



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

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(Concluded from p. 355.)

CHAPTER XX.

It was a lovely sunset. The west was filled with rainbow colours, and the departing sun lent his rays to paint the tree-tops with that soft shade which seems to temper the hearts of all who gaze thereon.

Mr. Holt's man came suddenly round the corner of the house, breathless and quivering; pale as marble, he said, "Please, they want you quick, ma'am."

I gave Cutty one glance, and speechless we hastened to obey. Entering the hall, we heard Mrs. Holt weeping violently and her husband striving to soothe her. Upon seeing me she rushed into my arms, straining me to her bosom in convulsive agony, and said, in a voice I never shall forget:

"O my Father in heaven, she is dying."

I answered, caressing the poor woman's hair, "No, no; she is just commencing Life. Oh, Mrs. Holt, you will not distress her last hours or moments; do, I implore, be calm, and see what a beautiful passing away it will be. So soon an angel! Your precious little girl safe in such loving arms. Promise me, you will not embitter her journey."

She dropped to her knees, rocked to and fro, wrung her hands, pulled at her hair, and gazing upward with eyes almost protruding in their agony, she hoarsely whispered, "O God! help, help, help!"

Lizzie had asked to see Mr. Blaisdell, Mr. James, and Miss Duane. They had been sent for, and directly made their appearance. I placed my arm around Mrs. Holt's waist and soothingly said, "Now, strength, dear lady; we are going to see an angel go to heaven—that's all—where she will be so safe—so safe, and only a little while and you will see her again. Come now, do not, O do not cause her to go in sorrow." Bent almost to breaking, I led her in.

"Mrs. Blake, I'm so glad—mother, dear mother—Cutty—don't cry any more, dear, darling mother."

Mrs. Holt shook like a forest-tree battling a monster wind; her teeth chattered in their sockets, she clung to my hand with a grip so fierce it was painful. I whispered, "Courage—remember," and we sat down side by side near the head of the couch. Lizzie motioned for the minister.

"Pray, Mr. Blaisdell, for mother, father, all of 'em, and forgive Lizzie Holt for any naughty thing she ever said."

The man of God, with trembling voice, offered a brief petition. Then she called Mr. James, and of him also asked pardon, saying in the sweetest voice:

"Oh! please teach little children 'God is love.'"

She kissed Miss Duane, and whispered smilingly, "I was naughty—very naughty—when I frightened you that night. I am sorry. Will you forgive me?"

Sallie looked a little chagrined, but answered, "Yes, Lizzie, I will." She glanced at Mr. James and took her seat.

"Lift the curtain, Cutty, please—'tis so beautiful to journey by the setting sun—and when I get up a little higher it will be brighter. I thought all day I should be called to-night."

Mrs. Holt sobbed aloud.

"Mother, dear mother, you are doing splendidly, don't cry now."

The loving, aching heart held hard its strings lest they snap in their dreadful tension. It was true heroism.

Lizzie asked her father to move her a little. "A little higher, dear papa. Mrs. Blake, I have got all my messages—every one—and I shall surely tell Cecil—and I have got yours, Cutty—and—mother, please take hold of Lizzie's hand—here, papa—here's the other—come, Miss McAllister and Mrs. Blake, where I can see you better—and here, Cutty—right here—kiss me, mother—papa—Oh! the beautiful hills—it's a long way over there—I cannot go alone—Oh! smell the violets, Cutty—it's growing dark—and the hills are so high."

Mrs. Holt kept whispering while she gazed at the ceiling, herself white as a statue, "O God, help her!"

The little one was quiet for a moment, then she murmured, "I'm so tired—so tired—and it is so dark."

"Are you afraid, Lizzie?" I whispered near her waxen ear.

"Oh! it's getting lighter, Mrs. Blake—the figurative is all going away—Oh! somebody with a lace dress and—beautiful hair—smell the roses, Cutty—he's coming—he's holding his staff hard, 'cause he's so tired."

"Who, Lizzie?"

"The old man I taught cat—and dog—and he's coming—Aunt Sarah told him I was sick."

The soft evening breeze lifted the lace draperies and refreshed the breath of the journeying little one.

"Mother, kiss your Lizzie—and papa—" The liquid brilliance of her gaze met ours in the last flickering sun rays. The mother drew her daughter close to her bosom, and their lips met.

"O my child—my darling, I have lost the whole world! Oh! how can I live!"

"It is weary—for you—for a little while, mother—dear mother—but so bright for me. You do not want—to keep me. He crowns us, but smites you."

I saw Mrs. Holt raise her hands to her head. I feared lest she disturb the heavenly hour, and I whispered in her ear, "O do not commit an act you will regret! Courage, remember."

"Help, Father!" was her response.

At that moment, Lizzie's eyes dilated and gleamed soft in their parting glances; her voice sank, her head drooped to one side, her words were slightly inarticulate, yet we heard them all. "His kiss, quick—Mrs. Blake—he's come—his white hands are stretched out for me—O Cecil—he points upward towards the beautiful—beautiful hill-top—Oh! the violets—Cutty's kiss, quick—'tis true—Oh! 'tis true, mother—for I see them—her father and mother—and Johnnie—"

My darling adopted clasped her hands, and murmured, raising her tearless eyes, filled with a lovely smile, towards the western heavens, as though there they waited, "O welcome the little stranger! mother, clasp her to your arms."

"She does, Cutty—she does—they are leading me—good-night—good-night, all—the sun is not setting there—I've got all the messages—they are smiling, for they hear me—good-night, mother—father—Mrs. Blake—Cutty—and all—good-night. Oh! smell the roses—hold me tight, Cecil—Oh! how beautiful—" The blue eyes had slowly closed themselves—the smile lingered—the last sun ray glorified her face—and precious Lizzie Holt had joined the angels.

Mr. Blaisdell sat with bowed head, Mr. James and Mr. Holt bore

the fainting mother away, Miss Sallie was weeping, Cutty laid her face close to the marble brow, and smilingly said, "O, isn't it blessed to die!"

The night had shut down with her new moon and the "angel's forget-me-nots," the house was still, the servants passed through the halls with noiseless footsteps, the white crape fluttered at the door knob, for Lizzie had asked me not to allow any signs of mourning in or about the mansion—and I treasured all her desires regarding the funeral and her mother's wardrobe. Cutty and I remained all night with Mrs. Holt; we had several letters to write and telegrams to dictate. We had robbed our little Lizzie's form and laid it to rest in the parlour upon one of the sofas. It was a beautiful form, I assure you. Smiling, straight, the flaxen hair wreathed in the flowers we had brought her in the day, the waxen fingers held roses and white violets to the nostrils, as though she still scented those heavenly blossoms, the tiny feet were encased in white slippers—Oh! those dear patterings! how they came back to me as I gazed upon her when our work was finished.

CHAPTER XXI.

A PLACE was made in the funeral procession for Suky Black, Belle Orcut, who had been sent for, and many of the village poor. Very noticeable in the fifth carriage was an infirm old man; he carried a staff, and his white hair blew in long, thin tresses, out to the summer wind. He, whom her spiritual eyes had seen journeying over the road, had arrived, and was permitted to lay beside her smiling face wild blossoms he had picked on his way. Aunt Sarah had indeed told him Lizzie Holt was sick, and he had no power of will to resist his desire to see his little teacher. The village had something for gossip. Mrs. Holt dressed in pure white, because her happy child had requested it.

Lizzie said to me a few days previous to her death, "Mrs. Blake, it is the beautiful Summer-time, and I am going to the beautiful Summer-land, and I want mother to wear white at the funeral and all the time till cold weather. She mustn't put on black because God has been so good as to make me an angel."

Mr. Blaisdell spoke well at the grave. He came to see me the afternoon preceding the obsequies, and asked me a few questions. I answered without delay, then asked him a few. One of which was:—

"Do you think Lizzie Holt has gone to heaven?" He rubbed his forehead, hemmed, drew on his glove, and answered:—

"Yes, I have not a doubt of it."

Mr. James walked at the head of the Sabbath-school, in the funeral procession, and Miss Sallie's class sang at the grave:

"I shall know her there! I shall know her there,
By the shining folds of her wavy hair;
By her faultless form with its airy grace
That an angel's pen might fail to trace—
By the holy smile her lips will wear,
When we meet above I shall know her there.

I shall know her there, and her calm blue eyes
Will look in mine with glad surprise,
When my bark, wild-toss'd o'er life's rough main,
The far-off port of heaven shall gain;
Though an angel's robe and a crown she wear,
By the song she sings I shall know her there."

Each one of the class laid a white rose-bud upon the casket as they looked their last on Lizzie's earth form, and I could but bear in mind the smiling face of the angel-child watching to behold if her desires had been well regarded. I believe she was pleased.

A year has passed by. Another summer is blossoming around us. Another June's roses deck dear Lizzie's grave. It is a cheerful spot. No cypress or willow, no mourning statue in marble, but instead, gay blossoms, a plain, pure cross, inscribed with her precious name, a rustic seat, where sits often a woman greatly changed from her former estate. She is meek, good to Lizzie's poor, has forgotten total depravity and election, has little fear of making heaven a material place, recalls a life perfumed of angel's watches, and from memory selects her example. There are Heights and Depths. Good and Evil. Joy and Sorrow. Reason has taught her to shun the one and reach upward to God, and outward to do His will, "loving our neighbour as ourselves." She mourns not Lizzie's absence, for she has taught herself to live near her, and regards "Death as an archway crowned with hidden flowers." Cutty is still at Madame Royale's, progressing rapidly in her studies, and I live on, with Cecil never very far away.

