey," the little flower-girl, answered our questions by movements of the head, and by rapping on the door of the cabinet.

During the seance I was able to count as many as twenty-five good and substantial tests, all or any one of which would sufficiently prove, to an unprejudiced mind, that there is more in spiritual phenomena than at first sight appears. Any of the tests would prove "immortality," and also that "spirits under certain conditions return from the spirit-world."—Yours, &c., JOHN W. HAXBY,

8, Sandall Road, Camden Town, N.W.,

E. BAKER-HOWARTH.

May 15.

P.S.—Mrs. Baker-Howarth has also appended her signature to these lines. The pigeon is still alive, and should any of your readers wish to see it, they can do so on applying to Mrs. Haxby at the above address. All doors and windows during the seance were locked, barred, and bolted.—J. W. H.

REMARKABLE MATERIALIZATION OF SPIRITS.

To the Editor.—Dear Sir,—I attended a seance last Thursday evening at Mrs. Woodforde's, 90, Great Russell Street, Bloomsbury, the medium being Mr. W. Eglinton, and as the manifestations that occurred were of an exceptionally marvellous character, I was asked if I would send you an account of them, which I have great pleasure in doing.

The circle consisted of Mrs. Woodforde, her friend Mrs. B—, myself, and the medium. After a preliminary sitting in the dark, during which the usual phenomena occurred, and I also perceived a faintly luminous figure gliding about the room, the medium was directed to sit for materialisation. He accordingly took his seat on a couch in the back drawing-room, the two ladies and myself sitting in the front room, curtains hanging between the two rooms, hiding the medium from our view. One gas-burner was lighted, giving almost sufficient light to read by. After waiting a few minutes we saw the curtains gently parted, and a man robed in white, wearing a white head-dress in the form of a turban, stood before us. He was above middle height—I should say, considerably taller than the medium—of a slender, graceful figure, and had fine, handsome, oriental features, and black moustaches and whiskers. The figure bowed gracefully to us, and acknowledged our salutations with apparent pleasure. He, or it, walked a few steps across the room, then returned and stood facing us, about four feet off, with his back to the curtains, when, to my utter astonishment, his head appeared to sink between his shoulders, until it finally disappeared, and gradually the entire form collapsed and vanished before our eyes, until the last remnant of drapery apparently melted away on the floor. A few minutes elapsed and again the same figure stood before us, this time appearing to rise out of the floor at an opening in the curtains. He then deliberately walked across the room, unlocked the door leading to the staircase, passed out on to the landing into the back drawing-room, and through the curtains again to where we were sitting. Then he poured some water from a decanter on the sideboard into a tumbler, took the tumbler into the back room, and made the medium drink; we distinctly hearing the medium coughing and choking as he drank in the trance. Next, the gas was turned out, and a lamp left burning on a what-not behind us. He walked across the room to the back of our chairs, took up the lighted lamp, then slowly passed in front of us, standing and bending before each one in succession, with the lamp held to his face, the light being sufficiently good to read by. He approached his face to mine. The light being thrown full upon the countenance, illumined the whole of it, and I could see that it was, both in feature and expression, totally unlike that of the medium.

Finally, he placed the lamp on a chair, standing about two feet from us, and sat down on the floor by the side of the chair, cross-legged, in Eastern fashion. Then the entire figure seemed to float or glide backwards towards the curtains, doubling itself up as it went in a most extraordinary manner, until nothing but a confused mass of drapery was visible, which seemed to melt away as it reached the curtains. The figure did not speak, but in every other respect it manifested intelligence; in fact, that a real living man stood before us could not be doubted, and yet, when I think of the mysterious mode of his disappearance, I can hardly now believe the evidence of my own senses.

The figure of "Joey," the medium's control, next put in an appearance, and, after chatting with us volubly for some time, asked if we would like to see him float. On our replying in the affirmative, the figure rose some two or three feet from the ground, and remained suspended in mid-air, between the opening in the curtains, for some minutes. The feet rested on no visible support, and, to convince us that he was not pulling himself up by the aid of the curtains, "Joey" extended the palms of his hands outwards, all the time speaking to us, and now and then floating his lower limbs out beyond the curtains as he hung in the air.

In conclusion, I may observe that the oriental (who, by the bye, I understand is named "Abdullah") was of slender and delicate proportions, and his movements peculiarly gliding and graceful, whereas the medium is rather stout and thick-limbed.—I am, Sir, yours faithfully,

14, Adelaide Road, N.W., May 11.

HEWLETT PORTS,

SUBSCRIPTION PRICE OF THE MEDIUM FOR 1876.

ONE PENNY is added to the Annual Subscription to cover the extra cost of the Photographic Number, Price Twopence, which will appear at an early date.

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TO SPIRITUALISTS IN THE COLONIES.

In places where no organ of the movement exists, we invite Spiritualists to avail themselves of the MEDIUM. Parcels sent promptly by mail or ship at cost price. Special Editions may be prepared for particular localities. A small supplement added to the MEDIUM would make a cheap and good local organ in any part of the world.

All such orders, and communications for the Editor, should be addressed to JAMES BURNS, Office of THE MEDIUM, 15, Southampton Row, Bloomsbury Square, Holborn, London, W.C.

The MEDIUM is sold by all newsvendors, and supplied by the wholesale trade generally.

The Publisher co-operates heartily with friends of the cause in the establishment of local agencies for the circulation of the literature.

Advertisements inserted in the MEDIUM at 6d. per line. A series by contract.

Legacies on behalf of the cause should be left in the name of "James Burns."

The Spiritual Institution is the "principal organ" of the cause in Great Britain. Thousands of pounds have been expended, only a small proportion of which has been subscribed by the public. All Spiritualists are earnestly invited to sustain the operations of the Spiritual Institution.

The Banner of Light, weekly. 15s. per annum.

The Religio-Philosophical Journal, weekly. 15s. per annum.

THE MEDIUM AND DAYBREAK.

FRIDAY, MAY 26, 1876.

SEASON FOR OPEN-AIR MEETINGS.

Now that more genial weather prevails, and the evenings lengthen, the friends of Spiritualism are betaking themselves to suitable open spaces, to address the public on the subject that is so dear to them. We perceive that the Lancashire Committee have made arrangements to commence this work in their district, and they have judiciously appointed a number of advocates to take part in the meetings. This is a good plan, and for many reasons. First, it takes a considerable amount of resolution for one person not used to the work to stand up by himself and proclaim unpopular truths to an unsympathetic multitude. Secondly, those who are sensitive and mediumistic can be protected and sustained to some extent by being surrounded by those who are favourable to the work in which they are engaged. Thirdly, the interest of a meeting can be much better kept up when the addresses are not prolonged and monotonous. A variety of speakers gives fresh impetus to the attention of listeners, and many thoughts proceed from many minds. Fourthly, open-air speaking is laborious work, and some valuable speakers who would be heard for a short time with profit, have not the endurance to deliver extended addresses in the open air. It is also well to remember that a delicate person may be seriously injured by a long speech under such circumstances; and speakers and their friends should endeavour to protect each other in this matter.

Hymn-papers should be distributed, and the singing of suitable melodies, led by a choir, should intersperse the speeches. If we cannot talk the people into a love for Spiritualism, we may sing them into it. No class of reformers has such an enticing variety of popular compositions as is possessed by this movement. It would not be well to have the compositions all of one stamp. The religious and devotional elements should certainly be assigned a prominent place; stirring, lively ditties might be judiciously interblended; and to give effect to all, a good song with a chorus might be taken up by the whole people; it would bind all into one mental sphere. This musical service impresses us so forcibly that we have resolved on preparing a small collection, which might even be accompanied by the music; and they could either be distributed to the public, or sold at a small price. When the meeting observed that the singing was enjoyed by those who possessed copies, they would soon provide themselves when the person disposing of them came round. The popular songs, "Hand in hand with Angels," "When the hours of day are numbered," "Spirits bright are ever nigh," "There is no death," and other verses of a spiritualistic and popular character, would be well received, and make as great an impression educationally as the speeches which accompanied them.

On this important topic we invite the suggestions of friends. The season is just opening, and by taking timely action, a great deal of good may be done before the autumn, and a multitude of recruits may be gained for seances and more select meetings during the following winter. On all such occasions a prudent distribution of literature should be made. In some cases certain works and periodicals might be sold, and a more general assortment could be given gratis. For that purpose we have a large stock always on hand, and special editions in any quantity can be printed at a short notice. Our collection of stereo-plates and other literary property

is at the command of the movement generally, and we shall be glad to place whatever we possess at the service of those who are engaged in this work.

THE PHRENOLOGICAL EVENING AT THE STAR CIRCLE.

The exercises on Monday evening were extremely interesting from a phrenological point of view. A great portion of the time was devoted to the organ of Vitativeness, which seemed to be established to the satisfaction of the company from the observations made. A delineation of Mr. Pitcher was given, the gentleman who gave such a pleasing entertainment at Doughty Hall a few weeks ago.

On Monday evening the next meeting of the series will be held. Admission one shilling. Time eight o'clock. It is requested that punctuality be observed.

COMPLETION OF THE TALE "INTUITION."

As soon as our tale is completed, the numbers of the MEDIUM from the commencement of the year will be done up in a volume. Price 2s. 6d. post free; three copies, 5s., carriage extra; seven copies, 10s., carriage extra; fifteen copies, £1, carriage extra. This volume will be useful for introducing to inquirers, and for placing on the tables of reading-rooms, clubs, coffee-houses, and other public places.

MRS. KIMBALL'S SEANCES.

We are desired to announce that Mrs. Kimball is at present at 2, Vernon Place, Bloomsbury Square, and is prepared to give seances daily. Terms, one guinea. General seances for a party are for the present suspended. She has not yet received sufficient correspondence to enable her to fix a date for going North and visiting Scotland.

