

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

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THE TESTIMONIAL TO ANDREW JACKSON DAVIS.

J. Burns.—My Dear Sir,—We have undertaken to raise 15,000 to 20,000 dollars, for the purpose of purchasing a life annuity for Brother A. J. Davis. He at first prohibited us from in any way making it the subject of remark in the papers or magazines, but to-day he has removed that restriction, and I avail myself of the first opportunity to send you our circular, with a copy of his explanatory letter.

I know how kindly you regard our brother, and that you fully appreciate his life and work; you can, therefore, use these documents in the *MEDIUM* and *DAYBREAK* as you think fit. With best regards to yourself and your wife,—I am, truly yours,
 140, West Forty-Second Street, New York, C. O. POOLE.
 May 18, 1876.

TESTIMONIAL.

The 11th day of August next will be the fiftieth birthday of our inspired brother, Andrew Jackson Davis.

In view of this fact, and of the circumstances hereinafter mentioned, a meeting of some of his friends was held in New York on the 29th day of April, 1876, and the undersigned were instructed to lay the following statement before his friends generally, for the purpose of obtaining a substantial testimonial for his life-long work in the cause of Spiritualism and of human progress.

That most remarkable and prophetic book, "Nature's Divine Revelations," was given by him to the world before he was twenty years of age. In this work, written some years before the advent of Modern Spiritualism, on page 675, it is declared, that "It is a truth that spirits commune with one another while one is in the body and the other in the higher spheres, and this, too, when the person in the body is unconscious of the influx, and hence cannot be convinced of the fact; and this truth will, ere long, present itself in the form of a living demonstration."

From that period to the present time he has been a loyal and devoted teacher of the harmonial and spiritualistic philosophy, and has given the most profound and reasonable revelations of the interior universe and of the spirit-land.

Although our brother has written and published twenty-seven different volumes, the demand for them is still so limited, that the proceeds of their sale has nowhere near reimbursed the actual expenses of publication. The copyright of "Divine Revelations" is still held by one of the original parties to whom it was issued, and, notwithstanding this wonderful book is now in its thirty-second edition, the author has not received in profits arising from its sale over the sum of 250 dollars during the thirty years which have elapsed since it was written.

We must remember, that the conditions which superinduce those interior experiences which render Mr. Davis's books so important, are not in accordance with ordinary business pursuits. All of his personal friends know of the frugal, pure, and harmonious life of our gifted brother and of his noble and self-sacrificing wife, of their constant cheerfulness, industry, and devotion to truth and progress; and also knowing, and fully appreciating, that his labours have been pecuniarily unrecompensed. We, therefore, consider it a duty, as well as a pleasure, to contribute something towards cancelling the obligation incurred by those who have received benefit from his life experiences.

We believe that there are others all over our country who will surely most gladly join us in this free-will offering to one who has given so much to Spiritualism and mankind.

Friends of Spiritualism and of human progress! It ill befits us to see such a reformer and lover of God and man unrewarded.

With a moderate competence assured him, we shall have good reason to hope for further inspirations from his pen.

If you are disposed to join us in this movement, and induce others so to do, post-office orders, cheques, or drafts, payable to the order of Brother Davis, should be remitted to him at No. 24, East Fourth Street, New York, and he will duly acknowledge the same.

New York, May 1, 1876.

WILLIAM GREEN, Chairman.

1268, Pacific Street, Brooklyn, New York.

C. O. POOLE, Corresponding Secretary,
 140, West Forty-Second Street, New York.

LETTER FROM A. J. DAVIS TO THE COMMITTEE.

My Esteemed Friends,—Owing to your perfectly disinterested wishes in my behalf, I feel measurably justified in writing briefly in answer to your kindly inquiries concerning my situation and circumstances.

Having read the "Magic Staff," you will recall the part so admirably performed by "Katie," daughter of the Hon. James De Wolf, of Bristol, Rhode Island,—in securing the publication of "Nature's Divine Revelations," and in the earliest efforts to spread before the world a true knowledge of our spiritual philosophy. Her conversion from the Roman Catholic Church to the divine principles of nature was complete. One of the first fruits of that conversion was her constant irrepressible desire to promote universal human progress by the bestowal of every dollar at her command upon my personal efforts. Her expression was—"Every dollar left me by my father's will was earned by slaves on the Cuba plantations, and I can never rest until it is spent in promoting human liberty and progress." But her financial resources were hardly sufficient, during her lifetime, to support her in the style to which she had been accustomed from childhood; hence, although she greatly simplified her methods, and denied herself very nobly in many particulars, I never knew what it was to be free from pecuniary anxiety and embarrassment. After her departure to the summer-land there ensued some ten years of expensive litigation relative to the division of the residuary estate of Mr. De Wolf, which was the only part of his immense wealth that "Katie" could leave to me and for my use. About the end of the "Great Rebellion" the decree of the Court was favourable, and very soon I came into possession of the few thousand dollars which, after litigation, remained to her.

With these funds I at once proceeded to purchase and gather together all the stereotype-plates of my volumes, then owned by some three or four different publishers. Some of these plates I could not obtain without legal efforts: these books, therefore, I carefully revised and enlarged and then re-stereotyped; and thus gradually developed a uniform list. These expenses, and the payment of debts contracted during our efforts with the "Herald of Progress" and other enterprises in New York, entirely absorbed all the funds received from Rhode Island. I did all this strictly in accordance with "Katie's" often expressed wish, which was also in harmony with my own sense of right. The last fifty dollars of her slave-earned money I handed to Mr. Wendell Phillips, to use in efforts for liberty one year previous to the dissolution of the American Anti-Slavery Society. I mention this merely to emphasize the fact that I was in earnest in executing what I had reason to believe were her strongest wishes.

A few years since my bodily health became seriously impaired, so that I found myself disqualified for platform speaking; also it was necessary that I should avoid taxing my vocal organs even in conversation. Therefore I became silent, and have up to this time, with reluctance and by an exercise of will-power, remained steadfastly "on the retired list."

Thus all income from platform lectures was cut off; and the sale of my works was so moderate as to furnish only very limited means, and to render it unwise and impracticable for me to write and publish any new books. Hence, wishing to maintain "the glorious privilege of being independent," and above all desiring to render some service to humanity, we embarked upon the modest enterprise located at No. 24 East Fourth Street, New York.

But it is undeniable that such enterprises are, in the best of times, far from remunerative. Therefore, we have been enabled to continue our business during the three years of silent "panic" throughout the financial world, only by methods of industry, by simplicity of life, and by the benefactions of certain tried and true and dearly beloved personal friends.—Fraternally yours,

New York, April 18.

A. J. DAVIS.

P.S.—Since the first edition of my letter to the Committee was printed, I have read the circular letter entitled "Testimonial," in the last paragraph of which occurs the suggestion that all contributions "should be remitted" directly to me. I avail myself of this postscript to say that it would be more agreeable to my feelings if all replies and remittances should be sent to either the Chairman or the Corresponding Secretary—Mr. William Green, of Brooklyn, or C. O. Poole, Esq., of New York—both perfectly responsible gentlemen, who will promptly reply to all correspondents.

—Very truly,

A. J. DAVIS.

New York, May 15.

MR. HINDE IN CALIFORNIA.

[This letter will appear seasonable. Now near to Midsummer, we are having weather somewhat approaching the Californian winter.—Ed. M.]

Dear Friends,—We were agreeably surprised to find that our first letters to you from this place were deemed worthy of insertion in your local papers, and that they had evoked so much interest among friends and acquaintances generally, as well as the reading public. Although this letter is dated in the most severe of winter months, we are scarcely aware that this is the winter season, and no wonder. We walk out or take a drive, and all along the road we see the orange and lemon trees bearing both blossom and ripe fruit at the same time. Our thermometer is rarely below 60° at noon, and the gardens are decorated with roses, heliotropes, and verbenas, while clusters of the calla lily, bearing aloft a profusion of its beautiful white bell-like flowers, are scattered here and there, encircled by beds of the double rose, geranium, and other flowers. Yesterday I took out Mrs. Hinde and all the family in our new spring wagonette to try a pair of horses I had bought the day before, and we had a pleasant time of it. We (six in all) paid a visit to friends with whom we have become acquainted—Mr. and Mrs. Taylor by name—who live about five miles from the city, along the valley. They have been here but two years. They came from Arizona—or, rather, Mrs. Taylor did—immediately after the slaughter of her eldest and most promising son by the Indians, who waylaid him, shot and mangled his body in a horrible manner. He was a fine athlete, 6ft. 2in. in height, and just twenty years of age. He was so disfigured, that they would not let the bereaved mother behold his remains. She was unable to remain longer at the place, so she started alone (leaving Mr. Taylor, whose interests lay in the mines, to settle his business affairs) for this city, where, on arrival, she selected and bought the fifteen-acre lot they are living on for £360 English money. This land a month ago—or, rather, land adjoining—was £40 an acre; yesterday it was £45. This will let you see how much land is increasing in value here. After a short while, Mr. Taylor joined her (not, however, till she had got a nice house built), and now they are comfortably settled. She told us that she could get 50 cents (2s.) per lb. for all the butter she could make, and had a ready sale for eggs at the same price per dozen. Now, considering that cattle are cheap, cows being from £7 to £9 each, with plenty of grass and clover to be had for nothing, by letting out your cattle, or having a boy to watch them and see that they do not trespass on the cultivation of your neighbour, this was, or is, an easy way of making a good living, and compares favourably with the condition of dairy farmers in England, who do not own their land, and have high rents to pay, and often less money for their produce when taken to market or otherwise disposed of. They had trees about 12ft. high and 2 1/2in. in diameter from the seed sown by themselves two years ago. Earlier in the day I went to one of the nurseries in the city suburbs to arrange about a lot of fruit-trees, and saw there four of the largest orange-trees I have yet seen here. I should think they were twenty years old. They were laden with an immense crop of fruit, ready for picking, though they could hang on the trees five months or more without injury. The proprietor gave me a large branch, heavy with fruit, to bring home, at the same time telling me that the crop of those four trees last year brought him no less a sum than 375 dollars (£75). This will seem incredible, but it is easy of demonstration. A shade over 3,000 oranges on each tree would make a little over 12,000 oranges, which, at 30 dollars per thousand, would reach the sum named.

Financial affairs are in a very uneasy condition here at present, owing to the largest bank in this city having finally collapsed. I say finally, because it closed its doors upon the people shortly

after the California Bank failed, being somewhat involved therein. It re-opened with great pretensions five weeks ago, and it was said to have received more than it paid for the first week or two. Four days ago it again suspended payment, carrying down 24,000 dollars of funds belonging to the city treasury, collected from the already heavily-taxed people. It is believed that there are assets to pay from 50 to 75 cents on the dollar. It received the deposits of the labourer and widow up to the moment of closing its doors; matters being some days in hand for its final demise.

It is generally thought in England that there is a deal of shooting among people here,—I mean shooting at each other for cause of a real or imaginary insult. Now, I do not find this to be so to the extent I had supposed before arriving here. Were it not for the sensational reports in the newspapers, we should know nothing of these shooting affairs.

The mineral wealth of this country is almost inconceivable, so much so, that in localities where it is known that very rich iron-ore in immense quantities is obtainable, it is not worth while to so employ capital, which is launched out to obtain the more precious metals. The Superintendent of the Geological Department of the State University told me that it would doubtless pay well enough to work the iron-ores, but it would not be done while capitalists had the richer metals to go to.

I will mention most of the trees I intend to plant first opportunity, all of which do well here, and yield fine fruit in abundance:—The orange, lemon, lime, citron, almond, apple, pear, peach, apricot, quince, walnut, station chesnut, vines of all varieties, bramble, raspberry, prune, fig, pomegranate, greengage, plum, nectarine, cherry, and strawberry. From one or more of these fruits the table is supplied all the year round, fresh from nature.

To give you an idea how sustaining to vegetation this climate is, a neighbour of ours got some strawberry runners, planted them, and tended them by watering, &c., for six weeks only, at which time they bore some good fruit. Beds of these plants bear well for four years here.

21st.—Yesterday and to-day we have had a good downfall of rain, which has fallen on the adjacent mountains in the form of snow, and they presented this afternoon (when the sun shone on them for a brief period) a picture indescribably lovely. They form such a wonderful contrast to the mildness of the temperature and emerald verdure of the valley we are in, immediately below the foot hills.

The vast number of Chinese in this State make it a moderate field of labour for unskilled workmen. The rate of wages for such is not often higher than a dollar (4s.) a day and board, and there are plenty of Chinese or Europeans to fill vacancies as they occur. The men of small or middling capital alone succeed with moderate effort. There are frequent opportunities for getting into remunerative business concerns in a small way offered to men with 500 dollars (£100) and upwards. Some of them may be swindles, but I think there is a good majority of genuine offers. House property readily brings in rent 24 per cent. per annum. The house I am in temporarily at its fixed rent pays 30 per cent. per annum. It cost 800 dollars to build it, and the rent is 20 dollars a month, payable in advance. There are but three rooms and a small kitchen, none of them larger than 16 ft. square. We love this place mostly because of its exceedingly varied beauties of the earth and heavens, combined with the abundant productions of the former. Were we in the middle of an English winter, I might ask, Can people behold, as they do here and now, standing on a hill midway between the coast ranges of mountains covered with purest snow, and the deep blue waters of the Pacific Ocean, with both in full view, a mild mid-day, temperature of 60°, and groves of orange and lemon trees laden with golden fruit—while, near by, the flower-garden yields a profusion of its choicest treasures, gems of flowers, like the finest of cultured roses (which here are quite common), the calla lily, heliotrope, and jessamine, and that with but a tithe of the care and attention they require in England? In a neighbour's garden this evening I plucked, with permission, from a tree laden with them, a lovely white rose, which in England in the season would be worth sixpence each as ornaments for the button-hole. I might have had a large bouquet if I had so desired. This may be literally called, in addition to the title of the New Italy, a land flowing with milk and honey. Nowhere in the world can milk and honey be produced or obtained with less labour, anxiety, or expense. The honey-bee makes all the winter its own food, and its immense summer stores are all profit to the bee-keeper. A gentleman at Santa Barbara, Colonel S. Bond by name, told me the other day that they often make up hunting-parties and go away up into the mountains near by, taking with them a waggon and team of horses, which they load up with deer, bears, and wild sweet honey (the latter obtained from crevices in the rocks) in two or three days, and return home again to enjoy the spoils of the chase. There was a sale of five-acre villa lots yesterday at Santa Monica, the nearest seaport to this busy city, and the highest price realised was only 90 dollars (£18) per acre. In ten years they will be worth, at the lowest calculation, twenty times that amount. Steamers arrive three times a week from San Francisco, each time bringing an influx of one to two hundred people seeking and intending to build up homes for themselves and families. Not a few among them are invalids and tourists from other States, who at this season come here to escape the rigours of a northern winter, this being the natural sanatorium of the Western States for all pulmonary and other diseases. If the patient is not too far gone, he (with dietary care) is sure to be cured of the former.

I saw a gentleman, an M.D., a few weeks ago, driving his horse

and cultivator in his young orange-orchard, and he told me that two years ago, when in an almost hopeless condition, he came here in search of health, and he added, "Look at me now," his face brown, and beaming the while. "I can plough six hours a day, which is as much as my horse can do, and I work other six without much fatigue, and I enjoy it better than exclusively following my profession. I now enjoy a healthfulness and freedom from care, which before I was a stranger to." He urged me to come with my family and settle near him and his, and pointed out the most advantageous way for me to do so, and where I should find the best land purchasable. At least a dozen people have wanted us to do the same thing. He told me also that everything he had planted had astonished him, on account of the quantity produced, and time expended. He said, "For instance, I planted seeds of the water-melon last March, and from the latter part of April till now (December) I have had melons all the time off the vines, and there they are; you can see them for yourself." And now I must close, though I might keep on quoting facts of this kind for a month. I think, however, I have had quite a long chat about our adopted country, which we both like better even than New Zealand so far, where we resided six years. I cannot promise you many letters like this, because I shall soon enter upon more active duties, which will probably absorb the bulk of my time. I should like a line from you occasionally, and with kind regards to all, I remain, ever your sincere friend and brother, G. R. HINDE.