"A drowsiness is stealing over me
Which is not sleep; for though I close mine eyes,
I am awake and in another world."—LONGFELLOW.

MYTHICAL MATERIALISATION SEANCES.

On Tuesday evening, June 6th, a London daily paper, which claims the merit of senility over all the metropolitan press, contained an article wherein the writer made himself consummately merry on the subject of certain materialisation manifestations, stated, by a gentleman who gave his name and address in a spiritualistic newspaper, to have occurred in Bloomsbury Square. The scribe thus introduced the subject:—"Probably few people realise the extraordinary forms which the Spiritualist creed now assumes. A glance through any journal of the sect is enough to make ordinary persons doubt whether they can quite trust their senses. The most astounding statements are made, not only with absolute confidence, but apparently without a suspicion that there is anything very extraordinary about them." After detailing an ordinary

materialisation, where identifications were attested by this gentleman, who gave, be it remembered, his name and address, the article concludes in the usual stereotyped phraseology:—"People are fond of calling this an age of progress, but the progress certainly includes some peculiar developments."

Now, directly we read this, it occurred to us that we had seen something very like it before. We have a habit of filing old newspapers, and so had our ancestors, the consequence of which is that we have quite an accumulation of one kind and another. We turned instinctively—or possibly, as "benighted Spiritualists" would say, by impression—and surely enough, there we found the article in the *Pharisee* for the month Tisri, in the year A.U.C. 786. This most Conservative organ, a very journalistic Hebrew of the Hebrews, might, we felt, contest the palm of senility with our evening contemporary itself, and the article in question was, in point of fact, almost identical with the one we had just read. It consisted of a cutting from a spiritualistic journal of the day called the *Nazarene*, which bore reference to certain alleged materialisations which purported to have taken place immediately after Passover-tide of that year. Just in the same style as our elderly evening contemporary, the *Pharisee* began by saying that few people realised the extraordinary forms which the Nazarene heresy was then assuming. A glance at the columns of its organ in Jerusalem made good Pharisees, and even the better class of Sadducees and Herodians, doubt whether they could trust their senses. The most astounding statements were made, not only with absolute confidence, but apparently without a suspicion that there was anything very extraordinary about them. In the columns of this heterodox journal was an account of these materialisations attested by an eminently respectable member of the Sanhedrim, who enclosed his card to the editor, and assured its readers, with the utmost *insouciance*, that a person who died under very special circumstances at Passover-tide, reappeared immediately afterwards—first to several women (excitable women, of course), and afterwards to certain persons, all more or less pledged to Spiritualism—sometimes when they were sitting "in circle" (as they termed it), at other times when they were on a journey, or engaged in the ordinary avocations of life. One sceptical gentleman (whose name was allowed to be published—Thomas Didymus) actually handled the materialised body; and at last, it was alleged, the recognition took place by as many as five hundred persons at once, any of whom was ready to come forward and back the assertions of the *Nazarene*. Moreover, it went on to say, at Pentecost the room was alleged by the same authority to have been shaken when the circle was assembled; cold air was felt, and spirit-lights appeared. It was, of course, a dark seance, or the lights could not have been seen; and the *Pharisee* triumphantly asks: Given, darkness: what tricks may not be played?

The whole account concluded in the very words we have already quoted from our anile—we beg pardon, senile—contemporary: "People are fond of calling this an age of progress, but the progress certainly includes some peculiar developments." We thought we could not be mistaken in the ring of those oracular sentences. History does repeat itself sometimes, and so do historical annals, and the tone of dogmatism seems identical in every age. It seldom strikes the dogmatist that his arguments prove a good deal too much. The editor of the *Pharisee* was a devout believer in the Witch of Endor and Balaam's conversational donkey, but he wasn't going to credit materialisation manifestations on the strength of a letter in the columns of the *Nazarene*. No, no; he was a little bit too wide awake for that. "Credat Judæus" was all very well in the mouth of a Roman satirist, but even the Jews were not quite so credulous as all that.

"Which things are an allegory," and we commend the consideration thereof to our aged contemporary in nineteenth-century London.

M. D.

NOTES AND NOTIONS.

(CONTRIBUTED.)

The subject of prophecy has frequently been one of friendly dispute in the columns of this journal. Not long ago, two or three of your correspondents held good argument *pro* and *con*, the general tendency of belief being that a spirit, whether in the body or out of the body, had no power to foretell events in the far distant future. The theory accepted by the majority of writers went to prove that prophecy was little else than thought-reading—that, in short, the idea or determination in the mind of one person was open to the perception of a second person possessed of clairvoyant powers. By clairvoyance I mean that not merely visions of actual things which had happened are perceptible, but that the latent conceptions of the mind can be seen as though they were realities. In this way spirit No. 1 takes in at a glance the ideas of No. 2, and then communicates them to No. 3, who immediately assumes that prophetic gifts have made him acquainted with matters about to happen. This seems very plausible, but how far this capacity of premonition can be carried into the hereafter it is hard to say. I am inclined to believe that there are well-established instances of prophecy. Let us take for example the case of that well-known dame, Mother Shipton, who, in the year 1448 put into publication some doggerel rhyme, in the short space of twenty lines, proclaiming a series of events which at that time could scarcely have entered the cranium of any human being through the ordinary channels. Probably many of your readers will be acquainted with

this remarkable prophecy, yet, nevertheless, to others the information will be as startling as it is novel. The good lady says:—

Carriages without horses shall go,
And accidents fill the world with woe;
Around the world thoughts shall fly
In the twinkling of an eye;
The world upside down shall be,
And gold be found at the root of a tree;
Through hills man shall ride,
And neither horse or ass be at his side;
Under water men shall walk,
Shall ride, shall sleep, shall talk.
In the air men shall be seen,
In white, in black, in green;
Iron in the water shall float
As easy as a wooden boat;
Gold shall be found and shown
In a land that is not known;
Fire and water shall wonders do;
England shall at last admit a Jew.
The world to an end shall come
In eighteen hundred and eighty-one.

Here it will be perceived that the steam-engine, and the many "accidents" which occur in connection with it, as also the electric telegraph, with its marvellous celerity, are clearly indicated. Gold, if I remember correctly, was discovered in the manner mentioned. The Mont Cenis Railway, and other kindred hill-tunnels, are foreshadowed, whilst the Thames Tunnel, the Severn subway, the projected sub-aqueous road between England and the Continent, to say nothing of the diving-bell and other apparatus, are referred to. Balloons and ironclads are likewise made subjects of prevision. Australia, in the fifteenth century a *terra incognita*, is now one of the richest auriferous districts. Fire and water, in their many combinations, are certainly doing the "wonders" predicated. England has not only granted toleration to the Jew, but one of the heretofore despised race now sits in the seat of exaltation in the person of the present Premier. There is only one prophetic utterance not yet realised, and that for an obvious reason—namely, that the hour of its fulfilment has not yet arrived. Some of the readers of this journal were startled by the astronomical "note" I furnished a few weeks back, which threatened a universal chaos in September next. Though there appears to have been no actual foundation for this statement, yet even Mr. Christian Reimers, who has been trying a weak little joke upon the subject in contemporary columns, will have to admit that here is tolerably fair evidence for the fulfilment of the prediction uttered by the Knaresborough "witch." Five years must elapse, and then if Mother Shipton fails as a prognosticator, it will be the single instance in which she has had such ill-luck.

And now another word on the subject of forethought. The world was startled last week by the transition of events in Turkey. Though the land of the Moslem has long been ailing, it could not have been imagined that changes of such a character as those which have transpired would have come on so suddenly. In the fifteenth century, however, some one knew more about the internal arrangements of that country than could well have been supposed. Here is an old prophecy, taken from a volume in the possession of a gentleman at Chard, in Somerset:—

In twice two hundred years the Bear
The Crescent will assail;
But if the Cock and Bull unite,
The Bear will not prevail.
In twice ten years again
Let Islam know and fear,
The Cross shall stand, the Crescent wane,
Dissolve, and disappear.

This, be it remembered, was written in the fifteenth century, and the time indicated brings us to the epoch of the Crimean war, when the (Gallic) Cock and (English) Bull united, to the great discomfiture of the (Russian) Bear. The period has now arrived for the latter portion of the vaticination to come into operation, and assuredly matters look hopeful for the prophet of the Middle Ages. I have quoted these two cases to show the difficulties which arise if we set down all predictions to "thought-reading." Such ideas as those detailed above, could never have entered the mind of any person living at the period, so that it would have been impossible for Cassandra herself to have plucked them from human brains.

Just one instance more of prophecies fulfilled. Those in possession of Mrs. Hardinge's "Modern Spiritualism," will therein find facts narrating a singular prophetic outburst by the gifted authoress herself, in which she clearly foretold the downfall of the Southern hosts, with such details as to render the augury complete. When the Confederates were in the hey-day of triumph, it was a bold thing to proclaim their discomfiture as did Mrs. Hardinge, three years in advance of the event. Those who are inclined to set down all these mysteries to mere "thought-reading," I fancy will find some difficulty in bringing the before-mentioned instances under that head.

COSMOS.

THE SHAKERS AND SPIRIT-MEDIUMS.