PHYSICAL SEANCES AT THE SPIRITUAL INSTITUTION.

On Thursday next Mr. Bullock, jun., will give his second seance at the Spiritual Institution, 15, Southampton Row, at 8 o'clock. Admission, 2s. 6d.

Mr. W. Clarence will also give seances on May 26, 30 and June 2, at 8 o'clock. Admission, 2s. 6d.

THE HOME FOR SPIRITUALISTS.—8, UPPER BEDFORD PLACE, RUSSELL SQUARE, W.C.

This establishment, the arrangements of which are those of a private boarding-house, and designed for the special requirements of Spiritualists, is now open for the reception of visitors.

It is conveniently located for the principal railways, and is in the heart, as it were, of the Spiritual Movement in the metropolis. Application should be made as far in advance as possible.

Manager: Mrs. A. C. Burke.

TO MY SISTER AND BROTHER SPIRITUALISTS IN TOWN AND COUNTRY.

May it please you,—I beg to notify herewith that (God willing) Meyerbeer Hall, 5, Hardman Street, in the centre of this town, will be inaugurated as a new temple of truth, or spiritual church of the future, on Whit Sunday next, June 4th, when it is hoped that all friends of the cause divine (to whom it may not be inconvenient or disagreeable) will lend the favour of their countenance, either by personal attendance or sympathy of soul, i.e., if separated in body not disunited in spirit. Mrs. Noworthy has kindly consented to give an address in the evening at 7 o'clock, on "Alleged Experiences of the Future Life," and I hope to make some introductory observations at 3 o'clock on "The Vocation of the Truthseeker," in this our age and nation. John Priest, Esq., will preside.—Fraternally ever,
Liverpool, May 20th. WILLIAM HITCHMAN, M.D.

CONFERENCE AT NEWCASTLE-ON-TYNE.

Mr. Editor.—Dear Sir,—The committee of the Newcastle Society of Spiritualists at Weir's Court, Newgate Street, intend holding a conference on Sunday, June 11, in the Freemasons' Old Hall, and the committee have instructed me to write you to that effect, to inform the Spiritualists in the counties of Northumberland and Durham of the fact, and to ask the secretaries of all societies—and, in fact, all Spiritualists who desire to take part in the work—to communicate with us at once. The object at present in view is to make an organised effort to further the cause of Spiritualism, to utilise local mediumship, and to bring the various centres of Spiritualism more into unity and harmony of action. The morning meeting, at half past ten, will be devoted to receiving reports of the progress of Spiritualism, with suggestions and means to be adopted in the future. The afternoon meeting, at half-past two, will be for the election of a general executive body to carry on the work. At half-past four tea will be provided; tickets, 1s. each; and at seven p.m. a public meeting (admission free), when Mr. J. J. Morse will be present, and a cordial invitation is offered to all who are desirous of working for the Cause.—Fraternally yours,

J. D. RHODES, Cor. Sec. to Newcastle Society.

39, Tynemouth Road.

ROCHDALE.—The Spiritualists of Rochdale have secured the Regent Hall, Regent Street, for Sunday services, and will open the same on Sunday, June 4. Mr. Johnson of Hyde, will be the medium. Afternoon at half-past two; evening, six p.m. We shall be happy to see as many of our friends from the surrounding towns as can possibly attend. Tea provided at a reasonable charge. It is a beautiful hall, newly erected, and will seat upwards of 500 persons; situated two minutes' walk from the Wardleworth Railway Station, and one minute's walk from 21, Elliott Street.—JAMES SUTCLIFFE, Secretary pro tem.

OUR SUBSCRIPTION LIST.

It is a source of satisfaction to learn that the claims of the Spiritual Institution continue to receive attention from the most sincere friends of the movement. The system of fixed annual subscriptions and a plan of local representation to collect small contributions are being taken up. To this department of our duty we shall continue to give unceasing attention. Our work is onerous, expensive, successful, and useful to the Cause, and more or less serves the personal ends of every Spiritualist and investigator, and we shall on no account betray our trust by allowing it to fail for the want of asking for support. All should help, and we shall not rest satisfied till we receive that universal aid which the nature of our services requires. It is utterly impossible for the work to go on without means, and the best friends of the Movement will be most active in sustaining its most efficient machinery. The following subscriptions have been received:—

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Dr. Kennedy (100 francs) ...	3	19	0	Mr. R. Rutherford, New Zealand ...	1	0	0
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Widow's Mite ...	0	5	0	J. C. and two friends ...	0	7	6
Mr. Long ...	0	2	0				

MR. BURNS'S READINGS OF "ART MAGIC."

Mr. Burns's lecture at Doughty Hall on Sunday evening was devoted more to reading from "Art Magic" than the opinions of the speaker. A very comprehensive view of the contents of Mrs. Hardinge-Britten's book was presented, which seemed to interest the audience very much. Possibly the review thus presented may be published in these columns at a future date.

MR. HITCHCOCK OF NOTTINGHAM.

This gentleman started the first Children's Lyceum in England nearly ten years ago. He laboured hard to sustain the interest of the children, and for several years drew, on a large scale, the picture of some bird or animal every week, which ultimately resulted in a very large collection. He will visit London during Whit week, and on Monday evening, June 5, will exhibit and describe his drawings at the Star Circle, 15, Southampton Row. Mr. Hitchcock will be accompanied by Mrs. Hitchcock, who has been long and favourably known as a trance speaker. She will address the meeting at Doughty Hall on Sunday evening, June 11.

DOUGHTY HALL ON SUNDAY NEXT.

Miss Chandos, who, as is well known, has experience in healing, will on Sunday next, deliver a lecture on the Cases and Phenomena of Healing recorded in the Bible. The restoration of this power so manifest in our midst to-day invests this subject with an interest that comes home to all; and it is hoped a large audience will be present.

On Sunday week, June 4th, Mr. Morse will give an inspirational address. Doughty Hall, 14, Bedford Row, Holborn. Commence at seven o'clock.

"HEALING BY THE LAYING ON OF HANDS."

SYLLABUS OF THE LECTURE BY MISS CHANDOS, TO BE GIVEN AT DOUGHTY HALL ON SUNDAY EVENING, MAY 27.

A contrary removed, a contrary must fill its place. In Hell, in Heaven. What the soul is. The Trinity and trinity of love. The parrot, or opinion of the world. Diogenes in search of a Christian in a Christian country. Among the clergy. For a healing Christian among the doctors. The effect of the search. How to lay the foundation of power over those around you. Faith. A command to all believers in the Bible. A sin of omission is neglecting the Holy Ghost. What the Holy Ghost is. Healing by the laying on of hands. The power of the eye of Paul. The deafness and blindness of man. Bewitching and sorcery. The perversion of God's power. What man may do. Who taught Moses sorcery? Man's power over animals. When and why his power augments and decreases. Enchantment. For what purpose were animals created? The key to many Bible mysteries. What prayer is. The Samaritans made and kept mentally blind by the control of one man. Key given to the hidden meaning in the language of the occult philosophers.* Atheism. The harvest.

This lecture will be delivered at Doughty Hall, by Miss Chandos, on Sunday evening next. We understand that the discourse is specially adapted to enlighten those who assert that healing by the laying on of hands, and the exercise of controlling will-power, to be demoniacal, and contrary to the teachings of the Bible, in which it will be demonstrated that none are worthy of the name of Christians or believers in the Bible who do not only recognise the healing gift in others, but practically exercise it themselves. The language will be entirely chosen from the Bible, no other technical or scientific terms being used.

DR. MONCK IN MANCHESTER.—We are informed that Dr. Monck is very successful with his healing, and has many patients visiting him. The materialisations are also said to be very successful. Such being the case, he has to remain somewhat longer, and may be found daily, from 10 till 1 o'clock, or by appointment at later hours for seances and healing, at 81, Bury New Road, Manchester. Dr. Monck says he intends visiting Preston, Burnley, Halifax, and other places.

* See "Ancient Works on Occult Science," A letter, by Miss Chandos, in the MEDIUM, August 13th, 1876. No. 280.

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TESTS MATERIALISATIONS WITH MISS FOWLER.

To the Editor.—Sir,—We had a very striking sitting for materialisation with Miss Lottie Fowler on Saturday last. The company consisted of Captain Bydder, R.N., and his wife, Mr. Forster, Mr. Poole, Mr. and Mrs. Regan, and myself. Miss Fowler's bedroom was converted into a cabinet by curtains across the doorway, and previous to the sitting we were invited in to make a thorough search. I looked under the bed, the only place where a person could be concealed, and looked both the doors, leaving the only open access through the sitting-room in which we were. My chair was within six feet of the doorway, with a very good light. Three figures in white came out into the room, of different sizes, from two or three inches taller than the medium to two or three inches shorter. The first was a young man with dark moustaches, said to be "Hendrik," a brother, I believe, of Baron von Vay. He struck himself sounding blows upon the chest, to show, I suppose, how solid he was, and made me examine his face at a few inches distance. He asked for a pair of scissors, gathered up the front of his long night-shirt-looking garment into a bunch, hacked off enough of it to give each of us a piece, and then shook out the robe, showing no hole in it. Then we had a nun, anxious to show me her face, taking my hand and passing it all over her features, and rubbing it down her nose, making me clearly feel that it was no mask. She called up each in turn, kissing Mrs. Bydder. Then we had a shorter figure, who said that she would try to bring out the medium into the room, but we were not to expect that she would do that at every sitting. On this occasion, she was completely successful, pushing her medium before her, and standing beside her against the doorway, in open sight of us all, Miss Fowler, all in black, supported by the white spirit, who stroked her face, led her about, and on one occasion sank down by her side. Miss Fowler was repeatedly brought out in this way, and the two must have been together before our eyes for more than five minutes. Finally, the spirit went inside, leaving Miss Fowler to recover from her trance before us. As soon as she was awake, we went inside the bedroom, found both doors locked, and no one there. I looked under the bed again.