Los Angeles, Southern California, January 20, 1876.

INTUITION.

By MRS. FRANCES KINGMAN.

(Continued from p. 324.)

CHAPTER XIX.—continued.

Cutty has arrived. She looks fresh and fair as a new-blown rose. She stands in painful contrast to our dear Lizzie. Though she has been absent so brief a season, I find she has had the simplicity of her nature shocked numerous times. In fact, the world and its people are a marvel to her; she gives them, however, that same unswerving, unchilled love which has so ennobled her youth and kept her in gentle patience with mankind. I have felt greatly amused at her questions.

"Do children usually govern their parents?" she asked.

"They ought not to," I replied, "unless the parent be idiotic, insane, or so far partaking of the *non compos* as to prove inefficient in the proper sphere."

"Do people ever teach their daughters housekeeping now-a-days—ever teach them to sew or mend?"

"They fail in this respect, Cutty, I believe, in these latter days. Why, dear?"

"Mother, when one young lady recommends herself to another, she says, 'Why, I never went into the kitchen in my life. I never saw a loaf of bread even rising, and I didn't know beef-steak was part of a cow or ox until a day or so before I left home. I was asking mother what part of a hog beef-steak was, and she said, 'Dear me! I never heard; let's ask pa.' And pa said it did not belong at all to a hog.'"

"Cutty, dear, you are making the world's children ridiculous."

I said this, and she looked very earnest, declaring in gentle emphasis it was really so; "And when they write home to their mothers," she added, "they say, I want such and such things immediately, Madame; or to their father, Monsieur; and in matters of religion—O mother!"

She was silent for a half-moment, with the strangest expression upon her beautiful face. "Is it the world's religion and worship of God I have seen?"

"What like, my darling?"

"There are only five exceptions, my dear mother, in a school of eighty-seven scholars. I wonder how they sit so proud and cold opposite that crucifix hung aloft, with that sad, passionless face, that thorn-crowned head, those limbs racked in martyrdom and stained with the blood of scepticism. O mother, I cannot help watching their faces to behold whether or no they appreciate the lovely being who was spit upon for truth's sake, whether in their hearts they hold the echo of his cry, 'Father, forgive them.' I only realise the presence of spiritual things when I hear them disputing the matter of creeds and sects."

"What sect does your Principal belong to, Cutty?"

"I do not know! she takes us with her Sundays to the Rev. Freeman Loveland's church, Orthodox. Miss Battles told me she believed Madame Royale was a Baptist—or had been—had some trouble concerning her ideas of the Eucharist, and never has spoken to many of the church since."

"When will the kingdom of God become progressive enough on earth to be as it is in heaven? when, my dear Cutty, will all those finer impulses be stirred, those of kindness, forgiveness, love, justice, right? when will there be resurrectionised that beatitude of the inner consciousness which shall give utterance to desire for true brotherhood?"

"Never, mother, never, until the thousand different dogmas of sect become extinct through knowledge and grace; never, until reason usurps the place of prejudice; never, until faith shows her works; never, until people submit themselves to the waves of progression and allow washings and tumbings in the sea of philosophy; study, investigation, throwing aside educational fixtures, listening to intuition; and at last they would sweep in on some

high billow and leap upon the shore, there to write their thoughts and assurances on the sands of Eternity."

I was pleased with my darling's reply. Every hour gives me assurances of her improvement and study. She asked me another question while we were making a bouquet to carry to Lizzie.

"Do mothers of this age write only of dress and style?"

"Why, my child?"

"I was present in Miss Clara Granly's room, with several other young ladies, when she received a letter from home. She read portions of it to us, and the burden of the sheet appeared to be a description of a dress her mother wore at a party somewhere; what people said and did there, how Mrs. and Miss So-and-so were dressed, the new style of arranging the hair, the remarkable stylish gait of Mrs. Something, a French lady—here I am gossiping, mother? but the ways of the world are so strange! Is this common! Do many mothers do this, I wonder? I was thinking thus when the other young ladies ran out and got letters they had received; and for the edification of Miss Granly, they read what their mothers had written. Much the same. But all are not like them, for I have a precious—" The peroration came in the form of an embrace and a very sweet kiss. "I will not retail gossip any more; only I was in such a wonder."

"No, dear; there are fresh spots in the desert—good, true mothers, who are practically wise. Would to heaven there were more!"

Our bouquet was complete. Roses, pinks, heliotrope, white violets, mignonnette, jessamine, tube and musk roses, verbenas, forget-me-nots, geraniums, and in the centre a full, fair japonica."

It was Lizzie's first meeting with Cutty, since her return; and it was refreshing to be present. No repining over sickness, no long tales of terrible suffering and sleepless nights, no long faces and significant glances. Lizzie was very comfortable, and they laughed and talked joyously; the little one inquiring after all boarding-school concomitants, and the pupils, and Cutty's chum, and at last in a way that convulsed us all with merriment, she said:

"Is there anything *figurative* there, Cutty?"

Mrs. Holt very astutely called me from the apartment, so the dear girls might have a little love-feast all to themselves.

"My darling is very much better; and I am so rejoiced. I never have been hopeless, although I think Dr. Wilkinson would have made me so if he could. Have you ever thought, Mrs. Blake, she would die?"

I replied slowly: "Mrs. Holt, you pain me. I think your little girl is not yet free from imminent danger."

"Why, my dear lady! danger!" and the mother's merry laugh sank down into my heart like a weight of lead, "she has been free from danger these five weeks; what do you think is the matter with her?"

I hardly knew my duty. I waited a half moment, then answered, "My dear friend, I think Lizzie is in a decline."

I thought my hesitancy in answering rather disturbed Mrs. Holt, but when I had spoken she said:

"Oh, no! She is greatly debilitated from fever, and it takes so long for one to get re-established, you know. Her cough is only the effect of an inflamed throat."

"What has Dr. Wilkinson said of her recently?"

"He only comes twice a week, and he calls her comfortable."

I changed the subject, for I trembled for that hour which so surely must dawn. I sat awhile longer, and upon Cutty's rejoicing me, we took our leave. When we were home again, my darling adopted told me of her delightful interview with Lizzie.

"She was not saddened an instant through it all, except when she told me her mother wouldn't believe she was going away. It was so pitiful to hear her; she told me how many times she had tried to talk with her mother and could not. But her father, she loves him very much; she tells him, and he said to her:

"Yes, my little daughter will soon be where she will have many opportunities to take all the poor children to Sabbath-school she desires to; and where she can indulge her intuitive belief, I trust."

"She wanted me to promise when she had gone I would stay a day or two with her family and comfort them. She says, 'They'll believe our doctrine then, Cutty; I'll bet they will.'"

"So like her, my dear. I wonder if she will use that expression there?" We both laughed, and neither could explain the sensation the thought caused in our hearts—and then we were very quiet a long time, thinking.

Jennie interrupted our monologues by ringing the tea-bell, and went down clasping our arms around one another like two girls. My adopted daughter is as tall as I am, and I am medium height.

Tea over, we went into the parlour. Cutty played and sang to me, then read several extracts from recent compositions. I was pleased with the high evidence of her talent for ideality, and for the thousandth time or more, I thanked heaven that I ever went to the pauper-house.

(To be continued.)

DALSTON ASSOCIATION.—Mr. T. Blyton, writing of the body of which he is secretary, says:—"The success of this Association is mainly due to the harmony which has prevailed amongst the members as a body, and the absence of any desire to force any unwelcome course upon them. Our meetings are better attended than ever, and the interest in the proceedings greatly increased. The library, containing 130 volumes, is well utilised, and many of the recently-published works in particular are much in demand, so that I doubt not the members consider they obtain good value for their subscription."

MORE ABOUT SPIRIT-PHOTOGRAPHY.

To the Editor.—Sir,—I wish to record a case of successful spirit-photography at Mr. Hudson's, 2, Kensington Park Road, W., on the 13th May. Present, two friends and myself. A trial in the week previous had resulted in the exposure of eight plates without any greater success than the appearance of some faint indications of misty light on two of the plates. On this occasion five failures preceded the successful result. The sixth plate showed a curiously draped figure floating in air near to my right hand. The head is partly shrouded in substantial drapery, which falls close to my shoulder. The face is clear, and is a bad likeness of a friend who passed away under melancholy circumstances last year. I have some doubt whether I should ever have guessed the identity had I not been informed of it; but, now that I am told, I can trace clearly enough the likeness of my friend. It is as though a very clumsy modeller had made an attempt to copy the head, had thrown some grey cloth round it, leaving the face exposed, and had held it up to be photographed by some one not much more skilful than himself. The outline is blurred, and the figure—if a head and some drapery can be so called—is not clearly and sharply defined; but the lineaments are there: and I have no hesitation, in view of communications made to me from my spirit-friends regarding the experiment, in affirming this to be a representation, though a bad one, of one known to me in the body.

That body was prematurely killed. The death was the death of a suicide under circumstances of melancholy depression. I had not heard anything of the spirit since its departure, nor had I inquired about its lot. But on the very day on which I had arranged to go with my friends to Hudson's, a member of the unfortunate fellow's family came up unexpectedly to London, and I went to the photographer's, fresh from a long conversation in which he formed almost the sole topic. My thoughts had been bent upon him; my sympathies were stirred: he was "on my mind." Whether (as I have since been told) from the presence of the spirit with me at the time, or from "prepossession," or an occult form of "cerebration," or any other Carpenterianism, I was impressed with the belief that if a form appeared on the plate it would be his. In sitting I was conscious of his presence, and described his position; Miss Hudson, who was in the studio, saw a figure where I described it; and lastly, I was entranced during the sitting, and clairaudiently heard the name of the spirit and its presence pronounced. Since then I have had many communications respecting the case, and the spirit has never left me. I can see and feel its presence at all times when I am at rest. It does not, apparently, cannot, speak, and its atmosphere is suggestive of unrest, and of deep distress. It may be well to state that the plates were severally watched throughout the process with all care and that no loop-hole was left for the possible introduction of deception. Mr. Hudson was as ready, as he always is in my experience of him, to submit to any scrutiny or test proposed by us.

There are some points bearing on what I have previously printed with respect to spirit-photography, which I should like to notice. First, if this case stood alone, it would lend great weight to the belief that the form is a projection of thought. Thought, spirits tell us, is with them a substance. Is it possible that the projection of thought can leave an impress on the sensitised plate? I cannot say that it is not possible, but it is assuredly not so in most cases. Whether it be possible to command a picture by photographing a conception of the mind is a point that must be elucidated by repeated experiments. The balance of evidence is largely against "prepossession" influencing spiritual manifestations in any appreciable degree, so far as my experience goes. In 99 out of every 100 cases people do not get what they want and expect. Test after test, cunningly devised, on which the investigator has set his mind, is put aside, and another substituted. In vain are repeated requests made for a pet test to be given; a refusal is the almost invariable result. So it is especially in spirit-photography. How rare are the cases in which an expected portrait is obtained! In the course of my "Researches in Spiritualism" I printed one remarkable case furnished by my friend, Mrs. FitzGerald: a clear case of a spirit appearing in a particular head-dress, in fulfilment of a promise previously made, and in answer to a mental request. Out of some 600 photographs which I have seen and examined, and of most of which I have heard the history, I do not know of half a dozen in which the expected form appeared.

In the vast majority of cases the figure is unrecognised. In compiling the paper on spirit-photography, I could only select 90 out of 460 as test-pictures; and in these the tests were of various kinds, my object being to prove that the form came on the plate abnormally, and not by trick. The same thing strikes other observers. In a letter just received, my friend Mr. Epes Sargent, of Boston, U. S. A., writes:—"The puzzling thing is the appearance on the plate of faces that the sitter knows nothing about. Is it unconsciousness, stupidity, or impertinence that does this? If the supposed spirit is conscious, he must well know it will be a disappointment to the sitter to see an intruding, unrecognisable face on the plate instead of that of a friend or acquaintance." It is a plain fact that most spirit-pictures represent persons unknown to the sitter; and I know of no case in which another person has recognised a form on a plate at the exposure of which he was not present. On the principle, therefore, that a theory to be good must be good all round, it is evident that thought-projection will not account for the production of these forms.

I have noticed before, the similarity that the pictures taken by a particular photographer bear to one another. The floating heads

with dependent drapery which Mr. Hudson turns out are peculiar to himself, or rather to the unseen operators who act in his studio. That before me is a head, cowed and draped to where the waist should be, with coarse, grey drapery, below which hangs a strip of white drapery of nearly equal length. There is no robe, properly so-called. The figure floats in mid-air. This is the case with most of the pictures. Why this strange peculiarity? No one would think of a head so draped. No one would set himself to wish for a picture of a friend so attired. It would seem that the invisible operators have a mannerism of their own, and do (presumably) what they find easiest. This seems to be to make a face, and throw around it such drapery as they can manufacture most readily. In the case under notice I distinctly perceived, and another person saw, the presence of the spirit by my side. There was, therefore, a posing of something near me, and not a direct interference with the plate itself, as there is in some cases. But I am at a loss to explain the appearance of the weird and sometimes grotesque drapery. I was informed after the sitting, that one of my own spirit-friends was the principal agent. He it was who helped my friend, or, rather, directed the operators who act at Hudson's. He gave the directions, and apparently drew from me the material of which the partially-materialised figure was made. Hence the entrancement during the sitting, and the subsequent exhaustion which I felt. It seems to me that Hudson's photographs show an incipient form of materialisation. The luminous atmosphere which clairvoyants see during the process is moulded into a *simulacrum*, an image more or less rude. The form so made is not palpable to our senses. If the process of consolidation were carried on, the result, I believe, would be what we call a materialised form. I regret very much that the multiplied calls upon my time do not allow me to pursue this subject by practical investigation. But there must be some competent investigators who have time at their disposal, and who have sufficient interest in the question to devote themselves to a regular and prolonged series of experiments. Such investigation must be long, and should be regular. Will no such person set to work to elucidate the means by which these strange pictures are produced, and especially to throw light on the part which the sitter's thoughts and desires have in producing the result? A careful record of phenomena extending over a number of months should throw light on many points. The meteorological conditions, the state of physical health of the persons present, the temperature, time of day, should all be carefully noted; in fact, every minute point should be observed, and every test that suggests itself be tried. Any investigator who will labour steadily in this field will reap fruit, and earn the thanks of all who desire to elucidate these perplexing phenomena.

The same letter of Mr. Epes Sargent to which I have referred above encloses a very astonishing picture, taken in the dark, by Mr. B. P. Brown, of Boston, Mass., in the presence of Mr. Allen Putnam, and Mr. Dudley, of the *Banner of Light*. The glass was marked, and the whole process carefully watched by both observers. "Both are fully persuaded that there was no fraud." The resulting picture shows a female head and bust. The hair is fashionably dressed, and no weird, ghost-like drapery disfigures the face, which was decidedly prepossessing. The features are quite distinct, and the whole picture as little like that of a spirit as can be conceived—utterly unlike any other spirit-photograph that has come under my notice.

Mr. Sargent also sends me a photograph of himself, with a shadowy face in the background, not unlike some of the Mumler pictures in its style. He does not recognise the face.

May 19, 1876.

"M. A. (Oxon.)"

SPIRITUALISM AND THE ROCK.

The following extract from the *Rock* shows the thorough ignorance of Dr. Brown as to the status of the facts of Spiritualism. If our readers will refer to our articles on the Russian affair, they will see how much the public are misled on that matter. The Editor of the *Rock* argues well. What is called the "Second Advent" is no doubt Modern Spiritualism, the essential element of which is, not the signs and wonders which the *Rock* deems satanic, even as the Jews referred the phenomena of Jesus to the same power, but that spiritual awakening which is stirring up the whole civilised world as it has never been stirred within the present era. The "Second Advent" is indeed an advent bearing a much higher number. There have been many advents of the spirit, but the Christians, having made the mistake of looking for the advent of a person, as the Jews looked for an earthly potentate, they cannot understand it. Spiritualism will in time interpret itself, and dispel the orthodox fogs. Now for the extract from the *Rock*:—

SPIRITUALISM.