The current issue of the *Wight Earwig* and *Free-Draught Circulator*, published at Ryde, has an article and cartoon on "Our Shaker Friends," who sustained a disgraceful persecution in the locality. Hear the *Earwig*:—

They (the Shakers) are Bible Christians, *par excellence*. They accept

The Book as an infallible record of God's dealings with humanity. Surely to the Christian there is nothing extravagant in the conviction that Christ will speedily make his second appearance—that God will and does freely impart His Holy Spirit to those who fervently ask him so to do, and that when they have received this Divine afflatus, become, as it were, new beings, purified, lifted up, by the Divine help, into a state of grace in which the carnal human passions find no place, and the one law is that of love, a condition is attained in which sin is an impossibility. All this, to our sceptical mind, seems beyond mere mortal attainment, but we challenge Christians to the proof that it is based on less secure scriptural foundation than the orthodox professions of faith; or that Shakerism, taken as a whole, including even its dancing phase, is more ridiculous than some of the ceremonies in the Roman Catholic and the Ritualistic churches appear to the evangelistic mind. Much of the bitter feeling engendered against the Shakers arises from the free, unrestricted familiarity in the conduct between the sexes. To the much vaunted, heavenly-aspiring human being in general, Platonic love between men and women is as mythical as is the "Holy Spirit" itself. The actual or pretended purity of the lives of these people seems to arouse either a maddening feeling of jealousy or an unbearable sense of inferiority. "Who are these wandering vagabonds, who set themselves up as better than other people—something more than flesh and blood?" has been the question on every tongue. Whatever may be the decision on this abstruse problem, the fact at least is patent that they manage to avoid presenting the world with any tangible evidence of carnal embraces. Therefore, to act in strict consistency with the popular fallacy that the human race is already overcrowded, we ought to welcome Shakerism as a beneficent divine arrangement to regulate the outcome of the ungovernable sexual indulgence of our race, which, rather than dignity and ennoble, as many by their actions appear to consider, debase and degrade man and woman-kind to a lower level than the beast. But, incredulous as the public is as to the possibility of the men and women living together, in close intimacy, a chaste life, history furnishes some antecedent probabilities favouring its possible attainment. In connection with this arises the question of Christ's perfect humanity co-existing with his celibate life; also speculations as to the nature of the connection of the apostle Paul with his female companion. The lives of many of the early Christians, and the extraordinary history of the Ebionians—"The brethren and sisters of the free spirit"—also supply many precedents; while from modern times may be selected such instances as Robert Dale Owen and Frances Wright, Auguste Comte and Clotilde de Vaux, John Stuart Mill and Harriet, the wife of another; and, venturing a desperate moral plunge into this day's revelations of the Divorce Court, we find not a singular case, in the opinion of the *Times*, in which a young married lady of scarcely twenty refuses her husband his nuptial rights, forms close attachments to other men, and, eluding the watchfulness of her husband by lies and stratagems, keeps clandestine appointments with them, and when brought into court, to the astonishment of everyone, establishes her innocence of criminal intercourse by the production of three medical men, who swear to having examined her and found her to be a virgin intact. The notable instances of close attachments between men and women which we have ventured to recall may not throw much light on the delicate problem in Shaker life, but they ought to teach us to charitably withhold a decision which may do them a cruel injustice.

The *Earwig* comments sarcastically on the "Christian urbanity" of the Ryde saints, as manifested towards the super-Christian Shakers, and then explodes the attempt of a mesmerist, Sergeant-Major Millin, to reduce the Shaker phenomena to the action of mesmerism.

The relations of the Shaker manifestations to Spiritualism are then commented on, the subject being introduced by quoting from the Rev. Thomas Colley's article, which appeared in the *MEDIUM*, No. 316. The *Earwig* remarks:—

His visit to the Shakers has scarcely, however, as we think, established a close similitude between their trance phenomena and those obtained through the acknowledged spirit-medium. There is, so to speak, a uniqueness about the former—certain constant distinctive features differing from the ordinary spiritual phenomena; such, for instance, as the beyond-measure strange phase called "passing from life to death and from death to life" during which, we are assured, the vital functions are often, to all appearances, completely suspended, and a horrible odour of death emanates from the body, though consciousness is in a measure retained. Again the spirit-mediums, nearly one and all, declare that the exercise of their medium powers has a very exhausting tendency. The Shakers, on the contrary, constantly assure us that the influence of the spirit which controls them is in the highest degree conducive to bodily health, and that they feel strengthened and refreshed even after one or two hours of continuous dancing. This statement is certainly substantiated by the healthful condition of the family under conditions which would have killed, or invalidated for life at least, one half of 120 persons taken at haphazard from amongst us. But there are further differences to perplex and mystify us. We have often heard of the controlling intelligence at spirit-circles personating Christ, and even the "Holy Spirit," but we do not remember to have ever heard of the case of a medium who was obsessed by but one spirit only; other spirits invariably intrude, and say their say. On the contrary the Shakers present the astonishing fact of a hundred or more mediums drawn together by some occult influence, all acted upon, as they distinctly assert, solely by an intelligent power that sinks all other individuality in the "Holy Spirit." The singularity of the Shaker phenomena does not, however, end even here. The ordinary spiritual medium is a very different person in physical, mental, and moral tendencies to the New Forest Shaker—at least, so far as we can discover. There is the authority of the Editor of the spiritual newspaper for the statement that physical mediums are, either from natural predisposition, or made so by the tyrannical actions of the degraded spirits who surround them, most unlimited liars—the cunning fabricators of complete dramas of malicious fictions, and are the slaves of an abnormal jealousy of each other so strangely fierce as to have no parallel in anything ever witnessed among average mortals. This statement is made to apply to mediums who obtain strong physical manifestations; but we have grounds for the

opinion that among mediums of the higher intellectual phenomena there exists a prevalence of moral idiosyncracies that are often not of an elevating or unselfish character. Now, we have certainly not been able to detect the least evidence of this shocking deceitfulness and intense selfishness, or other minor moral weakness, among these Hordle mediums. It is true that some points of resemblance may be discovered between the Shaker phenomena and those witnessed in ecstasies and convulsionaries, vast waves of which strange influence swept over Morzine, on the borders of France, and in Madagascar a few years since, violently affecting immense numbers of their populations; and some still closer points of resemblance can be traced in the revivals and "Twirling Glories" of our own country.

After all, however, there is about the Hordle revival outbreak, a constant, lofty, practical purpose creeping out of its seemingly ridiculous and weird mysteries, which, together with the abnormal power of endurance it confers, has puzzled men of deep thought and wide experience. The Rev. A. Clissold, an ordained clergyman, and, moreover, a Swedenborgian, and therefore more familiar with ecstatic spiritual phenomena, after watching them with almost persecuting tenacity, acknowledges himself beaten. Mr. Auberon Herbert, another neighbour, a man of wide reputation as a powerful and unconventional thinker, cannot believe in the imposture theory, seeing that he is willing to give them anything they may require if they will but ask him for it—a severe test to people very often with empty bellies and an empty purse. Mr. Cowper-Temple, "the son of Earl Cowper, nephew of Lord Melbourne, brother-in-law to the Earl of Shaftesbury, step-son of Lord Palmerston, and inheritor of his name and estates," can scarcely be a man likely to lend his interest to a set of "disgusting and blaspheming impostors." They must have fully secured his respect and his confidence in their moral qualities, if nothing more, before he would have permitted one of them to escort Mrs. Cowper-Temple in to dinner. And it was such as these whom the intelligent Christian people of the island sought to wipe their feet upon.

Supreme as is the contempt in which the Shakers are held, alike by the "Liberal" and the Conservative working-classes, and hated and scorned as they are by nearly all professing Christians, they present to us the much-needed, highly instructive example of a community, of all ages and of both sexes, holding their property in common—living together amicably, without jars or wrangling—under the noble principle embodied in their motto—"Each for all, and all for each"—bound together by bonds of attachment, seemingly of almost superhuman strength, supporting them under privations which to recount would read more like extravagant fiction than actual human experiences.

In short, Shakerism seems veiled in deeper mystery than either Mesmerism or Spiritualism. Its religious aspect is wholly beyond our apprehension, but the outcome which it presents—a party of industrious communists, cruelly deprived of their means of support, who avow their determination to starve, if need be, rather than become chained slaves to fill the coffers of the Mammonites—challenges our respect and admiration.

The vital functions of the trance-medium, even to breathing, and the action of the heart, as well as consciousness, are frequently suspended in passing into and out of the trance, and it is well known that all extreme excitations of the nervous system cause an unusual effluvia to surround the body. Anyone who has a wife a trance-medium, with frequent controls when in bed, can give personal testimony on these points, so that there is nothing unusual in the condition of the Shakers in these respects. As to health, spirit-control is at all times congenial, if the surroundings are sympathetic. We know many mediums, who from chronic weakness have been restored to robust health through spirit-influence. All depends, however, on harmony, and here is where the Shakers excel; they have no intellectual, social, or affectional divisions. They all unhesitatingly affect a foregone conclusion, so they have a combined psychological sphere of great intensity and sustaining power, and they call it the "Holy Spirit," because they have been led to think so; and, if spirits do control individually, their identity is swallowed up in the flood of psychological influence flowing from the union of the brotherhood in which the mediums are controlled. There is no consistency in comparing physical mediums—who are continually sitting with promiscuous circles—with the Shaker mediums; nor should the tendency of mediumship be judged by any one class of mediums. That there is an interest attached to the Shaker phenomena we readily admit, and hence the space which we allot to it on the present occasion.