H. WEDGWOOD.

MRS. KIMBALL'S MEDIUMSHIP.

Dear Mr. Editor,—During the course of seances I have had with Mrs. Kimball, that wonderful American medium, some very remarkable things have occurred. I have had several communings with the beautiful and unfortunate "Mary Queen of Scots," and amongst other experiences with the control, I mention one as affording a decided test of the genuineness of Mrs. Kimball's mediumship. At one of these seances I was told by "Mary" that having formed the friendship of my mother in the spirit-world, she was told by her that I had always from a boy been a great admirer of her ("Mary's") character and person, was always talking about her, and commiserating her misfortunes. Now, my mother knew all this in earth-life, and with the exception of my brother, now one of the Members of Parliament for Carlisle, was the only one. Another valuable test of the truth of Mrs. Kimball's powers, is the fact that when at home at Carlisle I was at a table-turning seance, at which a spirit called "M" responded and answered certain questions, which I put to her mentally, and the same questions were repeated to me by the spirit in question through the mediumship of Mrs. Kimball, when I was afterwards in London. The third noteworthy fact which I shall mention is this: a guardian spirit having been assigned me by "Mary Stuart," that guardian has been continually with me in Carlisle, and I have seen her, having become clairvoyant. Well, I have repeatedly sent by her messages to Mrs. Kimball in London; and the remarkable thing is, that I have been told afterwards by Mrs. Kimball, by letter, of the fact that my guardian spirit, whom we call "Wildflower," had in each instance presented the message in question, and at the corresponding time. Now, sir, I think that these strange occurrences are worthy of being mentioned in the MEDIUM, and shall be obliged by your giving them insertion.—Believe me, yours fraternally, J. CLARK FERGUSON.

11, Fisher Street, Carlisle, May 12, 1876.

POEMS OF THE MONTHS, WITH ETCHINGS.—A copy of this beautiful book (published by Messrs. Sampson Low and Co.) has been graciously accepted by the Queen. Presented to Her Majesty by the author.

THE Boston Sunday Herald is the best Spiritualistic newspaper in America. The other organs have become one way or another corrupt and twisted with party and personal considerations. And yet the Herald is not a Spiritualistic paper at all, but a fair-dealing, intelligent, secular weekly.

BIRMINGHAM.—On Whit Monday, a picnic party of Spiritualists and friends will be held at the Lickey Hills. Departure from Granville Street Station at nine a.m. Tickets, including fares and tea: Adults, 1s. 9d.; children, 1s. Dinner not provided by Committee.—R. HARPER.

MR. DAVID CORDINGLEY is doing excellent work as a "newspaper correspondent," such as has been suggested by the Lancashire Committee. His communication in last issue of the Leigh Chronicle is a model one for charity of tone, deep discrimination of points, and breadth of treatment. It is evident that the writer is a man of thought and learning.

TESTIMONIAL TO MR. BENJAMIN COLEMAN.

The following ladies and gentlemen have agreed to act as a committee:—

The Countess of Caithness, Stagenhoe Park, Welwyn.
 Sir Charles Isham, Bart., Lamport Hall, Northampton.
 William Howitt, Esq., Rome, Italy.
 S. C. Hall, Esq., F.S.A., 50, Holland Street, Kensington.
 Charles Blackburn, Esq., Didsbury, Manchester.
 Alexander Calder, Esq., 1, Hereford Square, South Kensington.
 Jacob Dixon, Esq., M.D., 8, Great Ormond Street.
 W. M. Wilkinson, Esq., 44, Lincoln's Inn Fields.
 A. A. Watts, Esq., 119, Landsdowne Road, Notting Hill, W.
 S. Chinnery, Esq., 142, Strand, London, W.C.
 J. Enmore Jones, Esq., Enmore Park, S.E.
 C. Townsend Hook, Esq., Snodland, Rochester, Kent.
 G. N. Strawbridge, Esq., Annandale, Upper Norwood, S.E.
 Cornelius Pearson, Esq., 15, Harpur Street, Bloomsbury.
 William Tebb, Esq., 7, Albert Road, Gloucester Gate, Regent's Park.
 A. Leighton, Esq., 16, South Castle Street, Liverpool.
 James Wason, Esq., Wason's Buildings, Liverpool.
 Mrs. Makdougall Gregory, 21, Green Street, Grosvenor Square.
 Mrs. Tebb, 7, Albert Road, Regent's Park, N.W.
 Thos. Hayle, Esq., M.D., The Crescent, Rochdale.
 Thomas Shorter, Esq., 23, Prince of Wales Road, N.W.
 W. H. Harrison, Esq., 38, Great Russell Street, W.C.
 J. H. Gledstanes, Esq., Junior Carlton Club, Pall Mall, S.W.
 W. C. Copperthwaite, Esq., Malton, Yorkshire.
 C. F. Varley, Esq., F.R.S., 2, Great Winchester Street Buildings, E.C.
 J. O'Sullivan, Esq. (late U.S. Minister to Portugal), 10, Rue Kepler, Paris.

Epes Sargent, Esq., Boston, U.S.A.
 Hay Nisbet, Esq., 219, George Street, Glasgow.
 Mrs. Hamilton, York Place, Portman Square, W.
 J. Lamont, Esq., Fairfield, Liverpool.
 Thos. Slater, Esq., 19, Leamington Villas, Westbourne Park.
 W. J. Williams, Esq., Elliott House, New Steine, Brighton.
 A. Glendinning, Esq., 4, Castledine Road, Anerly, S.E.
 Subscriptions, which will be duly acknowledged, may be forwarded to the Hon. Treasurer, Alexander Calder, Esq., 1, Hereford Square, South Kensington, S.W.

The following sums have been already subscribed:—

	£	s.	d.		£	s.	d.
A Friend	50	0	0	F. Griffin	5	0	0
Charles Blackburn	50	0	0	Sir Chas. Isham, Bart.	5	0	0
"A. v. H."	30	0	0	J. S. Law	5	0	0
Martin R. Smith	25	0	0	Friend, per Mrs. Vernon	3	3	0
Alexander Calder	25	0	0	G. de Liagre	3	3	0
William Tebb	25	0	0	C. Pearson	3	3	0
A. L. Elder	25	0	0	Miss Clark	3	0	0
W. M. Wilkinson	20	0	0	S. C. Hall	2	2	0
O. v. Hoffman	20	0	0	John Marshall	2	2	0
James Wason	20	0	0	C. Stephens	2	2	0
Friends at St. Petersburg	19	7	6	Dr. R. Baikie	2	2	0
Friends at Glasgow, per				"F."	2	2	0
H. Nisbet	10	16	0	Rev. W. Whitear	2	2	0
Thomas Grant	10	10	0	Miss Whitear	2	2	0
A Friend	10	10	0	Thomas Scott	2	2	0
Mrs. St. Claire	10	0	0	D. G. Fitzgerald	2	2	0
W. J. Williams	10	0	0	Miss Watts	2	2	0
"Two Friends and Neigh-				Dr. T. Skinner	2	2	0
bours"	10	0	0	C. McLean	2	0	0
W. C. Copperthwaite	10	0	0	Miss Douglas	2	0	0
G. N. Strawbridge	10	0	0	T. Shorter	2	0	0
Alexander Tod	10	0	0	M. De Veh	2	0	0
J. Ridley	10	0	0	John Lamont	2	0	0
Mrs. Hamilton	10	0	0	W. Glynes	1	1	0
Mrs. Daun	10	0	0	J. T. Peele	1	1	0
T. J. Allan	10	0	0	Dr. C. L. Robertson	1	1	0
Mrs. Hennings	5	5	0	Mrs. S. Dickson	1	1	0
Mrs. Berry	5	5	0	"R. B."	1	1	0
J. Y. Vernon	5	5	0	"D. H. W."	1	1	0
W. H. Harrison	5	0	0	A. Glendinning	1	1	0
C. Townsend Hook	5	0	0	C. P. Carter	1	0	0
Wm. Howitt	5	0	0	J. Gledstanes	1	0	0
Enmore Jones	5	0	0	Mrs. M. Gregory	1	0	0
A. A. Watts	5	0	0	Dr. Hale	1	0	0
Mrs. Watts	5	0	0	Mrs. Wiseman	1	0	0
Walter Weldon	5	0	0	Baroness v. Vay	0	18	4
"P. G."	5	0	0	C. Parsons	0	10	6
"M. G. S."	5	0	0	"C. C. G."	0	10	0
C. F. Varley	5	0	0	"D. S. V."	0	7	6
"J. H. D."	5	0	0				
				Total	£587	2	4

COMPREHENSIVE CHURCH IN ENGLAND.

At Cambridge Hall, on Sunday last, Mr. F. Wilson gave his first discourse on "The Colours in the Rainbow," illustrated by sixteen diagrams. Mr. Wilson commenced by explaining the reason for the introduction of the Church of Comprehension as the Church of the freed thinker. To comprehend we must form a relation between the examples of mind and matter. For this purpose a medium is required. He had taken colour, as seen in the rainbow. These seven colours were intersected by polarised rays. The number selected was sixteen, and he then proceeded to explain the sixteen sections of the red (the first) ray, as represented by sixteen beautifully and curiously-executed diagrams. There was a good attendance. Mr. Wilson, on announcing the orange ray for the next Sunday, stated that the lecture in future would be commenced at 4 o'clock instead of 3.30.

EMMA HARDINGE BRITTON has left New York to reside in Boston. Her address is 118, Westchester Park.

El Criterio Espiritista, the monthly review published by the Society of Spiritualists at Madrid, is one of the best of all our exchanges. It contains a great variety of matter, and much of it is of high quality.

THE SATTERGOOD TESTIMONIAL.