Sir,—Please to allow me to rebuke you for great weakness in advocating belief in diabolical possession or diabolical agency at the present day. It has been clearly demonstrated that all the performances of rapping, &c., are due to physical causes. They are due to (a) imposture, or to (b) unconscious self-deception. The *savants* of St. Petersburg have utterly demolished the Spiritualists. Doubtless Satan is allowed to exert more power now than formerly; but we have to deal with facts, and these are as stated by me. You will lose the respect of business men, and of scientific and learned men, if you show any more weakness of this sort.

Rochester.

FREDERICK J. BROWN, M.D.

[If, as you oracularly pronounce, "it has been clearly demonstrated that all the performances of rapping, &c., are due to imposture or self-deception," of course, *cadit questio*, and there is an end of the matter. Again, if "the St. Petersburg *savants* have utterly demolished the Spiritualists," they can give us no further trouble. Would that all this

were true! But, during the last twenty years or more, we have been so constantly assured that the imposture had been completely exposed and exploded—whereas it continues to spread—that we derive very little comfort from such assurances. The whole thing, we are quite ready to admit, is an imposture from beginning to end, nor do we deny that all concerned in it are either “deceivers or being deceived.” The spirits—if spirits they be—are “lying spirits,” for they pretend to be the spirits of the departed, whereas they are nothing but the “unclean spirits” (*akadapra pnevmeta*) of Scripture—the same that, as the Second Advent draws nigh, will again exhibit unwonted activity; “for they know they have but a short time” to walk to and fro on the earth and vex the souls and bodies of men. There is also imposture of a more commonplace description; for the mediums—answering to the Pythonesses of old—are by no means always sure of the good behaviour of their familiars, and therefore they often try to provide certain subsidiary mechanical or other appliances on which they may fall back in case the manifestations should fail. These, of course, are sometimes found out, and then a cry is raised that none of the spiritualistic phenomena are genuine. A more illogical conclusion there could not be! As well maintain that because certain men have been discovered in female costume there are no women in the world. If Spiritualism really be the thing you propose, surely there can be no difficulty in “demolishing” it. You have only to allow yourself to be searched, as Mr. Home (who, it seems, is still alive) and other mediums have repeatedly done prior to their being taken to a strange room in a strange house where—all these precautions notwithstanding—the usual phenomena have appeared. If, under such circumstances, you can make bells ring, and guitars and tambourines fly about the room in all directions, you would confer an inestimable boon upon numbers of our countrymen; for the spell under which they are now bound would be broken in an instant. But what would Messrs. Maskelyne and Cooke say to such a proposition? Their “exposure of Spiritualism” is simply a piece of clever conjuring, which can only be performed when and where certain mechanical aids are within reach. Without these they are absolutely powerless. As to the “scientific men”—with the loss of whose “respect” you threaten us—we would remind you that Professor Crookes, who has lately made such a brilliant discovery in regard to the motive power of light, and been rewarded with the gold medal of the Royal Society, is perfectly convinced that the phenomena—explain them as you may—are genuine; and so also divers other savants. We are aware that Huxley, Tyndall, &c., refuse to investigate the phenomena unless the experiments be made in broad daylight, which reminds us of the fond mother who forbade her son’s touching the water until he had first learned to swim! If the production of the phenomena be really due to the agency of spirits, these spirits, we may be quite sure, will act capriciously. And if they evince a preference for dark seances, this is scarcely a cause for wonder—if we bear in mind whence the wretched creatures come and whither they go. But the question has still to be argued on Scriptural grounds. We were rejoicing to see the *Record* at length ranging itself on the side of those who believe that Modern Spiritualism is a fact, and who refer its phenomena to satanic power, when lo! our venerable friend Dean Close comes once more to the front, maintaining now, as he did thirty years ago, that we are not justified in crediting the Evil One with the alleged facts. The argument on which he chiefly relies is this:—“(1) We have no scriptural authority, either by example or analogy, for expecting physical miracles from God unaccompanied by a fresh revelation of His will; therefore (2) we may now safely refuse to receive any phenomena, however strange or inexplicable by us, as the work of Satan.” But—*pace tanti viri*—this is really begging the question. What if—as many other portents seem to show—the coming of the Lord draweth nigh? In this case all Scriptural analogy bids us to expect the re-appearance of diabolical wonders. It would seem as if a special exhibition of satanic activity always preceded the display of true miraculous powers on God’s behalf. The Egyptian magicians were an influential and numerous caste before Moses appeared upon the scene. Cases of diabolical possession had become frequent before our blessed Lord came and triumphed over all the power of the enemy. And if—as the Bishop of Ripon teaches in his recent charge—the end of the dispensation cannot be very far off, we may reasonably expect to find in satanic energy one of the signs to herald its approach.—*Ed. Rock.*

We give the letter in which the above extract was enclosed:—

To the Editor of the *MEDIUM*.—I send you enclosed a cutting from the *Rock* of last week. I do so because I am amused with the admission so candidly made, of the *Rock*’s belief in supernatural, or in other words spiritualistic, manifestations, in opposition to the very dogmatic and equally decided views of the rebuker of that newspaper.

I am no believer in Spiritualism, neither am I an admirer of the *Rock*, but I am a constant reader of both, because I take an interest in the development of intellectual, and especially of psychological (in which is included religious), teaching and influences. Not that the *Rock* represents in my idea a “religious” type of newspaper. I should be sorry for religion as a whole if it had no better exponent than the *Rock*. But it undoubtedly represents the mode of thought of a large section of society, as the *MEDIUM* represents the tendency and views of another large section.

I should like to see this important question fairly and calmly inquired into, and the result of the investigation honestly announced and accepted. To do this, however, existing prejudices and predisposition of mind must be put aside. This state of mind is difficult to induce, and especially so when there is a medley of inquirers. None know this better than Spiritualists, I believe, for it is a maxim they always wish to act upon at seances. But, unfortunately, Spiritualists themselves (apart from seances) are as liable to prejudice and distortion of mind as their opponents, and see the action of spirits of the dear departed in every commonplace and trivial incident. It, therefore, seems impossible to obtain a really fair and unbiased treatment of the subject. But this acknowledgment of the *bona fides* of the manifestations by mediums is a decided step in the right direction on the part of a hitherto much-prejudiced clique. It is true, the *Rock*, and the people it represents, assume the thing to be unclean, and of satanic origin; but the Ritualists and others, again, believe in the present and active intercession and interposition of the saints. If of the “saints,” why not of ordinary

dead people, whom the Pope has not promoted in heaven? The Ritualists here do not go so far as the *Rock*, perhaps, for I am not aware that they admit mediumistic phenomena as being genuine, although, of course, they admit the active power of the devil.

The *Rock*, however, will soon be in this position: having so far admitted the genuineness of spirit-phenomena, and ascribed them to the devil, must not the *Rock*, in fairness, give the Ritualists and the Roman Catholics the credit for having probability on their side when they advance the claims to spiritual power of their dead saints, &c.? That would be awkward for the *Rock*, because it is “dead nuts” upon all things bearing the semblance of Popery. For my own part, I am ashamed to say I neither believe as yet in the efficacy of prayer to the saints nor in the spirit-manifestations as such. What I may be converted to, I can’t say; but if I believed in the one, I should probably believe the other. This may furnish the subject of a homily for the *Rock* or some of its evangelical contributors.

The many curious psychological phenomena, and those induced by the morbid cultivation of latent and abnormal faculties, are subjects for study and investigation, and what may result from them is unknown. But I at present object to style a jumble of these manifestations as an operation of the power of dead people.

Trusting you will pardon my troubling you, on account of the interest I take in the subject, I am, yours truly,
JOSEPH HENSHAW.
Leeds, June 3rd.

Our correspondent is evidently a stranger to the phenomena, and has received his impressions of them from reading, and not from practical acquaintance with the spirit-circle; hence we can excuse him for making the blunder that Spiritualists regard “a jumble of these manifestations as an operation of the power of dead people.” We do not “see the action of spirits of the dear departed in every commonplace and trivial incident,” but observe “many curious psychological phenomena” which may be due to a multitude of other causes. In reporting a seance, we do not infer that all the phenomena and “trivial incidents” recorded are due to the action of spirits. It is beyond our province, as it is that of our correspondent, to dogmatise on this matter. It is our duty to record the facts, and to the thoughtful mind none of them are “trivial.” It is for the experienced reader to judge, from the conditions pointed out, the nature of the facts observed. We look on “spiritual phenomena” as we do on ordinary biological phenomena. They are all of one class. It is generally supposed that a man’s actions are due to himself—that is, they are, what they literally purport to be, “his actions.” But a man’s actions—functional and mental—differ very much, according to circumstances. At one time his pulse will be 60, at another time 120. To-day he is furious with rage, blind to reason, mercy, and affection; to-morrow he is exalted on the wings of wisdom and love almost divine. Are these diversities of manifestation “his actions?” No; they are induced by conditions. The individual *ego* is the centre-stance, and by a watchful consideration of its position, can do much to control itself amidst conflicting circumstances; but it cannot calm winds, subdue frost, purify malarious influences, disregard febrile attacks, prove insensible to the lash of the whip, the dart of calumny, or the distracting spectacle of wanton cruelty. Hunger, weariness, gluttony, and many other forms of excess and privation, weaken the power of the individual to sustain itself harmoniously amidst the conflict of surroundings; therefore, it is but fair to say that no man’s actions are “his actions” alone, but are partly due to conditions which we should like to see “fully and calmly inquired into.” The presence of the man is no doubt necessary to his being made the subject of actions, however contradictory they may be. The same powers of “study and investigation” which lead us to an understanding of man in his ordinary organic state, aid us in unravelling, without “prejudice and distortion,” psychological phenomena or the manifestations of the spirit-circle. The spirit or spirits, be they embodied or disembodied—for we will allow free scope for all theories—who manifest or operate, must do so in accordance with universal laws, some of the diverse results of which we have noted above. Purely physical phenomena cannot be traced to any individual, in the flesh or out of it. It is when mental phenomena are observed that the individuality comes into operation, and the thought-products are found to be peculiar to that mind which alone could contain them.

All conditions—physical, in the cosmic and organic senses; mental, as pertaining to the individuals present, or who have been located there at some past time; and spirits related sympathetically thereto—participate in every form and manifestation of psychological phenomena; be these phenomena normal—attendant on a living man in his usual state—or abnormal—the products of “latent and abnormal faculties”—they are really all the same, and must be studied in the same light.

This classification of conditions is really the only classification of spirits. Spirits and men would be all alike were their conditions exactly similar. These can only be learned by a practical acquaintance with nature, just as in the case of any other science. We must commence with the study of man as he is in the flesh. Ignorant of him, it is impossible for us to understand spirits. The ignorance of the *Rock* and “religious” people generally causes them to class men into children of the Devil and heirs of hell, and children of God and heirs of glory. It is all due to conditions of which they know nothing, and they are, therefore, blind teachers. They carry their impudence a step farther, and call certain phenomena diabolical, and others divine, without knowing that probably their “reverend” presence would so unbalance conditions as to transform the divine into the diabolical. To our correspondent, and to all true investigators, we say—Form a circle, and try for yourselves. The Spiritualists who do so are the only exceptions to the “prejudiced cliques,” and to them is due all the credit of what has been

already achieved in the investigation of the subject. Do not let "prejudice" of any kind prevent from following their worthy example. Know them better, and you will be able to appreciate them more.

MR. AND MRS. HITCHCOCK AT THE SPIRITUAL INSTITUTION.

On Monday evening the Star Circle was fully attended, chiefly by country visitors. The room was hung round with drawings of animals, birds, fishes, &c., about 300 in number, executed by Mr. Hitchcock. They made a very creditable display, the animals being life-like, and easily recognised. After some music by Mr. Robson, Mr. Burns introduced Mr. and Mrs. Hitchcock. The exhibition before the meeting was not regarded by Mr. Hitchcock as an artistic display. Mr. Burns thought it taught lessons of a more valuable kind. It showed what industry and native talent, rightly directed, could do. The collection was a great credit to Mr. Hitchcock, who would give a short lecture in explanation, but the meeting was more in honour of their visitors than to impose any severe tasks upon them.

Mr. Hitchcock commenced his remarks by stating that he had not been favoured with many educational advantages. He had only been at school a few weeks, and he was frequently unable to attend Sunday-school. He always had an interest in Nature, and commenced these drawings for his own improvement and the advantage of others. When the Children's Lyceum was established, it was proposed that each leader should take up some special subject, and make it a source of interest to the whole Lyceum. He selected Natural History, and drew and studied on an average one animal a week, and on Convention Sunday, once a month, he exhibited them and described them to the children. If all had carried out some topic in like manner, they would have had a universal college of science, but other members did not persevere sufficiently.

Mr. Hitchcock then gave a comprehensive sketch of the whole animal kingdom, illustrating his remarks with great propriety by referring to his drawings, showing that he was well up in the natural history of the many specimens exhibited. He briefly reviewed the classification of animals: their structure, modes of reproduction, locomotion, uses, preservation for the use of man; their habitations, intelligence, and similarity in habits to human beings. The lecture, which was of a comprehensive kind, was enlivened with numerous anecdotes and moral and philosophical considerations.

Having spoken for one hour, Mr. Hitchcock sat down, when Mrs. Hitchcock was controlled in a very pleasing manner by "Rosie," an Indian girl, who talked with the Circle in simple, yet sagacious, style.

Mr. Robson was controlled by a spirit, giving the name of "Candlish," and afterwards by another spirit, who complimented Mr. Hitchcock on his work, remarking that the desire to proceed with it had waned when the Lyceum no longer made its appeals on his exertions. The control was of opinion that Mr. Hitchcock would, at some future time, be impressed to go on with his drawings, and turn them to good use.

Mrs. Hitchcock was for some time controlled by a spirit, who delivered a very thoughtful address through her. She speaks with her eyes open, uses excellent language in a clear, deliberative style, and her sentiments are of a high class. The speech was listened to with profound attention. The spirit commented on the advantages possessed by Spiritualists over him when in the flesh, in having some knowledge of the future life. Spirits had to be convinced of spirit-communion. Every spirit who came back was not aware of all the conditions of spirit-life, and could only speak of that which came within their own experience, just as a resident in the metropolis might be familiar with facts quite unknown to a dweller in the provinces. It might be asked, "Why did not spirits inaugurate a mission to other spirits, and inform them of the truths of Spiritualism?" She said there were laws of class and state in spirit-life as on earth, which prevented spirits from intruding upon the presence of others, and it was not congenial work to go on missions and proclaim facts where they were not welcomed. The well-known proverb as to "birds of a feather flocking together," was true of spirits.

The spirit went on to speak of the practical work of Spiritualism, by remarking that it was impossible to draw the line where human influence ended and spiritual influence began, they were so intimately mixed up in all the phenomena. As the composition of the circle is, so will be the kind of spirits attracted thereto. If you want to play with Spiritualism, there are plenty of jolly spirits to enjoy your folly. There are some who look out for deception in the spirit-circle. These find just what they bring with them. Their ruling motive is a light held aloft, which attracts spirits of a similar motive, and keeps back all others. These deceptive spirits, seeing the conditions around the medium, say, "Now, here is a chance for us to manifest in our own peculiar fashion," and accordingly deceptive manifestations are given, and the medium is blamed; but it is not the fault of the medium, but of him who came, intending to uncover deception. If you desire intellectual phenomena you may have them, and so of all other kinds. You have just to say on which plane you will investigate, and spirits of a wise and enlightened kind will come and work with you, and then you will discover the many blessings which result from spirit-communion.

We could wish to see Mr. and Mrs. Hitchcock continually employed in holding such meetings; the one unfolding the truths

of the natural world, and the other supplementing them with teachings of a high spiritual order. Mr. Hitchcock's comments on animals are of a kind to better man morally, to bring him into generous sympathy with Nature, and to teach him how to utilise the animal world for the benefit of society. Such a Society as that for the Prevention of Cruelty to Animals should keep Mr. Hitchcock continually employed. Of Mrs. Hitchcock we shall have more to say next week.

MR. GLADSTONE AND THEISM.

To the Right Hon. W. E. Gladstone, M.P.