REMARKABLE DISCOURSE BY A SPIRIT AT A SEANCE AT BURNLEY.

On Tuesday evening, June 6th, a seance was held at the house of Dr. Brown, Standish Street, Burnley. The number of sitters present, including the medium (Dr. Brown), was eight, and amongst the sitters were two reporters, one of whom took down in shorthand the address as it was delivered, and through whom we are enabled to present it to our readers, the writer having transcribed his notes and forwarded us the manuscript. Whilst under the control of the spirit of Mr. William Smith, *alias* "Boss," late of the Cape of Good Hope, the medium gave utterance to the following remarkable words:—

"He that knoweth his Master's will and doeth it not shall be beaten with many stripes." Not a moment's consideration have I had for my subject. It is not my medium's mind that I am addressing to you; it is my own mind, through the organisation of my medium. I use his organisation, I may say, to convey my mind to you, that you may see that there is an intelligence in addition to my medium, or independent of him. The question now arises, my dear children, what is the Master's will? and who is the Master? Jesus of Nazareth stated, whilst on earth, "Why callst thou me good? There is no one good, except God." But still, Jesus was acquainted with God as the good Master, and the so-called Christians of the present day worship Jesus as their God. Jesus himself worshipped someone, and if Jesus worshipped a greater power than himself, why, that power was a greater power than his. You are well aware, according to the so-called Bible, that the disciples of Jesus did not worship Jesus, for Jesus taught them to wor-

ship the Father; and, further than this, Jesus told those who stood by him that he "did not the works of himself, but the Father which dwelleth in him." Very well, one of the disciples asked Jesus—if I am not mistaken, you will find this in the 14th chapter of the Gospel according to St. John—when Jesus was about to leave them to go to his Father, "Lord, show us the Father." He turned to the disciple, whose name, I believe, was Philip, and said, "Have I been so long time with you, and yet hast thou not known me, Philip?" I may not quote exactly the words used, but as near as I can draw them to my mind. "He who hath seen me hath seen the Father," simply meaning, my dear children, "They that have seen me have seen the power of my Father, for my Father hath sent me into the world to bring truth plainly and simply before his children." But men of science will not accept the doctrines—or would not, rather—that the poor Nazarene taught, on account of their simplicity; but, again, when Jesus was about to go, according to the same Book, he said: "I go away and come again unto you; and I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the spirit of truth." Then, my dear children, the spirit of truth has come, and shall abide with you for ever. But, many were ashamed of Jesus on account of his poor-ness, or poverty, or on account of the simplicity of his doctrines. Some of the philosophers of that day would not associate with Jesus; they seemed to shun him because he had sprung from low and meekly parents—poor carpenter's son, born in a stable and cradled in a manger. Though he did many mighty works amongst them, yet they would not believe; they were looking for a great and a mighty king to come, as the Messiah, to dwell amongst them, expecting that he would ascend the throne and rule over Jerusalem. But Jesus went amongst the poor; he preached to those unlearned people who cared not for the philosophers. Jesus had received an education so complete, that no philosopher on earth could puzzle him; when questions were put to him, the answers came, not in a direct but an indirect manner. The spirit or guardian angel which was with Jesus gave the answer. But, again, the philosophers of that day were, as a general thing, very rich men. The poorest could perceive that if they believed on Jesus, their craft would be upturned, their livelihood taken out of their hands, and that they would be brought to a level with their fellow-men; therefore they pretended to believe not on Jesus, and were ashamed of him, on account of his humility or humbleness, and the doctrines that were taught through him. But Jesus looked round and said, "He that knoweth his Master's will and doeth it not shall be beaten with many stripes." Those men, or priests—of course, they were men like you—could feel the stripes within them, even conscience, at the time they outwardly denied the so-called Master, or Messiah; but inwardly they felt the condemnation of their denial. Then you might say, "Are we to understand from this that Jesus is the Master—that Jesus is the ruler, creator, and giver of all good?" We say, "No." Then, again, as a proof of this, as we stated at the beginning of our subject, Jesus worshipped a power or influence, and called that power Father. Then, if Jesus came into this world as an example, or a guide, to you and to me, let us follow that guide according to our conscience, and according to the teachings of that guide. He worshipped the Father; let us also worship the Father, worship him in spirit and truth. The Father is a spirit, who never was embodied. Jesus was a man like you, born as all other children are born, educated like children are in your present day, and he was taught by his teachers to worship the Father, who sent him into the world. Let us not be ashamed of Jesus, the greatest, and the noblest, and the most just man that ever lived. "He that denieth me before men," says Jesus, "shall be denied before the angels of God. Then there is the proof again, my friends, from your own Book, that Jesus knew that the kingdom where he was going to was his Father's. Jesus is here to-night, my friends, in spirit. The Father is here to-night, my friends, in spirit. But Jesus, whilst on earth, could not be at Jerusalem and at Burnley at the same time; he could not be in Turkey and in Russia at the same time; he could not be in India and in France at the same time bodily, but in spirit or in mind he could be there and everywhere. So can he now, and so can the Father, and so can every spirit who hath wakened up to consciousness after it has left the body. Then what is my Master's will? The Master's will is this: "Prove all things, and hold fast to that which is good." There are men who go and stand on the rostrum, or the stage, or in the pulpit, and declare to the congregation that spiritual communion is a delusion, or that spiritual communion cometh from the so-called demon, or devil. If these philosophers or theologians are to condemn Spiritualism, or spiritual communion, before they have investigated it, then they are not doing as the Book, which they hold up as their guide and as their foundation of religion, tells them they should do, for it says, "Test all things," or "Prove all things, and hold fast to that which is good;" but, not doing so, they have the audacity to declare that Spiritualism is a humbug. They profess to know the Master's will, but they do it not, simply because they condemn it without a trial. Let us just give a little illustration. Suppose that any of you, my dear children, were taken before the magistrates on suspicion, mere suspicion, and the magistrate condemned you to a certain term of imprisonment without a trial, would that be justice? Certainly not. Then, if a man—either the philosopher or the theologian—condemns Spiritualism, or spiritual communion, without a trial or an investigation, that man is an unjust man, and unworthy of the name of a man. That man knoweth his Master's will, but doeth it not, therefore he shall be beaten with many stripes. But perhaps he is conscientious in what he states; then if he is conscientious in saying that Spiritualism is a humbug, he is a fool, and no mistake about it, simply because he has never investigated it, therefore he is a fool for denying it. Suppose that you, Sir, a reporter (this was addressed to the gentleman who was taking notes of this speech), either of you (there were two reporters present, only one of whom was taking notes), to-night, were to stand upon a platform in any public hall, to give a lecture, as it were, in antagonism to Spiritualism, without an investigation. Are you doing justice to the Spiritualists? Then you are now on the stage to-night; you have your pens in hand, your paper is the stage; you represent the Press; then do it according to the dictation of your consciences. Investigate it for yourselves. "Prove all things, and hold fast to that which is good." Very well, we will take the theologian, who has for years denied the intercourse of spirit with mortal. We will examine his book a little. You know, that if the

Bible is true, Philip was carried through the wilderness by spiritual agency. There is a proof, without anything more, that spirit hath communicated with man; there is the possibility of it. We give you another illustration. On the Mount of Transfiguration so called, when Jesus went on to that mount, there appeared, in the form of a cloud, Moses and Elias. Those two had been embodied men like you, my friends, or otherwise your Book is not true. Those spirits were seen by three, if not more, of his disciples; they recognised them, and Peter cried aloud, "Let us make three tabernacles, one for thee, one for Moses, and one for Elias. Here was Spiritual communication, and here was materialisation, for they with the material eye saw the spirits standing, and in conversation, with Jesus of Nazareth. There is the proof of the possibility of spiritual communication. Now, unless the theologian, who says that it is not possible for spirit to communicate with mortal, and who holds that spirits have communicated with mortals in former days, unless that man can bring forward the passage in the same book which states that that communion has been cut off, giving the chapter and verse, the day, and the month, and the year, we shall not accept his doctrine as the truth. Then, let us take him now to where the stripes shall be. I am sorry that to do so I have to take such long strides, but for your convenience we will. The theologian passes away from earth-life, and in a short time awakens up into spiritual life. He finds that his father, mother, sisters, brothers, and friends, whom he has known in flesh-life, are there to greet him. He learns the probability and the possibility of spiritual communion; he feels a desire to return to some poor mortal on earth, and to try to impress upon his mind that spirits can communicate with those still in the body. But can he go with the same freedom, and the same liberty, as the man who hath believed in Spiritualism previous to passing away? Then here is a stripe, and a stripe indeed, and a bitter stripe. He has denied his Master's will, for he has not tested all things, or proved all things. He has preached doctrines that he finds are directly contrary to the truth, and he feels the truth of Jesus' words, "He that knoweth his Master's will and doeth it not shall be beaten with many stripes." They have not yet the same amount of freedom, simply because they have not given conscience freedom while on earth. Suppose you have purchased this coat for the real best West of England cloth, and you find, on examination, that it is but shoddy or mungo? Some men have the appearance of being clothed in righteousness externally, but when examined we find that they are like the shoddy or mungo. You will all prove that; and thousands to-day, who believed not in the possibility, if you will, of Spiritualism, who condemned Spiritualism and spirit-communion, are now trying to communicate with their fellow-men, to try to undo, to get rid of, if you will, those stripes, which hold their conscience in the guilty wound. I live as a man, as I was; I have all my intellect; I have all that I had whilst on earth as regards knowledge. I had riches or wealth—though, perhaps, of a moderate quantity—on earth, but here I have greater riches or wealth; not the gold and silver, but a happy, and a clear, and a bright conscience, and that is the greatest of riches that a man can have.