On Saturday, May 13, the committee and friends met together at the Old County Court, Halifax, where there was a very nice tea provided, after which a meeting was held for making final arrangements for the presentation of the testimonial. Mr. T. Etchells, of Huddersfield, was called to the chair, and opened the meeting with a short but very appropriate speech, after which he called upon Mr. J. Longbottom (who, from the unavoidable absence of Mr. Lamont, acted as secretary) to read over the particulars of the subscriptions forming the testimonial fund. Mr. Longbottom, on rising, referred to a telegram which had reached Halifax on Thursday, the 11th inst., announcing the death of Mr. Scattergood. The news would be received with deep regret by all who knew him. Mr. Scattergood was one of those kind-hearted individuals who was ever ready and willing to do what he could for the cause of truth and the good of humanity. The sum presented is made up as follows:—

	£	s.	d.		£	s.	d.
Subscriptions received by				Liverpool	10	14	0
Mr. James Sutcliffe,				London	4	14	0
Rochdale:—				Manchester	3	9	11
Charles Parsons	10	0		Sowerby Bridge	1	8	2
James Sutcliffe	10	0		Southport	0	10	0
Thomas Langley	5	0		Bolton	1	13	0
"H. G."	5	0		Birmingham	0	15	0
"J. C."	5	0		Glasgow	1	0	0
Dr. Hayle	3	0		Salford	0	10	0
Dr. Butterworth	2	6		Halifax	10	13	1
"S. J."	2	6		Rochdale	2	19	0
Mrs. Langley	2	6		Oldham	3	10	0
John Pridmore	2	6		Darlington	0	4	0
A Rev. Friend	2	6		Ossett	0	3	0
John Yarr	2	6		Nottingham	0	14	0
John Howard	2	0		Keighley	2	0	0
S. H. Quarby	1	0		Sundries	1	6	11
James Singleton	1	0		Mr. C. Blackburn, Man-			
James Ainsworth	1	0		chester	1	0	0
Saml. Bottomley	1	0					
	2	19	0	Total	£51	6	1
Collected by Mr. Ham-							
mond, Macclesfield	1	3	0				

Beside which it was intimated that a further sum would be sent in from Batley Carr. Mr. Longbottom here again referred to the mediumship and labours of Mr. and Mrs. Scattergood, and said they had been indefatigable in the Cause of Spiritualism.

Mr. Johnson, of Hyde, spoke at some length upon the circumstances in connection with the getting up of the fund. He did not think it a testimonial; it was only paying her for work done. He referred to the narrow-mindedness and petty jealousies of some mediums and Spiritualists, and thought that this fund would be a means of breaking down that sort of thing, and building up a better feeling and better understanding amongst all classes of Spiritualists. He said he would not be a Spiritualist if it were not for the superior truths it taught. Before he became a Spiritualist he was an Atheist, and a lover of whiskey, but Spiritualism had taught him to give that up, and had worked a complete reform in him. He had now been a total abstainer for six years. He next referred to the meeting at which he attended, and said they had frequent materialisations, and the spirit showed itself openly to all in the room. He concluded by saying that Spiritualism had brought about the best and happiest part of his life.

Mr. J. Armatage, of Batley Carr, next spoke of the mediumship of Mrs. Scattergood, and of the great amount of good she had done at Batley Carr and neighbourhood as a public speaker. The Chairman followed with a few feeling remarks, after which the choir sang Hymn 18 from the "Spiritual Harp." Miss Longbottom then rose under control, and gave a short but a most sympathetic speech, and concluded with a poem, entitled "We will gather up your Sympathies," which appeared to touch the hearts and feelings of everyone present, upon which the Chairman very truly remarked that if such a poem had been given by some popular preacher from the pulpit, it would have gone the round of every newspaper in the united kingdom. Several other gentlemen spoke of the great amount of work which Mrs. Scattergood had done as a trance-medium. She has been in great demand for many years past, and seldom ever failed to command a large and respectable audience. The meeting regretted that the fund should be so small, but more especially did all regret at being parted from those they loved and esteemed for the great good they had received through them. They gave expression of the greatest sympathy for Mrs. Scattergood in her present troubles, and the hope that the sympathy of friends, and the consoling influence of ministering angels, may comfort and guide her through all the circumstances of this life.

The Album not being completed, any lady or gentleman wishing to present their "photo" may forward the same to myself or Mr. J. Lamont, 199, London Road, Liverpool.

Halifax, May 16.

J. LONGBOTTOM.

Those who attended the crowded meeting at Halifax addressed by Mrs. Scattergood on Easter Sunday will remember that I stated in my remarks, contrary to the views of herself and her friends, that Mrs. Scattergood did not go to America to earn a living, but for spiritual purposes, and that we would have her back again. This her control publicly confirmed. I also said to the friends at the close of the meeting that as it was her last appearance in public, some of them might desire to make a few remarks. I was reminded by Mr. Longbottom that the testimonial had to come off, of which I was at the moment oblivious; but my remark was quite in order, for Mrs. Scattergood left for America before the testimonial came on. On returning to London, I said Mr. Scattergood will never return; his going to America has been a means of getting his wife there for development, and in a few days the telegram arrived that he was ill. At the close of the Halifax meeting, Mrs. Scattergood said to me, as we hurriedly parted on the platform, "Mr. Burns, I never knew you properly before. I always felt at a distance; now I feel in sympathy with you and understand you." It would appear that much of her immediate future had been revealed to me, which astonished me much. How kind it is that the

blows of fate are veiled from those who have to suffer them! We have no doubt all has been for the best, and all her friends hope that Mrs. Scattergood will return to us laden with every good gift.

J. BURNS.

NEW SPIRITUAL CENTRE IN THE CITY.

Dear Sir,—A paragraph in the last issue of the MEDIUM, promising a spiritual banquet at a nominal cost, tempted me last evening to penetrate into that most unpromising (on a Sunday) region, Mark Lane, and I am much pleased in stating that my expectations were fully realised. This meeting was, I believe, the first of a series, full particulars of which I understand will appear in your paper shortly. Mr. Chandler, who presided, is a trance-medium of increasing power, and under the control of spirits whose utterances are of a highly religious and aspirational character. He is developing, also, in a physical direction. The other well-known mediums who assisted at this rational Sunday service were Mr. Lawrence (trance and physical) and Mr. Webster (trance). Several of the visitors displayed unmistakable signs of being in certain degrees of development.

The first portion of the evening was occupied by the control of Mr. Chandler ("Philanthropos") with an invocation, followed by Mr. Lawrence ("Dr. Increase Mather," a Puritan divine); a discourse, enlarging on the danger of arriving at rash conclusions without previously and conscientiously sounding the premises, as exemplified in his own case while on earth, in his expelling from his church certain members for their heresy in listening to, and in a manner investigating, the doctrines of the then newly-founded sect called "Quakers" (forerunners of Modern Spiritualism). For this hasty persecution he still suffers in his spiritual sphere.

The control of Mr. Webster ("Zoud") gave several good tests to those near the medium, and, time not allowing for more, promised on a future occasion to give a more extended course of delineations.

The evening concluded with a dark seance, during which the usual manifestations occurred, such as ringing of bells, touching by spirit-hands, spirit-lights, an harmonicon played on, and the tube freely manipulated on the sitters' heads. During this portion, "Tonto," a pleasing control of Mr. Lawrence, fetched a tulip from a room above and placed it in the hand of the lady of the house sitting in the circle. These were all done under strict test-conditions, and I feel bound to remark that the company present (about thirty) appeared highly respectable and intelligent, and the meeting was conducted in a very satisfactory manner.

As it is intended for these meetings to be held regularly on Sunday evenings, and also on one or two evenings during the week, I feel confident that good work for the cause will be done, and a bright future lies before the promoters and supporters of this experiment. I was glad to meet there several friends, members of the dormant, though by no means defunct, South London Association. I trust this brief sketch will induce investigating friends to pay a visit to 70, Mark Lane, Fenchurch Street; and, as the friends there will no doubt invite other well-known mediums from time to time, a constant succession of surprising phenomena and intellectual communications with the other world may be looked for.—

ROBERT SIMPSON.

Yours fraternally,
Camberwell, May 15.

SPIRITUALISTS IN COLCHESTER, ESSEX.

To the Editor.—Dear Sir,—Knowing your kindness in placing the MEDIUM at public disposal to promote a free interchange of thought and place Spiritualists *en rapport* with each other, and so unite us in one bond of spiritual affinity, I have ventured to ask you to allow me to inquire through your columns whether any of your many readers can inform me if there are any Spiritualists or investigators in the good old town of Colchester, Essex? I am aware it has made some progress in my own family, as I have a dear brother who rejoices in the truth as revealed by Spiritualism, but distance prevents our meeting and personally conversing upon those great truths which lie so dear to our hearts. I suppose I may style myself an investigator; but once we taste and see the grand truths proposed to us, we not only yearn to impress others, and invite them to the feast of fat things, but we are impelled to seek sympathising hearts to love and learn of, in many of our little isolated centres. I am lending the MEDIUM and doing my little best to introduce the heaven here. I should too much like to introduce the sale of the MEDIUM, if there is an opening. The oak springs from the acorn, and every seed brings forth after its own kind; so may not my little beginning bring forth its own fruit, even if not till after when in the land "over there."—Yours truly,

Colchester, Essex.

SPIRITUALISM IN ESSEX.