Dear Sir,—Speaking in your *Contemporary Review* article, of the "Theist" (with whom you incline to identify or class the Unitarian), you truly say that he "recognises one Almighty Governor of the world," who has "placed us under discipline in the world;" but you also say that, "in respect to the world unseen, and to its Author," "he is doomed, or counselled, to begin anew," and that, in regard to these, he does not "profit by the vast capital which has accumulated by the labour and experience of his race."

You say "He inherited from no one, and no one will inherit from him." And you put that as the Theist's "theory" and his "goal." Then, contrasting Theism with Ultramontaniam, the Historical School, and the Protestant Evangelical School, you say that the method of knowledge under the former is "simply renewable upon a lease to each man for his life."

Give me leave to point out that to some of the most intelligent of your readers this appears to be an absolute reversing of the facts. It is the Catholic or the Evangelical who practically learns nothing from the vast accumulations of the race, who takes his religious knowledge as a man takes a lease of an old house—for his life, and who has nothing of his own to leave to his successors. The Theist, on the contrary, is precisely the man who *does* profit by the religious accumulations of the race, who *does* inherit these accumulations up to the latest moment of his own career, who *does* leave an inheritance of fresh thought and feeling to his successors, and who, so far from simply leasing a religious house made to his hands by Catholic or Protestant builders, feels it to be his duty and delight to use up the old material in providing a home adapted to the needs of to-day. The Theist is absolutely free to do this, and he is a Theist simply because he declines the order of Catholicism and Evangelicalism—to learn nothing and forget nothing. He holds that the rich accumulations of religious thought in nations other than the Hebrew, and in connection with religious experiments other than Christian, *should* be profited by; he holds that the last 1800 years have added much to our grounds of knowledge, to our material, to our methods, to our light, to our capacity, and even to our possibilities of reverent and worthy conceptions of Deity; and he therefore declines to abide by some old things, and decides to hold by many things that are new. In other words, he declines to do the very things you say he does; he declines to neglect the "vast capital which has been accumulated by the labour and experience of his race;" he declines to refuse to inherit from his predecessors, and to leave nothing to his successors; he declines to simply renew the lease of the old house for his life. If, however, by *inheriting nothing* it is meant that the Theist does not begin with a store of final and infallible statements which have been handed down from the past, and can neither be contradicted nor surpassed, then the statement is true; but, in that case, the statement only amounts to the assertion, which no Theist would wish to deny—that the search after God is, in his judgment, an unclosed chapter in human history. In a similar sense, it may also be true that he is "doomed" to "begin anew," but that is only because he believes in progress, even in relation to our knowledge of God; his starting-point, however, is determined by the goal already reached, and his own race is consecrated and sweetened by the loyalty of his own free search for truth.

I know that these views as to your statement are held by very many, who, just because they have the greatest possible admiration for your genius, and an equal confidence in your moral earnestness, all the more wonder that in this important matter you appear to have turned the facts upside down.—Heartily yours,

Crosshill, Glasgow, June 1, 1876.

JOHN PAGE HOPPS.

TO ESSEX SPIRITUALISTS.

Dear Mr. Burns,—In answer to the letter signed "Cutty," I beg to say that I am a Spiritualist of twenty years' standing, and would be very glad to correspond with the Colchester lady on matters spiritual, and I quite agree with her that the Essex darkness wants enlightening in the form of able lecturers and gifted mediums, for reading is very well, but hearing and seeing is better to carry conviction to the minds of the misinformed; but I am afraid in a pecuniary way it would not answer, at least in this locality, for all to whom I venture to introduce any of the books containing our good and comforting truths turn aside their heads, and look with pitying eyes at me as one demented. Mrs. Abbott.

Notley Place, Braintree, Essex.

[Our agencies have been alluded to in this correspondence. We now say that it will afford us great pleasure to visit Essex to lecture, and otherwise co-operate with Essex Spiritualists. All we ask them to do is to undertake local arrangements, and clear us of expense. On these terms we would be happy to visit them.—Ed. M.]

A LITHOGRAPHIC PORTRAIT of Mr. Morse is given with the *North of England Review* of June 9. The whole, post free, for 1½d. Orders should be sent at once to J. Burns, 15, Southampton Row, London.

PORTSMOUTH.—Mr. Eginton has been here giving seances, and getting casts of spirit-hands under the most stringent test-conditions.—*Correspondent*.

WONDERFUL SEANCES WITH DR. MONCK.

By W. BROWN, M.D., BURNLEY.

Dr. Monck's seances at my house, May 21 and 22 have produced a remarkable sensation here and in neighbouring towns, where Spiritualism is now the topic of general conversation and discussion. People are so eager to see him that we have invited him to come and give us a whole week of his seances. With many others in these parts, I have closely watched his career from the beginning, and have been struck with the growing variety of his extraordinary gifts and the importance of his mission, as well as with the truly significant fact that whenever his mediumship has provoked hostile feelings or slanderous assaults, he has invariably treated them with entire and dignified silence and complete indifference, only permitting them to increase rather than damp his zeal for the Cause. As "Samuel" quaintly worded it the other night, "Where the medium can't walk, he kicks his way through!" I have been impressed by the Doctor's boldness and tact in challenging newspaper editors to attend his seances, on condition that they "pledge their honour to report facts only, without any comments of their own," thus preventing them from misleading their readers by their crude and often false assertions. The result is that the public read of the phenomena alone, and are able to form an unbiased judgment thereon for themselves. None can fail to see that the Doctor is a devout, and hence fearless, believer in the Spiritualism he advocates, and consequently his earnestness, tempered with coolness of judgment and discretion, goes far to carry home conviction to the minds of investigators. Add to this that he will readily sit with perfect strangers, in a room of their own choosing, and actually insists on everyone being fully satisfied that the test conditions and precautions against deception are stringent and absolutely perfect, and that yet he succeeds in obtaining crowds of the most marvellous and convincing phenomena, and it will be understood how in these parts, among the shrewdest of investigators, he was dealt local scepticism a staggering blow, from which it cannot easily recover, and produced a sensation among the public that has called forth a widespread spirit of serious investigation. The *Preston Guardian* report, which you reproduced last week, was written by an official representative of that paper, but it is made to appear as if the writer were simply a correspondent. The fact is, the phenomena were so astounding and inexplicable that the editor hesitated to acknowledge the report as his own for fear of exciting public ridicule and religious animosity against his paper. His reporter, as an intelligent sceptic, has attended another of the Doctor's seances, and openly declared before a dozen of us that "as he and his own confidential friend had held the medium's hands, he was ready to swear that Dr. Monck did not, and could not produce any one of the extraordinary phenomena he had just witnessed."

The report in the *Preston Guardian* does not allude to one-half of the wonders we saw and heard at these two seances. In the light, raps were heard all over the floor and table, and the large dining-table, weighing over fifty pounds, was repeatedly lifted one or two feet in the air, and this so evenly that none of the instruments on it moved in the slightest degree. The musical box was played without being wound up; various articles were lifted off the table and moved about without contact, the medium's hand at the time being held far away from them; a good-sized bell was raised in the air and rung repeatedly, while several of us in succession placed a finger on top of the handle, and we (I for one), felt the bell thrust upwards and shaken by main force that we could not overcome; fifteen pocket-handkerchiefs were thrown in a heap on the table, and were shaken about and lifted in mid-air as though a powerful human hand were doing it, and we saw the luminous spirit-hand doing this, as well as lifting and ringing the bell. A cloud of white vapour first appeared, which gradually assumed the form of a hand, and at last the hand gradually resolved itself into a similar cloud, which then got thinner, until it melted into the imperceptible atmosphere. It was a beautiful and eminently satisfactory manifestation. Hands also grasped our garments and touched us, fully ten feet from the medium. Many of those abnormal sensations said to indicate the development of mediumship were felt by several, even by the sceptical reporter. (This gentleman sat at my private circle the following week and witnessed other striking phenomena, and next day informed me and others with great astonishment that on going to bed that night he and his wife were "long kept awake by unaccountable raps and knocks in their bed-room." It is evident both are developing.)

A shawl was fastened across a corner of the room, and immediately the Doctor went behind it a female form was seen above it, and next moment the form accompanied the medium outside the cabinet, in full view of us all. I and my wife clearly and unmistakably recognised the familiar features, peculiar cap, &c., of my departed mother. The form was so distinct, and remained in view outside so long, that it was impossible for us to be deceived as to her identity. A few nights before, when sitting with some of my friends, my mother had communicated, promising she would materialise through Dr. Monck when he came. While medium and form were thus standing outside the cabinet, "Samuel" quickly pulled down the shawl behind it, thus exposing to our gaze the bare walls and empty space at the back, and then we saw the materialised form of my mother melt away before our very eyes. It was an awe-inspiring spectacle. No sceptic could have seen it and retained his scepticism. We now replaced the shawl, bound the Doctor's arms securely together behind him and sewed them fast to his coat, also sewing the coat together in front. I placed a musical box on his knees, and it played instantly and was thrown out of the cabinet. The same occurred with the bell, tambourine, &c. A book was next rested on his knees, and the spirit lifted the curtain so as to show us the book—which had been opened—and a hand was seen plainly, resting on it. Then, while sitting in the midst of us in the room, in full view of all, a slate—previously examined and well cleaned by myself—was placed on the Doctor's head with a piece of pencil. We all then distinctly saw a hand raise the pencil and write a long letter in beautifully small and regular characters on the slate. I have the slate, and it can be seen by any friends who call on me. The Doctor's hands were exposed to our view resting quietly on his knees the whole time.

The whole of the foregoing phenomena, and more, occurred in the clear light of a lamp, when fifteen pairs of keen, watchful eyes rendered "confidence" or any other form of "deception" absurdly impossible.

The manifestations in the dark were also extraordinary. Two of the sitters (total strangers to the Doctor) firmly held his hands during the

sitting, and repeatedly assured themselves and us that they had them securely, and did not for a moment relax their vigour and careful grasp of them. "Samuel" gave an address on "The Aim and Object of the Phenomena," which was characterised by fluency, logical precision, and a fine display of oratory. The usual manifestations now occurred. Bells were rung all round the room and near the ceiling. One was the town-crier's bell, weighing seven pounds, and so tremendous was its clatter, that, although we sat in a back room, it attracted a crowd round my front door. A large, heavy musical-box, while playing, was whirled about in like manner, the tune being stopped, hastened, retarded, altered to another, or played one note at a time, according to our request. A smaller musical box, bell, tambourine, &c., followed suit, the luminous hand that carried them being visible to all. Fifteen nails were deeply and firmly driven into a piece of hard wood in a few minutes. Hands touched the sitters all round, also those in the outside circle. Brilliant bands, lights, &c., floated about in every direction. The direct voices of spirits, including one of the guides of our private circle, were clearly heard. "John King" addressed me, remarking that he had often manifested at our private seances, a fact of which I am certain Dr. Monck was totally ignorant. During the occurrence of several of the most remarkable phenomena, "Samuel" made the gentlemen on either side hold the medium's hands a yard and a half apart, with his fingers between their teeth, as well as their hands grasping his; and, to show that his own mouth was not accountable, he made them put their fingers between his teeth, which held them uncomfortably tight, as their many exclamations testified. The table was now lifted high in the air, bells rang, articles floated, lights were seen, &c., &c. On the medium being released, he was suddenly lifted clean on to the shoulders of the reporter, noiselessly and without apparent effort. To conclude, we thoroughly tested the Doctor, and satisfied ourselves beyond all doubt that he was absolutely powerless to produce any of these manifestations, and, as all present were entire strangers to him, it is equally certain that no confederate did them. The whole circle held hands; and in presence of such indisputable wonders I am not surprised that Dr. Monck has hitherto so successfully overcome and outlived all the opposition and persecution to which all mediums are exposed, and that recently, in Manchester and surrounding towns, he has given our glorious Cause a powerful impetus, and won golden opinions for himself and his magnificent mediumship. We all wish him long-continued and abundant success.

Burnley, June 6, 1876.

MATERIALISATION OF MRS. MAIN.

To the Editor.—Dear Sir,—Your readers will no doubt be interested in the following, relating as it does to one who worked hard in the Cause while on earth, namely Mrs. Main. At a seance held at Mr. Herne's on a recent Monday evening, after the usual phenomena so well known as occurring through Mr. Herne, one of the sitters (myself) was led by Mr. Herne, under control of "Cissy," into the front room, where we sat together. The circle, in the back room, then saw forms appearing. Mr. Herne afterwards went and sat in the circle, leaving me in the front room. The sitters then had the pleasure of seeing "Mrs. Main" appear amongst them, just as they knew her so well in earth-life, touching them all, both with her hands and with the guitar, in answer to questions. There was light enough at the time to see each other plainly, and the folding-doors between the rooms were wide open. There were present (besides Mr. Herne), Mr. Cox (well known to sitters who used to attend Mrs. Main's), Mr. Pardo, dentist, of Victoria Park, who is a member of Dalston Association, and myself. I send this at request of the other sitters.—Yours truly, ALFRED RITA.

41, Clerkenwell Close, Clerkenwell.

CHESTER-LE-STREET.—Dr. Sexton's meeting could not be held as announced, as the use of the hall could not be obtained.

NOTICE.—The lecture which Miss Chandos gave on Tuesday evening is being prepared for publication in the form of a twopenny pamphlet. She is desirous of delivering the lecture everywhere that the subject will be accepted, as she wishes to open the eyes of those who are ignorant of the real effects of this growing evil. After the lecture, on Tuesday night, 132 copies were subscribed for, and as soon as sufficient have been ordered to ensure the expenses of publication, they will be immediately produced. Miss Chandos desires us to state that she will be happy to make engagements to give one or more lectures upon the subject, "Anti-Vaccination," free, in London.

MR. LAWRENCE'S MEDIUMSHIP.—Mr. Editor,—I have been a Spiritualist for three years, and the most remarkable seance that ever I have attended was on the evening of June 4th, at 70, Mark Lane, Fenchurch Street. The medium, Mr. J. Lawrence, being known to me in every-day occupation for years, I can testify to the perfect calm and self-possession during control, so entirely different from his normal state. His forcible, earnest style is correct in those most important particulars of grammatical composition, pronunciation, and appropriate action. Knowing the value of this branch of his mediumship, I was anxious to try and get conviction for myself that spirit can again for a time assume the material form and lovingly touch us. After the light seance, a spirit controlled who gave the name of "Tonto," evidently well known, to judge by the hearty welcome given to her. In her peculiar but pleasing style she requested the sitters to place themselves, her only condition being that her medium should sit between two entire strangers, which was at once assented to. The instruments placed on the table were three bells, one guitar, one tambourine, one mouth-organ, two tubes, writing-paper, &c. The light being put out, and at the commencement of the first hymn, every instrument commenced playing, not discordantly, but in perfect harmony to the tune. An interval, another hymn, and two of the most beautiful spirit-lights were seen at the end of the room, a distance from the circle, which advanced, ascended, and descended sometimes close together, again separated by nearly the length of the room, and yet every movement seemingly guided by the hymn-tune. And then came touching by spirit-hands, large and small. Of the thirty-three persons that formed the circle, nearly, I think I may say with truth every one, was more or less touched. The parting hymn was then asked for, and, after a fond and loving good night from our spirit-friends, the seance was brought to a conclusion.—I remain, Sir, yours, JAMES EDGAR WRIGHT, Engineer, 28, White Lion Street, Bishopsgate.

SUBSCRIPTION PRICE OF THE MEDIUM FOR 1876.

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

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TO SPIRITUALISTS IN THE COLONIES.

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

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

The MEDIUM is sold by all news-vendors, 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 MEDIUM AND DAYBREAK.

FRIDAY, JUNE 9, 1876.

A CURIOUS COMPLAINT.

A friend in a northern county has recently apprised us of the curious fact that Spiritualists in his locality find fault with us for giving the affairs of the Spiritual Institution such a prominent place in the columns of the MEDIUM. I think we state the case fully in the foregoing sentence; and as we are always ready to "show cause" for our policy, we gladly devote a few inches of space to some remarks which may, we hope, be of use to the very curious specimens of Spiritualists amongst whom our correspondent has the privilege of residing.

We wish to begin at the point where our censors are themselves located, and thus seeing, eye to eye, we will no longer appear "curious" to each other. The point to which we allude is, that all public effort on behalf of Spiritualism involves the consumption of time and the use of money. Do our censors agree with us on this radical point? If not, then they must be able to show that important public work has been performed on behalf of this Cause which has occupied no time, and cost no money.