A RING PUT ON MR. BULLOCK'S WRIST.

To the Editor.—Sir,—In the MEDIUM of June 9th you report a seance held at the Institution on Thursday, June 1st, when a small wooden curtain-ring, belonging to me, was placed on Mr. Bullock's lap, his hands being at the time tied together behind his back, and his body enveloped in a bag, which was tightly fastened round his neck. When the medium was released, at the conclusion of the seance, the ring was on his wrist, and was found to be too small to pass over his hand. Mr. Bullock wore this ring until Tuesday, the 6th inst., when, at a seance held at Church Street, Islington, at which I was present, the ring was flung out of the window of the cabinet and fell at my feet. The medium on this occasion had been tied, hands and feet, with rope, by one of the committee, who was evidently an expert in the art of knot-tying.

It would, I think, be advisable in future, when such a remarkable phenomenon occurs as the passage of a ring on to the wrist of a medium, the said ring being evidently too small to pass over the hand by ordinary means, that the hand and ring should be inspected by one or two skilled anatomists, who might certify as to the possibility or impossibility of such a fact being performed by any means that could be explained by anatomical science.

Tottenham, June 11.

POWERFUL PHENOMENA AT MR. CLARANCE'S SEANCE.

Mr. Clarence's seance at the Spiritual Institution on Friday last seems to have been of such an extraordinary character, that, as we have received two independent statements, we give publicity to them both. Such unusual facts require strong corroboration.

To the Editor.—Dear Sir,—We had a striking display of physical phenomena at Mr. Clarence's seance at the Spiritual Institution on Friday, where, however, there was a very poor attendance to witness it. The company consisted only of Mr. Swinburne, Mr. Williams, another gentleman, and myself. The usual phenomena of a dark seance began the instant the candle was put out, and went on without interruption in a way that argued several operators. "Peter" was talking to us in front, while a great disturbance was made with the fire-irons behind my back, and chairs moving in other parts of the room. At last both Mr. Clarence (whose hand I firmly held the whole time) and Mr. Williams were floated in the air, which seemed to make Mr. Clarence very nervous. He begged them to let him alone, and asked us to strike a light. The match-box, however, had been spirited away, and it was some time before a light could be obtained. The gentleman opposite me, said he had a box in his pocket. I requested the spirits to fetch it me, and immediately I felt a little match-box placed in the hand by which I was holding Mr. Clarence. We then found that the large mattress had been taken from the sofa and laid upon the table, and upon this Mr. Williams was laid entranced. As soon as he came to himself we sat in the light, the gas about half turned down. All the furniture in the room now appeared to be alive. A chair flew over the table from one side to the other, hitting the gentleman opposite me in its fall. The table floated, waving to and fro, and then moved on, pushing Mr. Williams backwards, till he was jammed up against the wall, the rest of us standing up, and a chair following, untouched by anyone.

When we sat again it was observed that we never saw the beginning of the movement of the things that were flying about, upon which Mr. Swinburne laid down a book upon the table under all our eyes, requesting them to move it. Some time after, when we were not observing it, but were all holding hands, the book was whisked away and thrown into the fender, and put back again for another trial. Soon after, the sitting was brought to a close and we were preparing to go, when the book came flying through the air and struck me on the arm. Mr. Clarence pressed us to go and lead the way, but when we were getting our things in the front room, a glass ball was thrown down more than once, and the like again in the shop downstairs. I was the last to leave the room upstairs, and while I was on the first landing, hearing a little noise behind me, I looked back and saw that the shutter used to darken the window, about 5ft. high by 3ft. wide I suppose, had been brought after me, and was standing up against the baluster, between me and the door I had just come out of.—Yours very truly,
H. WEDGWOOD.

June 10.

To the Editor.—Sir,—In this letter I will try to describe the phenomena that occurred at a seance which I attended on the evening of June 8, at the Spiritual Institution, 15, Southampton Row. The medium advertised for the evening was Mr. Wm. Clarence. There were but three sitters, Mr. Wedgwood, a gentleman who was a stranger to us all, whom I will call Mr. Stranger, and myself. Mr. Williams, the medium, joined us before we were seated. The two mediums sat opposite to each other. Mr. Wedgwood and myself on one side of the table, and Mr. Stranger opposite us. I had Mr. Williams on my left hand. The light was put out, and we joined hands.

In a short time I heard Mr. Wedgwood say, "They are touching me," and immediately I felt a small hand, that of a woman or a boy, patting my left hand and arm. We endeavoured to ascertain who the spirit was, but failed in doing so. This hand, with its light touch and nimble fingers, kept moving about the circle for some time, patting us and carrying about a spirit-light, which was scented. It was then joined by another hand, a stronger one, that slapped us on the back, and appeared to possess greater strength and energy. The guitar, bells, &c., were then removed from the table, and manipulated about the ceiling. Simultaneously, and in different parts of the room, other phenomena were taking place, as if several spirits were at work.

The voice of "Peter" was then heard, and he spoke to us all in turn, and for some time, on different subjects. To me he spoke of the powerful phenomena that took place when I sat some months ago with Mr. Herne and Mr. Williams, on the occasion of their sitting together again for the first time for some years, also on other subjects. After this, Mr. Williams said, "You have let go my hand." It was his hand that was rapidly removed from my grasp, and either a spirit-hand was substituted for it, or the impression made on mine by holding his hand remained still. He again took my hand, and the spirit-hand or old impression left instantly.

After this, Mr. Wedgwood said, "They are levitating Mr. Clarence; he is floating in the air. Immediately I felt the hand of Mr. Williams going up, I rose from my seat. His hand was still above mine. I stood on my toes, but his hand kept pulling me towards the ceiling. I then felt a hard substance on my head; the sensation was like that which would be produced by the sole and heel of a boot placed there and slightly moved. I then felt sure that he was actually levitated, and one of his feet resting lightly on my head. The two mediums were carried up at the same time. Mr. Clarence then called out, "I can't stand this; I don't like to be levitated; the power is too great; strike a light." Fortunately for some of us, the matches had been removed by the spirits at the early portion of the seance. If one had then been struck, I don't think the consequences would have been pleasant for either Mr. Williams or myself. He, however, descended gradually, and with an easy motion. I judge of this by the motion of the hand which I held. Here Mr. Stranger said, "They have taken my matches out of my pocket." Mr. Wedgwood then asked "Peter" to give them to him, which he did. Something was then placed on my left arm, and when the light was struck I saw that it was encircled near the shoulder by a wooden ring, the frame of a small tambourine, from which the parchment had been removed. I held Mr. Williams firmly all the time. I thought the gas was turned on too much, and when attempting to reduce it I extinguished it. Before another match could be struck, Mr. Williams was again lifted up, but now only to the table, and when the light was struck, he was seen to be entranced and lying on a sofa mattress, which had been brought by the spirits and placed on the table. The power was so great that Mr. Clarence objected to sit any longer without a light, and for the rest of the seance there was not less than one inch of gas-flame illuminating us.

We were now in a good light, standing round the table, talking; before we re-seated ourselves, I saw two receptacles for matches on the table; one of them contained two matches, the other was empty, and both of them disappeared from my view while I was looking at them; others in the circle missed them also. Mr. Wedgwood asked the spirits to bring them back, and they were both then thrown from the ceiling on to the floor, and several matches with them.

When again seated round the table, I asked the spirits to remove the smaller of two books that was resting on the other, that we might again witness the removal of matter having some weight, without any apparent cause. While we were watching for this, some of the chairs in the room were in motion; and one, at some distance from the table, and between me and Mr. Williams, moved suddenly up to the table; and another, near Mr. Stranger and behind Mr. Clarence, came gradually forward in short stages at a time, but ceased moving when it was watched. The book was then suddenly shot from its position on the table to the floor, but as none of us had seen the first part of its motion, it was again placed on the larger book, and the spirits were requested to move it, so that we might see it in the act of moving. The table then began to heave and move towards Mr. Williams, compelling him to move back towards the folding doors against which it pinned him. It was then put back by us to its original position, when Mr. Clarence complained of being exhausted. He was sitting in his chair with his head resting on the table. We asked the spirits if we might break up the seance. Three assenting raps being given, we did so, and I then left the table and the book unmoved on it, and went into the other room.

Hearing a noise behind me, I turned, and saw that the table was all but thrown over, and Mr. Clarence preventing it from being altogether on its side. At the same time I saw the book that I have already spoken of flying through the air and strike Mr. Wedgwood on the head. Mr. Clarence then went into the front room to get his hat. I followed him and saw a hat, which proved to be his own, strike and bound from his head. The others came in after me, and a paper tube and a silvered glass ball were thrown about the room, striking some of us. We got our hats and were going away, when the tube was again thrown at us, and at the same time I felt a gentle pull at my coat-tail. I turned, but saw no cause for it. When in the shop a clothes-brush belonging to Mr. Burns was thrown from a chest on to the floor.