To the Editor.—Dear Sir,—Taking it for granted that your excellent serial is a medium of intercommunication between the various members of the great spiritual family on earth, as well as between us and the disembodied spirits who have "gone before," may I ask the favour of a spare corner for this? One so seldom reads anything of Essex in the MEDIUM, that it may be doubted whether there are any Spiritualists in it or not; but surely all its inhabitants are not affiliated to the animals suggested by its name. I do not like to say calves for fear of giving offence. One likes to know there are sympathisers and helpers in the work; we do not like to "entertain angels unawares," and our Essex friends must have a larger stock of the sentiment called modesty than you have, Sir, for their light must be hid under a bushel, and I believe that is short measure—both the bushel and the light too. Now, I know what you are thinking of, Mr. Editor. No, Sir; do not call it cowardice; no, nor yet want of courage. Just bring Doughty Hall down here, or the Spiritual Institution, or some of the helps you great men have in London, maybe we should soon find courage to be looking up. To look for a needle in a bundle of hay would puzzle the dev— I forgot; that is an old notion of mine; but leave the old gentleman out (he was of the masculine gender, I suppose). Well, to find the needle is a task, and a dear friend of mine thinks so of Spiritualists in Essex. She wants to know whether there are any Spiritualists in or near Colchester, and so I am writing this for her. She takes the MEDIUM, and will be surprised to see I have had the audacity to ask such a favour,

but I am sure some of your readers will oblige her by giving the desired information, so that we, too, can be doing something, or else I will turn calf in earnest, and bleat about it. Now, give Essex a turn, Mr. Editor, and print the whole of this. Essex must be poked up a bit. Do not let Mr. Burns go so far away when he might come down and wake up the natives.—Ever yours, for life and longer, "Curry."

P.S. and N.B.—I am not married, but hope to be.

AN INVESTIGATOR'S POSITION.

"De mortuis nil nisi bonum."

Mr. Editor.—Dear Sir,—Your favour of yesterday with spirit-photo and pamphlets arrived safely. I thank you, moreover, for the promised insertion of a few letters on the subject of Spiritualism.

Briefly, then, my practical acquaintance with that subject is but of few weeks' date; the experiments made have been in my own house, and under such conditions as to force me entirely to abandon all idea of fraud and imposture, as regards most of the phenomena upon record in the pages of the MEDIUM newspaper. In broad daylight the table-tilting can be by myself and wife evoked at any moment; nay, more, on one occasion lately the table-tilting took place without our contact. In presence of my wife and eldest daughter, the table at which we usually sat inclined itself toward them, they themselves being apparently the only persons present. My daughter has since then been afraid to sit. I have no such fear, believing myself to be quite within the limits of the authority to prove all things, holding fast only that which is good.

The "Cui bono et cui malo" is, in my humble opinion, the true test of Spiritualism in all its phases, and if it lead to good and not to evil, tirade against it would be out of place; nay, more, if it be of origin inferior to the highest, it will surely come to naught, without tirade, and the counsel of Gamaliel must be the guide of those who, like myself, are forced to admit the genuineness of much for which they can see no adequate cause, or who are, like myself, forced to deplore the adjuncts which are only tolerable because of a superabounding charity which hopes for the best. I conclude this letter by asking whether Spiritualism would not gain immensely by being rid of a certain series of manifestations which render such an oration necessary in its defence as that of Dr. Sexton (No. 3), entitled "Spirit-Mediums and Conjurers?"—Yours faithfully,

WILLIAM NICHOLSON.

Whitecroft, near Lydney, Gloucestershire, May 6.

[The oration is not in defence of Spiritualism, but in demonstration of the true nature of certain phenomena. Is it not an advantage to know that the phenomena in question do exist? These phenomena are not "Spiritualism" any more than rocks, or any one class of animated forms are "Nature." If the critics of Spiritualism would endeavour to know what they mean, it would help them to the truth.—Ed. M.]

DR. MONCK AT BURNLEY.

Mr. Editor.—Dear Sir,—Dr. Monck paid a visit to Burnley, and held two seances at my house, Sunday, May 21st, and Monday, May 22nd. The manifestations in the light as well as the dark were of the most convincing and astounding nature. In full light, a slate, which I had thoroughly cleaned, was placed on the medium's head, and the company (including myself) distinctly saw a beautiful spirit-hand hold the pencil and write a long letter to us on the slate. The Doctor's hands all the time were on his knees. As usual, Dr. Monck challenged the Press, and the representative of the *Preston Guardian* attended, and declared himself convinced that trickery to all present was impossible, and the whole thing an utter mystery. Yours, &c.,
40, Standish Street, Burnley, May 23rd. W. BROWN, M.D.

THE Rev. J. Manning has been lecturing hard misrepresentations of Spiritualism. Mr. Dowling replies in the *East Anglian Times*.

HEALING BY MAGNETISED GARMENT.—To the Editor.—Dear Sir,—It affords me great pleasure to be able, through your valuable paper, to testify to the healing mediumship of Dr. Monck in a severe attack of rheumatism, through which my father was unable to do his work for several weeks, it being in his shoulders. He tried many things to remove it, but failed, till I sent to our friend and brother, Dr. Monck, who kindly gave his advice about the case, that it would be better to have a magnetised shirt than a piece of flannel. The pain did not stay in one place, but went from one shoulder to the other; therefore he sent, at my request, a magnetised shirt, which, I am glad to say, has removed the pain effectually. I give this testimony, that other friends suffering from similar complaints may be induced to try the same remedy.—A. BODEL, Belper, Derby, May 21.

[This letter from Belper reminds us of an incident of Dr. Monck's mediumship. One evening he was taking a cup of tea with us, when Mr. Adshad of Belper entered. That gentleman presented Dr. Monck with a letter from his pocket, and asked him for some medical information. Almost immediately, and without asking any questions, or receiving any hints, Dr. Monck said that the patient's eyes were very much affected; also, that he had a very grievous pain in the cheek and down towards the throat. These statements were promptly confirmed by Mr. Adshad, and though we had to leave the room at the moment, and could not follow the matter up, what we observed gave us much pleasure, and impressed us with the genuineness and great value of Dr. Monck's mediumistic powers.—Ed. M.]

QUEBEC HALL, 25, GREAT QUEBEC STREET, MARYLEBONE ROAD.—Mr. W. H. Clark lectured at the above hall on Tuesday the 16th inst., on "Vegetarianism." Mrs. Hallock took the chair. The lecturer said he wished at the commencement to remove the erroneous idea so prevalent amongst the opponents, viz., that a vegetarian subsisted on cabbages and potatoes. He enumerated various articles fitted for a diet of that description, all of which were highly nutritious. The lecturer adduced three reasons why vegetarianism should be universal, viz., that it was the most natural, the most healthy, and the most economical, both as regards the cost of purchase and the quantity of vitality used in digestion. At the close a little opposition was offered, which was admirably dealt with by the lecturer. One gentleman said he had consumed three pounds of meat per diem, and he certainly bore more resemblance to that kind of diet than a vegetarian one. Mrs. Hallock announced the quarterly tea-meeting to take place on the 28th inst.

SPIRITUALISM AT MERTHYR TYDVIL.

To the Editor.—Dear Sir,—I have much pleasure in forwarding to you a short account of a seance held on Thursday last at the residence of Mr. Scott, 103, Brecon Road, through the mediumship of Mr. John Jones, whose mediumistic powers are of a very varied character, and we are sanguine that much good will result in this neighbourhood through his mediumship. There were nineteen persons present, including the medium. I secured the medium to his chair with six yards of rope, every one present being thoroughly satisfied that it was an utter impossibility for the medium to move the objects on the table, which were some musical instruments, &c., also a tea-tray containing some flour. Hands were held all round and the light was extinguished. We commenced singing, and in a short time the medium was under control. We were favoured with the following manifestations:—impressions made on the floor by our spirit-friends with the tips of their fingers, the medium's boots removed from his feet and placed on the table, the medium's coat removed from him and thrown underneath the table, manifestation of musical instrument, untying of the medium, after which he was levitated and carried around the circle and placed on the table. I may state that the impressions made on the floor, the placing of the medium's boots on the table, and the removing of the medium's coat took place while the medium was bound with the rope, and we were ordered by the control to see that the medium was secured at the close of each manifestation.

One remarkable feature of the manifestations was the noiselessness with which they occurred, not even the sitters that sat on either hand of the medium had the slightest intimation by sound of what was being done by our spirit-friends. The value of these is enhanced by the character of the medium, for a more docile and inoffensive man it would be impossible to find; his unobtrusive manners at once enlist the sympathies of sitters; his mediumship is some of the fruits of that wholesome practical advice oft-times found in the columns of the MEDIUM viz., form circles and develop mediums of your own—mediums that you may have been acquainted with for years before you began to investigate Spiritualism.—Yours fraternally,
J. T. DOCTOR.

2, High Street, Merthyr Tydvil.

VACCINATION BROUGHT HOME TO THE PEOPLE.

SYLLABUS OF THE LECTURE BY MISS CHANDOS TO BE GIVEN AT QUEBEC HALL, 25, GREAT QUEBEC STREET, ON 30TH MAY.

Why children are vaccinated. What return we get for £30,000 given to Jenner, and what we now get for £300,000 per annum paid to the doctors. Protection from smallpox? Vaccination and inoculation the same. Inoculation penal. Vaccination compulsory. The healthiest or least predisposed to disease only vaccinated. Those most predisposed not. Testing inoculation upon six condemned criminals at Newgate previous to allowing children being operated upon. Increase of organic diseases from vaccination. People must think for themselves. Origin of vaccination. Jenner's discovery. Declares small, cow, and swinepox pustule identical. Source of the vaccine lymph. One puncture to eight punctures fail to protect. Septennial, triennial, and annual vaccination. What smallpox is. Are diseases blessings or curses? Infant poisoning by Act of Parliament. Hereditary transmission of diseases. Forty children and twenty nurses poisoned by Government authority. One dozen arms amputated after vaccination. Erysipelas from vaccination. Deaths from vaccination. Sir Culling Eardley. Exemptions of the doctors. Nine times vaccinated. A medical paradox. Statistics. The proper preventive to smallpox is to remove the predisposition, when the exciting cause will become powerless.

MR. ALLWOOD has had a successful phrenological season at Bishop Stortford, and is about to remove to Saffron Walden.

