

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

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DIRECT SPIRIT-WRITING.

Done by Spirits, without Human Agency, in Nine Seconds.

My dear Frin' and Brither
 Once before I asked you to give welcome to a deer auld frin'
 and Brither one also who came from Bonnie Scotland
 let me again ask you to welcome oor southern frins who are
 on a visit to your lovely lochs and glens, your linn's,
 knowes, and Hielan' Hichts. Should you be having a Roekin' while
 they are wi' you, dinna forget to sing Auld Lang Syne in true
 Scottish fashion but tak' care of the Buffs.
 With kind greeting to all friends
 Fraternally thine in the bonds
 of love and truth
 JOHN WATT.

This message is reproduced by a photographic process, and being originally written with pencil, some of the words are very faint. Some indistinct scrawl appears across the lines in the middle, as in the original. The dark shade is caused by the wrinkled, rough paper on which the message was given having affected the photographic copy with dark shadows, which remain in the etched plate. It is a genuine facsimile.

COPY OF THE MESSAGE.

MY DEER FRIN' AND BRITHER,

Once before I asked you to give welcome to a deer auld Frin' and Brither, one also who came from Bonnie Scotland. Now let me again ask you to welcome oor southern frins who are on a visit to your lovely lochs and glens, your linn's, knowes, and Hielan' Hichts. Should you be having a Roekin' while they are wi' you, dinna forget to sing Auld Lang Syne in true Scottish fashion; but tak' care of the Buffs. With kind greeting to all friends. Fraternally thine in the bonds of love and truth,

"JOHN WATT."

The following communications explain the circumstances under which the above message was obtained:—

To the Editor.—Sir,—One of the most personally pleasing and convincing manifestations occurred a few days since at the residence of my esteemed friend, Mr. Everitt, of Hendon. While engaged in general conversation the previous evening, we were informed by raps that if we sat the following day a communication would be made by the direct writing. We sat accordingly, Mrs. Everitt of course being the medium. Only a few minutes elapsed when paper and pencil were by unseen hands suddenly carried about the

heads of the sitters, and in the short space of nine seconds the subjoined was communicated:—

(The message is given above.)

One of the extraordinary incidents in connection with this communication is in the fact that it was a message from the signatory to Mr. Nisbet of Glasgow, and an introduction to that gentleman on behalf of one of the sitters. Still more gratifying is the circumstance that neither the medium nor any of the sitters knew sufficient of the Scotch dialect to translate even the general import of the message, nor could they do so until it had been submitted

to Mr. J. Burns, the Editor of the MEDIUM. Even he at first was perplexed with reference to some of the words, which in legal phraseology had "fallen into desuetude;" but after a while Mr. Burns was able to fully translate the message, which proved to be a "God-speed" to a party of friends who, for the first time, were about to visit Scotland. Truly, indeed, is this wonderful!—Yours respectfully,
F. W. MANSELL.

Finchley, May 28.

Mr. Everitt furnishes the following account of the seance:—

"Mr. Mansell and his daughter Nellie walked over to our house on Saturday evening to spend an hour or two with us, and as Mr. Mansell and some other friends are going to Scotland shortly, we were telling them which route to take, and were much amused at recounting the incidents which occurred at Campsie Glen when we visited it with Mr. and Mrs. Nisbet. 'Zippy,' doubtless not forgetting what mishaps and amusing adventures took place there, joined in with loud and emphatic raps, as though he was enjoying a hearty laugh as well as ourselves at the recollection of what took place. We asked him to ask 'John' if he would give Mr. Mansell an introduction, in direct writing, to Mr. Nisbet. He soon gave an affirmative answer. Accordingly, Mr. Mansell and his daughter came on Sunday evening, and we had a little sitting, and received the direct writing. It was written in nine seconds. We were informed that a Scotchman in the other life gave 'John' the Scotch words—words which no one present had ever heard, therefore did not know the meaning of. The question is, Where did they come from? as we were all puzzled as to their meaning. What theory will explain this? It could not be mind-reading, seeing it had never been in the mind of any present. You, Mr. Editor, I have no doubt, will be able to give an interpretation of these Scotch words, which will be, no doubt, interesting to your numerous readers.—Yours truly,
"T. EVERITT."

"Present:—Mr. F. W. Mansell, Miss Nellie Mansell, Mrs. M. A. Everitt, Miss Rosa Everitt, and T. Everitt."

REMARKS ON THE MESSAGE.

Mr. Everitt pertinently asks where the Scotch words came from. The fact of Mr. Everitt having visited Scotland will not account for them on the theory that he may have heard them, and they had been unconsciously retained in some mental pigeon-hole. Very few Scotchmen know the meaning of some of the words, and I had to think twice before I could recognise them. I will submit a glossary of the purely Scotch words, and I would remark that though these words are indisputably the product of a Scotch mind, the message, in its phraseology, taken as a whole, is not Scotch. In this fact, which can be simply demonstrated by competent criticism, the truth is established of that statement made by the spirit, that the message is the work of an Englishman, but has certain words supplied by a Scotchman. The words which seem to require notice are the following:—

- Frin'* - friend, pronounced *freen*.
- Brüther* - brother.
- Auld* - old.
- Oor* - our.
- Lochs* - lakes.
- Glens* - valleys.
- Knowes* - small hills.
- Linn* - a waterfall, cascade with pool underneath.
- Hielan' Hichts* - Highland heights.
- Rockin'* - An evening party or merrymaking. This is one of the most unusual words in the message; and though it was in plentiful use in Ayrshire fifty years ago, it is now nearly obsolete. It originated thus: In olden times, the lasses—young women—took their rock (for spinning) and lint (prepared flax) of an evening to the house of a neighbour in which other "young folk" resided. The early part of the evening was spent in spinning thread, without having produced a certain quantity of which no young woman was eligible for marriage; hence the term "spinster." That matrimony and spinning were intimately associated may be further judged from the fact that the sweethearts of these interesting young spinsters called in later in the evening to see them home; but before breaking up, the fiddle was tuned and a dance engaged in. In process of time these "rockings" became more of the nature of set entertainments. The "rocks" and lint were dispensed with, and fine dresses, suppers, dancing, &c., occupied the time from early evening till late in the morning. In short, the term "Rockin'" came to be applied to a family party or ball, but the old term is now nearly out of use, and hence the inference that the word must have come from the noddle of some auld-farrant Ayrshire chieft.

Bufs - lungs. In singing "Auld Lang Syne," take care and not damage your lungs in your enthusiasm. The term "bufs" is a provincialism to be met with in Ayrshire; at least it was current forty years ago. It is applied to the lungs or lights of a cow or other animal when slaughtered for dietetic purposes. This word and "rockin'" at once stamp the source of the message as extraordinary. A man might sojourn in Scotland for years and never hear them. That they could emanate from the mind of any person present at the seance is therefore impossible. But they must have emanated from some mind, and furthermore, it must have been a mind that was acquainted with the terms. We have seen that these terms were used in

the west of Scotland during the last generation—not so frequently now; hence the mind which dictated them must have been an inhabitant of that part of the country. No such person was present in the circle in the body. The necessary conclusion is, that the Scotchman was present in some form invisible to the sitters.

From these conclusions there does not appear to be any means of escape. If anyone thinks there is, it will be his manifest duty to show how.
J. BURNS.

EFFECTS OF MESMERISM.

To the Editor.—Sir,—At page 157 of the MEDIUM, of the 10th March last, inquiry is made if anyone can explain why the mesmeriser, in the case cited, could not sleep when his wife is in the mesmeric sleep all night. I share in this experience, but the reason that I do not sleep is, because curiosity keeps me wide awake. I am afraid to sleep, and, indeed, I cannot sleep, suspecting that I may lose the observation of many interesting phenomena which occur with my subject when she is in a mesmeric sleep. For instance, she becomes unexpectedly clairvoyant, or she leaves her body, or she is controlled more effectually than when in a normal state; and I am, as an investigator, extremely anxious to profit by any or several of these phenomena if one or more occur. I throw this out as being probably the real reason why sleep vanishes from your correspondent under the circumstance.

I also have repeatedly made my subject sound asleep when I de-magnetised her. The reason invariably has been, that during the process of magnetising her some chance spirit effected a partial control, and resisted my efforts, and often laughed at them. On such occasions—they were rare—I desisted, and reversed the action, i.e., I de-magnetised, which released the spirit and subdued the subject by one and the same act, and she slept profoundly.
"C. L. Y."

Bombay, April 25.

SUNDAY SERVICES AT THE CAVENDISH ROOMS.

On Sunday last, in the absence of Dr. Sexton, the platform at the above hall was occupied by Mr. W. Barnard, who delivered an able discourse upon "The Religion of Jesus Christ, not Sceptical Speculations, the True Philosophy," in which he pointed out that although sceptical philosophers in both ancient and modern times had seen that there existed a void in the human mind, caused by a yearning for something beyond materialistic doctrines, they had given nothing to the world in their teachings that could fully satisfy this desire, and the only system that could accomplish this was that laid down by Jesus Christ. The attendance was small, but those present were very attentive, and seemed highly pleased with the manner in which Mr. Barnard treated his subject. Next Sunday Dr. Sexton will officiate as usual. Service at seven o'clock. (Communicated.)

[Had there not been such an array of sectarian apologists as Mr. Barnard and his ilk, speculative philosophy would at all times have been the firm support of spiritual illumination, as it has been, indeed—the misrepresentations of the Cavendish Rooms party, notwithstanding. Jesus Christ "laid down" no system other than that common to all spiritual teachings, and if the Cavendish Rooms people are not better informed on the matter, they had better go to school and know what they are talking about before they attempt to teach Spiritualists. It may be all very well for those who attend Cavendish Rooms, but our readers demand the truth, not perversely-twisted falsehoods, which deny the universality of spiritual revelation, and hence present the most insidious form of infidelity. The enemies of spiritual enlightenment have always aimed at fixing the divine plan on one solitary prop, that thereby it might be the more easily kicked over. Hence the materialism that such people affect to deplore.—Ed. M.]

WILLIAM COATES, Chester South Moore Colliery, Durham, begs to acknowledge the receipt of a large parcel of books, the generous gift of John Scott, Esq., Belfast, May 25, 1876.

MR. T. CAPERN, the famous mesmeric healer, is as enthusiastic as ever. In a recent letter he says he is prepared to prove that he has effected "a greater number of cures in from five minutes to half an hour than the whole of the profession in Europe, indeed, in the whole world, and all accomplished by mesmerism, the gift of God." A truly magnificent cure was perfected only last week." Mr. Capern is now getting rather dim in the sight and feeble in gait, but his healing power remains in force.

SPIRITUALISM AND THE CHURCH OF ENGLAND.—"F. C. P." thinks the Protestant Church is awakening to its danger. Having for generations taught Biblical doctrines as explained by the schoolmen, it is terrified to find that the teachings of Spiritualism begin to supersede that obsolete method of religious instruction. In a recent discourse a minister of the Established Church illustrated this fact by saying that Spiritualism, he was grieved to observe, was gaining ground in religious circles. It was by stealthy strides undermining the fabric which cemented religion and the Church together; it was shaking the faith of the Christian, and endeavouring to pick holes in the glorious principles of fundamental truth, which the Church advocated. Christian society must believe and acknowledge what the Bible and the Church declared. He had read a pamphlet touching some of the principles which Spiritualism supported, and he was not only shocked, but amazed at what it contained. It discredited certain evangelical teachings which the Church put forth, and rejected the hypothesis of a future eternal punishment. He earnestly entreated his hearers not to be led away by the subtleties and ingenious manoeuvres of such false prophets, but to walk steadfast in the incontrovertible doctrines which the Christian Church alone preserves. If human souls were to be rescued from everlasting perdition, they must look to the Church as their warrior, who would herald them to that golden city of immortality, where peace and virtue are alone to be found. Our correspondent remarks that this preacher attacks Spiritualism without taking the trouble to analyse its principles, and he recommends to his attention the words of Solomon, as to the righteous being in the hand of God. Many such sentiments, he remarks, honour God, and accord with Christ's life, but are virtually denied by the Churches. Spiritualism diffuses a light which the world at present needs to prevail against the misguided notions of men.

"THE LAYING-ON OF HANDS."

A LECTURE DELIVERED BY MISS CHANDOS AT DOUGHTY HALL, ON SUNDAY, MAY 28TH.

One of the greatest barriers to knowledge and progress is the dread of exercising the mind in an independent train of thought, and the consequence of this is that the Bible, though the most familiar volume to us all, is least understood by us, particularly in discerning those things relating to natural and still-occurring phenomena, and especially when connected with magic, sorcery, and healing by the laying-on of hands; and to such a degree is this ignorance prevailing, that we are constantly hearing individuals parroting forth condemnatory words of the very life and spirit of the one Book which they themselves profess not only to devoutly believe in, but to adore.

Lessing says that "The greatest wonder of all wonders is that we are insensible of the wonders that daily surround us;" and the truth of these words is most forcibly exemplified in the fact that Nature, in her bounty, has mercifully provided and permeated the human organism with a curative agent for physical sufferings, which can be called into requisition at any moment, in a manner most simple and easy, and this fact has been practically demonstrated and described in all ancient histories, and more especially in the one Book referred to, which has been translated into almost every known language, is read by thousands daily, used as a textbook at all religious meetings, is considered the one Book of Salvation to Christians, is quoted in favour of or against every custom and every new discovery, scientific or otherwise, is sold and circulated in millions, and yet these teachings are absolutely and totally neglected, and the world still groans in unrelieved agony, though there is a sweet balm concealed in the weary sigh the mother heaves for her suffering child, when she sees her beloved one writhing in agony under the torturing lancet or blister.