And so ended our seance, which lasted about three-quarters of an hour. I have not been able to describe the whole of it, especially that part which occurred in the dark. The other sitters had phenomena that I know nothing about, but that which took place in the light I have nearly in full narrated. It was full of incident throughout its short length, and the phenomena were very varied. There was a display of great power, but none of violence at any time. If Mr. Clarence had not got nervous, the dark seance would have been continued, and the interesting light seance would have been lost to us. Much of the above phenomena has not come within the compass of my previous experience. Mr. Wedgwood intends writing to you also about this seance. I have described it from my point of view, and with my best recollection of the events.—Faithfully yours,
JOSEPH SWINEBURNE.

A WHITSUNTIDE VISIT TO LONDON MEDIUMS.

To the Editor.—Sir,—I shall esteem it a favour if you can find space for an account of my experience since returning to London. On Whit-Monday my friend Mr. Backhouse of Bradford, a friend from Sheffield, and myself attended a seance at Mr. Williams's, 61, Lamb's Conduit Street. There were nine of us, including Mr. Williams. We all sat round the table, joined hands, and put out the light. Immediately the fan was carried around the circle, producing a most agreeable feeling to all; then nearly all of our hands were touched by a very soft but warm hand; bright spirit-lights floated about the room and were seen by all. I was at different times patted on the back and on the shoulder; then a hand, as of a person standing behind, was laid firmly on my head, first with the fingers wide apart, then close together; afterwards played on my head as if playing on a piano. The fairy bells were carried round the room, and played charmingly; the hand-bell floated, attended by a bright light, about the circle; the heavy musical box was also floated about, and at my request was placed gently on my head. At my further request, the box was pressed much heavier than its own weight, on my head. My friend Mr. Backhouse requested one of the guides to rap, as we had heard it at Bradford. Many loud raps were instantly given, the musical box was also lifted, and struck on the table with tremendous force; a very heavy arm-chair was pushed into the next room, but the most pleasing to me was the large table lifted straight up about two feet from the floor. Altogether we had a most enjoyable evening. [Monday is not Mr. Williams's evening for materialisation, hence that manifestation is not named in this report.—Ed. M.]

The next day (Tuesday) Mr. Backhouse and myself went to Mr. Hudson's, and at the second attempt succeeded in getting a splendid photograph of Mr. Backhouse and one of his guides, the spirit-likeness being one of the best I ever saw. As I had the pleasure of choosing the glass and going into the darkened room with Mr. Hudson, who was very careful to explain the whole process to me, and gave me the choice of three chemical baths for the glass, afterwards requesting me to take the focus of the sitter, and put the slide into the camera. Returning into the darkened room, instantly the figure came out boldly. This is the first time I ever had the pleasure of watching the process, and I could stake my life that in this case there was no double chamber in the slide or second glass in the camera, and with the exception of the time the glass was in the bath and in the camera, it never escaped my sight a single instant. I would strongly recommend all who have the wish and the means, to pay a visit to Mr. Hudson at their earliest opportunity.

In the evening we visited Mr. Bullock, jun., at 19, Church Street, Islington. There were about twenty in all. First we had a dark seance. Immediately our hands were secured and the light put out, many beautiful spirit-lights were seen floating about the room in different directions, hands touched us all round, sweets were brought to us all, two were put into my mouth by some very soft fingers, the guitar was played beautifully, four little hand-bells were rung in time with the tune of the hymn being sung, a voice spoke through the mouth-harmonicon, and the medium was lifted on the table. We then prepared for materialisation. Four gentlemen went into a room, where the medium voluntarily stripped, to show that he had nothing concealed about him. The cabinet, a most simple construction, was examined by us all, and the medium tied to the chair by my friend Mr. Backhouse, who is a great expert at tying, and a man extremely doubtful of the genuineness of such phenomena. All being ready, all lights were put out but one, that was left burning in the front of the cabinet, but about twenty feet from it. I sat about four feet from the cabinet, and could easily read a newspaper. In a few minutes a hand appeared through the hole in the screen of the cabinet, then a hand and arm, then two hands; a face appeared, which was recognised by some of the sitters as "Daniel Watt." His hair was white, as if powdered [Might it not have been a white cap or turban? —Ed. M.], a jet-black moustache, large and beautiful eyes, which he frequently moved while bowing in response to the salutations of the audience. He twice or three times threw aside the curtain and came to the front of the cabinet, visible to all, his height being about 5ft. 8in. The medium is only about 5ft. 4in. or 5ft. 5in. There was also a veiled face appeared at the hole in the screen several times, but it could not be recognised. A voice spoke through the tube, bidding us all "Good-night." "Daniel" shook a lady's and gentleman's hands; one of the guides lifted up the curtain and showed the medium sitting as we left him; we then examined the tapes and found them precisely as we tied them. At a former sitting a wooden curtain-ring was put on the arm of the medium while tied in a sack, which no effort of his or others who had tried could succeed in getting off, it being too small to pass over his hand; yet, in spite of his hand being tied tightly round his wrist and in front of the ring, in a few minutes after the medium entered the cabinet the ring was thrown out through the aperture of the screen. My

friend Mr. Backhouse, who is well known for his severity of testing mediums, pronounced this to be the most genuine seance he ever attended. He, as well as all of us, were convinced that whoever or whatever was the means of producing the figures (materialised forms), it was not possible for the medium to have done it, nor could we think it possible for any confederate to do it, as the cabinet was placed against the solid wall in front of us.—Yours truly,
WILLIAM STEER.

17, Corporation Buildings, Farringdon Road, June 8.

To the Editor.—Dear Sir,—You will remember my conversing with you on Monday, June 5th, I being in London, along with a friend, for the week, during which time we attended three seances with Mr. Williams, on Monday, Wednesday, and Thursday, and cannot allow the circumstance to pass by without making remarks thereon. The materialisations were far beyond our expectation, the music and floating lights were magnificently grand, and the stars shooting across the room, and touching by spirit-hands were of such a convincing character that the most sceptical individual would be convinced of spirit-power by a visit to Mr. Williams's seance. Hoping you will give publicity to the above, I remain, yours respectfully,
THOMAS PAWSON.

4, Strawberry Street, Drypool, Hull, June 12.

MRS. HITCHCOCK'S SEANCE AT DOUGHTY HALL.

The seance at Doughty Hall on Sunday evening was very interesting, and was well attended. The control could not be well established at first. Two spirits successively paved the way for the chief work of the evening. That was effected by a female guide, who delivered a truly beautiful address, full of affection and spiritual feeling. The whole of the evening's proceedings were well received, but this address was listened to with breathless attention. Then came "Poppy," a little child, who only breathed a few times on earth. She spoke like a little prattler, but with a wisdom derived from spirit-friends around her. She was followed by "Rosie," a more demonstrative miss, who was very amusing. This spirit retained control till the medium went home to the Spiritual Institution, when the communications were continued, and "Rosie" was found to be an old friend.

After Mrs. Hitchcock came Mr. Linton, who said a few words on the eve of his departure to America. He thanked the Doughty Hall friends for their support and attention on the various occasions on which he had conducted the service or spoken. He went out to America devoted to the principles of that free platform which found its home in that hall. What his mission might be he did not know, but he went in full faith that the spirit-world required his services on the American continent.

Mr. Burns would, in the name of the meeting, tender to Mr. Linton the best wishes of his London friends for the accomplishment of his work in America and his safe return again to this country. Mr. Linton was a gentleman of superior natural powers, possessed of a classical education, much scientific knowledge, and vast experience of society. He was likewise a medium, and much oftener under control than would be imagined. During his engagement at the Spiritual Institution he had been privileged with the best opportunities for becoming acquainted with Spiritualism, so that his mission to America might be regarded as an event of more than usual importance. Many months ago, at a seance, it was stated that Mr. Linton would deliver an address in America on the 4th of July this year, and at the Star Circle one evening Mrs. Kimball's control said he would leave his position in three months, which were now expired. Thus it appeared that his voyage had been outlined in spirit, various predictions having been realised concerning it.

A very warm expression of well-wishing was manifested by the audience, which Mr. Linton briefly acknowledged, and then the meeting terminated.

We were much pleased with Mrs. Hitchcock's visit to London. She is sustained by influences of a high order, and at a private sitting it was told her that she would have an addition to her controls. We hope to hear of much usefulness through her instrumentality.

OBITUARY.—To the Editor.—Dear Sir,—We have had removed from among us during the past week the mortal tenement of one who realised the good in spirit-communication, in the short time she had the privilege of attending our monthly meetings, when, through the mediumship of our much-esteemed sister, Mrs. Hitchcock of Nottingham, the beautiful messages and the sweet consolation flows from the dear ones who have entered on their new life. I speak of Mrs. Louisa Bryan. She passed on to join them on Sunday, May 28th, and on the Tuesday evening following we had the satisfaction of listening to her speaking to her children and husband, and cheering them in their bereavement. This was also through the mediumship of Mrs. Hitchcock. On the same day her remains were committed to their mother-earth, the service being conducted by our kind friend Mr. W. P. Adshead, who gave a very appropriate address at the grave, concluding with one of Mrs. Tappan's beautiful invocations. Our deceased friend had been a Church member and consistent liver for a number of years, but eighteen months or two years ago her attention was drawn to Spiritualism, and from that time to her removal she has rejoiced in its glorious truths, and which gave her such substantial support in her long and trying sickness, and finally enabled her to cross the river called Death without a shadow of fear. Thus we have another link in the chain of Life drawn up out of our physical gaze into a more ethereal sphere, to be lowered again whenever conditions obtain for her to manifest her presence amongst us, with the band of intelligences that surround us.—Fraternally yours, G. WILKINSON, Belper, June 5th.