The second point is this: Time and money having been spent, there is not in spiritual operations a return in salary for the employed and profit on capital invested. In some cases, part of the principal is derived from receipts at meetings, lectures, &c., but even in the most successful cases there is a deficiency, more or less. If one effort produces a surplus, the succeeding one may cause a balance on the opposite side.

The third point is, that the anticipated results of spiritual work are not pecuniary, but mental. A man goes to a seance. He spends several hours, involving travelling expenses and an additional sum, it may be, to defray the necessary expenses of the seance. In all, the sum total may be from 5s. to 10s. Well, he does not expect that sum of money or an additional bonus in return for his expenditure. He parts with his money, he loses his time, and in return is content to receive an enlarged knowledge of the subject. It is loss to the pocket, it is profit to the head. There is a voluntary sacrifice of means, that mental ends may be served. Mind says, "I am the master, money represents my skill and energy, and I demand satisfaction in return." In like manner a man spends an evening, and it may be, a shilling, to attend a lecture. He never sees his money again, nor remuneration for his time, and he does not expect it. He carries off with him his bargain in his head.

The inference from those "points," then, is that all work for spiritual or intellectual purposes involves the expenditure of means and of time. The proof of this is apparent all over the country. No man suggests a meeting, a conference, or other movement, but he at once asks himself where is the money to come from. Hall-rent, printing, &c., must be paid for. If means are strictly limited, the effort is arranged so that the returns from collections, admission-money, or donations cover the responsibility. If money is no object, then it is spent freely, that spiritual and mental work may be accomplished. Whether the means are derived from a wealthy donor, various contributors, collections, or ticket purchasers, the principle is all the same; it is paying out money for no physical return.

Now, what are we engaged in, that we should ask our brother and sister Spiritualists to co-operate with us in our work? In the first place, we are engaged in a necessary work: the total, almost, of the spiritual movement finds us necessary to its progress.

Secondly, our work is of a universal character: we labour, not for any particular complexion of human thought, for any clique, sect, society, or creed, but for all who require our services. Individuals who desire to reach the public, societies who wish to call attention to their operations, and the inquirer who seeks information on the subject, find us at all times willing to serve them. To do so causes us to spend more time, and go to greater expense, than the combined efforts of all other public workers on behalf of Spiritualism. We repeat this. Add together all the money spent by the various societies and committees throughout the country, and the total amount does not come up to the necessary expenses of the Spiritual Institution. Nor do these combined efforts do a fraction of the good which our work accomplishes. Look through the MEDIUM any week, and add to that all other sources of information, and it will be easy to discover how many public meetings are held in Great Britain any one week, and the probable attendance and results. These amount to but little, compared with that which is continually being achieved by our machinery. Even if all these meetings and local efforts were discontinued, our work would keep the Movement going on increasingly. In these estimates, of course, we exclude personal and private circle work, and the conclusion is, that, with a small deduction, the whole of the public work of the Movement is carried on by the Spiritual Institution; and we may add that those workers whose operations we deduct use us as their organ, so that we have a pretty large hand in all the work that is done.

We now go back to our "points." Here is work done, and it costs money (Point I.). Whose business is it to pay it? Some will answer, Why not make spiritual operations pay, the same as other kinds of work or trade? We answer, The promulgation of Spiritualism does not bring a return in commercial valuables (Point II.). It is not "business." We have never asked any one to sustain us in our business, though we have invited the public to participate therein on strict mercantile considerations. The work in which we ask for assistance is that which is undertaken on purely public grounds. When a Spiritualist, in Newcastle or in Liverpool, asks his brother Spiritualists to aid in sustaining the work, he does not crave help in his private business to carry on the affairs of his shop, factory, or family. Neither do we. The local Spiritualist invites you to put your shilling to his for the promulgation of truth. So do we. We put more toil, brain, and hard cash into this Cause than any of our brethren, and we have the fullest claim on the countenance and support of all.

This kindly co-operation a large class of Spiritualists affords us. There is probably somewhere about 1,000 persons who contribute directly to the funds of the Spiritual Institution every year. This may be regarded as a society of 1,000 members. Is any society precluded from appealing for an extension of membership? Is any public work to be silent, if, lacking sufficient support, it would make its wants known to those who sympathise with its aims? The answer comes in the grand fact that the best friends of Spiritualism have responded to the appeal of the Spiritual Institution. By their act, these—the pick of the spiritual army—have decided that the Spiritual Institution is entitled to appeal for support; and not only so, but that it is right and proper to respond thereto. As the lawyers say, "This is the case for our side."

How stands it with those who plead that the Spiritual Institution, doing a gigantic public work, and spending many hundred pounds yearly, should be careful that no one knows of its necessities? That the work is a necessity its very existence proves. That it costs money, and absorbs valuable time, none will deny. Who is to pay the money? Is it to be a private individual or individuals? If so, then why not our complaining friends, in place of the worker at the centre and those who immediately sympathise with him? But being a public work, we maintain that it ought to be upheld in a public manner, and not fall upon the pockets of private individuals at all. Surely Spiritualism as a movement does not desire to be regarded as a pauper? If it coolly appropriates our energies and our agencies to effect its purposes, surely it will never refuse to pay the necessary expenses. Neither does it. Yet there are exceptions to all rules, and it is not difficult for some people to find a reason why they should not pay money. It would be much more difficult for them to become persuaded that they ought to pay money. Some of our friends are ignorant of the details of such a work as this, and they prudently make up their mind on the safe side; others are influenced by individuals whose mission it is to impede our work. But take the Spiritualists as a body: place on one side the generous supporters of the Spiritual Institution; and on the other, those who, from want of thought more than anything else, have not helped us; and we confidently assert that the vote as to intelligence, moral principle, and devotion to the Cause, would be accorded to our active friends and co-operators. We do not say this to disparage anyone. We have no desire to censure those who neglect us. We know that our claim is righteous, and that it is most respectfully endorsed. Our aim is to enlist inquiry—to attract that serious attention which we have ever found has added to our active friends.

Perhaps some one can inform us how we can find the means we want in a quiet, occult manner. We could answer that difficulty ourselves by asking Spiritualists to act as local representatives of the Spiritual Institution, and look after our interests, as we so unceasingly do that of the Cause in general. We feel that we have no right to be crushed by this burden. Health is being sacrificed, inspiration is diverted, opportunity is lost, and personal prospects are blighted enough, as it is already; and we must have an improvement, rather than the contrary. Instead of being a

burden on Spiritualists, our needs have been a source of public activity and health, and we wish to increase this organic sympathy. Through us the Spiritualists of this country are most efficiently organised. No movement in the world does so much with so small means as the Spiritual Movement in this country. All who love our truths ought to be proud to co-operate in this successful method of diffusing them. If our appeals are too frequent and poignant, then the more shame to those apathetic ones who render the cry of distress a necessity. We are not ashamed either of our wants or of our work, and we should be glad to see face to face for a few moments the "Spiritualist," so-called, who would attempt to utter one word to deprive us of the bare means of existence and the wherewithal to meet those inevitable demands which this great work involves. Jesus said to his Apostles, "The workman is worthy of his meat," Matt. x. 10. For the sake of Spiritualism, we hope no one claiming the name will agree that the "workman" of to-day is worthy of being starved.

SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION.

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DECEASE OF MR. HOME'S AUNT.

At Elwood, United States of America, on the 6th of May, passed from earth Mrs. Mary McNeil Cook, aged 70, the aunt, and mother by adoption, of D. D. Home, Esq.

The lady referred to was the sister of Mr. Home's mother, and he was adopted by her at the early age of one year. Educated a most rigid Scotch Presbyterian, it seemed to her, and by the advice of her minister, most fitting to use severe measures to rid the much-loved son of her adoption of the power of this "satanic agency," and this terminated in Mr. Home leaving the house. It was soon made evident to her that if the influence was satanic it was doing God's work, and Mr. Home was as fondly cherished by her as ever.

She was, in the fullest sense of the word, a Christian Spiritualist, ever seeking to benefit others. Our readers will be pained to hear that her departure was caused by the shock on hearing the false intelligence of Mr. Home's sudden death, which was put in circulation by some of his enemies. A paralytic seizure was the result, and the poor lady never rallied. The morning of May 23, Mr. Home told his wife that in vision he had seen a sheet of blue paper, and the words written on it were, "Mary is now at rest." Four hours later the postman handed him a letter. The paper was blue, and the first sentence was, "Dear Brother,—Aunt Mary is now at rest."

VEGETARIAN AND TEMPERANCE CONGRESS.

On Monday a meeting will be held at Langham Hall, 43, Great Portland Street, at which papers will be read by C. O. Groom Napier, Esq., F.G.S., Dr. Nichols, T. Baker, Esq., Mr. Burns, and others. Discussion will be invited. On Wednesday evening, June 14, the subject will be resumed at Cavendish Rooms at 7.30 p.m. The meeting on Monday commences at 11.30 a.m., and concludes at 3 o'clock in the afternoon.

THE TESTIMONIAL TO A. J. DAVIS.

This well-meant and well-deserved movement will be hailed by all honest participators in spiritual enlightenment. Subscriptions have already flowed in on us. They should be sent direct to New York, per post-office order. Friends in the various localities should take charge of subscriptions, and send them on. We will gladly afford space to announce the names of collectors, also contributions received.

HUMAN NATURE.

We direct attention to the excellent contents with which this monthly has been crowded of late. Without much assistance from us, *Human Nature* is steadily working its way deep into the favour of the friends of progress. A specimen copy will be forwarded on receipt of seven penny stamps.

DR. MONCK IN THE NORTH.

Dr. Monck informs us that he is still hard at work in Manchester, holding test-seances and healing. He has been to Burnley, and goes there again on Tuesday for three or four days. He will be the guest of Dr. Brown, 40, Standish Street, Burnley, where friends wishing to communicate with him may address him or call. Till Tuesday his address will be as usual, 81, Bury New Road, Manchester. He will hold an open seance each evening at eight, and heal during the day. Appointments should, if possible, be made by letter. From Burnley he will return to Manchester, towards the end of the week for a couple of days, and then probably visit Leigh, Macclesfield, Ossett, Leeds, &c. Friends in other localities will do well to write the Doctor at once if they wish to engage him, as he is not likely to revisit the North again this year.

The interest in healing mediumship appears to be on the increase. We observe that Mrs. Olive has opened a weekly healing seance to be held at her rooms every Monday morning at 11 o'clock. We have heard many speak of the advantages they had derived from Mrs. Olive's treatment.

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MR. BULLOCK'S SEANCES.

At the Spiritual Institution on Thursday evening the chief feature of the seance was the placing of a wooden ring on the medium's wrist while his hands were sewed behind his back, and afterwards placed inside of a bag, and sewed by the sleeves to its side. Tied to a chair in this helpless position, a gentleman placed a gold ring upon his lap, and Captain James took a wooden curtain-ring from his pocket, which was also placed on the medium's knees. In an instant almost they were removed, and when he was released from the bag, the gold ring was on the little finger of one hand, and the wooden ring on the other wrist. It was afterwards found that it was impossible to remove the wooden ring from the wrist, it being much too small to go over his hand. He had to take it home with him, and at present still wears it.

On Friday evening, at 19, Church Street, a large attendance witnessed one of the best materialisations we ever saw. In full light the spirit "Daniel Watt" showed his face at the aperture, and it was seen to be a distinct individual from the medium, who was, moreover, securely fixed in the cabinet. It was the most beautiful male face we ever saw, and radiant with expression. The instruments in the cabinet were moved while a stranger was holding the medium, he being also tied at the same time.

MR. CLARANCE'S SEANCES.

Because of the few reports of his mediumship which have appeared of late, Mr. Clarence's seances at the Spiritual Institution have not been so well attended as they deserve. On one evening, when only one sitter was present, an entire stranger to the phenomena, his own brother came and spoke to him in their native tongue, which is unknown to Mr. Clarence, the sitter being a foreigner. Such mediumship demands investigation. Mr. Clarence sits on Tuesday and Friday evenings.

MR. BURNS AT THE STAR CIRCLE.

On Monday evening, at the Spiritual Institution, 15, Southampton Row, Mr. Burns will continue his phrenological expositions, and devote a considerable portion of the time to the examination of the heads of those present. Prompt attendance is requested, as Mr. Burns has another appointment later in the evening, and desires to get through by ten o'clock. To commence at eight o'clock. Admission, 1s.

A SEANCE AT DOUGHTY HALL.

A pleasant seance is expected at Doughty Hall, 14, Bedford Row, on Sunday evening, on which occasion Mrs. Hitchcock will be controlled by her spirit-guides. This lady has frequently a variety of controls in one evening, which renders the proceedings of great interest and pleasing variety. Visitors are requested to be prompt in attendance, and mediums and experienced sitters are specially invited to form a sympathetic circle, for the protection of the medium. Service to commence at seven o'clock.

DR. MACK IN SCOTLAND.

We learn that Dr. Mack intends visiting Edinburgh and Glasgow in another month. He hopes to arrive on or about Monday, July 3. Those who desire him to call by the way should write at once and arrange to have as many patients as possible to meet him. He is at present in good power, and very successful in his treatment. Address, 26, Southampton Row, London, W.C.

MR. MORSE'S DISCOURSE AT DOUGHTY HALL.

Will appear next week. The hall was well filled, and Mr. Morse delivered a long lecture with much volubility. We do not think his style has improved. There is a catching flippancy about it which indicates more commonplace sharpness than lofty inspiration. We know that Mr. Morse has a great variety of controls, and all of them do good work. The style of the one we heard may suit minds which require the treatment thereby afforded.

ABRAHAM PAINE, the converted Jew, will give his experience of Spiritualism at Bullock's Hall, 19, Church Street, Islington, on Sunday evening, at seven o'clock.

THE HAGUE.—The Society Oromase has elected as its president Mr. W. C. Piepers, an officer of the Dutch army. All communications for the Society may be addressed to him at 60, Denneweg, The Hague, Holland.

THE CAUSE IN SOUTH SHIELDS.

To the Editor.—Sir,—It occurs to me that it is a few months since you heard from canny Shields (or rather the folk in it), so I am moved to sit and pen these few lines to make you and your readers, if you choose, acquainted with our doings and progress.

Since Mr. Morse's visit amongst us, the subject of Spiritualism has not been brought before the public. At the same time, we are eagerly looking forward to the time when we have a few circles to co-operate with us, that trances and normal speakers may occupy the public platform, and also, seriously, the minds of the people, that the grand principles of Spiritualism may be brought home to them. How I long to hasten the time when all shall be made to acknowledge the operations of the spirit, to recognise and appreciate its holy, aspiring influence, and that they may perceive the glorious and sublime truths that underlie even the knocking of a table. If such is the intention of Him who reigns supreme, through his ministering spirits to work out, then shall all the dusty old orthodox ideas of heaven and hell be thrown overboard, his Satanic Majesty drowned (if he is not already), everlasting fire quenched, and the prevailing horrors of death, that new birth into life, altogether mitigated. What a few are acquainted with, and what little is known of a subject that ought to occupy the attention of everyone, rich and poor; what an immense field for instant action and constant labour. I shudder when I contemplate the condition of those who are suddenly ushered into the other life, ignorant of and totally unfit for the same. Truly, ignorance is the prevailing evil, and I therefore consider it the duty of all that possibly can, to assist in putting ignorance in the shade by the spreading of knowledge and the diffusion of truth. Please bear with me, for as those thoughts arise so they have found their way upon the paper.