It is to draw your attention to these facts, and in order to try and correct such errors of blindness, that I address you this evening. It has been recognised by the greatest minds in all ages and nations, that there are two great actuating principles within us, namely, good and evil. Goodness is twofold, and consists, firstly, in harmoniously developing and conserving, to the best of our abilities, the body, spirit, and life-principle which constitute our organism; and, secondly, in rendering the greatest benefit to the highest number. Evil is the exact antithesis of this, and consists in degrading and destroying or lessening the body, spirit, and life-principle in ourselves and others, by unjust influence, tyranny, and murder. I will first treat of the philosophy of the obliteration of evil, which can be summed up in a very few words by the law, that "a contrary removed, a contrary must fill its place," as "nature abhors a vacuum." Thus, as you dispel cold, heat must fill its place; remove dryness, and dampness asserts itself; and this same rule is equally unvarying in action when applied to man's physical, mental, and spiritual state. Thus, remove disease, health glides in; root out intemperance, and temperance springs up; crush uncharitableness, and charitableness and a pure mind will supplant them; banish deceit and falsehood, and truth will usher itself in. Do not trouble about being good; only cast away evil, and goodness must of necessity fill its place. Crush the love for the pleasures of the world out of your hearts, with which the Devil so successfully binds your soul in hell (for hell is in ourselves, and is the unsatiable and ever-consuming desire for the fast-fading and disappointing enjoyments of the earth), and as you successfully conquer this hell, so will your hearts incline towards heavenly aspirations, and your soul will inherit the undying kingdom of heaven; for as the Devil leaves you, God will enter; and as God enters, the Devil must, by necessity, leave you; for while the Devil is in you, you are in hell; but when God is in you, you are in heaven. Prayer will aid you, for fervent prayer is intense desire; therefore keep constantly praying for the spirit of God to enter you; indeed, let your life be one constant prayer, in word, in deed, and in thought. Desire is the antagonistic principle to hate, therefore, by constantly praying or desiring for good, you are constantly hating or casting out evil. "Man, know thyself, for knowledge is power;" and truly, to know thyself is to know thy power, and who can place the limits to man's power when he is filled with Deific light? What is your life? What is your intelligence? What is the undying power within you? It is your soul, and your soul is a part of God. We are all a part of God, but as we incline from the good and lean towards the evil, we crush the expression of the Deity, till it is scarcely ever heard within us.

"Love one another." How truly divine is this command; how it leads us to the Deity, for the Deity is Love; but how little is comprehended of the spirit of that beautiful and oft-repeated text, "God is Love." There is a trinity and unity in love, for there are three kinds of love, yet there is but one love,—there is God's love for us, our love for God, and our love for one another. Here are three expressions of love, but they are the one deific love; and is not this the meaning of "God is Love," and that love is in you as your Heavenly Father is in you? The love for the world belongs exclusively to the Devil or the absence of God. This love for the world is born of ignorance or darkness, and as the Devil is the absence of God, so ignorance is the absence of knowledge, as darkness is the absence of light. God is love, Christ was the son of God, we are all sons of God, and as the spirit of a father is in his child, so is the spirit of God in man; but while we pervert and destroy the God-power within us, are we worthy of being called sons of God? No, for we then become children of the Devil. Man know thyself, know that God is in you, as Christ knew that

God was in him, and then you can be more like Christ, and the kingdom of heaven is yours. Reading His words and of His works, are you so blind that you cannot see that by faith you can perform many of those same works and receive those same blessings at the hands of your fellow-Christi. Truly did he say, "Having ears, ye hear not." You utter words, yet you do not understand in your hearts the meaning of those words. Shall I tell you what it is? The world has made you blind, and the Devil has possessed your brains in the form of a parrot, whom you caress, and pet, and teach all manner of worldly-wise sayings, and then you give yourself up to be ruled by the wisdom of this parrot, and you put a bit in your mouths and give it the reins attached thereto; and where does it drive you? Why, down the broad road which leads to destruction, the entrance-gates of which are situated on an eminence, so that when once your parrot gets you over the boundary-mark, each step takes you downwards, your speed increases, and when once you are at the bottom, you are so blinded that you are unable at first even to discover where you are and from what you have descended.

I will explain to you a little more about this parrot that is so ruining the whole world. He is a transmigratory bird, but I do not mean a traveller only from one country to another, but that all the sayings of our past generations are inherited by him, and thus he represents well the theory of transmigration or re-incarnation, by which means he effectually stays all human progress. He never thinks himself, but is apt at maxims, which appear so sound in reason that you all believe him wise; he is quite blind, though he undertakes to lead the blind; he is dull of understanding, though he is quick of hearing; he is loved by you all, as he saves you the trouble of thinking, and permits you to pronounce his inherited expressions as if originated by yourselves. Whatever profession a man follows, he becomes apt at the trade technicalities. He goes to school when with the young, and learns the words of books, but he knows nothing of their meanings, for a friend of mine, who, like the rest of the world, went to school to instruct her parrot, and was studying, as it is called, one of those educational books composed of certain questions and answers upon general subjects, and among them was the one, "What is starch?" The reply being that starch was wheat steeped in a vessel filled with water, and that when the starch sunk to the bottom, it was removed. The parrot learnt this, and repeated it with parrot-like precision; but some time after, when she was wandering along the sea-shore, she observed a stranded sailing-vessel in the distance, and, thinking of her school question about starch, and having associated the word vessel with ship, she began to wonder how, if the starch were in the vessel, by what process it sank through the "vessel" to get to the bottom, prior to being removed. Now, this instance, though simple, represents the uselessness of the parrot-teaching of the whole world. But should this talkative bird happen to get into a discussion with some one who has slain their own tyrant, then the superficiality of his coat of knowledge becomes transparent indeed.

It is recorded of Diogenes that he was discovered one day searching about with a lantern, and on being asked for what he was seeking, he replied, "For an honest man." We are not told whether he succeeded in finding a man capable of being probed with the rays of truth, but in these days we are so constantly being reminded that we are living in a Christian country, that it has made me wonder, if Diogenes were here, in what direction he would have turned his lantern to discover a true Christian. To the north, to the south, to the east, or to the west, think you, for where is he? He would most likely first search among the teachers of Christianity, the clergy or priests, for do not their parrots say, "We are followers of Christ, disciples of Christ, for have we not devoted our whole lives to promulgating his doctrines?" but I fear Diogenes would discover their motto to be, "Do as I say, and not as I do." Christ set an example of love, patience, meekness, and humility. Christ fed the hungry, healed the sick, and forgave those who injured him. Christ showed, by word and deed, how we could inherit the kingdom of heaven. Christ said, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man that built his house upon a rock, and everyone that heareth these sayings and doeth them not shall be likened unto a man which built his house upon the sands." Do the clergy follow his example set? Do they build their houses on rocks, or on the sands? Do they lead others to build their houses on rocks or on sand? Do they heal the sick, or set us an example of love, patience, meekness, or humility? Do they feed the hungry, or forgive those who injure them? There may be such, but as their greatest virtue seems to be the virtue of hiding their good deeds, Diogenes would, indeed, require a powerful light to discover in what secret sanctuary they dwelt. But before he lighted upon this same sanctuary, he might bethink himself of the healers of the sick, as healing was certainly one of the necessary attributes of a follower of Christ; and here he would be unmistakably besieged, for each physician would come forward with their parrots, saying, "I heal the sick." "Indeed!" Diogenes might reply; "you heal the sick; and how do you heal them?" "I cure their diseases." "How do you cure their diseases?"—"I administer drugs." "Oh, then, you don't mean you heal the sick, you mean you physic the sick?"—"Well, then, I physic the sick, by which means I remove their diseases." "Then if diseases are removed, where are they removed to, for I find people dying of the same diseases from which they have suffered many years?"—"Of course we do not always succeed, but nevertheless we prolong life and keep death away." If Diogenes accepted this reply he would

become much puzzled, but when subjecting the words to the test of reflection his reply would run thus:—"I begin to understand your meaning; you prolong the life of the disease and keep its death away, and the seed of the disease you remove and plant by art into every child, and thus it is we have hereditary diseases. And this is what you call healing the sick; but it is not healing, it is drugging and killing them, and you are still no better than you were in Christ's time, for you not only make the disease worse, but rob the poor, for of the woman He cured, it is said, she 'had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse.'" I fear the search of Diogenes for a Christian would be but a fruitless one, though he would search in a "Christian country," and indeed the healers are scarce, though the recognised physicians profess to do even more than Christ; for not only do they undertake to remove the disease existing, but boast freely about their preventives, one, for instance, which is given in the form of "pure healthy matter," taken from the putrid eruptions of diseased animals and children; also many other scientific contrivances equally reasonable, and yet, strange to relate, diseases increase in number, the rate of mortality is higher, and the physicians also increase in number.

But let us think, let us analyse the teachings of Christ, and ascertain whether there is even an approximate power in us by which we might really and truly do as Christ did. Is it reasonable to believe that Christ should tell us to perform acts which he knew we were unable to do? Such teachings would emanate from an evil being—a teaching not from one so holy and pure as Christ was. His declaring we can do these, and even greater things, and our assertion that we cannot, is making him out to be a liar, and we are all comfortably blinded by our parrots, who sigh (for they are good actors), "Ah, well! the spirit is willing, but the flesh is weak." If these words were only applied when temptations to evils arise, instead of an excuse for no willingness at all to do good, how much mankind would be benefited. Think of the little time that Christ was known among men on earth, and how he completely filled up that time in teaching, fasting, praying and performing miracles. By his purity of life, and by the first few acts of healing, he exemplified his power and gave faith to those around him; for, without faith, even he was not able to remove diseases, for in his own country, where, it is stated, they gave him no honour, "he could then do no mighty work." Draw a lesson from this, and make it your foundation for the future. Let your life be of such a nature that those around you will reverence you, and remember that by degrading and injuring yourself, you commit the crime of degrading and injuring others. Cease loving the world—by that I mean do not let the world rule you, but you rule the world. Labour to do good; cause those around you to have faith in you, and then you can do them good, physically, mentally, and spiritually, by which means you raise them on a level with yourself, and impart to them the same power to do good likewise. Before you attempt to improve others, remember the text of "Physician, heal thyself."

If you had lived in a country where you had never even heard the name of Jesus Christ, and you follow the pure promptings of your own soul, you are a disciple of Christ's nevertheless, and will inherit the kingdom of heaven. Be ye therefore all disciples of Christ. He gave his disciples the power of healing—that is, he gave them the faith to heal. They went in his name, and his name still lives, and those who had faith in the power, were healed "according to their faith." There is a spiritual material law connected with the necessity of faith, and we often meet many of the sick who outwardly scorn the existence of such a power, yet are so inwardly hoping it may be true, that the desire takes the place of faith, and they are cured in spite of their wordy want of faith. You all have Bibles. Read them; ponder over every word of Christ's teachings and those of his disciples; pray for the eyes of your understanding to be opened; look well for the difference between the record of an action, an example set to be followed, a permission, and a command. Here is a command given you in James, of great import:—"Is any sick among you? Let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up." Do those who are sick ever ask any one to anoint them with oil? No; they send for the doctor to physic them. Where are the elders of the Church who are the healers of the sick? There being none, be you your own physicians: first heal yourself of evil, give others cause to have faith in you, and then turn their faith to a holy and loving purpose, and truly the Lord God that is in you and them shall raise them up.

We have another command concerning spiritual gifts; "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery; meditate upon these things, give thyself wholly unto them, that thy profiting may appear to all. Take heed unto thyself, and unto thy doctrine; continue in them, for in doing this thou shalt both save thyself and them that hear thee." Remember these words and neglect no longer the gift that is in you, and you will see that by raising yourself you raise others, and by laying your "hands on the sick, they shall recover" (Mark, xvi. 18), and your path in life will indeed be a heavenly one. Read, and meditate upon the words you read, and you will find that the Holy Ghost in man is, and comes through, a Holy Will to do good, which is the active influence of your own immortal soul, and when your soul is once enabled to exert its power over the body, by laying your hands on others, you can impart to them a power also. Peter and John having the Holy Ghost, laid

their hands on others, who also received it, and Simon seeing this power, even offered money for it, but was told rather to pray to the Giver for the gift. In Acts you read that seven men were sought "of honest repute, and full of the Holy Ghost," and when these men were found, we read afterwards of their healing diseases by the laying on of hands. Stephen was one of these seven, and of him it is said he was full of faith and power, and did great wonders and miracles among people. Paul also was filled with the Holy Ghost, and God wrought special miracles by the hands of Paul, and the power to heal was not limited only to the hands, but from articles worn by these healers, which had become gifted with a healing influence; for in the 19th chapter of Acts we read of Paul that from his body were brought unto the sick handkerchiefs and aprons, and the disease departed from them. Many parrots will repeat the usual excuse for neglecting goodness: "Oh, that's all very well, but such things are not done in these days;" but I can tell you that such things are done in these days, for I know many who heal functional diseases by this means, and even relieve the pains of organic diseases, and those who do this are men and women like you; aye, and you also have the power, but not the knowledge, for knowledge is power; and this is why I wish to give you knowledge, so that you may raise the latent power within you. Exert your influence over people. Philip spake to the people, and they with one accord gave heed to his words, hearing and seeing the miracles which he did. Heal those around you, creating faith, and they will also give heed to your words, for you will find it, as I told you before, almost useless to attempt healing unless there is faith. It is recorded of Paul in connection with a lame man: "And steadfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet and walk, and he leaped and walked." You see Paul steadfastly beheld him to see if he had faith, and then, without even touching him, he made him rise to his feet. Now, in this there is a two-fold action. First Paul looked steadfastly at him, and the man would, for the time, come under partial control, and when Paul perceived the faith and the asserted influence, he gave him the command.

But again will the parrot repeat, "That was in olden times; such things are not done in these days." But such things are done in these days, though I am sorry to say that people are controlled rarely for the purpose of being healed, still we control one another to a fearful degree in other respects. We possess the power and do evil with it, and receive evil from it, but that is no reason why the power should not be cultivated for the purpose of doing good, and anyone who cultivates will-power for a pure and holy purpose cannot be controlled by the evil will of another, and thus they are protected by a mighty power. When I have ceased speaking to you, do not cast all these words from your mind, but ponder over them, search the Scriptures and read more, and when you have made these truths your own, help to instill them into this rising generation. Even Paul, in his time, speaks of those in the days of Esaias, saying, "Well spake the Holy Ghost by Esaias the prophet unto our father thus, 'Go unto these people and say, Hearing, ye shall hear and shall not understand, and seeing ye shall not perceive, for the heart of the people is waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted and I should heal them.'" This was spoken over eighteen hundred years ago, and I find the words as suited for to-day as they were for then; for if I were to prove that I had removed pains by laying my hand over the part affected, you would cry out that it was done by evil agency and was sorcery; and to my reply that you can all do the same, you close your ears lest you should be converted and I should heal you, just as men did over eighteen hundred years ago. How true are the words of the martyr Stephen, who was stoned to death for healing the sick and teaching pure doctrines, when he says, "Ye do always resist the Holy Ghost: as your fathers did, so do ye." Before you pronounce all good effect produced by an unseen influence to emanate from an evil source, read your Bibles and learn to distinguish what is good and what is evil. It is good to exercise all the gifts of God, but it is evil to pervert them. The clergy have perverted the power they possess in their hands, and bewitched the people with a false rendering of the truths of the Bible; and there were such in olden times who bewitched the people then as now. Thus Paul says, "Oh! foolish Galatians, who hath bewitched you, that ye should not obey the truth?" And are you improved now? No, you are still bewitched. Cast this sorcery away from you; slay the devil, who is the parrot of the world, and begin to be led by your own thought, and not by the false representations given to you by others.