Dr. CROWELL, author of "The Identity of Primitive Christianity and Modern Spiritualism," says in a recent letter:—"Mr. R. D. Owen has been staying with me for about two weeks, but is now gone. His mind is perfectly clear and active, though physically he shows some signs of failing strength, but even in this respect he is quite as well as most persons of his advanced age. He contemplates leaving for England some time in June. The public mind is not as much interested in the phenomena of Spiritualism as it was a year or two since, but the Cause is making quiet and steady progress, and by-and-by something will again occur to arouse public interest, and we will have another sensational season, again to be followed by a season of quietude and apparent public indifference."

A TEST-SEANCE WITH MR. BULLOCK.

On Tuesday evening a special seance was held at 19, Church Street, Upper Street, Islington, to test the mediumship of Mr. A. Bullock, the report having gone abroad that his materialisations were not genuine, but that the spirits liberated him, and caused him to impersonate the materialised spirit-form.

The little hall, which has been newly done up, was tested all round, wherever there was a door or opening by the tacking of paper slips over the edge of any door. The circle sat with hands firmly joined. Mrs. Burns sat on one side of the medium, and Mr. Starnes on the other. As soon as the light was put out, the spirit-lights were seen floating about, and this manifestation was speedily followed by a series of physical phenomena, including touching with the spirit-hand, the playing of the musical instruments, the guitar being carried to the ceiling and the wall of the room. The bells were rung in time to singing with good taste, and the spirit conversed through the mouth-harmonicon in a very peculiar manner. The sounds could not be readily recognised by a stranger, but those used to that mode of conversation experienced but little difficulty in understanding it.

After these wonders had been gone through, the chairs of the sitters near the medium were forcibly taken from them, and the medium was levitated in a very powerful manner. He was placed into several positions over the table, but ultimately laid across it, so that his feet were amongst the sitters on one side, and his head on the lap of the person who sat opposite. Those who held him never let go their grip, and their arms were turned round the prostrate medium in an intricate manner. This terminated the dark seance.

The cabinet placed against the end wall on the low platform had been well inspected. It consisted of the tops of three deal tea-tables set on their ends, forming three sides of a square, the open side being towards the body of the hall. On the top a light frame, covered with a sheet of brown paper, was placed, but half of the brown paper had been torn away, at a previous seance, by "Daniel Watt," who desired on that occasion to peep over the top of the cabinet. The curtain was of black cloth, and was tacked to the side tea-tables, and depended from the top of the cabinet down to the bottom in front.

Before entering the cabinet Mr. Bullock desired to be strictly searched, that it might not be said that he took into the cabinet any drapery or masks. Accordingly a strong committee elected itself to perform this duty. There were happily present two perfect strangers, and rather sceptical likewise. Mr. Booth of Bradford, near Manchester, and Mr. Skilbeck, recently from America, and who has sat with some of the best physical mediums in the world. These gentlemen took an active part in the task, and were assisted by Mr. Towns, Mr. Starnes, and Mr. Burns. Mr. Bullock offered every facility for investigation, suggesting methods which none of the committee would have liked to propose. Suffice it to say that every article of clothing worn by him was scrupulously examined, to see that it did not contain white material or conceal any appurtenances to aid the manifestation. The narrow lining of the waistband of his trousers was light yellow, but that was the only light article he wore. The waistcoat was rejected because it had a lining of a similar colour. He wore a loose overcoat, which was not lined at all. His shirt was coloured, and no article of clothing he wore was double or lined. His boots and stockings were examined, and found to contain no whiskers or moustaches for the convenience of ambitious youths in the spirit-world.

The search having been made, the medium was led down stairs in close custody that he might not attach to his person any article that would assist in the phenomena. While the circle was being formed in a curved line across the hall, a few feet from the cabinet, the medium was tied with tape to his chair by Mr. Booth and Mr. Skilbeck. They tied his ankles to the legs of the chair and his elbows to the back of the chair. The knots were sealed in addition to the "clove hitch." He was placed within the cabinet, and the spectators sat in a good light—so good that the pencil notes could be read from a note-book. Hands of various sizes soon appeared at the aperture in the curtain, bells were rung, and one was placed on the top of the cabinet through the hole in the sheet of paper. The guitar was elevated through the same opening and hid flat on the top of the cabinet. Then was seen a glimpse of the bearded face of "Daniel Watt" at the aperture. The light was too much for it, but he appeared repeatedly, and was quite distinctly recognised. It was not the face of the medium. The manifestation was not by any means so good as we observed it at the same place on a recent Friday evening, but it was quite satisfactory. No doubt the smell of paint in the hall, the prolonged examination, the excitement attending the experiment, and the illness of Mrs. Bullock, were detrimental to a full manifestation of the power. Large pieces of white drapery were also shown at the aperture.

The light was lowered about one-half, and then "Daniel Watt," and a female form, which Mr. Starnes recognised as that of his mother, appeared frequently. The controlling spirit talked through the tube and by raps, intimating at various times that he would do what conditions afforded; that what he could not do that night he would do on future occasions; that ultimately he would show the medium and spirit-form together; and that patience, and a supply of the best conditions, leaving the spirits at full liberty to do their best, was the only way of promoting a really satisfactory result. After the sitters had sung the doxology, the spirits pulled up the corner of the curtain, and showed the medium in his place entranced. He was pulled out by the committee and examined before he had time to know where he was. The seals and knots were found as at the beginning, and nothing but hearty satisfaction was expressed on all sides. But this was not enough for the medium. He insisted on being taken upstairs, and again searched to see if any fabric or appliances were to be found on him. The same gentlemen did so, and of course found nothing.

It may be argued that the spirits unlocked the medium, brought a mask and placed on him, and thus showed him at the opening. If they did so, it is about as great a miracle as the materialisation. But "Daniel Watt" has been seen to fade away on the open platform. That manifestation we did not witness on Tuesday evening, but we are certain that if the investigations be carefully prosecuted, full satisfaction on all points may be obtained.

J. B.

ODIC PHOTOGRAPHY.

I use the above words as the best to express what is meant by the description of the subject of my two former communications, and what follows in this; for, although not light in the usual sense of the term, it is seen as light by certain persons peculiarly constituted, and acts as a weak light on the photographic plate; it may, therefore, fairly be considered as Od light.

Having, as previously described, obtained repeated evidence that something does emanate from the magnet, which acts as light on the sensitised plate, when enclosed in a perfectly dark box, I became desirous of repeating some other experiments, described by Reichenbach in his pamphlet published in 1862, one of which is the action of the emanation from the magnetiser's fingers when operating on a patient, who, when sensitive, sees them tipped with small flames, or, as may be seen in photographs of Dr. Mack and Mr. Ashman, in the form of a cloud of light surrounding their hands. For this purpose I constructed a box, at one end of which was a sleeve of black material many times repeated, with an elastic band, which, when a hand was introduced, entirely precluded the possibility of the admission of the smallest amount of light. To try the experiment Dr. Mack very kindly came to Brighton on the 14th ult., accompanied by Mr. Burns as witness, but we were quite unsuccessful in obtaining the slightest evidence of photographic action. As Dr. Mack thought he ought to have used both hands, I altered the box so as to admit of this being done, and, having arranged previously, I conveyed the apparatus to his rooms on the 8th instant, and in the evening we (Dr. Mack, Miss Williams, clairvoyante, Mr. Burns, Mr. Hudson, photographer, and I), met. Having thoroughly darkened the room, a plate was prepared and introduced into the box, with a stencil card (which was coated with black sealing-wax varnish) of a star, placed in very close proximity to it. Dr. Mack introduced his hands for a very short period, not more than three minutes, but no figure was obtained on the plate. I then introduced a glass rod through the end of the box, the end of which was half an inch from the plate; on the exterior portion of the rod we all of us placed the fingers of one hand for three minutes, and were gratified by the development of a representation of the star. I then placed the glass plate which has painted on it OD, in front of another sensitised plate, and the glass rod was placed as before; also, as before, we placed our fingers on it, but this time for eight minutes, and then obtained a distinct but faint representation of the OD, and the rest of the markings on the painted plate.

With the extreme precautions used to exclude the possibility of the slightest effect being produced by active light—indeed, these last experiments were made between eight and eleven p.m.—the inference cannot be escaped from, that the results are due to that something which accompanies magnetism, both mineral and vital, and termed by Reichenbach Od.

A lady who had mentioned my first experiments to Sir William Thomson, permits me to quote the following few words from his answer to her:—"Your friend's curious observation may depend on almost anything but magnetism. No—most assuredly not on magnetism." With this I most heartily agree, but, as assuredly, am at present convinced that it depends on something which accompanies magnetism, and which has not been noticed by those most conversant with that subject, except by Reichenbach, its discoverer. I most sincerely hope that these experiments may be repeated by those who are competent to make scientific investigations, and draw just inferences from them, and thus establish "an interesting new truth in science." If other persons do repeat these and the experiments with the magnet, I trust they will favour me with an account of the results they may obtain, whether *pro* or *con*. There are some other experiments to repeat, which are described in Reichenbach's pamphlet of 1862, and of these I shall forward you an account, whether successful in result or otherwise.