BASTIAN AND TAYLOR are having very satisfactory phenomena at Chicago, as we learn from the *Religio-Philosophical Journal*, of a nature similar to what they obtained in London.

A. R. WILSON.—The speculation of an anonymous bookmaker, without doubt. Publishers have frequently tried to turn a bit of business out of Spiritualism by publishing works of the kind.

"Z." recommends a mixture of Indian corn meal, wheat meal, barley meal, and oatmeal boiled into porridge as the food for the people. This mixture was suggested by a "medicine man" in spirit-life.

TO FAMILIES OF SPIRITUALISTS.—A young friend is desirous of finding a situation as young ladies' maid, or to attend to one or two children. Would prefer to travel. Address, "Y. Z." 15, Southampton Row, W.C.

We have received a card 'in affectionate remembrance of John Hewetson, of Ravenstonedale and London, who departed this life, April 18th, 1876, in his 70th year. 'Blessed are the pure in heart for they shall see God.'—Matt. v. 8.' The deceased was a warm adherent to our cause.

DR. T. L. NICHOLS is holding conferences on Tuesday and Friday evenings, at 429, Oxford Street, at which the following subjects are discussed:—"Necessary Evils," "Ought Men to be Hanged for getting Drunk?" "Co-operative Housekeeping," "Longevity—Why seek and how attain?" "The Necessaries of Life," "Dietetic Medicine," "Woman's Place in Politics and Morals," "Sanitary Legislation," &c.

70, MARK LAKE.—May 28 (Sunday), a seance. The first part devoted to trance-addresses, the second part to a physical seance. On Wednesday, the 31st, and Saturday, June 3, there will be held two seances, divided as on Sunday. Each visitor will be expected to contribute sixpence towards defraying the expenses. Hour of meeting: on Sunday, 7.30 for 8 prompt; on Wednesday and Saturday, 8 for 8.30.—J. CHANDLER.

MR. ORVILLE PITCHER AT MRS. BULLOCK'S HALL, 19, CHURCH STREET, ILLINGTON.—So great was the pleasure derived from Mr. Pitcher's recent entertainment given at Doughty Hall, that our friends will be glad to have another opportunity of an evening's irresistible enjoyment in listening to that distinguished humorist. The entertainment will take place on Thursday, June 1, at 8 o'clock; and we recomend our friends, if they expect to get a seat, to be prompt in securing tickets. (See advertisement.) Miss Sexton, Miss Sparay, Miss Graham, and others will, we understand, assist in the musical department.

MR. MORSE'S APPOINTMENTS.

JERSEY, C. I.—May 27th to June 1st. Tuesday, Wednesday, and Thursday, May 30th, 31st, and June 1st. The Prince of Wales's Rooms. Evening at 8. Admission 2s. and 1s. Lieut.-Col. Fawcitt will preside.

LONDON.—Sunday, June 4th, Doughty Hall, Bedford Row, W.C. Evening at 7; admission free.

NEWCASTLE-ON-TYNE.—Sunday, June 11th; regular monthly engagement. Freemasons' Hall, Weir's Court, Newgate Street. Afternoon at 2.30; evening at 7.

HALIFAX.—Sunday, June 25th; regular monthly engagement. Old County Court House. Afternoon at 2.30; evening at 6.30.

Societies desirous of engaging Mr. Morse's services are requested to write to him at Warwick Cottage, Old Ford Road, Bow, London, E.

LANCASHIRE DISTRICT COMMITTEE.

MEETINGS.

NEWMILLS, DERBYSHIRE, on Sunday, May 28. Medium, Mr. Johnson of Hyde.

Committee of Management: Mr. Lithgow, Mr. Hartley, Mr. Jackson. STOCKPORT.—Oddfellows' Hall, Sunday, June 4th. Medium, Mrs. Butterfield of Morley.

Committee: Mr. Smith of Oldham, Mr. Robinson, Mr. Hartley, Mr. Rogers.

BURY.—Sunday, June 11. Open Air Meeting at two p.m.; to be addressed by Messrs. Salisbury, Dawson, Rogers, Parsons, Kelsall, Johnson, and others. Evening Meeting at Cook Street Assembly Rooms. Medium, Mr. Johnson of Hyde.

Committee of Management: Mr. Singleton, Mr. Ainsworth, Mr. Shepherd, Mr. John Taylor.

OLDHAM.—Sunday, June 18th. Open Air Meeting, when the following gentlemen are expected to take part in the proceedings:—Messrs. Kelsall, Colman, Bottomley, Smith, Hall, Salisbury, Parsons, Dawson, and others; Mr. Kershaw in the chair. Tea provided at the Spiritualist Institute. Evening at the Temperance Hall, as a General Experience Meeting. Collections at the close of each meeting. Committee of Management: Mr. Smith, Mr. Sykes, Mr. Drinkwater, Mr. Schofield, Mr. Taft, Mr. B. Cox, assisted by the friends of the Oldham Society.

ROCHDALE.—Regent Hall, Regent Street. Sunday, June 25th. 2.30 and 6.30 p.m. Medium, Miss Longbottom of Halifax.

Committee: Mr. Salisbury, Mr. Greenlees, Mr. Langley, Mr. Parsons, Mr. Sutcliffe.

ASHTON.—Sunday afternoon only, July 2nd. Speaker, Mr. Burns of London.

STALEY BRIDGE.—Sunday evening only, July 2nd. Speaker, Mr. Burns of London.

Committee: Mr. York, Mr. Turner, Mr. Avery, Mr. Hartley.

ROCHDALE.—Regent Hall, Regent Street. Sunday, July 9th. Medium, Mr. J. J. Morse of London.

Committee: Mr. Salisbury, Mr. Greenlees, Mr. Langley, Mr. Sutcliffe, Mr. Parsons.

WIGAN.—Speaker expected, Mr. Ainsworth of Liverpool. For date and other particulars see next week's MEDIUM.

MACCLESFIELD.—Further particulars next week.

PENDLETON.—Further particulars next week. Medium, Mr. Quaraby of Oldham.

The Executive met at the house of Mr. Chiswell, Manchester, on Sunday last, when the following members were present: Mr. Hartley, Mr. Chiswell, Mr. Parsons, Mr. Singleton, Mr. Dawson, Mr. Rogers, Mr. Sutcliffe, Mr. Johnson in the chair, when several resolutions were passed affecting the better working of the Committee, &c.

The Committee beg to tender their best thanks to Messrs. Kelsall, Colman, Hall, and friend for going specially to Leigh on Sunday, May 21st, to publicly defend Spiritualism against the attacks of the Orthodox opponents.

The following gentlemen have been appointed a Visiting Committee for the Third Division: Messrs. Dawson, Kelsall, Hall, Johnson.

Societies requiring any speakers for assistance, please address to the General Secretary for particulars respecting this Visiting Committee. 21, Elliott Street, Rochdale. JAMES SUTCLIFFE, Secretary.

A SUGGESTION.—To the Editor.—Dear Sir,—Kindly allow me, through your valuable paper, to suggest what I presume would be an improvement and advantage to our next quarterly Conference, to be held at Rochdale in August next, in saving time and removing what is to many a monotonous and uninteresting matter of business, allowing more time to the various representatives to give their reports, also for individual experiences, which are of vast importance for the promotion of Spiritualism, thereby diffusing life and enthusiasm into a desultory meeting, giving encouragement, and an inducement to others to attend such interesting and improving gatherings:—That each town or district send to the General or Assistant Secretaries—say a fortnight before the Conference takes place—a list of names whom they would desire as suitable to represent them upon the General Committee, which would at once and as a whole be submitted by the Secretary to the general body for their approval, instead of spending so much time in the electing of representatives for each town or district separately; the Conference to select, as before, the Executive from the General Committee. I hope this will meet the approval of the Executive, as I feel confident it will the approbation of the general body.—Yours respectfully, J. ROWCROFT, Hyde, May 13.

CHESTER-LE-STREET.—Mr. Thomas Brown will be at Chester-le-Street on Sunday next and the following week. All applications for public lectures or private seances, to be addressed to him, care of Mr. Batie, Ouston Colliery, near Chester-le-Street, Durham. It is Mr. Brown's intention to come south again in the course of a few weeks, taking the various centres en route. Engagements should at once be made with him, in order that his plans may be arranged so as to suit all with the least inconvenience.

It will be seen from the announcements in our advertising columns that Mrs. Baker-Howarth—lately Miss Baker—who had her sittings at the Spiritual Institution, has commenced the public exercise of her mediumship at her own rooms.

A FEW HOURS AMONG THE DUTCH SPIRITUALISTS.

Dear Mr. Burns,—Thanks for your introduction to Mr. Riko of the Hague, I was received by him with the most kind and welcome hospitality. I found him a man of the highest intelligence, and in every way fitted to hold the prominent position he does amongst the Dutch Spiritualists. I was introduced to some spiritualistic friends, one a Doctor who practises mesmerism in connection with his profession, and another gentleman who was a splendid medium, so Mr. Riko told me. At a musical entertainment we went to in the evening, we had the greatest difficulty in preventing him from becoming controlled. They have a society at the Hague, and the Movement appears to be on the increase. We did not have a sitting, as I was anxious to see as much of the place as possible. Mr. Riko took me through the large fair which is held annually for a whole week. Although there were vast crowds of people, the greatest order prevailed. Mr. Riko talks about coming to England soon, when I am sure he is just the man English Spiritualists will delight to honour.—I am, dear Mr. Burns, yours very truly, J. WRISTBRIDGE.
46, Windsor Road, Ealing, W.

DR. SEXTON'S ENGAGEMENTS.

May 28th, Keighley, two discourses.

June 4th, 5th, and 6th, Chester-le-Street, Durham.