I have said that those who pervert the gifts of God are rendered powerless when subjected to the gaze of one who has obtained his own soul, or its expression of Deific will-power. I will give you an instance of this. There was once a sorcerer who was using his utmost power to pervert people from the right path, when another who was filled with the Holy Ghost discovered this, and, desiring that such should not be done, he determined to control this sorcerer, so, fixing his eyes upon him, the same as Paul did upon the lame man when he controlled him to walk, said, "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season;" and truly this man did become blind, and he had to be led about by his friends, and the power of his eyes being destroyed, as well as his own faith in himself, he was unable to continue to bewitch those

around him. If you wish to read this on the same authority as I did, find the 13th chapter of Acts. The sorcerer was Elymas, and the one who destroyed in him the power he was perverting was Paul. Elymas was exercising his power over a multitude of people for an evil purpose, and this is sorcery, or evil witchcraft, for all that is inimical to heavenly happiness is done by the Devil in man. In the same book you may read of another sorcerer, who bewitched the people of Samaria, "making them to believe him someone great," but when he came in contact with Philip his power was lost, and he was converted to good and truth. So when you heal, and people tell you it is witchcraft, or sorcery, remind them of these things, and ask them if the apostle's healing was sorcery; and if they still call it sorcery, tell them to search the Scriptures, and they will find we are commanded to cultivate such sorcery.

To exemplify this power publicly, I have made men believe they were women, and call themselves by women's names. I have put them in such a condition that they believed they had lost their limbs and their sight; that they were drinking wine when but water; that they were imbibing a liquid out of an empty vessel; that friends were conversing with them when many miles distant; that they were wandering in beautiful groves beneath the light of the moon, when they were only in a small room, or on a stage; and that a sheet of paper was so ponderous that they were unable to raise it. Now, all this by many would be called sorcery, and it is a power we all possess, and should cultivate for a good purpose, as did the disciples and apostles. Paul, you see, accused the sorcerer of perverting the ways of God, and at the same time, with his own superior will-power (for a wise purpose), made this man blind, and thus stayed his evil power. This would give the people faith in Paul, and by destroying their faith in Elymas, he would, by the same law, destroy his influence.

I have told you of some of the few things that I have done in what the ignorant would call sorcery, but I have not told you that I and many others can heal certain diseases; but nevertheless this is true, and I teach others also how to do the same, and think you that if I, in my condition, can do these things, how much more could those who gave their whole hearts up to it to such an extent that they became filled with the Holy Ghost, and were even conscious of the power that exalted them; and the true secret of obtaining this power was by casting the devil out of them, and God filled his place. They gave up their love for the world, and thus released their souls from hell, and entered the kingdom of Heaven, which if we all did, shortly should we realise the meaning of the prayer: "Thy kingdom come; Thy will be done on earth as it is in heaven," for a contrary being removed, a contrary would fill its place, as there is no such thing in nature as a vacuum.

But now we will turn to the Old Testament and ascertain what these books tell us upon the subject, and we will take them entirely as they stand; and firstly we will comment upon sorcery. If I were to turn what appeared to be a twig of a tree into a living animal, you would name that decided sorcery, and that I received instructions from the Evil One; and yet the first time we read of this being done, it was by Moses. And did the Devil teach Moses? No; for if you study the 4th chapter of Exodus, you will read that Moses had a rod in his hand, and that God told him to cast it on the ground, which he did, and the rod turned into a serpent, and Moses was frightened by this phenomenon, and ran away from it, and God called him back, and told him to take it by the tail, which he did, and it became a rod in his hand. Now, according to the Bible, this power was taught to man by God himself; and by more reading you learn that the magicians of Egypt all did this, and in a contest of power that they had with Moses they all did the same as he, only Aaron's serpent swallowed the other serpents or rods. And to this day the same things are being done in Egypt and India, and you can read in the history of the Egyptians that they are possessed of some secret method of pressing a particular part of the neck of the serpent, rendering it in such a cataleptic condition, that it resembles a stick, which the magicians hide in their robes, and, aided by sleight of hand, cause to re-appear in a very mysterious manner. This power in man to charm snakes has been well known and is constantly mentioned in the Bible; and, indeed, the gift is evidently endowed upon man as a protection against the venom of these reptiles, and the departure of his superiority over them is a natural consequence of his leading a mere animal existence, as then he loses his deific will-power, becoming controlled by abnormal or sensual cravings, degrades himself to and beneath the level of the very reptile he is fighting with.

When man thus falls, this condition is spoken of as a punishment for his departure from the laws of God. "For, behold, I will send serpents and cockatrices among you, which will not be charmed, and they shall bite you, saith the Lord;" but the word "cockatrice" is rendered in the Jewish Bibles "vipers" (which, I think, is most likely correct); and it seems this power was mostly used as a guard against danger, for we read: "Surely, the serpent will bite without enchantment, and a babbler is no better," alluding to the fact, I take it, that by enchantment they can be kept from injuring the one who has the power of charming. Now, all this is called, by the unthinking and designing ones of the world, sorcery—which sorcery, the Bible teaches, was taught by God. It is evidently given as a protection to man, or rather—let me repeat, to express my conviction correctly—leaves him, as a natural consequence, when he destroys the deific power in him, which is the will-power in man over and against evil.

We have heard of those who have had enormous strength and wonderful control over wild animals, possessed only through a

knowledge of this power; but animals, we have reason for believing, cherish a natural fear, mixed with a kind of solicitude for protection, from mankind; and thus we find in Genesis 9th, God says to Noah: "And the fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hands are they delivered." Now, if you read this verse and ask for an orthodox definition of its meaning, you will be told that as they are delivered into our hands, we are to eat them, and that is the reason, it is said, that man has dominion over them; but if this were so, we should be forced to believe that worms, lions, tigers, vultures and indeed every living thing, was intended to be eaten. No; by a careful study and knowledge of our own power we find rather that animals are placed here more to serve man than to be destroyed by him, and it is for this purpose that he is endowed with a power over them. Both in scriptural and other histories we get extraordinary instances of the exercise of this power. Daniel was unhurt in the lions' den; David took a lamb from a bear, slaying a bear, also a lion; Samson, who felt the spirit come mightily upon him, "rent a lion as he would a kid," and these few instances can be multiplied greatly. Also the contrary, as in Kings, "that they feared not the Lord, therefore the Lord sent lions among them, which slew some of them," and thus it is easily and truthfully demonstrated that man's power over animals is a godly and not a devilish one, and this godly power is that which the world call sorcery. Now you have the clue to this mystery, at least sufficient to enable you to think for yourselves upon the subject and to help you to heighten your own spirits within you.

I have before explained that prayer was desire, and that when this desire was of a virtuous nature, its action was like swelling the deity within you, and thus it was that Elisha by prayer caused the people to become so blind that he led them even to Samaria without their knowing whither they were going. Now, the condition here produced is called blindness, but it could not have been absolute physical blindness, or the people's feet could not have travelled over so much ground, but it must have been that he so controlled their minds that they could only see whatever he chose to formulate in mental pictures before their eyes, for he said to them, "That is not the way, and this is not the city," thus keeping them entirely under his influence so long as it suited his purpose, and these same things are being done to this day, but I am sorry to say that the devil, in the guise of worldly interest or worse, is perverting this godly power, and our harvest is blindness to good, and consequent misery, but we have become so accustomed to this blindness and misery that we have scarcely a perception of what true happiness is. Hark! some parrots are echoing "True," for "where ignorance is bliss, 'tis folly to be wise," but I will continue, all the same. The greatest part of our hell-torments consist in always seeking for lasting peace and pleasure, which cannot be found, for we do not know where to obtain this philosophers' gold, though it is to be had as much in these days as in past times; for the seed of the soul is the will, and the soul is the gold of the philosophers; and you must dig in the earth for it, as the cabalists express it—that is, you must find it in yourself, for man is the earth, and you must dig knee-deep, which is by humble, constant prayer, or desire, and this is distilling the earth to obtain it, which is separating the impure from the pure, and when your work is completed, you have transmuted a baser metal into gold—that is, you have cast out evil, and good has filled its place—for, a contrary removed, a contrary must fill its place. The result of this spiritual transmutation has been achieved by comparatively few in any age, but this is the only transmutation the greatest philosophers of the world ever aimed at, and the principle upon which their language was based was this. The intellectual or immortal part of the soul, being part of the Spirit of God, and as gold is the god of the world, hence God is the gold of the philosophers. There are many instances of diseases being removed by an influence thrown from those around the sufferer, either by the laying on of hands, or touching the body. King David, when he began to feel the life-force leave him, obtained a young person to sleep with him, that he might benefit by the power thus obtained from her, and this same power we are all unconsciously throwing off and receiving; but David, in his wisdom, knew this, and made use of his knowledge, for knowledge is power; but we in this scientific and religious day laugh at such ideas with scorn, though at the same time it is readily acknowledged that if the young sleep with the aged or diseased, they soon lose their strength, and become weaker, while the other gets proportionally stronger, and yet you are so blinded that you cannot see that a something must have been obtained of a healing nature on the one side, and deteriorating on the other, and it would never enter your heads to connect this with the power described of men healing by "striking their hands over the part."

Now, striking "the hand over the part" was known and acknowledged in Biblical times as a means of cure, for if you read of the healing of Naaman, you will find that he was offended with the prophet for telling him simply to bathe in the river, saying, "I thought surely he would strike his hand" over the part; and, indeed, in this book, which we all profess to so religiously follow, you will read of no other method of healing being employed than prayer, the laying on of hands, and the placing of articles containing the influence of the healer on the sufferer, resorted to, except once, where a fig-plaster is ordered. Anointing with oil was always done by the hands of the one who prayed, he being the healer.

When Elisha was sent for to cure the child of the Shunamite

he first gave Gehaza his staff to place on the body of the child, and it was evidently expected to aid in restoring him, for Gehaza did so, and then went again to Elisha, saying, "The child is not awakened," upon which Elisha went into the room, and, shutting himself in alone with the apparently dead child, "laid upon him, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and the flesh of the child waxed warm, and he opened his eyes;" and yet, if a child has fainted with you, what parent ever thinks of resting his hands and placing his mouth upon the child's? And why not? Because it would be eccentric; it is not fashionable. The doctor must be instantly sent for, and the child well physicked, and attempted to be healed by man's devices, not by God's.

And I could give you many more instances, but I think these will do for the foundation-stones for building your ideas upon, if you desire to relieve the sufferings of those around you. I know many who never resort to any other means, and by careful study you will discover it to be based upon the very purest of pure sciences, the science of the soul in the body, as the one medicine for all diseases and agent of all good, or the power of visibly exercising the divine principle of man, which power increases in strength as it is drawn down among us, for the soul is the stone or rock of salvation that the philosophers have been seeking for, as the "one medicine for all diseases."

To conclude with, let us consider the truth or falseness of that constant orthodox assertion of the parrot Devil with which he is so successfully defeating all attempts made by the better part of mankind to release themselves from the apathetic, listless, sinful groove in which he has become fixed. In the time when these great deeds were performed, man was under the special guidance of the Deity, by whom he was inspired, but that now it is not only useless, but even blasphemous, to believe in the present existence of such power in any man, and there is no word in the ecclesiastical vocabulary sufficiently strong to name what the attempt at the performance would be; yet the same that assert this rail against atheism. And pray what are such teachings but decidedly tending towards atheism, for by what do we know God except by His attributes of power? But has this power to work miracles suddenly stagnated or not? What is a miracle? Every phenomenon that occurs but seldom, that is produced by an unseen influence, and which known laws are unable to account for, is called a miracle. Such miracles as healing by the touch are looked upon as so springing from the direct interposition of the Deity that no attempt is made to imitate them, save a few who were either sainted, stoned, or otherwise put to death. And these few saints did every act in the name of Christ. St. Patrick, the Irish apostle, healed the blind by the laying-on of hands. St. Bernard, when in Constance, recovered eleven blind and eighteen lame persons in one day, and continued to perform many other acts of healing. It is related of the Emperor Constantine, King Pyrrhus, the Emperor Vespasian, Adrian, and King Olaf that they cured many diseases in various ways by laying the hands over the parts. Caelius Aurelianus, who healed many, prescribing the method of passing the hands over the bodies of those suffering with pleurisy, lethargy, &c., directs us to grasp the hand or foot affected, so that we "may cure in the act of holding the limb."

Cure diseases yourself, and then you will have no cause to doubt the truth of these historical records, and if you do it with a feeling of love, and determination to succeed, you will find your task an easy one, and if your patient desires to remain free from disease, let him refrain from fermented food, over eating and drinking, and otherwise breaking Nature's laws of health. Should you find difficulty in relieving the pain, come to me, Mr. Ashman, or some other healer, and you will be shown how to work with more method, and if you are a poor man or woman, I will not charge you for the information, but if you are rich, I shall make you pay for my time to enable me to instruct the poor for nothing.

It is a commonly parroted text that "All things are possible with God," and yet you limit His powers because you have allowed yourselves to be blinded by ecclesiastical sorcery. Cast this blasphemous witchcraft from you, think and act for yourselves, turn your minds upon holy subjects, and you will find yourselves doing holy work; and who can say that God is not in that holy work? But if God is not in us and among us, if God is so far from us that all great deeds which are contrary to the hitherto acknowledged laws of science are no longer to be done, the clergy may cease to uselessly employ their time by parroting prayers out of the prayer-book, and exhorting us to pray to a being that, according to them, ceased to exist over eighteen hundred years ago.