And now more of our own circle. We have lately adopted a few rules for the guidance of the circle, which we have hitherto been without. They are mainly to this effect: That no more than twenty be admitted as members of the circle; that members contribute 2d. per week, visitors contribute 3d. to the general fund, and no more than five visitors be allowed at any meeting, and the name of the circle for the future be "Excelsior." Several members of the circle are mediumistic, but Mr. W. H. Lambelle (whom you have heard of before) is the acknowledged medium. His trance addresses, for variety, power, and eloquence, surpass any I ever heard. For about twelve consecutive Sunday evenings we have listened to addresses, purporting to come from "Lord Francis Bacon," upon "The Soul, and its Relation to the Body," and I may mention that the care manifested on the control's part, lest we fail to completely grasp and understand the subject under treatment, is surprising. We sit regularly every Sunday evening for materialisation, but as yet we have had no manifestations. At the same time, we are having good physical phenomena, and the two last Sunday evenings we had the pleasure of witnessing spirit-lights, and on the last occasion the well-known spirit "John King" announced his presence with us, and said he would endeavour to walk out amongst us; however, he did not succeed, and after giving us a few instructions for conducting materialisation seances, he left the medium, saying he would show us his lamp. Scarcely a minute elapsed before he fulfilled his promise. It came out among the sitters (quite away from the cabinet, where lay the medium), and a hard substance was felt by one as the light passed him. It quite illuminated the room. I will briefly describe a rather remarkable seance we had a few weeks ago.

After the ordinary seance was over, several stayed behind to have a little physical work, as we call it. We sat down and held hands round a large table, the mediums included. The gas having been turned completely out, we were shortly aware of work being done by our kind friends by a slight noise. On relighting, what was our astonishment to find the table absolutely gone. The top was found standing upon its edge against the medium, and the stalk quite in the opposite part of the room, and a hat and overcoat lay where the table formerly stood; and all this was done with as much noise as would hardly frighten a young mouse. It is a fact before the removal of the top from the stalk, the spirits would have to remove three screws and press back a catch, which articles are generally found beneath a table of the kind. It was the opinion of all present that the same had been very quietly and expertly performed. On again extinguishing the light, a heavy body fell to the floor, and we were told to light up. We found to our dismay, a leg broken from the stalk. The explanation offered was the power failed them while attempting to place the table in its original position. I particularly mention this for this reason: if it had been the medium lifting the stalk at the time (which was an impossibility, as he was in another part of the room altogether), he would have taken good care not to have allowed it to fall, as it was his own property.

Last Sunday evening Mr. Lambelle delivered an address under spirit-influence in the Old Freemason's Hall, Weir's Court, Newcastle, before a large and appreciative audience, upon "The Progress of Religion." The treatment was excellent, tracing it from Osiris, Brahma, and Buddha, to Jesus and the Reformation under Martin Luther. After the address, "Oliver Cromwell" assumed control, and spoke for a few minutes upon "Consistency." Mr. Mould of the Newcastle Society gave a very beautiful poem, entitled "The Angel Healer." Mr. Robertson of Dunston occupied the chair. I believe the Newcastle Society intend arranging for the delivery of trance or normal addresses every Sunday evening, which I consider is a step in the right direction, and we ourselves only wish we were so organised as to be able to follow their example. Wishing every success to the Cause at large, and yourself prosperity,—I am, Sir, on behalf of the "Excelsior Circle," yours faithfully,

THOMAS M. BURNSIDES.

South Shields, May 30.

"Pro Bono Publico."—Many healers can benefit patients at a distance, and without any magnetised paper or other such agency; but in these cases the healing medium or control is in sympathy with the patient or his surroundings, and thus can affect them. One use of magnetised paper, flannel, &c., is to institute a condition through which the spirit-guides of the healer can approach the person to whom the magnetised article is applied. A great work of benevolence is thus carried on by spirits, and it may be of use to them to keep them employed in such missions. The spirit of the healer is sometimes seen operating on the patient. This is an interesting phase of the "double."

MATERIALISATION SEANCES WITH THE PETTY'S.

To the Editor.—Dear Sir,—Some friends and myself attended a seance on the 12th instant at the Petty Brothers' house, about nine sitters in all. In the first place we had capital physicals in the light, the mediums sitting outside the veil holding our hands; the instruments inside were played and thrown out. We then sat for materialisation in the light, William Petty only acting as medium. He reclined on the floor in a corner of the room, a veil being suspended between him and the sitters, the lamp-light being fully equal to that of a half-lighted railway carriage, in which you experience difficulty in reading, but none in recognising a person's countenance. A few minutes elapsed, when a strong, manly voice addressed us from within the veil, and informed us that he was "John King," who generally materialised through Mr. Williams of London, and that he would come out and shake hands with all, and, sure enough, in a second the veil divided, and there stood "John King" (much taller than William Petty), with his great, black beard, and the identical features of him, as illustrated in the MEDIUM AND DAYBREAK of December last. He had on a white skull cap, but no pendants at the side. At one time I saw round to his ears, and the hair on the back of his head. He retired a few times, and then came out brighter than before, and, standing in front of the veil, he addressed us in a strong, masculine voice, walked up to me with a gentlemanly deportment, and shook my hand with a grip like a vice; and with the utmost warmth he then requested my two boys, ten and twelve years of age, to come up to the veil. He then kissed them both with warmth and affection, and playfully rubbed his beard over their faces, kicked Mat's foot playfully with his, shook them gently by the hands, and repeated, in a deep, solemn voice, "God bless you, my dear little boys; God bless you," and then retired. He returned again, and shook the rest of the sitters by the hand. After shaking hands with Mr. Petty, son, he put a paper tube to Mr. Petty's ear, and roared through it, "How are you, old boy?" which sent Petty flying off to the other end of the room, very much to the amazement and amusement of us all. "John," then still standing before us, stated that it was the best circle he had ever visited, and that he would frequently materialise through the Petty's.

In conclusion, I will mention that two of us privately examined the medium, and found neither marks nor anything of the kind on him. We did not tie the medium in the cabinet, or put him under any test-conditions (usually called scientific), preferring to use the tests outside, namely, our sense of seeing, hearing, and feeling. My boys say the lips and face of "John King" were quite warm, and Mat is a pretty shrewd judge for his years. A year since, when only nine years old, he danced with his spirit-friend, "Pocha," at the Society's Hall, Newcastle. At the end he was asked by several of the sitters if it was not the medium, Miss Wood, on her knees. "No, no," he said, "she ('Pocha') had a warm, little black face, hands, and feet, and I looked behind her and saw no medium's legs or feet."

In reference to the Russian savans and the Petty's, it looks as if the scientific gentlemen had just seen sufficient signs of truth in it, and for the sake of their large-salaried relations and friends in the Church they echo the same cry raised against Christ's manifestations: "Away with it, away with it! Crucify it, crucify it!"—I have the honour to be, yours truly,

J. ROBSON.

North Shields, May, 1876.

Mr. J. Robertson, Dunston-on-Tyne, reports seances with the Petty's. His letter is dated May 27. We make extracts:—

"Mrs. Petty goes in cabinet; Master Petty forms part of circle, which numbers altogether seven; light from paraffin lamp, which is placed some twelve feet from cabinet, on a table. After sitting a short time the curtains open near the top, and a well-formed arm appeared, like that of a person having a large, powerful frame, and full-fleshed; it remained some time out, and was so distinct that I could mark the taper of the fingers and the nails, and I felt that I had seen that hand in earthly life; and so I had, and felt it also, for I was told after at another circle that it was that of my dear mother, who was a big woman. It could not possibly be the hand of medium for size; neither could she reach so high (near the ceiling) for there was naught that she could stand upon. The arm withdrew, and we had sat only a few minutes when a full form (that of a female), robed in white, like fine muslin, with a girdle about the waist, came to the opening, and, on our invitation, came out and remained some two or three minutes, then returned to cabinet for a short time. The form then came and took a seat in the circle, and held the foot for me to feel; it felt very cold. The form then went round the circle and placed both its hands on our brows; and, strange, the right hand was of a different temperature to the left, and while the right hand felt warm to one sitter, it was the reverse to another. The form then retired to cabinet, and again, after a few seconds, came out and went to the table, where the lamp stood (distant about twelve feet), took up the lighted lamp, went into cabinet and showed medium, reclining on mattress. This was seen by all. For a replaced lamp on table, returned to cabinet, and after a very short interval showed medium and form at same time, side by side. Here was a most beautiful demonstration—the most conclusive. I forgot to name, at the request of a sitter (gentleman from London), the form tore a piece from robe and gave it to him, which he placed in pocket-book. Now, these things took place not in the dark but in a light sufficient for every sitter to see his fellow and all the articles of furniture, &c."

Mr. Robertson reports an impromptu seance, at which "A voice came from the tube purporting to be that of 'John King,' and a powerful voice it was, which spoke freely with us. This same 'John King' has this week materialised through these mediums. We heard the voice in different parts of the room, and, if I might judge from sound, a long way out of the room. The tambourine, banjo, and bell were sounded, and floated about, often all going together, but in different parts of the room. The musical-box (10lb. weight) was floated about, while hands touched us repeatedly. Two hands were placed on my head, and the musical-box placed there. My forehead was kissed and a cap placed on my head."

MARTHA.—From two correspondents we have received specimens of mediumistic communications of a literary character. They are not devoid of merit, but our space will not permit of our giving them publicity.

THE BOLTON SPIRITUALISTS.

Dear Mr. Burns.—On Sunday afternoon, May 28, the Spiritualists of Bolton, held a picnic at Rivington, a beautiful and picturesque country district, situated about six miles from the town. One of the most noted places in the neighbourhood is a hill, known by the name of "Rivington Pike," and which stands at an elevation of 1,600 feet from the level of the sea. From its summit can be seen, if the atmosphere be clear, several of the watering-places on the Lancashire coast. It is said by some writers that, by the aid of a good telescope, vessels can be seen floating upon the surface of the water. Looking south-east from the top of the hill, a beautiful panorama presents itself before you, which, in my opinion, is not to be excelled in any part of Lancashire. From this spot you have also a splendid view of what are termed the "Lancashire Lakes." They are several miles in length, and belong to the Corporation of Liverpool, from which source they receive their water supply. Here we thought of forming a circle, in order to receive a few words from our spirit-friends, but the weather was too cold.

After spending about an hour on the hill, viewing the scenery by which we were surrounded, we descended into the valley below to bestow our attention upon the vegetable life with which the country so richly abounds. Feeling somewhat tired from our rambles we sat down several times to rest ourselves, and whilst doing so sang a few hymns selected from the "Spiritual Lyre," appropriate to the occasion. The strong, pure air, the singing, the strolling about over hill and dale, brought, as a natural consequence, a searching appetite, and having made previous arrangements, we wended our way to a farm-house, where we replenished ourselves with the good things of this life. Having partaken of a good tea, and with still two hours at our command before the time for leaving, we all had a strong desire to hear something from our spirit-friends. Selecting a quiet spot at the foot of a hill, we commenced singing that beautiful hymn, "The Outward World is dark and drear," when one of our mediums, Miss Florrie Greenhalgh, became controlled by one of her spirit-guides, who gives his name as "John Banyan," and from whom we received a few words of cheering advice. He is certainly a spirit of a very high order, inasmuch as the addresses he delivers are truly sublime and angelic. Miss Greenhalgh is a valuable medium; she has on several occasions given tests to persons to whom she was an entire stranger. My own wife who passed to the spirit-world only eight months ago, has controlled her a number of times, and communicated facts to me known only by ourselves. She possesses clairvoyant powers of no mean order, and would, if properly developed, become a first class speaker.

Mr. John Walker, another of our mediums, also became controlled by the spirit of "John Dalton," who gave some excellent advice on subjects relating to our material life. Mr. Walker is undoubtedly an excellent medium, possessing strong developing powers, and as he is controlled by a spirit purporting to be "Mesmer," he does not fail to make manifest the extraordinary power he possesses over persons subject to his influence. We hope in future to hear some able addresses through this medium on subjects which, if understood and applied, would prove beneficial to ourselves.

We had also a few words from Miss Cross, a very promising medium, and one that possesses wonderful power, if cultivated a little. She is not yet fully developed; but being under the supervision of Mr. Walker, we hope ere long to hear some valuable addresses given through her.

Our time having expired, and darkness fast approaching, we commenced our journey to the railway-station. And here I may mention a circumstance that does not often take place, even amongst Spiritualists. As we were proceeding on our way, three of our mediums became controlled, namely, Miss Greenhalgh, Miss Cross, and Mr. Walker, which very much reminded me of that beautiful hymn, "Hand-in-hand with Angels," and as I listened to the heavenly language that flowed from the lips of these inspired ones, I thanked God for having heard the name of Spiritualism. It was a lovely scene—a scene never to be forgotten.

In conclusion I advise Spiritualists in every town to follow our example. Leave the smoky atmosphere and proceed a few miles into the country, where you can breathe the pure air of heaven, and worship God as did Jesus of old, accompanied by his few followers, standing on the mountain-top and proclaiming to his countrymen a knowledge of his Heavenly Father. You will return home in the evening with your bodies invigorated, and your minds strengthened, better fitted to resume your daily toil. Hoping, Mr. Editor, you will oblige me by inserting this in your valuable paper,—I remain, yours truly,
T. PARKINSON, Secretary.

ALLEGED DISGRACEFUL SCENE AT A CEMETERY.

Two weeks ago we noticed that a letter had appeared in an Oldham paper commenting in severe terms on the conduct of some Spiritualists in consigning to the grave the body of a relation at Chadderton Cemetery. The *Oldham Express* reports that the case was brought before the Oldham Corporation Committee on May 24.

Councillor Partington called attention to a letter which appeared in the *Express* on Monday last, and the *Chronicle*, on Saturday, respecting an interment which took place at the Chadderton Cemetery, on Saturday, 13th inst., of a Spiritualist, from which it appeared that the body was conveyed direct from the hearse without first being taken to the mortuary, where a portion of the service ought to have been read by a minister. The letters also complained of the disgraceful proceedings being enacted at the grave side. He wished to ask Mr. George Buckley, the registrar, if those proceedings took place under his observance, or of his men, and if they did not take steps to prevent such scenes as described taking place.

Mr. Buckley replied that neither he nor his men were in attendance at the grave. They simply lowered the coffin, which was their duty. They had nothing whatever to do with the mode in which the burial service was conducted.

The Chairman asked if any service was held at all.

Mr. Buckley: Yes, at the grave side.

Councillor Partington: By whom?

Mr. Buckley: By a member of the Spiritualists' Association.

Councillor Partington: Then do you allow any kind of service to be

read or sung? Do you let relatives or friends of the deceased perform any kinds of ceremonies?

Mr. Buckley: If it is decent—yes; we have no control whatever over them. They can offer up any services they think proper, or none.

Councillor Partington: Are there many funerals of the kind referred to?

Mr. Buckley: No; this is about the second. Of course, the Spiritualists on this occasion would have gone into the mortuary had there not been another service held at the same time. Whenever a Spiritualist or a Swedenborgian wished an interment, or anyone who could not join the general, or what he (Mr. Buckley) designated as the Christian, service, they were allowed to hold their own peculiar service.

Councillor Partington said if the letters in the newspapers were true, occurrences of that nature ought to be stopped in future.

Councillor Brearley asked if there had been anything irregular in the service.

Mr. Buckley: There was nothing objectionable in the service itself. The only objectionable feature was in the crowd which congregated. They came as sight-seers, and expected seeing something strange, and perhaps novel.

Councillor Partington: Did you hear the service yourself?

Mr. Buckley: I heard a portion of it. It occupied a quarter of an hour, which is the ordinary length of time the service of the Swedenborgians and Spiritualists lasts. There was no occasion whatever for the letters appearing in the newspapers. If people would let these peculiar sects alone in their services—although I am far from approving of it personally—there would be no disgraceful proceedings whatever. The crowd which gathered on the day in question was only a parcel of idle women.

Councillor Brearley said he saw the letters in the press, but he thought there could not be much truth in them, as Mr. Buckley did not bring the matter specially before the committee. He considered, therefore, it ought to be passed over.

Mr. Buckley: I have nothing to complain of.

The Chairman could not see what the committee could do in the matter.

Councillor Partington asked if Mr. Buckley did not allow his men to wait at the grave side until the service was over and the grave filled up?

Mr. Buckley replied that it was not necessary to do so, especially when the men had other work to do.

Councillor Partington thought such scenes as had been reported as having taken place ought not to have been allowed.

The Chairman: But, you see, the registrar denies that there were any "scenes."

Councillor Whittaker thought the committee ought not to be led away by any letters that were published in the newspapers.

The Chairman: The fact is we cannot interfere.

Councillor Partington considered the registrar ought to have prevented the crowd from gathering in the cemetery. It appeared that some of the people wore brown hats and green handkerchiefs, as if they wished to make themselves conspicuous, and thus caused the crowds to gather who followed them into the cemetery.