"SOUL IN ART" is the title of a very superficial and contradictory article by W. P. Griffith, in a recent issue of the *Builder*. He is utterly destitute of any principle to guide him in his scrappy comments, but is snobbishly anxious to please popular prejudice by discrediting that which is indifferent to his lord, the Mob. The gentleman ought to have been a footman. He considers immortality to be the permanent work which a man leaves behind him, and thinks a chiselled limb has a soul in it when its resemblance to nature is lifelike. He does not give man a soul at all, and his idea of immortality does not extend to a wider range than that covered by love of approbation. Of Spiritualism he says: "The unenviable immortality claimed by Spiritualists, 'proved by facts' maintained by some of the clergy and persons of diseased imaginations, influencing weak minds, only tends to superstitious blindness, of which true immortality knows nothing." Well may he say, in "the present age facts are required rather than the verbiage of those who 'ape the great with empty eloquence,'" which his method of treating immortality undoubtedly is. Man in the spirit-world is pretty much the same as man on earth, and his famous works, while creditable to him in certain respects, are not the sum-total of his existence. If our author had entitled his subject "Soul in Artists and Expression in Art," he could have used his materials to much greater advantage.

"THE DEVIL IN SAN JOSE" is the title of an article in the San Francisco *Evening Post*, describing stone-throwing by invisible agency at the house of Mr. Patrick W. Reardon. During the day as well as at night, large pieces of rock have battered windows and shutters to pieces. The house had to be vacated. Large stones would alight gently on the heads of persons, and stones would be thrown violently against the ceiling, so as to hurl down the plaster. A reward had been offered, and watch had been set, but no discovery of the cause was made by these means. The report concludes:—"At eleven o'clock in the forenoon, W. F. Peck, the materialising medium, visited the place at the solicitation of his friends, for the purpose of endeavouring to discover the causes that produced the phenomena. In the presence of Mr. Reardon and others, he went into a trance and was controlled by what purported to be the spirit of 'Colonel John Sedgwick,' who stated that the spirit of 'Tiburcio Vasquez,' the noted bandit, assisted by other malign influences, was at the bottom of these mysterious occurrences; that 'Vasquez,' acting through a medium, a young lady stopping in the house, had caused the rocks to be thrown, not because it was desired to injure anybody, or to annoy Mr. Reardon in particular, for no malice whatever was entertained toward that gentleman, but simply for mischievous purposes, and also to show that he meant to fulfil the threats made before his execution, viz:—to come back after death and make things lively. The manifestations were as likely to occur at any other place where a suitable medium of communication could be found. Many persons will remember that 'Vasquez' did promise to 'revisit the glimpses of the moon,' and to make 'things howl,' and he seems to have set to work in good earnest to make good his assertions. There were no further disturbances yesterday, and at latest accounts all was quiet in the infernal regions."

THE HOLMESES AND "KATIE KING."—J. M. Roberts writes in the Boston *Sunday Herald* respecting the "exposure" of the Holmeses at Philadelphia, about which so much noise was made in the newspapers at the time and since. He ridicules those Spiritualists who felt weak in their convictions on account of the Philadelphia slanders. He then says: "But for the Boston *Herald*, there would not be a paper in the country which would dare to allow anything to be said, however true, which the admirers of Mr. Owen would not approve. This arises from two reasons. First, Mr. Owen was regarded by most Spiritualists as a kind of Pontiff, whose decrees were not to be questioned, he being regarded by them as infallible in spiritual things. Secondly, the enemies of Spiritualism (they are "legion") were only too glad to have Mr. Owen become their tool to discredit Spiritualism not to be willing to shield and aid him in his foolish and weak course by all the means at their command. The public little conceived of the terrible wrong and deceit which has been practised in this case in the name of Christianity. Had I not had indubitable proof of it myself, I could not have believed it possible. The cause of Spiritualism and these poor, patient, persecuted, and suffering mediums have suffered grievously; but they faithfully stand by their mission, and their spirit-guides are working wonders through them. Take the Eddys, Mrs. Hardy, Mrs. Lord, Mrs. Thayer, the Davenport Brothers, and Mrs. Conant together, and you have something like the power and mediumship of Mr. and Mrs. Holmes, and the whole range of manifestations will occur through the former. I have been astonished at the persistent power of these mediums. They give five materialisation seances a week, and sometimes seven. They are the first mediums who have ever dared to face the prejudiced and howling wolves of orthodox sectarianism in a large city with the materialisation phenomena, and that of a most surprising nature."

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[Extract of a letter from Robert Dale Owen to the Author.]

I thank you much for the brave book you were so kind as to send me. The subjects upon which it touches are among the most important of any connected with social science, and the world is your debtor for the bold stand you have taken.—Yours sincerely,

ROBERT DALE OWEN.

[From Judge J. W. Edmonds, ex-Chief Justice of the Supreme Court, New York.]

I have read the work "The Science of a New Life," by Dr. John Cowan, and I ought not to withhold from you the expression of my approbation of it. I would have given a good deal for the knowledge it contains in my boy days—some sixty years ago, and I rejoice greatly that it has at length been put in a form accessible to all.

J. W. EDMONDS.

[From Dr. Dio Lewis of Boston, the well-known Author and Lecturer.]

Dr. Cowan.—Dear Sir,—I have read your work, "The Science of a New Life."

I have more than read it—I have studied it. I have feasted upon it.

During the last twenty years I have eagerly sought everything upon this most vital subject, but I have found nothing which approaches in simplicity, delicacy,

earnestness, and power this work. On my own account, and in behalf of the

myriads to whom your incomparable book will carry hope and life, I thank you.

For years I have been gathering material for such a work. Constantly I have

applications for the book, which years ago I promised the public. Now I shall

most conscientiously and joyfully send them to you.—I am, most respectfully

yours,

DIO LEWIS.

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 THURSDAY, JUNE 1, Mr. Bullock, Jun., at 8. Admission, 2s. 6d.
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 SUNDAY, MAY 28, Dr. Sexton, Cavendish Rooms, at 11 and 7.
 Mr. Cogman, 15, St. Peter's Road, Mile End Road, at 7.
 Notting Hill, 11, Blechynden Mews, Latimer Road, at 7. 3d.
 MONDAY, MAY 29, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.
 Mr. Williams. See advt.
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 WEDNESDAY, MAY 31, Notting Hill, at 11, Blechynden Mews, at 7.30, for Development, Members only.
 H. Warren, 7, Kilburn Park Road, Carlton Road, at 7.40. Admission 1s.
 21, King Arthur Street, Clifton Road, Peckham, at 8. Admission, 6d.
 THURSDAY JUNE 1, Lecture at Mr. Cogman's, 15, St. Peter's Rd. Mile End, at 8.
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SOUTH LONDON ASSOCIATION OF SPIRITUALISTS. Meetings suspended during change of rooms.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, MAY 28, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Children's Progressive Lyceum at 9 a.m. and 2 p.m.
 BOWREY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
 BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hockley, United Christian Spiritualists at 6.30 for 7, for Spiritualists only.
 BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.
 MANCHESTER, Temperance Hall, Grosvenor St., All Saints, at 2.30.
 HALIFAX Psychological Society, Old County Court, Union Street, at 2.30 and 8. Children's Lyceum at 10 a.m.
 NOTTINGHAM, Churchgate Low Pavement. Public meeting at 6.30 p.m.
 OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m.
 NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m.
 LIVERPOOL, Public Meetings at the Islington Assembly Rooms, at 3 and 7 p.m. Trance-mediums from all parts of England, &c.
 DARLINGTON Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths, Public Meetings at 10.30 a.m. and 6 p.m.
 SOUTHSEA, at Mrs. Stripe's, 41, Middle Street, at 6.80.
 LOUGHBORO', Mrs. Gutteridge, Trance-medium, Dene's Yard, Pinfold Terrace, at 6 o'clock.
 GLASGOW, Public meeting, 6.30 p.m., at 164, Trongate.
 HECKMONDWICK, Service at 6.30 at Lower George Street.
 Developing Circle on Monday and Thursday, at 7.30.
 OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Service at 2.30 and 6 p.m. Local mediums.
 OLDHAM, Spiritual Institution, Waterloo Street, at 6.
 GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.
 BURY, Assembly Room, Cook Street, at 2.30 and 6.30.
 TUESDAY, MAY 30, STOCKTON, Meeting at Mr. Freund's, 2, Silver Street, at 8.15.
 BIRMINGHAM, Miss Beale Williams, 71, Alma Street, trance medium.
 WEDNESDAY, MAY 31, BOWLING, Spiritualists' Meeting Room, 8 p.m.
 OSSETT COMMON, at Mr. John Crane's, at 7.30.
 BIRMINGHAM, Mrs. Groom, Developing circle. Mediums only. 6 to 7. 165, St. Vincent Street.
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development.
 KEIGHLEY, at the Lyceum, at 7.30 p.m., Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.
 THURSDAY, JUNE 1, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8.
 GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.
 SHEFFIELD, 8, Holland Road, Highfields. Developing Circle. Spiritualists only.
 FRIDAY, JUNE 2, LIVERPOOL, Islington Assembly Rooms. Committee Meeting, at 7.30 p.m.; Debate at 8.
 NOTTINGHAM, Churchgate Low Pavement. Seance at 8.
 BIRMINGHAM, Mrs. Groom, 165, St. Vincent Street. Development circle. Mediums only. 6 to 7.
 SALFORD, Temperance Hall, Regent Road, at 8.

F. FUSED ALE, TAILOR AND DRAPER, has a splendid assortment of Spring Goods. An immense variety of Scotch and West of England TWEEDS. A perfect fit guaranteed. Everything on hand. Visitors passing through London supplied with goods on the shortest notice, at special prices for cash.—No. 8, Southampton Row, High Holborn.



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MR. FREDERICK TINDALL gives Lessons in Music. Terms: One Guinea per quarter. And can be engaged for Seances as a Trance and Developing Medium.—Apply, 30, Wyndham Street, Marylebone, Road, W.