No; as it was in the beginning, it is now, and ever shall be, and so long as man is on the face of the earth, God and the Devil will both work through him, and he may choose which he will, but his harvest will be according to the power he serves. To be controlled by the Evil One, his soul is in hell; but to be controlled by God or the pure dictates of his own soul, heaven will be his harvest so long as he continues to reap.

The Rev. Mr. Colley of Portsmouth, writing to us, says, "The aura said to be given off by mediums, and thereunto contributed by harmonious circles, to produce spirit-lights and masks of spirit-faces and forms when not solidly materialised, need not be the weight of a grain, or the hundredth part of one, to make the subtle element in question capable of reflecting outward light, or shedding it from innate luminosity so perfectly as to look really solid, for Professor Tyndall says that the tail of a comet, many millions of miles long, may be manufactured out of a very few ounces of iodine of allyl vapour."

OBITUARY.

We have received the following from Dr. Monck:—"Another devoted medium has passed over to the majority. On Sunday, May 7, Rhondda Williams, of 32, Great Frederick Street, Cardiff, was released from the suffering body after a brief, painful illness, which she bore with calm, cheerful courage to the end. Death had no terrors for her, for she had been emancipated from orthodox ignorance and superstition by her new birth into spiritual truth some three years ago. The angel ministrants were continually about her bed, and communicated to her pure spirit the joy of an assured immortality. Her departure was so calm and peaceful that her friends could not detect the moment of her happy spirit-transition. She was well known in Cardiff and surrounding towns as a trustworthy and eminently useful trance-medium. Spirits in great variety easily controlled her organism, and gave many unusually clear and conclusive evidences of their identity to surviving friends. Her powers were of a superior order, and many in Wales, as well as London, keenly feel their "loss," though rejoicing in her "gain." Four days after her removal to the Summer-Land, she manifested through my mediumship in Manchester at the residence of Mr. Gaskell of Oldham Road. In the presence of Messrs. Gaskell, Oxley, and several well-known Spiritualists, I was controlled by my guide "Samuel Wheeler," who caused me to hold a handkerchief at arm's length, and while my head was turned in the opposite direction, and "Samuel" (for the sake of the test) was incessantly talking, the face of "Rhondda" was materialised close to the handkerchief, so that all could see it, and the description of it sent by one of the company to her father was declared by him to be the exact resemblance of her features when the spirit had fled. The lips of the lovely form were seen to move, and each member of the circle in succession came within a couple of inches, and heard her repeatedly desire that a cheering message should be sent to her parents, informing them that her home was far more glorious, and her happiness much greater than she had ever in the earth-life supposed it could be. The gas was burning clearly the whole time the manifestation lasted (several minutes), and the voice was audible to all in the room. The form gradually dematerialised before the eyes of all present. A feeling of holy awe and pleasure pervaded the sitters while witnessing this unique and singularly beautiful phenomenon, all realising, as they had never before done, the sublime facts of human immortality and spirit-communion. 'Rhondda' has several times manifested at our meetings, and given utterance through the entranced medium to the most holy and soul-elevating sentiments. Thus one more has been added to the thousands of well-attested spirit-replies to the inquiry of carping scepticism and moaning grief, 'If a man die shall he live again?'"

To the Editor.—Sir,—It is with deep regret I have to pen the following lines, in remembrance of a departed sister, Miss Clara Broadbent, aged nineteen years, who left the earth-plane for the higher life on Wednesday midnight, the 24th inst., after months of suffering. The members of the Lyceum attended the funeral on Saturday last, each carrying a small bouquet of flowers, and as the words were uttered, "Dust to dust," they showered them down upon the coffin as a token of their respect. There was a large assembly of friends collected at the cemetery to see the funeral ceremony, which was conducted by Mr. James, the gentleman who usually officiates. The proceedings were very orderly throughout. She was kind, affectionate, and much respected by all who knew her. She was a member of our Lyceum, and one of its regular attendants, having held various offices, and taken an active part in its management. Her spiritual form has been seen since she passed from us. We miss her much, but must obey the law, and say, "Thy will be done."—Yours truly,

Hollins Lane, Sowerby Bridge, May 30.

HENRY LORD.

NEW MILLS, DERBYSHIRE.

Two addresses were given by Mr. Johnson of Hyde at the above place on Sunday, the 28th of May, in the afternoon and evening. The afternoon's subject was broad and extensive, markedly pointing out the expansive and beautiful field of thought that was opened up by the light of Spiritualism, and comparing it with the narrow cramped creeds and dogmas of Orthodoxy, whose forms, rites, and ceremonies are its God; for a man to live well, he must live by inspiration, he must follow out the dictates of his own soul, and when he leaves his tenement of clay, just so far as he has worked out his own salvation will he receive his reward. The evening subject well supported the afternoon one, dwelling upon Heaven, what is it, where is it, and who dwell there? which was well explained from a Spiritualistic point, that each must work out their own individual heaven. At the close some discussion arose in which one gentleman characterised the phenomena of Spiritualism as the most "wonderful and astounding" of the present century. Another orthodox friend, whose salvation he believed must be worked out individually by good works, deeds, and faith, and not at the eleventh hour by laying all his sins at the foot of the Cross for redemption which admission completely upset the story of the thief on the Cross, and all the doctrinal belief of his own sect (Wesleyan). Another orthodox standfast asked the medium (who by this time was in his normal state) did he believe in the Bible? He answered for himself only, and not the general body of Spiritualists, which body comprises all shades, differences of opinion and belief, that the Bible was as liable to and as full of errors as any other book, the compilation of which had passed through human hands and agency.

As these meetings were the first ever held in New Mills on the subject of Spiritualism, it is with great gratification I give you and your readers a summary of the proceedings. The Lancashire Committee endeavoured to carry a meeting there some time ago, but the religious element withheld the only hall in the place, and would not allow the devil to speak there. However, through the energy of Mr. Lithgow, Hayfield, who, after the above incident, was on the alert, met with a nice large room, where in future seances and meetings will be held regularly. Mr. Lithgow has kindly furnished it with seats, platform, chairs, &c., making it a nice, comfortable room, where henceforth I hope the Cause will flourish. A collection was made at the close of each meeting, which cleared all expenses.

May 29.

"ALPHA."

MR. J. J. MORSE'S REPORT.

To the Editor.—Dear Sir,—In response to a request often proffered to me by many of my friends, that I would jot down, for printing, a few of my experiences in travelling from time to time, I have drawn up this brief report, and submit it to the Editor of the MEDIUM and DAYBREAK as a means of reaching the great body of our people. While you, Sir, were assisting at your late successful meetings at Halifax, on Good Friday and Easter Sunday, it was my good fortune to be at a social meeting, held on the first-mentioned day by the Spiritualists of Bishop Auckland and the district. Leaving London the day before, in a driving snowstorm, with Mr. T. Everitt as my travelling companion, we arrived at our destination all right, but an hour late. I repaired to the house of Mr. T. Faucett, and the absence of the old familiar faces of his mother and father, who had then but lately passed on, caused a momentary pang that they were not here in the form to share our festival on the morrow. Bright and cheery, but decidedly cool, the next day dawned, and at about 4 p.m. our Good Friday festival commenced. A capital tea was provided, to which ample justice was done. I had the pleasure of meeting Mr. T. Brown. He is doing good service in County Durham. Quite a detachment of Spiritualists from surrounding villages attended, and the utmost good feeling prevailed. I advised the propriety of holding a district conference, and suggested that the example of our Lancashire brethren be followed concerning it. Leaving Bishop Auckland next day, I travelled on to Newcastle-on-Tyne. Changing at Durham, I found the station platform plentifully besprinkled with members of the Independent Order of Good Templars, en route for Newcastle, to attend the annual session of the Grand Lodge of England on Easter Monday and Tuesday. On arriving, I found myself the guest of Mr. J. Colman, a worthy gentleman, and one who takes a great interest in the Spelling Reform agitation now on foot. On Sunday morning I attended Miss Fairlamb's seance, and among the company I found Mr. Charles Blackburn of Manchester. The phenomena were of the usual satisfactory character, and "Cissy" materialised herself, and favoured some of us with an affectionate embrace, in which the writer shared. At 2.30 a comfortable audience assembled, and at the evening meeting the hall was filled. At the latter meeting Mr. T. P. Barkas presided, and he was most eulogistic over the address delivered on that occasion. Monday being Easter Monday, our audience that evening was not so large as usually is in attendance; our meeting, though, was highly appreciated. Having a weakness towards taking a holiday with my family, I took train at midnight, and at about 7 a.m. on Tuesday reached King's Cross. I remained in town until Saturday, April 22, when I left for Liverpool.

Against those "who go down to the deep in ships," I would be the last to urge complaint. I, for one, fully realise the utility of our mercantile marine, but when the "mercantile marine" is fuddled with drink, smokes clay pipes, carries a dog and a monkey, becomes sick, and is inclined to fight, I think your readers will agree with me that the narrow confines of a third-class carriage are too close quarters to be at with the "mercantile marine," under the above pleasant(?) circumstances. Such is the risk one runs, though, unless our societies afford us a greater chance of comfort in travelling. All things come to an end: so did this pleasant ride of mine. The audiences in Liverpool were fair; the lectures well received. Staying at the same hotel (Wall's) were Captain and Mrs. Waterman, whom, I doubt not, you know right well.

I next visited Halifax, to redeem my promise of two lectures in aid of the funds of the "Scattergood Testimonial." Two capital audiences assembled, and as my services were given free, a nice little addition was made to the funds—a result quite as gratifying to myself as to anyone else. We workers should be brothers and sisters all. From Halifax to Ossett was my next journey. Mr. C. Hallgath was my host. Our meetings were held in the Spiritual Institution, a neat, clean, and nicely-decorated hall, seating from 80 to 100 folks. Two lectures were given, subjects chosen by the audience. Theological subjects were selected, the consequence being the selectors received some home truths they would rather not have heard. A social tea and meeting was held on the third night, during which it was my privilege to name the infant daughter of Mr. Oliffe. I enjoyed my visit to Ossett exceedingly. The friends there are earnest and zealous, and Spiritualism there means something more than a mere word. I went over to Batley Carr, and there I found earnestness and vigour, characteristics that seem inseparable from the Yorkshire Spiritualists. At Ossett there is a young man, Mr. Cooper, who recently lost a leg under the surgeon's knife; he is ill, and confined to his bed. You, Sir, know what that means. I doubt me if ever he will be able for work again. He has a true, earnest soul, and a mind athirst for knowledge, and my object in penning these lines is to invite any of your readers who may have a spare book or pamphlet or two to send them on, so cheering the path of a fellow-creature mentally and spiritually. Send them to Mr. Cooper, care of Mr. Hallgath, Queen Street, Ossett, near Wakefield, and they will be delivered in due course.

On the 7th instant I again found myself in Newcastle-on-Tyne, and on the morning of that day I repaired to the lecture-room to hear Mrs. Annie Besant deliver a lecture on the "Devil." Quite a treat, of its kind, too, it proved. Mrs. Besant is the wife of a clergyman of the Church of England, but I understand she has now separated from him on account of the wide divergence of opinion on theological matters that subsists between them. Our meetings were well attended, and my usual monthly visit terminated with the most pleasant feelings on all sides, the only disagreement being due to the non-arrival of a parcel of the combined "Harp and Lyre," a book I would strongly advise all who conduct Sunday services to introduce into use. It is the best thing we have, and our thanks are due to you, Sir, for providing it. The chairman of the society announced that the committee of the Newcastle Association of Spiritualists had determined to hold a conference of the Spiritualists of the town and district,—the conference to take place on Sunday, June 11th, and its object be to form a district committee to work up the cause, and organise a plan for united action.

On Saturday, May 13th, I participated in the Scattergood Testimonial tea-party. From circumstances already reported, it was rather a quiet and sorrowful affair. The next day I spoke in Manchester to two very good meetings. In the afternoon Mr. Otley presided, and Dr. F. W. Monck read the lesson. The latter gentleman is reported as having had some wonderful seances in the above city. I wish to add my protest against the beastly state of the Temperance Hall. It looks almost as

bad as if it was plastered with the outer rind of a Stilton cheese in its worst phases; it has more of Lazarus and the tomb, than life and inspiration about it.

On the 18th inst. I occupied the platform at a public meeting in Blackburn. It was the nicest and cosiest meeting I have ever had in the town. My control's lecture gave great satisfaction, and a select and highly-intelligent company left the hall well pleased with the results of the meeting. On Sunday, the 21st inst., I filled my regular monthly engagement before the Liverpool Psychological Society. The audiences were more select than numerous, but were evidently well pleased. I was suffering from a severe attack of congestion of the liver, and at the close of my labours was completely prostrated. Dr. William Hitchman has generously promoted the removal of the above services to a more commodious and attractive place—Meyerbeer Hall, Liverpool, and the new services will be inaugurated on Whit Sunday, the Doctor and Mrs. Neworthy respectively being the speakers. On Monday, the 22nd, the first public meeting, under the auspices of avowed Spiritualists, was held in the Temperance Hall, Sheffield. The elegant hall was nicely filled with a deeply-interested auditory, and Mr. Councillor Bacon occupied the chair. The subject was selected by a committee, and the address, of an hour and a half's duration, was most warmly applauded at the close. Over 1,100 handbills, and some 300 large posters, were distributed through the town. I gave my services free of cost, except railway fare. On the 23rd I again found myself in the bosom of my family—as good a place as most folks can find, I guess—and I was real glad to get there for the few days I had to spare prior to visiting Jersey—of which more anon. And now, Sir, as you have been kind enough to give my appointment-list a place in your columns, I feel it but right to submit this report of my doings to your paper as a slight return, on my part, for your continued courtesy in regard to the above-mentioned matter.—I am, yours in the work of human progress, J. J. Morse.

Warwick Cottage, Old Ford Road, Bow, London, E.

AN IMPORTANT SUGGESTION TO ALL REALLY EARNEST WORKERS.