The Mayor reminded Councillor Partington that the cemetery was a public cemetery, and the registrar had no right to prevent anyone entering.

The Chairman said the people could please themselves what kind of hats they desired. They had better get on with other business, as it was wasting time discussing the matter.

It would appear from the above proceedings that the letter on which our previous paragraph was based was a cool attempt to prejudice the public against the Spiritualists, and false in every point. We are glad to learn that the interment was well conducted. It would appear that Spiritualists may, in a public cemetery, use any ceremony, they please, or none at all.

THE YORK GHOST.

To the Editor.—Sir,—It is not at all surprising that a clergyman of an ordinary orthodox calibre should strongly object to his church having the reputation of being haunted, and that he should deny that fact *in toto* is nothing but what might have been expected. What I do wonder at is, that he should not have bestowed a few more pains on the subject, and tried to make a better case of it.

A native of York myself, I am enabled to state that the "ghost" is there a universally-accepted fact, only, as a prophet has no honour in his own country, no one troubles about this ghostly visitor, which conducts itself well and annoys nobody. There is written evidence that this ghost was in existence at least 100 years ago; and if, as the vicar asserts is the case, the appearance is caused by the inhabitants of the vicarage strolling about in the garden, it must at any rate be considered as a marvellous coincidence, that for the last 100 or 150 years those inhabitants have consisted of a lady, a nurse, and a child, and that these three, or, at any rate, one or other of them, have been in the habit of regularly taking a walk almost every Sunday at the same hour, in the same direction, and for the same duration of time, for the ghost is most methodical and regular in all these particulars. Supposing, however, for the sake of argument, that these coincidences do take place, and the family does promenade on a Sunday morning instead of going to church, still no one inside the church could see them. Birds flying close to the glass are dimly seen as objects dark in colour, and indistinct in form, the stained glass utterly preventing a better or clearer view. Is it, then, likely that a figure should be seen more or less sharp in outline, and of a dazzling white? Yet, even supposing that these figures could be seen through the glass, they could not possibly be in the vicarage garden, or in any other piece of ground, for a tall, very dense holly-tree, growing close to the window, totally precludes all possibility of such a view.

I was present on Easter Sunday last with a friend, and we both witnessed the occurrences which were noticed in your columns two weeks ago, and which I can corroborate in every particular, with the additional assertion that they agree with former appearances which I have witnessed in the same place.

CHARLES A. CLOSE.

Pembroke College, Oxford.

THE BAMFORDS AT STOCKPORT.

The *Stockport Advertiser* reports a second seance given by the Bamford Brothers at the Mechanics' Institution, Stockport. The mediums and their father missed the train, and arrived late, and consequently not in good condition. Some preliminary experiments were unsuccessful. We quote from the *Advertiser* at that point:—

Two or three of the company being inclined to turn the affair to ridicule, the spirits by tapping spelled out the words "Let the man go out." Several efforts were made to ascertain who was the objectionable person, and the proceedings becoming rather tedious, and a number of the audience believing there would be no "manifestations," then left the room. No sooner had they gone, however, than the spirits began in earnest, and a mouth-organ which had been placed on the boy's knee (he being behind the screen) was dashed with considerable force to the floor. This was followed by the ringing of a bell such as milkmen use; yet, when the curtain was raised quickly, the boy was found seated as left, securely stitched and tied, a precaution which was taken by the committee after each "manifestation." A gentleman's ring was placed on the boy's knee, and in three quarters of a minute it was "spirited" through the bag on to his finger; and a watch disappeared in the same way into his waistcoat pocket. A hat and a zinc bucket placed on his knees found their way on to his head; and a mouth-organ, placed in the same position, was heard issuing forth musical sounds, such as would be produced by the instrument being moved quickly backwards and forwards before his mouth; and on the curtain being raised was found in the boy's mouth. In the same mysterious manner, writing was executed both in a book and on a slate; yet when the boy was taken out of the bag, and subjected to close scrutiny, his fetters did not appear to have been disturbed in the least. As a final "manifestation," it was decided again to try the accordion under the table, and although the boy kept one hand in view of the company, and held the instrument at the wind end, it began to play in good time the tune usually associated with the hymn "Shall we gather at the river," and concluded with "God save the Queen." The party had every opportunity afforded them for satisfying themselves that the boy was securely tied, and had no apparent means of using either his arms, hands, or legs; and sceptical as most were about the spirit-power, they could offer no solution of the mystery.

Two gentlemen holding public offices in the town expressed their inability to account for the phenomena, and one moved a resolution to the effect that what they had witnessed was totally inexplicable to their comprehension. The motion having been seconded, was unanimously agreed to.

It should be observed that the phenomena proceeded at once, under the same conditions, as soon as some of the party left the room. We must not always blame the medium when phenomena are not forthcoming.

STOCKPORT, CHESHIRE.

Two addresses were delivered at the above place on Sunday, June 4, 1876, under the auspices of the Lancashire District Spiritualists' Committee, by Mrs. Butterfield, trance-medium, of Morley, near Leeds. The afternoon subject, "Spiritualism and the Bible," was opened up in a clear and logical manner, showing that "Modern Spiritualism" is but a continuance of the spiritual teachings and communion contained in the Old and New Testaments. That the spiritual gifts which Christ said all would be able to possess if they had faith and lived a life according to Nature's laws had been lost sight of by the churches of the present day. That these churches for centuries had built up around them an almost impenetrable wall, manacled themselves with chains that would continually grow heavier and more intricate, true spirituality being lost in a maze of binding creeds and dogmatic theology.

In the evening the subject, "Who is to Redeem the World?" was listened to with great attention by a very intelligent audience, who gave their approval to the clear and clever arguments put forth by the control by voting they would all be glad to see Mrs. Butterfield in Stockport again at an early date. After speaking with great volubility on the flesh-eating customs of this country the control closed by exhorting all present to endeavour, each and individually, to build up around him those conditions absolutely necessary to live a pure and healthy life here, and inherit the fruits hereafter.

June 5, 1876.

ALPHA.

MEYERBEER HALL, LIVERPOOL.

The above institution was duly inaugurated on Sunday last, June 4th, as an elegant and comfortable meeting-house for Spiritualists or psychologists—in short, truthseekers generally. Proceedings commenced there at ten o'clock in the morning, in form of music, singing, conversation, and fraternal greetings from absent and present Spiritualists. The platform was handsomely decorated with paintings, flowers, furniture, &c. Spirit-photographs, and different articles of *virtu*, likewise embellished the psychological library-table, which the spiritual community emphatically know well how to understand and appreciate in the purchase of the MEDIUM. The introductory lecture was given at three o'clock by Dr. William Hitchman, in the presence of the largest afternoon congregation that has yet taken place in the town of Liverpool, so far as Modern Spiritualism is concerned, with the solitary exception, perhaps, of Mrs. Tappan's *début*. The Doctor's discourse took the form of a Reply to the ex-Premier's article, in the current number of the *Contemporary Review*, entitled, "The Courses of Religious Thought," by the Right Hon. W. E. Gladstone, M.P." After wading through the five rivers of a New Panjab of Christendom, with critical notices of their various obstructions, yelpet creeds, tests, and formularies, he affirmed the facts and phenomena of the higher Spiritualism to be the only luminaries that could lead mankind to a knowledge of their future destiny, since the laws of Nature, he said, were the thoughts of God, alike in matter and spirit; and he concluded by showing, from the admissions of Mr. Gladstone himself, that, like the majority of poets, of all ages, and in every nation, Dante was really a believer in angel-communion, inasmuch as he not only speaks of the world of spirits, but of the spirituality of Divine and human will, teaching that all which

exists is the force of soul, and by the actual mediumship of a spirit in bliss, as follows:—

"In la sua volontade è nostra pace:
Ella è quel mare, al qual tutto si muove,
O ch' Ella cria, o che Natura face."

(Div. Comm., Parad. c. 111.)

Yes; truly, in the will of God is the peace of man.

It is that Sea of Spirit, in which everthing moves—

The Power which evolves the light of Nature (Spiritualism).

At the very commencement of Mrs. Nosworthy's oration, in the evening, the beautiful Temple of Truth was simply crammed by an overflowing audience of intelligent and respectable citizens, including not a few of the most eminent scientific and literary men of the town and neighbourhood, as well as other representatives of art, trade, or commerce. The lecture comprised some rich thoughts, both original and select, respecting the "experiences" of a coming life, especially quotations from a recent trance-address by Mrs. Tappan, under the control of "Judge Edmonds," being one of the best specimens, it is fairly admitted, that even Hesperia herself has yet given in Europe or America. The vast assembly seemed charmed with the "Judge's" recital of bright and beautiful words and deeds, delivered, as they were, in the lecturer's own felicitous style of graceful and dignified elocution; brilliant thoughts of other and better spheres—aye, splendidly expressed.

Next Sunday, the 11th instant, Dr. Hitchman and Mr. Priest are the speakers at Meyerbeer Hall, Liverpool, the latter gentleman being the efficient chairman on the present auspicious occasion.

The Lady Secretary of Nottingham Society of Spiritualists received the President's most cordial and grateful thanks and reciprocity of esteem for all friends.

MR. J. J. MORSE IN JERSEY.

Mr. Editor.—Dear Sir,—Mr. Morse arrived in this island on Saturday, May 27th, and commenced his labours amongst us on the following day (Sunday), in the parish of St. Peter, where the friends of Spiritualism, about fifty in number, met together in the Good Templars' Hall, for the purpose of giving him a cordial welcome. After a brief cup of tea, he narrated his experiences as a medium, followed by a trance-address on Spiritualism, in his usual admirable style, and to the great delight and admiration of those present.

On Monday night a public meeting was held in the above place, the subject selected by Mr. Morse's guide being, "Spiritualism: its Necessity and Naturalness." On Tuesday, Wednesday, and Thursday, a series of public meetings were held in the town of St. Heliers, Lieutenant-Colonel Fawcett in the chair. The subject on the first night was, "Spiritualism Defined and its Objections Considered." On the two latter occasions the subjects were chosen by the audience. The manner in which these various subjects were dealt with was such as to provoke frequent demonstrations of applause from the audience, which, however, on each occasion was not large, but select and appreciative. The *British Press*, one of the leading papers here, says, amongst other things, "All that need be said is, that from the speaker's stand-point he firmly, and in logical sequences, gave forth his utterances, and, whether agreeing or otherwise, all ought to acknowledge that the spirit and style of the address were admirable."

Much good will, no doubt, result from Mr. Morse's visit to the island. Many of us have been highly gratified and benefited thereby, while others, who were hitherto totally ignorant on the subject of Spiritualism, have become serious investigators of the matter. This first visit of Mr. Morse to us has given much satisfaction, and we are quite sure the friends here do not intend it to be the last.—Yours respectfully,
G. DE CARTERRET.

Vale Farm, St. Peter's, June 4.

The *Weekly Press* gives a report of the three meetings at the Prince of Wales Rooms. The remarks made are highly commendatory. At the close of the last meeting a vote of thanks was passed to Lieut.-Col. Fawcett for so bravely presiding at the first meeting on Spiritualism in Jersey.

Colonel Fawcett, in acknowledging the vote, assured the meeting that he had not hastily taken up the subject of Spiritualism, it was only the morning dawn of a brighter day that was coming on this misguided earth, one of such bright glory that no mortal eye or heart will be able to withstand. There may be some clouds about the rising luminary, but depend upon it all the mists, differences, and difficulties would be dispersed before the brightness of that rising. It is no easy task for the human mind to dispossess itself of convictions that in his case had been cherished for upwards of fifty years. We have all been nurtured in a system of theology that is now on the wane, and the happiness he experiences in being free, he desires others may enjoy, whatever the consequences may be to himself. He has now no creed or articles of religion but those his Lord has given to him.—Mark xii. 29, 31.

NOTICE.—Mr. E. Wood, trance and healing medium, signifies his removal from Clement Street to No. 3, Swaine Terrace, Commercial Road, Mount Pleasant, Halifax, where he will be happy to receive his patients from 2 till 10 p.m. every Thursday.

MISS CHANDOS'S LECTURE ON VACCINATION was delivered at Quebec Hall on Tuesday evening, 30th ult., to a very appreciative audience, including several medical men, one at least of whom made no secret of it that he came on purpose to discuss and dispute the position taken by Miss Chandos as opposed to vaccination; but when the lecture was drawing to a close an angry-looking gentleman was seen to make his exit, and in place of any discussion, or objections being raised to any of the numerous points of the question dilated upon by Miss Chandos, nothing but compliments were heard, although she was made aware by the president (Mrs. Hallock) that there were several present, firm believers in the practical efficacy of vaccination, who meant to dispute the subject with her. This is very gratifying, because it shows how fully all the arguments in favour of it were combated and their fallacies exposed; and let us hope that those who came prejudiced in favour of vaccination left the hall wiser if not sadder men. Three medical gentlemen present—anti-vaccinators—complimented Miss Chandos with having given the best lecture on the subject they ever heard. We defer giving a report of the lecture, seeing that Miss Chandos intends publishing it. A large number was subscribed for on the spot, price 2d. per copy.

LANCASHIRE DISTRICT COMMITTEE.

MEETINGS.

BURY.—Sunday, June 11th. 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. Langley, Mr. Parsons, Mr. Sutcliffe.

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

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

Committee: Mr. York, Mr. Turner, Mr. Avery, Mr. Hartley. ROCHDALE.—Regent Hall, Regent Street. Sunday, July 9th. Medium, Mr. J. J. Morse of London. Committee: Mr. Salisbury, Mr. Greenlees, Mr. Langley, Mr. Sutcliffe, Mr. Parsons.

WIGAN.—Arrangements not completed.

PENDLETON.—Postponed.

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

WEST RIDING DISTRICT COMMITTEE.

MEETINGS.

HALIFAX.—On Sunday next, June 11, Miss Longbottom will occupy the platform at the Meeting Room, Old County Court, Halifax, at half-past two and half-past six.

BRIGHOUSE.—On Sunday, June 18, Miss Longbottom will speak twice in the Oddfellows' Hall, Brighouse. Afternoon at half-past two; evening, half-past six.

CLECKHEATON.—On Sunday, June 25, Mr. Wood, of Halifax, will speak twice in the Co-operative Hall, Cleckheaton; in the afternoon at half-past two, in the evening at half-past six.

14, York Terrace, Halifax. J. LONGBOTTOM, Secretary.

MR. MORSE'S APPOINTMENTS.

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.

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.—Sunday, July 9th. Regent Hall, Regent Street. Afternoon at 2.30; evening at 6.30. For the Funds of the Lancashire Committee.

GLASGOW.—July 11th.

HALIFAX.—July 23rd.

MANCHESTER.—Sunday, July 30th. Temperance Hall, Grosvenor Street. Afternoon at 2.30; evening at 7.

OSSETT.—Sunday, August 13th. The Spiritualists of the vicinity will hold an experience and conference meeting. Tea will be provided.

DARLINGTON.

SALTBURN-BY-SEA. } To follow.

BISHOP AUCLAND.

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

SOCIAL GATHERING AT MANLEY PARK, MANCHESTER.

Agreeably with the suggestion of "A Friend," the Lancashire Executive Committee have pleasure in announcing that it is their intention to hold a gathering of Spiritualists and friends at Manley Park, Whalley Range, Manchester, on Saturday, July 1st, 1876. Mr. Burns of London will be present on the occasion, and it is hoped the Spiritualists of Manchester and all the surrounding districts will give him a hearty welcome by their presence.

The Executive will meet in the wood (near the lake) at 5.30 p.m., when all friends are asked to support them at that spot. Every kind of refreshments are provided by the proprietors of the park. Busses run from Market Street every few minutes during the afternoon—4d. in and 3d. out to the gates. Admission to the park, 1s.

Mr. Burns, on the Sunday, will speak at Ashton in the afternoon, and Staleybridge in the evening.

Hyde, June 6th.

J. HARTLEY, Assistant-Secretary, Lancashire Committee.

LANCASHIRE PIC-NIC AND LEIGH MEETING.