SOUTHPORT.—APARTMENTS.—Families will find every comfort on reasonable terms. Mrs. DAVIES, Fern Lea, 96, Sussex Road.

FURNITURE, NEW AND SECOND-HAND, OIL PAINTINGS, &c., at C. P. B. ALSON'S, 46, High Holborn, W.C.

WANTED, by a Spiritualist, a SITUATION as Messenger, or Collector, or Packer in a Bookseller's or Stationer's Warehouse. Age 30.—G. T. TAYLOR, 5, Trinity Place, Trinity Street, Newington, S.E.

ASTROLOGY.—PROFESSOR WILSON may be Consulted on the Events of Life, at 103, Caledonian Road, King's Cross. Personal Consultations only. Time of Birth required. Fee, 2s. 6d. Instructions given. Attendance from 2 till 8 p.m.

A SEANCE for INVESTIGATORS, at MRS. PRICHARD'S 10, Devonshire Street, Queen Square, W.C., Thursdays at 8 p.m. Admission, 1s. A Seance, Tuesday at 8 p.m., for the Development of Clairvoyance, 2s. 6d.

DR. JAMES MACK,
MAGNETIC HEALER,
26, Southampton Row,
HOLBORN, LONDON, W.C.

DR. MACK begs to notify that upon receiving a description of the symptoms of any patient, he will return Magnetised Paper, with full instructions,—fee, Five Shillings. Renewal of Paper, Two Shillings and Sixpence a sheet. For consultation only, by letter,—fee, Two Shillings and Sixpence. At home daily from 9 till 1, and from 2 till 5. Consultations every morning free.
N.B.—Personal Treatment at office as per agreement.

BEAUTIFUL CURLS.—A Lady, who has had great experience in getting up Ladies' and Children's Hair, possesses an infallible METHOD to make the HAIR CURL as soon as applied, imparting exquisite beauty, and keeping it wavy, soft, glossy, and in curl in all weathers, even if it has no natural tendency to do so. The cost will be 1d. per week, and one application will be successful. Materials and directions sent free for 13 stamps. Address, Miss A. M., Mr. Savill's Bookseller, Dunmow, Essex.

MRS. BULLOCK'S HALL, 19, CHURCH STREET, ISLINGTON.

AN ENTERTAINMENT will be given at the above Hall on Thursday, June 1st, 1876, in aid of the Fund for Cleansing and Decorating, on which occasion Mr. Pitcher, the celebrated Dramatist and Humorous Delineator, has kindly promised to perform. Commence at 8. Tickets 6d.; Reserved Seats, 1s.

COMPREHENSIVE CHURCH IN ENGLAND.
On SUNDAY NEXT, the 28th instant, at 4 o'clock,
CAMBRIDGE HALL, NEWMAN STREET,
Mr. F. WILSON will Lecture on the
ORANGE COLOUR (the Rose of Impulse).
Reserved Seats, 1s.; Body of Hall, 6d.; Gallery, 1d.

Now Ready. Part II. Price 2d.

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It contains Letters from the Bishop of Manchester, Mr. Gladstone, Professor F. W. Newman, Dr. Hodgson, Mrs. Butler, &c.
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THE SPIRITS' BOOK. Containing the Principles of Spiritist Doctrine on the Immortality of the Soul, &c., &c., according to the Teachings of Spirits of High Degree, transmitted through various Mediums. Collected and set in order by ALLAN KARDEC. Translated by ANNA BLACKWELL. Crown 8vo., pp. 512, cloth, 7s. 6d.
London: TRUBNER and Co., Ludgate Hill.

SPIRITUALISM VINDICATED: being a REPLY to the Revs. John Graham, A. W. Well, and D. Allen, and the *Christian Advocate* of Sidney. By J. TYERMAN, Melbourne, Australia.
TRACTS FOR THE PEOPLE: Spiritualism in its Relation to Orthodoxy. By the same author.
London: J. BURNS, 15, Southampton Row, Holborn, W.C.

OLD MSS. AND BOOKS ON ALCHEMY AND MAGIC.
A Gentleman has some rare works on the above subjects for sale. "The Discoverie of Witchcraft," by Reginald Scot, black letter, date 1584.—Apply to A. B., care of Mr. Halse, 40, Addison Rd., Kensington, London.

MR. CHARLES E. WILLIAMS, Medium, is at home daily to give Private Seances, from 12 to 5 p.m. Private Seances attended at the house of investigator. Seances at 61, Lamb's Conduit Street, on Monday and Thursday evenings—strangers admitted only on producing a written introduction from a well-known Spiritualist; and Saturday evenings for Spiritualists only, at 8 o'clock each evening. Address as above.

SPECIAL NOTICE.

MR. W. CLARANCE will give Public Seances at the Spiritual Institution on the evenings of the following days; viz., Tuesday, May 23; Friday, May 26; Tuesday, May 30; Friday, June 2. Admission 2s. 6d. Seance will commence punctually at eight o'clock each evening.

MISS LOTTIE FOWLER, the GREAT AMERICAN SOMNAMBULIST, SPIRITUAL CLAIRVOYANTE, and TEST MEDIUM, whose reputation is well known throughout Europe and America. Hours, 1 till 8. Terms, One Guinea. On Friday and Saturday, 10s. 6d. to those of limited means. Trance Seance on Monday evening at 8 p.m.; 2s. 6d. Physical Seance on Thursday and Saturday evening, for Spiritualists only, 5s., at eight o'clock.—Address, 2, Vernon Place, Bloomsbury Square, London, W.C.

N.B.—Miss Fowler does not reply to Correspondence nor see Visitors on Sunday.

NOTICE.—CHANGE OF RESIDENCE.—MRS. OLIVE has Removed to 15, Ainger Terrace, Ainger Road, King Henry's Road, Primrose Hill, N.W., three minutes' from Chalk Farm Station; five minutes from Omnibus to Oxford Street or West End. Seances as usual for Clairvoyance, Medical Mesmerism, Trance, Tests &c. Private Seances by arrangement. Public Seances, Tuesdays, 7 p.m.; Fridays, 3 p.m. Admission, 2s. 6d. Visits within ten miles, Two Guineas, inclusive.

PHYSICAL SEANCES, Dark and Light. Mrs. OLIVE has arranged for a Series of Seances with Mr. Bullock, Jun., on Mondays at 7 p.m. Admission 2s. 6d. Materialisations and other interesting Phenomena are now constantly produced under test conditions.

NOTICE OF REMOVAL to 90, GREAT RUSSELL STREET, BLOOMSBURY, W.C.

MRS. WOODFORDE, TRANCE, HEALING, AND DEVELOPING MEDIUM, will give Sittings for Development, under Spirit-Control, in Writing, Drawing, Clairvoyance, or any form of Mediumship. French spoken. At home Mondays, Wednesdays, Thursdays, and Saturdays. Private Seances attended.

NOTICE.—Physical Seances with first-class mediums held on Thursday and Saturday evenings of each week. Admission on Saturdays by special invitation; on Thursdays by introduction; no one admitted after eight o'clock. Fee, 5s. Mrs. Woodforde is also open to engagements for Private Physical Seances at her own residence. Previous notice required; fees upon arrangement with medium. Address—90, Great Russell Street, Bloomsbury, W.C.

MR. WILLIE EGLINTON, MEDIUM, can be engaged for Seances, morning or evening.—Address, MR. WILLIE EGLINTON, St. James's House, Walthamstow.

FRANK HERNE, PHYSICAL MEDIUM. A Public Seance on Wednesday, at Three o'clock, at 15, Southampton Row, Holborn. A Developing Circle on Monday Evening at 8 o'clock at his own residence. Admission 1s. At home daily, 3, Rockmead Road, South Hackney, Victoria Park: Ten minutes from Cambridge Heath Station, via Underground Railway; or Omnibus, South Hackney to Broadway, two minutes' walk; or Royal Blue or Chelsea Omnibus to "Earl of Aberdeen," five minutes. At Brighton first and third Sundays in the month; other Sundays at home, for Spiritualists only, at seven o'clock.

MR. J. J. MORSE, INSPIRATIONAL TRANCE SPEAKER, has returned to England, and is now prepared to receive calls, as usual, to lecture in London or the provinces. All letters to be addressed to him at Warwick Cottage, Old Ford Road, Bow, London, E.

J. C. CALDWELL, MEDIUM FOR TEST COMMUNICATIONS, is willing to attend Investigators at their own Residences. Fee, 5s.—Address, J. C. CALDWELL, 46, Thorne Rd., South Lambeth, S.W.

MR. HUDSON, PHOTOGRAPHER, 2, Kensington Park Road, Near Notting Hill Gate, W.

PSYCHOPATHIC INSTITUTION for the Cure of Diseases, 254, Marylebone Road. Efficient Healers in attendance from 9 a.m. till 9 p.m. Healers sent to all parts; terms moderate. JOSEPH ASHMAN, Principal.

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MR. DE CAUX, SPIRITUAL HEALER, offers his services to attend upon patients at their own residence. Application as to fees, &c., to be addressed to 1, Mildmay Terrace, Back Road, Kingsland, N.

MR. BULLOCK, Jun., PHYSICAL MEDIUM, will give Two Seances, on Saturdays, May 6th and 20th, at Blechynden Mews, Latimer Road, Notting Hill. Commence at 8 o'clock. Admission, 1s.

MAGNETIC HEALING AT A DISTANCE, by FRANCIS W. MONCK, 14, Wells Terrace, Totterdown, Bristol. Particulars and Terms for One Stamp.

MRS. BAKER HOWARTH, PSYCHOMETRIC, CLAIRVOYANT, AND MEDICAL MEDIUM, at home daily from 12 till 5, Saturdays excepted. Fee, 10s. 6d. Delineation by letter from hair or writing. Private seances attended.—10, New North St., Red Lion Square, W.C.