To the Readers of the MEDIUM.—Friends and Fellow-Workers,—It has occurred to me that a vast, though quiet and unostentatious, good might be done in bringing to notice the progressive truths of Spiritualism in a manner not yet adopted. We have any amount of lecturing enterprise, books for sale, pushing workers like the Lancashire Committee, &c., but my plan would penetrate into nooks and crannies where these could not reach. It would carry Spiritualism to those who would not go half way to it. Let us form Tract Societies à la National Church. Individuals can undertake it as well as societies, or we could club together in half-dozen or dozens, and, selecting suitable tracts, distribute them on loan, weekly, at every house in our respective districts of so many streets, changing them for others every week. This is an admirable work for the ladies. I need scarcely remind you of what ladies can do when they are in earnest. Look at the American whisky war. I believe this plan would really, if zealously and promptly worked, be productive of more good than all our lecturing efforts; and it only needs to be taken earnestly in hand, in some quarter where there are a goodly number of Spiritualists, to become popular, and call out many workers who have hitherto looked in vain for an opportunity of quickly spreading the truth which is so dear to them.

I have no time to enlarge on the subject, but leave it to be thought out by the pioneers of progress. What does Mr. Burns think?—Yours faithfully, NEWODIANAGER.

Liverpool, May, 1876.

SPIRITUALISTS are warned not to lend any money to a young man of the name of J. Curtis, who has at different times, and under the shelter of my name, embezzled several sums of money, promising to return it, but without keeping his word.—J. N. T. MARTEZE.

MR. ROBSON, TRANCE AND TEST-MEDIUM, at MRS. BULLOCK'S HALL, 19, CHURCH STREET, ISLINGTON.—Having attended several of the sittings given by Mr. Robson for psychometric delineations and tests, I have much pleasure in testifying to the faithfulness with which they are given by him, and in recommending him to the notice of those friends who are desirous of having their spiritual surroundings carefully and accurately portrayed. These seances are given on each alternate Thursday evening, at eight o'clock, the last having taken place on the 18th inst. Tickets 6d. The hall being engaged for next Thursday, the next seance will be given on Thursday, June 8.—Yours truly, GEORGE STARNES, 22, Sparshott Road, Crouch Hill, N., May 29.

EXPERIENCES IN SPIRITUALISM: a Record of Extraordinary Phenomena Witnessed through the Most Powerful Mediums, with some Historical Fragments relating to Semiramide, given by the Spirit of an Egyptian who lived Contemporary with Him. By Catherine Cerry. Second edition, enlarged. London: Published by James Burns, Spiritual Institution, 15, Southampton Row. 1876.—The object and intention of this elegantly got-up little book will be sufficiently indicated by its necessarily lengthy title, and we commend it to the special notice of all who take an interest in spiritual manifestations, or who may wish to become acquainted with the details of its phenomena, as described by one of its ablest and most trustworthy advocates and disseminators. The writer has had long and full experience in all matters connected with the practice of modern Spiritualism. Commencing with a paper on her first introduction to Spiritualism and further experiences, read at the London Spiritual Institution in March, 1872, the writer goes on in her book to treat on a great variety of spiritual phenomena, including details of seances at home and in public, spirit-drawings, spirit-prophecies of the Franco-Prussian War, healing mediumship, materialisation of the spirit-form (a recent phase of spiritualistic action), including a letter on the subject which appeared in the Brighton Examiner in June last with reference to some phenomena in connection with Mrs. Berry (the writer of the present work), spirit-photography, and some historical fragments relating to Semiramide, alluded to in the title. These are all among the many subjects lucidly treated of in Mrs. Berry's little book, and will be sufficient to commend it to public notice. The work is adorned with a capital photograph of the writer within an ornamental floral wreath of neat and appropriate design, and autograph, and which will be a further recommendation to public favour.—Brighton Examiner.

SUBSCRIPTION PRICE OF THE MEDIUM FOR 1876.

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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, JUNE 2, 1876.

TO CORRESPONDENTS.

Again we have to withhold a number of contributions, because of the lateness of their arrival. Send in reports immediately the events occur. We go to press early on Thursday, and must receive the latest information early on Wednesday; and long articles (unless very important), that come even on Wednesday, must stand over till the following week. To insure insertion, communications should be as brief as possible, and written legibly on one side of the paper. Long, badly-written letters, that have to be cut down, transcribed, or corrected, often miss publication from want of time to attend to them. We hope all will take this hint who do not desire to be disappointed.

STAR-CIRCLE—MR. HITCHCOCK'S DRAWINGS.

On Monday last a most interesting anatomical discourse was given by Mr. N. Morgan, author of "The Skull and the Brain," and other works. A full report is in preparation.

On Monday next, at 15, Southampton Row, Mr. J. Hitchcock of Nottingham will exhibit his collection of Natural History Drawings, executed with his own hand. The meeting will be of a social character. Visitors from the country will be made welcome. At 8 o'clock. Admission, 1s.

WHIT-WEEK ARRANGEMENTS IN LONDON.

For the guidance of provincial friends who may visit London during Whit-week, we have collected the arrangements of the various mediums, and now present them in such form as to be available for all inquirers.

First of all, we beg to announce that the Spiritual Institution is open to all friends and investigators, be they acquaintances or strangers, subscribers or non-subscribers, Spiritualists or non-Spiritualists. The rooms may be visited at all times, when seances are not in session, for the purpose of resting, reading, or inspecting the numerous objects of interest there collected. Every information will be afforded to friends who may call. We hope no one will think that it is causing trouble to look in. If Mr. Burns is engaged with more pressing duties, there are others who can attend to the requirements of visitors.

On Sunday evening Mr. Morse will deliver a trance-address at Doughty Hall, 14, Bedford Row, to commence at 7 o'clock. This will be a favourable opportunity for visitors who may have arrived in town to meet with London friends. For other Sunday meetings see list in the usual column.

MEETINGS AND SEANCES AT THE SPIRITUAL INSTITUTION.

On Monday evening, at 8 o'clock, the Star Circle at the Spiritual Institution, 15, Southampton Row, will entertain Mr. and Mrs. Hitchcock of Nottingham and other country friends. This social meeting will, it is hoped, be well attended. Mr. Hitchcock will exhibit his large collection of drawings of animals, birds, &c., which he executed for the Children's Lyceum. Admission, 1s.

On Tuesday Mr. E. Bullock, jun., will give a dark seance in the afternoon at 3 o'clock, if a sufficient number of sitters

apply. Those who intend being present should give early intimation. Tickets, 2s. 6d.

On Tuesday and Friday evenings, at 8 o'clock, Mr. W. Clarence will give his usual dark seances for physical phenomena. Admission, 2s. 6d. to each.

On Wednesday afternoon Mr. Herne will give his weekly dark seance at 3 o'clock. Admission, 2s. 6d.

On Thursday evening, Mr. E. Bullock, jun., will give his usual dark seance, followed by a semi-light seance for materialisations, at 8 o'clock. Admission, 2s. 6d.

Mr. Burns will give private delineations of character by appointment.

Seances may be arranged to suit the convenience of visitors.

MR. WILLIAMS, 61, LAMB'S CONDUIT STREET,

will give his usual weekly seances, viz.:—Dark seance on Monday evening, at 8 o'clock. Admission, 2s. 6d. Dark seance, followed by materialisations, on Thursday and Saturday evenings. Admission, 5s. Saturday for Spiritualists only. On Wednesday afternoon, at 3 o'clock, Mr. Williams will give a dark seance for the convenience of those who may not be able to attend in the evening. Admission, 2s. 6d. Mr. Williams is at his rooms daily from 1 o'clock to 5 for private seances.

MR. HERNE, 3, ROCKMEAD ROAD, SOUTH HACKNEY, in addition to his Wednesday afternoon seance at the Spiritual Institution, will be glad to receive country visitors at the above address on Tuesday, Thursday, and Saturday. Seances for trance, magnetism, and clairvoyance, 10s. 6d.; physical seances, £1 1s.; semi-light seance for materialisations, £2 2s.

MISS LOTTIE FOWLER, 2, VERNON PLACE, gives her celebrated clairvoyant consultations daily from 1 till 8. Terms, £1 1s. On Friday and Saturday 10s. 6d. to those of limited means. On Thursday and Saturday evenings for materialisation at 8 o'clock. Admission, 5s. Application for these seances should be made as early as possible, that the decision of the guides may be obtained.

MRS. WOODFORDE, 90, GREAT RUSSELL STREET.

Seances for physical manifestations will be held in Mrs. Woodforde's rooms on Thursday evening at 8 o'clock, with Mr. Willie Eglinton medium; and Saturday evening, 8 o'clock, with Mr. Arthur Colman; and on Tuesday afternoon, at 3 o'clock, a special seance for investigators in the light and in the dark, medium Mr. Colman. Fees for each seance, 5s. Mrs. Woodforde will be at home to visitors any day after 1 p.m.

MRS. OLIVE, 15, AINGER TERRACE, AINGER ROAD, KING HENRY'S ROAD, PRIMROSE HILL.

Mr. E. Bullock, jun., gives a seance at Mrs. Olive's, on Monday evening, at 7 o'clock. Admission, 2s. 6d. Materialisations are obtained. Mrs. Olive gives public seances—on Tuesday at 7, on Friday at 3. Admission, 2s. 6d. See particulars in advertisement.

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

Sunday Meeting at 7. Seance for materialisation (E. Bullock, medium) on Tuesday evening at 8. Admission, 2s. 6d. See list of meetings, page 350.

MR. COGMAN, 15, ST. PETER'S ROAD, MILE END.

Sunday evening meeting. Mr. Cogman may be consulted on development, and all questions involving an experience of mediumship.

MARYLEBONE ASSOCIATION, 25, GREAT QUEBEC STREET.

See list of meetings, page 350. Mr. F. Wilson will give his lecture on the "Colours of the Rainbow, and their Meanings" on Tuesday evening.

MRS. PRICHARD, 10, DEVONSHIRE STREET, QUEEN SQUARE.

Seances for clairvoyance on Tuesday and Thursday evenings, at 8 o'clock. Admission, 1s. Private consultations daily.

MRS. BAKER-HOWARTH, 10, NEW NORTH STREET.

At home daily from 12 till 5. See advertisement.

HEALERS.

Psychopathic Institution, 254, Marylebone Road. Mr. J. Ashman, principal.

Dr. Mack, 26, Southampton Row.

Mr. Cogman, 15, St. Peter's Road, Mile End.

Miss Chandos, 17, Brunswick Square.

Mr. De Caux, 1, Mildmay Terrace, Back Road, Kingsland.

SHRIT PHOTOGRAPHER.

Mr. Hudson, 2, Kensington Park Road, Notting Hill.

For further particulars see list of meetings and seances, page 350, and advertisements, page 351.

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. She has not yet fixed a date for going North and visiting Scotland.

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.

THE DELINEATION OF DR. COOKE.

Two weeks ago we published a delineation of the late Dr. Cooke of Belfast, the data being furnished by a rough lithograph of the statue of the Doctor lately inaugurated at Belfast. The delineation was rather an adventurous one to be derived from such slender materials, but being given under impression, we had sufficient confidence in it to give it publicity and leave it to the decision of the public. From a Belfast correspondent we have received a letter, accompanied by a photograph of the Doctor, which would have been of use in the delineation. Our correspondent thus speaks of Mr. Burns's effort:—

"The *Weekly Telegraph* you got was sent by me. The likeness of Dr. Cooke was not at all good, as you will say when you see his photograph, which I have ordered for you, cabinet size, and will forward it when I get it.

"Your delineation of Doctor Cooke is marvellous; it is correct in every respect—it is perfect; it is Dr. Cooke's character to the letter; and I ought to know, for I have known him for twenty years, during which time I was also a member of his congregation, and often heard him speaking in public, lecturing and debating, and knew his character well. However, I enclose you a note from the Doctor himself to you, given through the same source as the last communication. I may remark that it was given voluntarily by him, nor was it expected.

Our correspondent, who is a stranger to us personally, has our thanks for this kindness. No doubt, he has been actuated by impressions from the interior in all this work, and it is evident that the steps which led to the delineation being given, and the success which has attended it, were all predetermined by wise ones in spirit-life, who foresaw the end to be served by employing the agencies which they called into requisition. We are proud to learn that we are thus *en rapport* with a worker like "Dr. Cooke." Such patronage is more to be prized than that of worldly rank and title, and the influence conferred is indeed of such a kind as to enhance the attainments of the recipients. We hope "Dr. Cooke" will find means to convince his Ulster friends that he still lives and works, for, through learning the fact, they acquire a valuable adjunct to the many good things he bestowed on them while in the body.

The following is the message alluded to in the letter quoted above:—

COMMUNICATION FROM "DR. COOKE" TO MR. BURNS, THROUGH A BELFAST LADY MEDIUM.

Although in my first coming to deliver a message to my friends, I did not come exactly to advance the cause of Spiritualism, yet I have no objection to see that Cause advanced through my means, or through any work or effort of mine. There is too much disposition in the world to ignore those who have departed this life, and to declare that they are dead and buried; no matter how much regretted, no matter how sadly missed, no matter how wide the gap, either in domestic happiness, religion, or politics, our departure may leave, still our friends do not ask us back, or wish to have us; they shrink from our shadowy presence, they tremble if they are made to believe we are near. They hear us talked and written about, and they do not always take up the weapons of defence in our cause. They think that we cannot see or hear; they think that we are so far away, if we exist at all, that no sound of earth can reach us; but here we are till our work is done. We are at their side, we are at their table, we are at their house and in their home, we are at their feasts and banquets, we hear their words of us, and often read their thoughts. My friends and admirers all think that I am gone, but I can come back again; I come to those who can hear me, who can feel my influence, who can report my words.

I often stand in that house where my words were heard every seventh day. I often stand in the pulpit also where another occupies my place. I hear his words, I know his thoughts, I feel his desire that the dead on earth should be forgotten. I see my name blazoned on the house that I raised, but I know there are those who would wish to erase it. I see that many of my counsels are forgotten, and much of my example set aside. I would that I could reform abuses which I see in religion, politics, and domestic happiness among all classes of society. I would that I could reform these abuses that I see more clearly than I ever did when I bore about my earthly tabernacle.

I am here still, and I hope to finish work that I have left undone. I hope to speak from the other land, the land where I now am, for I am here, and yet away.

You did me full justice in your delineation of me, and it is no vanity on my part to say so, for those who have known me will endorse it.

You are sincere and honest in your efforts and your work, and you seek not too much after the mammon of earth. You prefer a pure spirit to a long purse, although you often find the long purse needful, and it shall not go empty.

25th May, 1876.

DR. MONCK'S WORK IN MANCHESTER.