To the Editor.—Dear Sir,—I am desired to inform you that a meeting will be held at Bedford Leigh Market Place on Sunday, 25th inst., to define and explain Spiritualism, apart from all theological discussion, and that the following gentlemen are expected to take part:—Mr. Cordingley, Mr. Kelsall, Mr. G. Dawson, and myself. Also allow me to express a desire that the admirable suggestion of last MEDIUM respecting the picnic to Manley Park, on the occasion of your visit—may be carried into effect.—Yours, dear Sir, fraternally, E. HALL.

19, Ellsworth Place, Chesham, Manchester, June 2, 1876.

STANNINGLEY.—We have attended to your instructions. Hope to hear from you again. Send name and address, and we will send you some literature.

THE NEWCASTLE CONFERENCE.

The object of the Newcastle Society in having a Conference of Spiritualists of the surrounding district is to endeavour to create a sympathy between the various societies in the district, to induce more energetic action. We, therefore, urge all societies within a radius of fifty miles to send delegates to the Conference on Sunday morning, 11th June, at Freemason's Hall, Weir's Court, Newgate Street.

CHURCH OF COMPREHENSION IN ENGLAND.

On Sunday, at 4 o'clock, at Cambridge Hall, Newman Street, Mr. Wilson delivered the most interesting lecture of the series, as the founding and development of a community on Comprehensive principles; and not only that the ideas were interesting, but the designs were of such a bounty of detail and such beautiful execution, that many of the audience lingered to examine them more attentively. The three especially notable were "The Citadel of Peace," "The Citadel of Evil," and "The Self-Construction of Nature." After describing the model village, which was a fact in embryo, and not an unsubstantial idea, for he, the lecturer, had, with others, purchased a square mile of land in Kansas, America, and they had three families clearing the land. The design representing the College of Comprehension was as the cardinal points of the compass. As sixteen points, each point was a representative of one of the sixteen professions, so that on a question for consideration it would be seen from every side by the representatives of the Parliament of Industry Mr. Wilson hoped to see established. Next Sunday the Green Ray, with its illustrations, will be explained.

STANSTEAD, ESSEX.—A correspondent speaks very highly of the phrenological labours of Mr. Allwood.

MR. COGMAN's quarterly tea meeting will be held at 15, St. Peter's Road, Mile End, on Sunday, June 25. Tea on tables at five o'clock. Tickets, 1s. The Sunday meetings are being well attended. On Sunday last Dr. Blunt and Mrs. Blunt were present. Mrs. Blunt was controlled, and gave a very interesting and powerful address.

70, MARK LANE, FENCHURCH STREET.—On Saturday, June 10, the usual seance, dark and light, will be held. On Sunday, June 11, a seance devoted to trance-speaking, and a dark seance. On Wednesday, June 14, a physical seance. On Thursday, June 15, the circle for materialisations will sit, to which those who have given their names are requested to attend. Time: On Sunday, 7.30 for 8; on week-nights, 8 for 8.30. Admission to all the seances, 6d., with the exception of the materialisation circle, to which the charge will be 1s. Mr. J. Lawrence, trance and physical medium, and Mr. Chandler, trance-medium, will attend the seances.

CLEATOR MOOR.—The "ex-medium" has "lectured" at this Cumberland village, the local clergyman in the chair. Such a mass of lies and misrepresentations against Spiritualism we certainly never saw in the same space as the newspaper reports furnished. There was not one single statement made which was true and straightforward. That a religious teacher should patronise such a wholesale falsifying is truly a phenomenon, when the object of the persecuted thing is that which church-people profess to seek. The "ex-medium" most loyally sustains the very flattering "testimonials" which have been issued against his moral character by his own brother. It is evident that he is anxious to sustain the character for truthfulness of one member of the family, even if it should be at the expense of his own. Mr. Crewdson and Mr. Samuel Pride reply ably in letters to the papers.

MR. BROWN IN NORTHUMBERLAND.—To the Editor.—Dear Sir,—We have had private seances with Mr. Brown, of Howden-le-Wear. A gentleman belonging to Lancashire, named Ramsay, had his brother, mother, father, and others, clearly described—was told where they died, the cause of their death, and where the father was at the time of the mother's death. A brother was likewise described, who is still alive. John Smith had an account of many friends, extending twenty-seven years back, and of things that occurred which he knew nothing of till he inquired, and found correct. William Smith was told how to improve himself in his painting, and that a German artist assisted. Him wife was told many things concerning her friends, and of a sister, giving a correct description of the house in which she died. William Clennell had his friends clearly described, especially the one who died in a mine, not by accident, but from a fit of apoplexy. I have had my history delineated from birth till the present time, and have received many things which would do the world no good or harm if the world knew them, but they are to me such proof of spirit-communion as I never dreamed of ever getting.—GEORGE SMITH, *New Delaval*, May 29.

ROCHDALE.—Dear Mr. Burns,—You will be pleased to hear of the successful opening of Regent Street Hall for our Sunday services. The chair was occupied by friend Sutcliffe, who made some very suggestive remarks respecting our movement. The controls, through our esteemed friends Quarby (in the afternoon) and Johnson (in the evening) gave excellent addresses. Each spoke of the room as being well adapted for the purpose. The audiences were very attentive and orderly, and no doubt will avail themselves again of the opportunity which will be afforded them. In the evening a few friends, including Mr. Quarby, his wife, and a very young lady relative, who is a most powerful physical medium, had a sitting at Mr. Sutcliffe's. Being seated, in due form, I having hold of the young lady's right hand, a lady friend holding the left, presently our young friend was floated as high as I could reach, the lady friend holding the left hand being obliged to get upon a chair. Many in the room saw our young friend by the subdued light floating in mid-air, having the extra advantage of being dressed in white. This was repeated several times. Loud raps were given by our different spirit-friends, whose names were given. After several other interesting controls, including "Wybush," a little Indian boy, who has been seen by many in a materialised form, and a spirit who gave the name of "Heller," an Italian, who in the flesh was connected with the musical art; thus closing a very interesting seance. Our thanks are due to our kind friends, Quarby and Johnson, who gave their valuable services on this occasion; also to some five or six of our kind lady friends, who were very indefatigable in providing for the creature comforts of friends from a distance in the shape of a good tea. With best wishes, I am, dear Mr. Burns, yours truly, CHARLES PARSONS, June 6, 1876.

PWLLHELI.—Spiritualism is going on well here at present. We have some good writing mediums.—E. W.

Two Belfast papers publish the communication from "Dr. Cooke" to Mr. Burns which we inserted in our last issue.

MARYLEBONE ASSOCIATION, 25, Great Quebec Street, will hold an Experience Meeting on Tuesday evening, at eight o'clock.

COLCHESTER.—G. T. Cornelius, 18, Gossel Street, Burchell Road, Peckham, says he has relatives at Colchester who have had phenomena, and are desirous of forming a circle. He invites correspondence.

LONDON DIALECTICAL SOCIETY, LANGHAM HALL, 43, GREAT PORTLAND STREET, W.—On Wednesday, 21st June, 1876, William Volkman, Esq., "On Criminal Divorce v. Amicable Annulment of Marriage, and on the Manner in which Divorces are Obtained: a Criticism of the English Divorce Law." Chair to be taken at 8 o'clock.

The Leigh Spiritualists' Association will be very thankful for any books or pamphlets relating to Spiritualism, which their friends may desire to give for the good and advancement of the cause in their district. Parcels may be sent to G. F. Furner, Brown Street, Leigh, Lancashire, by whom they will be duly acknowledged.

T. BLINKHORN desires to know how to distinguish electric from magnetic temperaments, as described by Mrs. Tappan in her lecture, printed in these columns, during her residence in this country. We would recommend Mr. Blinkhorn and other students to read Mrs. Tappan's oration carefully, also Mr. Burns's recent lecture on "The Temperaments," published in the *MEDIUM*.

E. FORD.—The *MEDIUM* is an organ of research, to aid those who are engaged in discovering the facts of spiritual existence. Your letter has not the slightest bearing on that subject. Your conceits as to your opinion of yourself and historical personages may be a great comfort to you—and we beg you to stick close by them—but they can prove of but little interest to the public, and hence we withhold them from our columns.

LUNACY INQUIRY.—We have received the *Wilts Standard* reporting an inquiry into the state of mind of a Mr. Baker. He heard voices instigating him to commit outrages, and he has been sent to an asylum. In evidence it appears that he was given to drinking. We see no reason to attribute the case to spirit-possession. A man of wealth can find plenty of "spirits," the sale of which is regulated by law, to drive him mad. No doubt there are other spirits who gladly join in the process.

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"Dear Mr. Nisbet,—You have sent me a most wonderful book. It has given me intense delight. I cannot exaggerate if I say I have never yet read a book that has given me such deep and delicious joy—with only one exception. The Book which this book so thoroughly upholds. Surely it will be so with all who love the Lord Christ. . . . Blessed be the God of love and mercy who sent him ('Hafed') to reveal and to elucidate the great truths of the Gospel. Mrs. Hall is reading it now, but I must read it again, and yet again. It will companion the New Testament that stands at my bed-head, and in which I read a chapter every night. Send me two more copies. . . . Burns says it is cheap: it is worth its weight in diamonds. But I wish it had been in two volumes. —Ever truly yours,
"S. C. HALL."

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This work embraces a comprehensive and complete survey of man—physical, moral, and intellectual; topics connected with the spiritual being, and the leading opinions on this subject, including the nature, essence, properties, and mode of operation of the soul; the alliance between matter and spirit; and the existence and modes of communication of spiritual beings, are here discussed; and a new theory of our intellectual system, and of mental cultivation, is propounded. Contributions have been made of notes on points of much interest, by several eminent writers on psychology, physiology, and natural history.

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PUBLIC DISCUSSION will be Opened with a Paper on the Subject by

C. O. GROOM NAPIER, Esq., F.G.S.,

Who will relate many cases of the Cure of Confirmed Drunkards through adopting the Vegetarian Diet.

Chair to be taken on MONDAY, JUNE 12, at 11 30 p.m., at LANGHAM HALL, No. 43, Great Portland Street.

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

SUNDAY, JUNE 11, Mrs. Hitchcock at Doughty Hall, 14, Bedford Row, at 7.
MONDAY, JUNE 12, "Star Circle," at 8. Mr. Burns's Phrenological Delineations. Admission 1s.
TUESDAY, JUNE 13, Mr. W. Clarence, at 8. Admission 2s. 6d.
WEDNESDAY, JUNE 14, Mr. Herne, at 8. Admission 2s. 6d.
THURSDAY, JUNE 15, Mr. Bullock, Jun., at 8. Admission, 2s. 6d.
FRIDAY, JUNE 16, Mr. W. Clarence, at 8. Admission 2s. 6d.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SATURDAY, JUNE 10, Notting Hill, at 11, Blechynden Mews, Latimer Road, at Mr. Williams. See advt. [7.30. 3d.]
SUNDAY, JUNE 11, 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 12, Mr. Williams. See advt.
TUESDAY, JUNE 13, Mrs. Olive's Seance. See advt.
Mrs. Prichard's Developing Circle for Clairvoyance. See advt.
Mrs. Baker Howarth's Developing Circle, at 87, Invillie Road, Waltham, S.E., at 8. Admission 1s.
WEDNESDAY, JUNE 14, 21, King Arthur Street, Clifton Road, Peckham, at 8. 6d.
H. Warten, 7, Kilburn Park Road, Carlton Road at 7.40. Admission, 1s.
THURSDAY JUNE 15, 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.
Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8. Admission 1s.
FRIDAY, JUNE 16, Mrs. Olive's Seance, 15, Ainger Terrace. See advt.

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

SUNDAY, Evening Service at 6.30 for 7, admission free. TUESDAY, Physical Seance for Spiritualists only; tickets 2s. 6d. THURSDAY, Seance for Investigators; tickets 1s. FRIDAY, Seance for Subscribers only. SATURDAY, Social Meeting; tickets 6d. each, Subscribers free. Commencing at eight o'clock on week-nights. All communications to be addressed to Mrs. Bullock, 19, Church Street, Islington.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM, QUEBEC HALL, 25, GT. QUEBEC ST., MARYLEBONE RD.

SUNDAY, Seance at 7.30; admission 6d. MONDAY, Seance at 8; Mrs. Brain and other mediums present; admission, 4d. TUESDAY, Lectures and Debate, at 8. WEDNESDAY, Developing Circle (for Members only). THURSDAY, Mesmeric Class. FRIDAY, Public Discussion Class. SATURDAY, Seance at 8; admission 4d. Local and other mediums invited. Rules and general information, address—W. O. Drake, G. F. Tilby, Hon. Secs.

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

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, JUNE 11, KEIGHELEY, 10.30 a.m. and 5.30 p.m. Children's Progress: a Lyceum at 9 a.m. and 2 p.m.
BOWREY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hoekley, United Christian Spiritualists at 6.30 for 7, for Spiritualists only.
BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.
MANCHESTER, Temperance Hall, Grosvenor St., All Saints, at 2.30.
HALIFAX Psychological Society, Old County Court, Union Street, at 2.30 and 6. 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 Meyerbeer Hall at 7 and 7 p.m.
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, Deane's Yard, Finsford Terrace, at 6 o'clock.
GLASGOW, Public meeting, 6.30 p.m., at 164, Trongate.
HECKMONDWICK, Service at 6.30 at Lower George Street.
Developing Circle on Monday and Thursday, at 7.30.
OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Service at 2.30 and 6 p.m. Local mediums.
OLDHAM, Spiritual Institution, Waterloo Street, at 6.
GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.
BURY, Assembly Room, Cook Street, at 2.30 and 6.30.
TUESDAY, JUNE 13, STOCKTON, Meeting at Mr. Freund's, 2, Silver Street, at 8.15.
BIRMINGHAM, Miss Bessie Williams, 71, Alma Street, trance medium.
WEDNESDAY, JUNE 14, BOWLING, Spiritualists' Meeting Room, 8 p.m.
OSSETT COMMON, at Mr. John Crane's, at 7.30.
BIRMINGHAM, Mrs. Groom. Developing circle. Mediums only. 6 to 7. 165, St. Vincent Street.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development.
KEIGHLEY, at the Lyceum, at 7.30 p.m., Trance-mediums, Mrs. Lucas and Messrs. Wright and Shadclinton.
THURSDAY, JUNE 15, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8.
GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.
SHEFFIELD, 8, Holland Road, Highfields. Developing Circle. Spiritualists only.
FRIDAY, JUNE 16, BIRMINGHAM, Mrs. Groom, 165, St. Vincent Street. Development circle. Mediums only. 6 to 7.
SALFORD, Temperance Hall, Regent Road, at 8.

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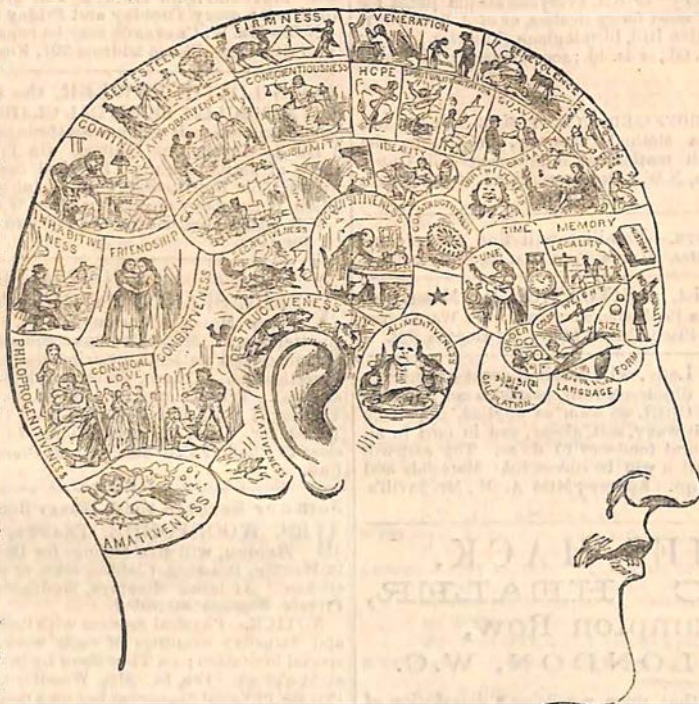
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