Once more we are requested to announce that in consequence of the great demand for Dr. Monck's services as a physical medium and a healer, consequent on the long run of increasing success attending attending the exercise of his varied mediumship in Manchester, he has consented to prolong his stay in that city for another week. Letters should be addressed to him at his rooms 81, Bury New Road, Manchester, where he will continue to receive patients from 10 a.m. to 1 p.m. daily, and to hold "open" seances nightly at 8 o'clock. Patients can be visited at their own homes by appointment. Intending visitors should, to prevent disappointment, give Dr. Monck a day's notice by letter. He is in fine power at present as a healer &c., and his cures are numerous.

PIC-NIC TO MANLEY PARK, MANCHESTER.—A friend suggests a picnic to the above place on the occasion of Mr. Burns's visit to Lancashire on July 2, as this beautiful place is again open to the public, to take place on Saturday, July 1, and for all Spiritualists to meet at half-past four in the wood, for a song or a little conversation and speech-making. Our correspondent hopes this will be taken up by the Lancashire Committee.

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MR. E. BULLOCK, JUN.'S SEANCES.

Mr. Bullock gave his first general seance at the Spiritual Institution on Thursday evening last week. There were eleven sitters, mostly friends of the medium. Strict test-conditions were employed in the dark seance. Vivid lights were seen, bells and guitar were energetically and skillfully used, objects were placed on sitters, and spirit-hands were felt. The spirit-voice was heard through the mouth-harmonicon. At the close Mr. Bullock's chair was placed on the table, after which he was noiselessly hoisted into it, his hands being held by the sitters on either side of him till the light was struck.

The circle was then formed for materialisations in a good light. A visitor tied the medium in a chair in a very defective manner. The instruments were used and put through the curtain; hands were shown; also a face with a black beard and turban. At the close, the tying, such as it was, was found as at the beginning. The test was not good, yet the manifestations were encouraging.

Mr. F. Cowper thus describes the manifestations at a seance convened by Mr. Towns. There were six sitters present:—

"The spirit-form of 'Daniel Watts' came out upon the platform and amongst us several times. Mr. Bullock was tied with tape at the close; all intact, and required to be cut away from him to get a release. The head of the ghost showed at the top of the cabinet, looking down upon us. Face and head large, with a cap or turban of white. Twice he took a view of us below, to get us used to him, I suppose. Then the curtain moved, and out came the full form of a man. I got a good view of the form as he developed himself before us; the face was expressive and life-like. It came close up to me, and Mr. Towns." Mr. Cowper also describes the cutting of a piece from the spirit-robe.

MR. WALLACE, MISSIONARY MEDIUM.

Dear Mr. Burns.—Not having for some time observed any notice in the *MEDIUM AND DAYBREAK* of Mr. Wallace, the Missionary Medium, I called at his residence, 329, Kentish Town Road, on Wednesday evening, the 24th May, where I found several of his friends assembled with the intention of holding a seance. I learned that Mr. Wallace, in connection with Mr. Bullock, Jun., intends to give a series of seances for materialisations on Wednesday evenings, commencing at 8 o'clock; admission, 2s. 6d.

Having taken our seats, a dark circle was formed. Presently beautiful lights resembling meteors igniting in the air were seen by all. The company being requested to sing, two small hand-bells were floated over our heads, ringing and keeping exact time, which had a very pleasing effect. Many other physical manifestations occurred, amongst which, when the gas was re-lighted, Mr. Bullock was found seated in his chair on the table. This took place whilst the medium was held, and all hands joined.

A light seance then followed; faces and hands were materialised, the company being permitted to take hold of and examine a hand presented to them. The voice was then heard wishing us "Good night," and the seance ended, all present appearing to be perfectly satisfied with regard to the genuineness of the manifestations.

Mr. Wallace has recently erected a photographic studio in a garden at the back of his residence, and solicits the favour of a visit from his friends in London and the country. It is of easy access, as omnibuses and tramway cars from various parts of the metropolis pass his door every five minutes.—Yours sincerely,

HENRY BIELFELD.

208, Euston Road, May 30.

A GREAT anti-vaccination demonstration has been held at Walsall. The local *Observer* gives a long report.

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.

DALSTON ASSOCIATION.—Mr. Blyton writes: "Mr. Morse gave a trance address at our rooms yesterday (Thursday) evening. The subject, 'Experiences of Spirits in the Spirit-World,' was dealt with in an exceptionally able and comprehensive manner, and was listened to with marked attention by the members present. I do not remember having heard a more philosophical lecture from this medium's guide, nor, in fact, from any other speaker who has dealt with this topic."

SPIRITUAL SPIRITUALISM.—A correspondent thus closes a recent communication:—"I am quite satisfied now, after a three years' investigation, that if we are to look on the phenomena in a scientific spirit only, Spiritualism as a power for good will be of little use, and unless the people grip the underlying facts which relate us as individuals to an invisible world, avoiding, of course, anything like superstition growing out of it, we might as well have nothing to do with it. I believe, however, the people will by-and-by take up the subject in a healthy and vigorous, but without religious, spirit."

THE HUDSON TESTIMONIAL.

Dr.	£ s. d.	Cr.	£ s. d.
To Rent of Cambridge Hall ...	3 3 0	By Sale of Tickets ...	24 7 0
„ Attendance, Cabs, &c. ...	0 15 10	„ Donations:—	
„ Exhibiting Dissolving Views, J. J. Middleton ...	2 10 0	Mr. J. Ferguson ...	0 10 0
„ Hire of Piano ...	1 1 0	Col. Greek ...	5 0 0
„ Printing, Stationery, Postage ...	5 14 9	Mr. C. Avison ...	0 5 0
„ Cash handed to Mr. Hudson ...	57 11 1	Mr. J. J. Morse ...	0 5 0
		Mr. Vacher ...	1 0 0
		Mr. Thorn ...	1 0 0
		Mrs. C. Berry ...	2 2 0
		Mr. C. Denton ...	0 1 0
		Mrs. Olive's Seance ...	16 0 0
		Sir Charles E. Isham ...	1 0 0
		Mr. F. W. Parkes ...	0 10 0
		Mr. Wedgwood ...	2 0 0
		Mr. D. Burgess ...	0 5 0
		Mr. G. Ormerod ...	0 2 0
		Mr. J. Howard ...	0 1 0
		Mrs. Popham ...	0 5 0
		Mrs. Woodforde's Seance ...	1 0 0
		Mr. J. Woolley ...	0 2 0
		Mrs. Dykes ...	0 2 0
		Mr. J. B. Stones ...	0 10 6
		Mr. Geo. Stones ...	0 10 6
		E. H. ...	0 5 0
		Y. Z. ...	0 2 0
		F. F. ...	0 2 0
		Mr. Nicholson ...	0 1 0
		Mr. Wootton ...	1 0 0
		Mr. Rutherford ...	1 0 0
		Mr. S. Hocking ...	2 2 0
		Miss Stone ...	0 5 0
		Mr. J. Haward ...	0 1 0
		Mr. C. Reimers ...	1 1 0
		Miss H. Simms ...	0 7 2
		Mr. J. Crawford ...	0 5 0
		Mr. J. Mather ...	0 2 6
		Mr. J. Lamont ...	0 5 0
		Mrs. Evans - Lombe ...	0 5 0
		„ John Maceibor ...	0 2 0
		Mr. Willie Eglington ...	0 10 0
		Mr. C. Williams' Seance ...	0 10 0
		Mr. Eglinton's Seance ...	0 5 0
		Mr. A. Leighton ...	0 5 0
		Lady Caithness ...	1 0 0
		Mr. C. Davieson ...	0 5 0
		Mr. G. H. Potts ...	0 10 0
		Mr. Thos. Grant ...	5 5 0
		Mrs. Shaw ...	0 2 0
		Mr. A. L. Henderson ...	0 17 6
		Mr. Vernon ...	0 10 0
		„ M.A. (Oxon.) ...	0 10 0
		Mrs. Speer ...	0 10 0
		Mr. Martheze ...	5 0 0
		M. A. B. ...	0 5 0
		Mr. S. L. Salisbury ...	0 1 0
		Mr. W. P. Adshend ...	0 10 6
		Mr. J. Crouch ...	0 5 0
		Mr. J. Rogers ...	0 2 6
		„ Well-Wisher ...	0 2 6
		Mr. Mawson ...	1 10 0
		Mr. and Mrs. A. A. Watts ...	2 0 0
			44 8 8
	£70 15 8		£70 15 8

QUARTERLY MEETING AT MARYLEBONE.

On Sunday evening the Marylebone Association held their first quarterly tea-meeting at 25, Great Quebec Street. The hall presented a very different appearance from what it did when they took possession a few months ago. The walls are neatly papered and hung with drawings, rules, &c. The ends are decorated with mottoes written on handsome scrolls. A curtain cuts off one end to form a smaller apartment for seances. There is a bookcase with books, a round table, platform, chairs, forms to occupy the whole room, and tea-tables newly made. The appointments, in fact, are complete and efficient, and the little hall is both elegant and comfortable. Two tables stretching the length of the hall were fully occupied at tea. The viands were of high class, and they appeared to be well appreciated. The social element predominated, and all seemed to be at home. The tea-tables having been cleared and conversation enjoyed for a time, Mr. W. Whitley (vice-president), in the absence of Mrs. Hallock (president), took the chair.

In his opening remarks the Chairman invited all present to take part in the good work which was being carried on in that hall. He thought none who looked into the claims of that Association could resist them. The subscription was only 1s. per quarter, and members had more than the value returned in the use of literature. They maintained a broad open platform, on which the opinions of all could be discussed. It was well that all statements should be put into the balance and weighed; it was a protection against error, as many falsehoods

passed current as truth, if not challenged. He thanked those who had worked so hard for the common weal in decorating and furnished that hall. They were determined to succeed against all opposition. It had been suggested that the lecture-evening be changed from Tuesday to Sunday, and he would be glad to hear opinions thereon.

Mr. C. Hunt thought they should have more such social and friendly meetings, that they might get better acquainted with each other. The various churches cultivate this social feeling. He regretted that he did not find that enthusiasm amongst the Spiritualists which he had experienced amongst the Methodists. When he first visited that body he heard such earnest responses that he almost determined to join them at first going off. A stranger was not allowed to remain a stranger amongst them. He desired to see more religious feeling and more brotherly love. It did not matter on which day the meeting was held if the members felt it to be a sacred duty to attend and induce friends to accompany them. Mr. Hunt read extracts from Mr. Burns's Manchester lecture, and remarked that none of the Churches enjoyed such privileges as the Spiritualists. The former only had a hope, of which the latter had full demonstration.

Mr. J. Hocker also pointed out the satisfaction afforded by the truths of Spiritualism in preference to the usual doctrines. In the days of Jesus, the Jews looked back to Moses, and now the Christians would have men depend on the facts recorded in the time of Jesus. He recommended the Association warmly. He had some new members to propose, and hoped others would exert themselves in a similar manner.

Mr. Bullock said he had an appointment at an open-air meeting at Battle Bridge and could not speak long. He did not see why there is not as much brotherhood amongst Spiritualists as there is in Methodism. There was much selfishness to clear away. Too much reliance was placed on having people to do for us what we ought to do for ourselves. He thought there should be a conference and social gathering of that kind in London every week, first at one hall, then another. He found a great improvement in public opinion these two years. Society was getting ripe for Spiritualism. Tracts on the subject were now accepted readily. He had passed through deep waters, but was glad to find indications of improvement. His experience of Spiritualism was that it added to the enjoyments of religious meetings. He concluded by exhorting all to proclaim the spirit-teachings as widely as possible, and render them practical in their lives.

Mr. Drake then read a statement of work done in the quarter, from which we extract. He briefly sketched the origin of the new association, and congratulated the members on the success which had attended the work. The hall was secured for twelve months. Some of the furniture was yet unpaid for, for which he was responsible. Mr. White and another friend had made the tea-tables. Great interest was manifested by those who attended the seances. The attendance was good, averaging twelve persons on each occasion, and the entrance-fees helped the finances very much. The lectures were only moderately attended, except when there was something unusual, such as Mr. Burns's phrenological entertainment. The discussion-class had excited much interest.

The statement of accounts we give in full:—

FURNISHING FUND

For Quebec Hall, 25, Great Quebec Street, Marylebone, occupied by the Marylebone Association of Inquirers into Spiritualism.

£ s. d.	£ s. d.
Mrs. Tebb, besides a quantity of Periodicals and One Volume for Library ...	1 1 0
Mr. Pearce ...	0 5 0
Collected at Mr. Hunt's Residence, on Sunday, February 6, 1876 ...	0 5 6
Mr. Joseph Ashman ...	0 5 0
Mr. John Ashman ...	0 2 6
Mr. Dunning ...	0 2 6
	£3 2 1
Mr. Whitby ...	0 6 0
Miss Bright ...	0 1 0
Mr. Taylor ...	0 2 6
Mr. Foulger ...	0 2 6
Widow's Mite ...	0 1 1
Mr. and Mrs. Drake ...	0 5 0
Mr. Hollen ...	0 0 6
Mrs. Kenward ...	0 2 0

Received from Mr. Chew, a stove for warming the hall in the winter; a Member decorated the hall free of expense; several volumes have been received for the library; also a great number of communications requiring information respecting the Society.

BALANCE SHEET.

RECEIPTS OF MEETINGS FROM FEBRUARY 21 TO MAY 27, 1876.

£ s. d.	£ s. d.
Sunday Seance, conducted by Mr. Hocker ...	2 17 6
Monday Seance, conducted by Mr. Hunt ...	0 17 0
Tuesday Lectures ...	3 19 0
(This amount is greatly owing to Mr. Burns's Phrenological Entertainment.)	
Mesmeric Class, conducted by Mr. C. White ...	1 2 8
Saturday Seance, conducted by Mr. Hancock ...	1 10 6
	10 6 8
Members' Subscriptions ...	3 3 0
Donations from Members and Friends ...	3 2 1
Profit on Concert ...	0 18 0
	7 3 1

£ s. d.	£ s. d.
Receipts of Meetings and Members' Subscriptions and Donations ...	17 7 8
Total Amount of Expenses ...	14 8 8
Cash in hand ...	£2 19 0

The Chairman observed that Mr. Drake was reticent of his own share of the toil, while he was eloquent in praise of what had been done by others. Mr. Drake had decorated the hall himself, and the scroll-work and mottoes were done by his own hand. So much extra work had overtaxed his health. The progress of the Association had been the reward of such energy. They began with thirty members, now they had fifty-eight.

Mr. C. White spoke to investigators, and gave them his own experience. He had met with men who ridiculed that which they did not understand. Spiritualism came in for its share. He was thus led to

attend a seance. He formed a circle at home, became acquainted with Mr. Hunt through the Medium, and joined the Marylebone Association at its first formation. He warned all to be careful in what they accepted, neither should they reject too hastily.

Mr. Ashman spoke of the great advance in public opinion during the six years he had been a psychopathic healer. Those who had opposed him now blessed him and had recourse to his healing-power. He thought it was the duty of every man to try to secure his own development and happiness.

Mr. J. Burns delivered a short lecture on many interesting points, which space will not permit of being recorded.

The meeting closed at a late hour with a seance.

MANIFESTATIONS AT OLDHAM.

"It has been my good fortune," says a correspondent, "to have been a member of a circle here these last nine or ten weeks—medium, Mr. Schofield, a young man who is controlled by a band of spirits. One is a doctor, who writes prescriptions, which have effected several cures in an incredibly short time. The controls vary from the little child to the old man. Some give us practical advice; others sing; others pray very earnestly. In the dark seance under trust conditions, the medium's hands and feet being held and all hands joined, four bells of different tones are taken from under the table and rung together and separately, also in time to our singing." The communication is signed by Mr. and Mrs. Wild, Mrs. Mary Buckley, Miss Buckley, Mr. and Mrs. Buckley, Mrs. Lees, Miss Broadbent, Mr. and Mrs. Taft, Miss Larisheer, Miss Dyson.

SPIRITUALISTIC SEANCES IN BURNLEY.

On Sunday and Monday evenings, May 21st and 22nd, Dr. Monck of London held two seances at the house of Dr. Brown, Standish Street, Burnley. The number of persons present on both occasions was limited to about fifteen, all of whom were believers in Spiritualism, so called, excepting on the latter evening when two avowed non-believers in the doctrine were allowed to be present—one for the purpose of recording facts, and the other as a spectator. What occurred at these seances the following will show, and our readers of course must use their own judgment upon it. It is needless to say that what are below recorded as facts are asserted by most of those present, together with the medium, to be spiritual phenomena.

In the first place our eye-witness of the seances describes them as dark seances, the party being escorted to a darkened room. In the middle of the room there is a square table covered with a cloth, the room, by the way, being dimly lighted with a small lamp placed on the table, from which a scanty flame is seen to flicker. There are also on the table a large musical box and a small one, also three small hand-bells, two tambourines, an apology for a French horn, a few tacks, a hammer, and some other articles of an insignificant character, which it was difficult to see. The party had to sit round three sides of this table, the medium having the fourth side to himself. In one corner of the room a kind of recess is hidden from view by means of a black curtain, which was described as a black shawl, and in answer subsequently to one of the party present, without a hole in it. The first part of the proceedings commenced by each of the parties round the table laying both hands upon it, the whole of them joining meanwhile in social conversation. After patiently sitting in this position a short time—say about five minutes—the medium becomes affected, twitches apparently his whole frame, and then the audience join in singing the hymn, "Shall we gather at the river?" Whilst singing this hymn, the medium suddenly blows out the light, and then commences in a short time what is called "the dark seance." The medium was first controlled by one who was said to be a spirit named "Samuel," who soon made himself known by speaking through the medium. "Samuel" began by impressing upon all present the truth of the immortality of the soul, and that Spiritualism was the only thing which could give the inhabitants of this world a proper idea as to how we existed in the unseen world. This was manifested, he went on to say, by spirits who at these seances communicated with mortals on earth through mortals as their mediums, and who sometimes made themselves known by bodily manifestations. The spirits, by their communications, proved that they had a power and intelligence apart from the circle to which they appeared, and yet it was necessary for them to have the power of the circle to harmonise with, and add itself to their power, before they could make themselves known. Spiritualism was a truth, he said.

After this oration "Samuel" went on to manifest his presence to the circle in the midst of darkness by sending the large musical box whilst playing same time round the room, over the heads of the audience, also by sending the bells round, ringing them loudly, and on one occasion vigorously ringing a large bell sufficiently loud almost to reach the ears of the most impenetrably deaf person. Now and then the small bells would come in contact with the heads of some members of the circle, a token of which was given by a scream or a laugh. It was distinctly stated that while all this rigmarole was going on, the hands of the medium were firmly held by two men, one on either side of the table, full a yard and a-half apart, to show that whoever else might be performing these things, the medium was still. At the same time, every other member of the circle positively asserted that they had no hand in it.

However, without commenting upon these facts, our eye-witness—or ear-witness he ought more properly to be called, for he, like the others, had only now and then an opportunity of seeing animate objects about him—gives these statements as circumstances that occurred before his eyes and ears. During the darkness fifteen tacks are knocked into a board by someone—exactly the number of persons present. In a short time the darkness is turned into light, the lamp referred to being again lighted dimly. Then is seen the hand of "Samuel," who said (addressing Dr. Brown), "Would you like a letter from me?" Dr. Brown replied, "I should, very much." Samuel then answered, "Well, give me a slate." Dr. Monck, it was stated, was usually in the habit of carrying a small slate about with him, but unfortunately he happens this time to have left it at home. His bag is searched, other places, holes and corners, are searched, but none can be found. At last the spirit says, "Well, never mind, we'll fetch it." "John King" (another spirit so called) has gone for it. All was again turned into darkness, and in about two minutes the slate was heard to drop upon the table, and was said to have been brought from Manchester to Burnley in that period of time by the

spirit, and this statement was accepted as the truth by the whole of the sitters present. On the slate being obtained, light was again furnished, and the spirit's hand was seen to take up the slate (this was a materialised hand, visible to everyone present), and heard to ask, "Shall I write upon it underneath the table, or on my medium's back, or on his head?" One of the circle answered, "On his head," whereupon the mysterious hand was seen to place it on the head of Dr. Monck (the medium), and then seen and heard to write on the slate with a pencil. It may be stated that before the slate was thus used, one of the company examined it, and rubbed it and wet it on both sides in order to be certain that nothing was written on it previously. After being employed writing for three or four seconds the hand threw the slate on the table, and the company were allowed to examine it. The following words were found upon it:—"My dear friends,—I am pleased to meet you. Our cause is a glorious one. It blesses humanity, brightens time, radiates the tomb, dispels superstition, removes doubt, chastens and beautifies life, reveals human destiny, displays Divine love and wisdom, and unites two worlds as one. Let us work, live, pray for its universal diffusion.—Your loving friend, 'Samuel.'"

Following the performance recorded above were others of a character which more mystified the company than all. The medium retired behind the recess before referred to, in one corner of the room, and shortly afterwards above the top of the curtain appeared the head of an old woman dressed in a white nightcap, said to be the spirit of the late Mrs. Brown. Shortly following this, Mrs. Brown's spirit emerged bodily from behind the curtain alongside the medium, the spirit being dressed in long white robes. The disappearance of the spirit was equally as mysterious as its appearance, for on attempting to retire behind the curtain the medium pulled the latter down, and the old woman's figure had vanished. Such circumstances as these were seen with the naked eyes by fifteen persons.

On Monday night similar things were repeated, with the exception of the phenomena of materialisation. It might be added that there were brilliant lights which came and went—whence? At one time the table was lifted 2 ft. from the floor; at another time the medium was lifted, without effort on his own part, astride the shoulders of the eye-witness who has furnished these particulars, and as mysteriously lifted off again. A third incident was the dancing of the bell, without apparent human aid, to the time of the musical-box in the lamplight; also the lifting of handkerchiefs piled one upon another without the hand of anyone touching them.

A most remarkable phenomenon occurred in reference to the large musical box whilst it was playing a tune on the table. In the middle of a tune a noticeable stoppage was made, the music ceasing for several seconds—say 20 or 30—and then resuming the time without being again wound up. Whilst the tune was stopped, something was heard to scratch some internal part of the instrument. This remarkable circumstance in connection with a musical box, which plays a tune through after being wound up once, occurred several times. The medium, during the greatest portion of the time that these things were going on, is supposed to be unconscious.

We give these facts without comment. It may, however, be added, that the persons who were present were persons who occupy some of the most respectable positions in society.—*Preston Guardian*.

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.

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. Neworthy 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,

WILLIAM HITCHMAN, M.D.

Liverpool, May 20th.

THE NEW DEPARTURE.—Mr. Burns's Manchester lecture has produced a profound impression throughout the ranks of Spiritualism. Numerous letters have been received, of which the following is a specimen. Who will unite in the new movement—the advance forward? We must be progressive, or fail. A lady correspondent says:—"I have this moment finished reading your lecture on the 'Progress of Spiritualism' in last week's MEDIUM, and cannot refrain from telling you how delighted I am with it. We really ought and must strive after a higher tone. I agree with every word you say in that lecture, and hope to see a few more such plain, sensible, clear-headed speechifications. Portsmouth, May 27.

THE SPIRITUAL ATMOSPHERE OF THE HOME FOR SPIRITUALISTS,

8, UPPER BEDFORD PLACE, RUSSELL SQUARE.

Are the influences good in this Home for Spiritualists? has been the anxious thought of those immediately interested in it. Notwithstanding the assurances of mediums who have visited it, and the daily sensations of those resident within its walls, that the spiritual atmosphere of the place was pure and refined, the expression thereof had not come direct from the spirit-world itself. It was thought that this would be arrived at more definitely by a seance. With this view Mrs. Bassett favoured us with her mediumistic assistance on Tuesday week. The circle was a small one, consisting of Mrs. Gilham, Mrs. Landon, Mrs. Burke, Mrs. Bassett (medium), Mr. A. Burns (also a medium), and myself.

As our object was information and experience of the house-conditions as to spirit-manifestations, the spirit-controls in the first instance favoured us with direct communications on the subject, assuring us most emphatically that "having taken a look all round" it was a dwelling in which the purest influences were established. It was asserted that there was a sort of presiding spirit in the house in the form of a lady who was attached to it by many reminiscences, and who would that evening present herself for recognition by those who could see her. There was also another spirit clinging much to it, who had been a marked man in religious enterprises, and was deeply interested in the spiritual movement, of which this home was to be an expression. This statement is in perfect accordance with what has been experienced in the house by several mediums. Mrs. Bassett had not herself been further than the ground-floor of the house. She was, moreover, in her normal conscious state when this communication was given in the direct spirit-voice. At a later part of the sitting the lady-spirit showed herself, and a beautiful sight it was to those who had the eyes wherewith to behold it.

"James Lombard" gave an address in the direct voice, without tube or any necessary, the voice appearing to proceed from above the back of the medium's head—from, in fact, a thorax materialised by the control. To convince us that the voice did not proceed from the medium, next whom I sat, it was heard over the centre of the table, and consecutively close in front of each sitter, approaching within six inches of my own face—a position which the medium could not possibly assume. The address was in itself remarkably full of spiritual philosophy of a high order, and the spirit invited inquiry on our parts on any of those vexed questions of spiritual truth which are yet dark to us—just, in truth, what we so much stand in need of to advance us in spiritual wisdom.

A second, shorter, but very elevating address was given by another spirit, "Mr. Robinson," also in the direct voice. During these addresses the medium, Mrs. Bassett, frequently spoke, the contrast of the voices being very marked.

The second part of the sitting was interesting in demonstrating that there was certainly no impediment there to the sweetest spirit-communication. The departed were with us, and in great numbers. Among them may be mentioned Mrs. Burke's father and son, who were able to give affectionate recognitions with materialised hands. Also my wife, who, in addition to the usual test-touch, gave another undeniable one, unknown to any in the circle. Other spirit-friends were also there; but perhaps the most remarkable manifestation was the presence of a male form behind me, attended with two lady spirits. From the description of these forms I could arrive at no other conclusion than that the group consisted of Dr. Charles Main, now in the flesh at Boston, U.S.A., his spirit-wife, and also mine. Upon expressing this belief to Mrs. Burke, who sat next to me, a bright light flashed between us, as if in confirmation. Upon showing a photograph of Dr. Main to Mr. A. Burns he recognised it as that of the form he had so distinctly seen. Knowing as I do the wonderful sympathy subsisting between us, and the frequent experience I have of his spirit-presence, although his corporeity is far away in America, and his recognised spirit-appearance in other instances here in England, this manifestation ought to be no surprise to myself, however curious or inexplicable it may be to those uninitiated into such spiritual affinities. It is nevertheless a fact, as can be proved by letters, that Dr. Main, still in the body, thousands of miles away, is as accurately, if not better, posted up in my interior spiritual life as I myself am; and this, I take it, from the law of spiritual perception or affinity.

While at the supper-table, where we were joined by Mr. Gilham and Mr. Bassett, we were favoured by raps with interesting communications from Mrs. Burke's medical guides, "Sir Astley Cooper," "Sir David Dundas," and "Sir James Eyre." "Dr. Rush," and "Dr. Abernethy," also announced themselves in a similar manner to myself. The salient point of these communications was that Mrs. Burke should now no longer postpone the exercise of her rare healing gifts. The magnetism of the house would contribute much to the success which could not but attend her work in that direction. On this subject more anon.

On Sunday last Mr. and Mrs. Towns visited the Home. From both we had most interesting and even affecting communications under control. The presiding spirit was there to state that she had undertaken the guardianship of Mrs. Burke in all matters of the scheme, and the world-honoured and beloved "Mrs. Fry," in beautiful language, expressed her active interest in the undertaking. Omitting further reference to the controls of a more private, yet most thrilling, nature, and to the remarkable tests given by Mr. Towns's marvellous clairvoyance, suffice it we had ample proof and assurance that the Home for Spiritualists in the flesh is one where lofty spirits will love to dwell and manifest.

R. LISTON.

STOCKPORT.—The subject of Spiritualism is being kept alive in this town. The *Advertiser* contains correspondence on the subject from week to week. The seances of the Bamford Boys are in request, and Mrs. Butterfield lectures twice at the Oddfellows' Hall on Sunday.

MR. C. BETTAM, Birmingham, a man of humble position, sends us a poem on the death of his wife. The sentiment is most creditable to the author, but in literary dress the verses are not quite fit for printing. We give the first four lines:—

'Tis true she's gone before me,
Some may think I'm alone;
Still I feel she's ever o'er me,
My loved and loving one.

HEALING IN THE SPIRIT-CIRCLE.

To the Editor.—Dear Sir,—After seeing so many accounts in the *MEDIUM* of cures performed by the spirits, I have obtained permission to send the following:—Some six years ago a female in her teens accidentally had a blow on her shoulder, which caused her much pain. Shortly after she fell on the same arm. It was afterwards proved that her shoulder was out of joint. As I understand, it was seen by several doctors to no avail. She grew to be a stout person except the arm that was hurt, which, from the shoulder to the elbow, appeared to be withered, and could not be lifted from her side without the assistance of another hand. I have been at several seances with her during the past twelve months, and have seen the arm manipulated through a medium. A short time ago it was put in the joint again, and she can now lift it up and use it as well as the other.

I may say there is a little stiffness, owing to some of the sinews being contracted; these are improving. The middle finger of the same hand was laid inside the hand. The tendons stood very prominent, so that it could be taken hold of easily. That has come all right. I saw her a fortnight ago; she was dressing a baby. All the fingers seemed pliable; the arm could be moved without difficulty, and has grown to be the same as the other.

Names of persons, mediums, and doctors, can be sent if required, and can also be seen at their residences at any time.—I remain, yours, a lover of truth,

ISAAC SWAINE.

Holloway, Crawford.

ANOTHER RECOGNISED SPIRIT-PHOTOGRAPH.

Mr. Editor.—Dear Sir,—I visited Mr. Hudson, 2, Kensington Park Road, on Tuesday, the 16th ult., with the hope of getting a spirit-portrait on the plate with myself. I found Mr. Hudson at home, and he conducted me into his studio, which is at the top of the house. I had some little conversation with him on the principles of Spiritualism, and from what I could learn and judge, I believe him to be an humble and honest investigator. He invited me to go into the semi-dark room to see him prepare the plate, put it into the slide, and thence into the camera. I then sat for my portrait, which of course was obtained, but no spirit-form. But this did not leave me without hope, as I felt confident I had spirit-influence around me.

A second plate was prepared as before. I sat again, and then proceeded to the semi-dark room to see the plate taken out, and with pleasure and delight I saw developed on the plate the spirit-portrait of my mother, who had left the earth fifteen years the day before, standing before me, holding in her hand one of those long purses with a tassel at the end. Since I have arrived home I have shown it to some of my relatives who knew my mother, and they recognise her features. In my own mind I have no doubt, as clairvoyants and trance-mediums have told me, that my mother is generally with me. I write this to corroborate other statements that have appeared in the *MEDIUM* of Mr. Hudson's honesty and truthfulness in the art of spirit-photography.—Yours very truly,

JOHN REEDMAN.

45, Broad Street, Stamford.

COMPREHENSIVE CHURCH IN ENGLAND.

On Sunday afternoon last, May 28, at Cambridge Hall, Newman Street, Mr. F. Wilson delivered the second lecture of the series, namely, on the "Orange Colour in the Rainbow." The orange ray meant energy or exertion, and its sixteen divisions as designs represented the condition of mankind, and how the teaching of that condition should be altered. Exhibiting mankind as at present, it was represented as the king on the top of a large wooden pyramid. On the step below were the princes and lords; on the step below were the bishops, admirals, generals, judges, and county gentry; below these again were the lower grades of these professions; below these again were the boards of guardians, tradesmen, police, &c., &c., all upheld by the people. As a design to represent the want of confidence in the philosophy of mankind, in its absence of a real foundation, it was as a grove of trees, each tree having flowers of truth, but no power to apply the truth. The trees represented the eminent statesmen, philosophers, poets, theologians, historians, &c., and the design for the explanation of the new system was the "Lodge of Light." On the floor of the lodge was the design of geometry—the only basis for a sound education, and the true measurement of proportion; on the dome was represented the forty-eight lamps of truth, and below, in the basement, was a representation of the bottomless pit, with the evil teachings of the world laid as on a network, ready to fall for ever.

The subject for next Sunday will be the "Yellow Ray; or, the Working out the Teaching by the Practice of a Small Community," represented by Sixteen Diagrams.

HEALING BY MAGNETISED PAPER.—To the Editor.—Dear Sir,—It affords me great pleasure to be able, through your valuable paper, to testify to the healing mediumship of Mr. Allen Hough of 80, Beaver Street, Oldham. I had been afflicted with rheumatism about seven years. I have been so bad that I could scarcely walk. I tried many doctors, but all to no use; but at last I was induced to try Mr. Allen Hough. I have had a few operations, and, thanks be to God, I am now as well as ever I was in my life. My mother has also been afflicted about three years, and could not go along with her business. She has had only two magnetised papers, and they have cured her. Hoping you will put all this in your valuable paper, the *MEDIUM*, I remain yours truly, JANE HARDMAN, 156, Lees Street, Oldham.

OPEN-AIR ADVOCACY.—A correspondent says:—"Twenty-five public meetings were held last year in London Road and other places in Liverpool, extending nearly six months. Sunday after Sunday several hundredweights of literature were given away at these meetings, the greater portion of which was supplied by the Spiritual Institution. Not only were the masses regaled with trite truisms, but the gentle occupants of carriages, and the representatives of law, theology, and science, were frequently to be seen at these meetings, not as mere passers-by, but attentive listeners throughout the whole service. The importance of this method of propaganda is too great to be neglected by the friends of the Cause."

LANCASHIRE DISTRICT COMMITTEE.

MEETINGS.

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., on the spare ground, Bell Lane, Moorside; to be addressed by Messrs. Salisbury, Dawson, Rogers, Parsons, Kelsall, Johnson, and others, assisted by the Bury friends. Tea provided for strangers at a reasonable charge. Evening Meeting at Cook Street Assembly Rooms. Medium, Mr. Johnson of Hyde. Collection at each meeting.
Committee of Management: Mr. Singleton, Mr. Ainsworth, Mr. Shepherd, Mr. John Taylor of Heywood.

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. Laagley, 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.—Arrangements not completed.

PESDLETON.—Further particulars next week.

21, Elliott Street, Rochdale. JAMES SUTCLIFFE, Secretary.

MR. MORSE'S APPOINTMENTS.

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

NEWCASTLE-ON-TYNE.—Sunday, June 11th; regular monthly engagement. District Conference. Morning at 10.30; afternoon at 2.30; public tea, 1s., at 4.30; evening, public lecture at 7, admission free.

LIVERPOOL.—To follow.

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

NEWCASTLE-ON-TYNE.—July 2nd.

ROCHDALE.—July 9th.

GLASGOW.—July 11th.

HALIFAX.—July 23rd.

DARLINGTON.—To follow.

SALT-BURN-BY-SEA.—To follow.

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

W. H. ROBINSON.—Thanks. We noticed the sermon at the time. It is good.

A MEETING of members and friends interested in the South London Association of Inquirers into Spiritualism will be held at the Nelson Coffee House, Charlotte Street, Blackfriars Road, on Thursday evening next, June 9, at eight o'clock.—J. BURTON, Hon. Sec.

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.

70, MARK LANE, FENCHURCH STREET.—Saturday, Sunday, Monday, Wednesday, and Saturday, June 3, 4, 5, 7, and 10, there will be held seances for trance-speaking and physical phenomena. To commence—Sunday evening, 7.30 for 8, other evenings at 8 for 8.30. Admission, 6d.—JOHN CHANDLER.

DR. SEXTON ON SECULARISM AT CAVENDISH ROOMS.—On Sunday evening next Dr. Sexton will commence a series of three discourses, by special request, on the "Fallacies of Secularism," as follows:—June 4th, "Secularism the Creed of Negations;" 11th, "Secularism Destitute of a Moral Code;" 18th, "Secularism Insufficient to satisfy the Wants of Human Nature." As the congregations are expected to be very large, those who are desirous of securing seats had better attend early. Service at seven o'clock. Cavendish Rooms, Mortimer Street, Wells Street, Oxford Street.

KEIGHLEY.—Reopening Services.—Lyceum, East Parade, Keighley on Sunday, June 11th.—Mr. A. D. Wilson will occupy the platform at 10.30, and Mrs. Butterfield in the afternoon at 2 and 5.30, when voluntary offerings will be made at the close of each service towards defraying the necessary expenses incurred in printing and decorating the above Lyceum. Mr. A. D. Wilson has artistically decorated the walls in rich designs and colours of varied hues, all graceful and neat, rarely seen in places of worship, which only need to be seen to be appreciated.—JOSEPH TILLOTSON, Secretary.

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.

A REPORT of Miss Chandos's lecture on "Vaccination," which took place at Quebec Hall on Tuesday evening last, is unavoidably held over till next week.

MANCHESTER.—There are some good features in the writing, but it is deficient in subject-matter, and therefore loses point and application. Try again.

MR. BROWN writes:—I intend visiting Scotland for a week, before I go south. I will go first to Glen-Burgie, Forres, Morayshire, and call at Glasgow and Edinburgh on my return. Friends desiring seances in the latter two places will please write to me at once, as I intend being in Scotland in about a fortnight's time. Address, T. Brown, Howden-le-Wear, R. S. Q., Durham.

A CURIOUS quarrel is going on in the *Leigh Chronicle* as to whether Miss Ball, "the Golborne medium," can speak "Italian, Spanish, French, and German" in her normal state. Her brother asserts that she can, and in the same breath condemns Spiritualism. Other correspondents advance an opposite view, and hint that even brothers may be bitter enemies.

J. ROWCROFT.—Every man must satisfy himself as to the nature of the phenomena he witnesses. We accept the testimony of the Oldham people. We have also given expression to your doubts, so that "fair-play" has had its way. We cannot, however, permit doubts to gainsay positive testimony, nor the circumstances of one place to explain those of another.

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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, 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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SEANCES AND MEETINGS DURING THE WEEK, AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, HOLBORN.

SUNDAY, JUNE 4, Mr. Morse at Doughty Hall, 14, Bedford Row, at 7.
 MONDAY, JUNE 5, "Star Circle," at 8. Mr. J. Hitchcock's Exhibition of Drawings, and Social Meeting.

TUESDAY, JUNE 6, Mr. E. Bullock, Physical Seance, at 3. Admission 2s. 6d.
 Mr. W. Clarence, at 8. Admission 2s. 6d.

WEDNESDAY, JUNE 7, Mr. Herne, at 3. Admission 2s. 6d.

THURSDAY, JUNE 8, Mr. Bullock, Jun., at 8. Admission, 2s. 6d.

FRIDAY, JUNE 9, Mr. W. Clarence, at 8. Admission 2s. 6d.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SATURDAY, JUNE 3, Notting Hill, at 11, Blechynden Mews, Latimer Road, at Mr. Williams. See advt. [7.30. 3d.]

SUNDAY, JUNE 4, Dr. Sexton, Cavendish Rooms, at 7.

Mr. Cogman, 15, St. Peter's Road, Mile End Road, at 7.

Notting Hill, 11, Blechynden Mews, Latimer Road, at 7. 3d.

MONDAY, JUNE 5, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

Mr. Williams. See advt.

TUESDAY, JUNE 6, Mrs. Olive's Seance, 15, Ainger Terrace, Ainger Road, King Henry's Road, Primrose Hill, at 7. Admission, 2s. 6d.

Mrs. Prichard's Developing Circle for Clairvoyance, at 10, Devonshire Street, Queen Square, W.C., at 8. Admission, 2s. 6d.

Mrs. Baker Howarth's Developing Circle, at 87, Invillie Road, Waltham, S.E., at 8. Admission 1s.

WEDNESDAY, JUNE 7, 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 8, Lecture at Mr. Cogman's, 15, St. Peter's Rd. Mile End, at 8.

Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 74, Navarino Road, Dalston, E.

Mr. Williams. See advt.

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SOUTH LONDON ASSOCIATION OF SPIRITUALISTS. Meetings suspended during change of rooms.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, JUNE 4, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

SOVERBY 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, Hookley, 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 9.30 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 6.30.

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. E. Station). Service at 2.30 and 6 p.m. Local mediums.

OLDHAM, Spiritual Institution, Waterloo Street, at 6.

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BURY, Assembly Room, Cook Street, at 2.30 and 6.30.

TUESDAY, JUNE 6, STOCKTON, Meeting at Mr. Freund's, 2, Silver Street, at 8.15

BIRMINGHAM, Miss Bessie Williams, 71, Alma Street, trance medium.

WEDNESDAY, JUNE 7, 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 7.15, St. Vincent Street.

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THURSDAY, JUNE 8, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8.

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SHEFFIELD, 8, Holland Road, Highfields. Developing Circle. Spiritualists only.

FRIDAY, JUNE 9, LIVERPOOL, Islington Assembly Rooms. Committee Meeting, at 7.30 p.m.; Debate at 8.

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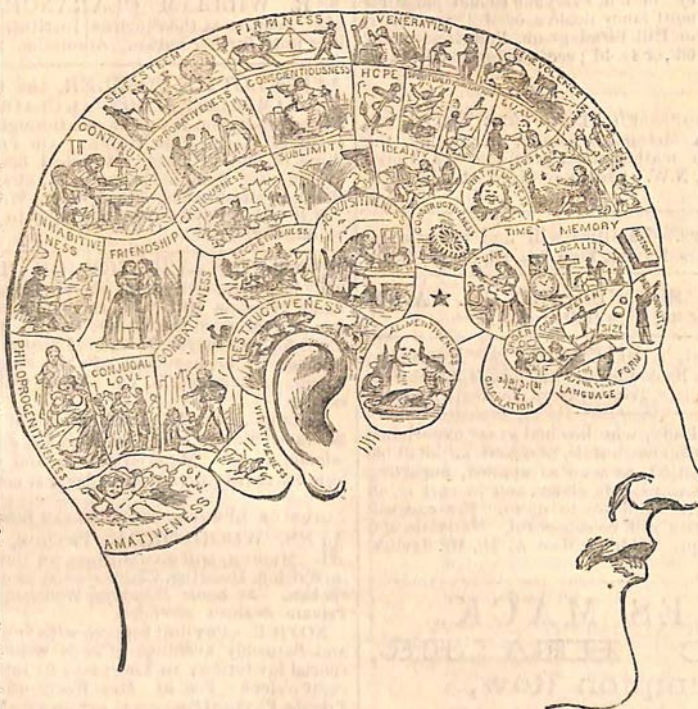
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