I return my best thanks to the parties above named, who so kindly and patiently afforded me their assistance in conducting these experiments to a successful issue.

HENRY COLLEN.

10, Paston Place, Brighton.

June 12, 1876.

EGYPTIAN HALL TRICKS.—To our correspondent we would say that we do not think "illusionists" harm Spiritualists in the least. Those who are acquainted with the phenomena at once see that the real "impostors" are they who pretend to "expose" the phenomena, and fail to do so in every respect. Taking money on a pretence which is not sustained, is ample explanation of the low vulgarity which accompanies the impudent display. That portion of the public which is ignorant of Spiritualism does not suffer so much disgust from the manners of the showmen, for their gross personalities do not touch them, and the outside public go to be amused, not to see Spiritualism exposed. It must be remembered, that in this enlightened age those persons who are ignorant of the facts of Spiritualism are not remarkable for the stock of brain they possess, and hence a very poor kind of exhibition entertains them. The real fools in the case are those Spiritualists who waste their time and money in going to see such a paltry farce. We do not recommend either the shooting at spirit-forms or at the suspended clown in the Egyptian Hall. If we might be allowed to suggest a test, it would be that the common hangman be engaged to place the rope in a scientific manner round the Egyptian Hall spirit's neck. If he reappeared to go through the ordeal, we would give it as our opinion that he was a veritable "spirit-form" the second time. Were it not for the way in which Spiritualism is associated with it, the entertainment would not run a week. While such a sham show exists, it is proof of the fact that Spiritualism is sufficient to bring trade to a shop which would otherwise be an empty concern.

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

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

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

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, JUNE 16, 1876.

OUR WHITSUNTIDE VISITORS.

The constant stream of visitors entertained by us these last two weeks is powerful testimony to the spread of Spiritualism in the provinces. We never had so many callers in the same time before. We have been pleased to see many old friends, and make the acquaintance of new ones. We regret that personal attention could not be bestowed on all, which was impossible, owing to ill health and pressing duties. We would advise our country friends to make their wants known in the shop, where they may be supplied with every information without waiting to see Mr. Burns personally. He is so constantly at work, and so much depends on his exertions, that he cannot spare a moment for mere personal enjoyment, and can only permit himself to be interrupted where some useful purpose can be served. At the same time, there are others who are retained on purpose to give attention to visitors. Those who desire to spend a short time in Mr. Burns's company should avail themselves of the Monday evening receptions at the Star Circle, which evening he devotes to personal intercourse, in combination with his phrenological expositions.

Many of our country visitors have gained much satisfaction in visiting the London public mediums. Some have reported their experience, as our columns this week show. We do not think any visitor can say that he sat with a medium or attended a seance at which there was aught like the appearance of underhand dealing. Our mediums are at present in excellent power, and their manifestations are of a decided and convincing kind. Lately there has been a deal of evil-speaking and slander going about, which, like an epidemic, has somewhat cleared the moral atmosphere and restored a healthier condition. We must say that we have no reason to be ashamed of our public mediums as a whole. Seeing that they are gathered promiscuously from the population, and have not had the advantages of a professional education and select social advantages, they really do much credit to the principles of which they are in some degree the instruments.

We hold out a warm invitation to all country friends, who may visit London during the summer, to make themselves free at the Spiritual Institution as their centre of resort while they are in town. They may have their letters addressed here, meet friends, or in any way use us for their information or comfort.

DR. MACK'S HEALING SEANCE AT DOUGHTY HALL.

In consequence of numerous solicitations, Dr. Mack will give another of his interesting seances for healing, at Doughty Hall, on Sunday evening. Those who are desirous of trying the treatment are requested to come forward at the commencement of the meeting and state their cases. As there will no doubt be a large attendance, it is particularly requested that the seats be occupied in good time, so that the proceedings may not be interrupted by the movement caused by late comers finding places.

On Dr. Mack's last appearance at Doughty Hall, a number of cases were very much benefited, by the laying on of hands, before the audience. Complete cures were effected, particularly in a case of throat disease of a most painful and obstinate kind. Dr. Mack engages in this public work solely on behalf of the Cause, so that the benefits arising from this form of healing may be more widely known. Doughty Hall, 14, Bedford Row, Holborn, Sunday evening, at seven o'clock.

THE NEWCASTLE CONFERENCE.

From Mr. Morse's able report it will be observed that a move in the right direction has been made at Newcastle on Sunday. The Conference-Committee plan is a new method in organisation. It is, in effect, what we advocated at a Conference—a pioneer Conference at Manchester some years ago, as reported in the MEDIUM—viz., that each new idea and purpose should give rise to its own proper organisation to work it; or, in other words, that special organisations are preferable to permanent ones.

These perennial societies, that eke out a moribund existence after their purpose has been finished, and all active life departed from them, are hindering obstacles, rather than helpful agencies. By the Conference principle, new ideas, plans, and uses are discussed once in three months. The old body is disintegrated, the new soul attracts to itself sympathetic atoms. Representatives, officials, and contributors take their places in accordance with the new order of things, and constant freshness and continued youth are displayed in the collective body. When we spoke the thoughts on this plan of organisation as they were given to us at Manchester, we almost thought they were heresy, and we had no idea that we should so soon see them in practical operation. But Spiritualism is so different in character from all other movements, that it cannot conduct itself successfully in the old grooves. The new wine bursts the old bottles. Workers in the field must be prepared to accede to those plans that are revealed from time to time for the progress of the movement, or fail in their efforts.

There is one point in the Newcastle programme which will come up for revision. That is the extent of the district. A region 100 miles in diameter is rather a huge grasp of country, and one which will be very unwieldy and expensive to work. The cost of transporting representatives such a distance will be great, and the only chance of intercommunion with many of them will be at the quarterly Conferences. The working of such a wide district is therefore impracticable, and it exists as an organisation in name rather than in reality. It is well as a beginning, and general Conferences extending beyond practical limits may be advisable, but in the end it will be found more agreeable to all to fall into small districts. This the Lancashire Committee have found to be expedient, and it is now in reality a federation of district committees with a common fund. In this way one district may help another indirectly. It is better for the health of the Movement, however, that self-reliance be as much cultivated as possible. The object of the movement is to enlist co-operation amongst existing Spiritualists, rather than to collect means to introduce the operations of foreign workers.

We might point out how naturally the district will fall into more convenient groupings, but that will soon occur to the committee themselves. There is Northumberland and its coal district, a bishopric in itself. Then there is Newcastle proper and the Tyne-side. Darlington and Bishop Auckland are a joint centre, and another might be advantageously instituted to the North of Durham. The committees who live in these localities have, to a marked extent, traditions and idiosyncracies peculiar to themselves, and they will remain longer friends if left as much as possible to their own devices, only coming together at such remote points as indicate mutual interests.

MR. LINTON'S TRIP TO AMERICA.

Mr. Linton sailed from Liverpool on Wednesday. We commend him to the friends of Spiritualism in America, and refer such to the remarks made by Mr. Burns at Doughty Hall on Sunday evening, reported in another column. Mr. Linton has for upwards of a year assisted at this office as reporter and amanuensis, and he occasionally contributed articles, as his signature thereto testified. To these papers we refer those who would acquaint themselves with Mr. Linton's literary powers. It may be of interest to state that nearly twelve months ago, when Mr. Linton had not the remotest idea of going to America, Mrs. Hardy's guides intimated that he would speak in that country on the Fourth of July of this year. This prediction, which is in a fair way of being fulfilled, has been reiterated from other sources, and we direct the fact to the attention of those investigators who are engaged in determining whether spirits can foretell any event not resolved on in the mind of some mortal. This case seems to be of another description, proving that spirits use other sources of information than the minds of human beings.

We hope our American friends will invite Mr. Linton to their platforms. His address is—Care of Dr. Main, 60, Dover Street, Boston, Mass.

DR. MACK'S VISIT TO SCOTLAND.

There are some fears entertained by Dr. Mack's patients that he is about to leave London. Such is not the case. His trip to Scotland is only for a few days, and that he may get a change of surroundings which have such an important influence on one engaged in the work of healing. Dr. Mack expects to be in Scotland—Glasgow and Edinburgh—about July 2 and 3. He invites correspondence from those who are interested in his visit. He will call at any places on the way where he can be of use to those who require his services. Address, 26, Southampton Row, London, W.C.

EXAMINATION OF THE HEAD OF THE NEW SULTAN.

Some years ago Mr. Burns published in *Human Nature* a delineation of the late Sultan, which his career has amply sustained. On Monday evening he will lay before the Star Circle, at the Spiritual Institution, the organic peculiarities of the new Sultan. This and other interesting proceedings will occupy the evening. To commence at eight o'clock, at 15, Southampton Row. Admission 1s.

THE TESTIMONIAL TO A. J. DAVIS.

To the Editor.—Sir,—I cannot refrain from responding to the testimonial appeal to A. J. Davis. I have found more pleasure and advantage from reading his works than money can purchase. It is a matter of regret that such a valuable man should suffer from want and privation even in a mitigated form. I hope the great body of Spiritualists will feel as I do in this matter, and take active measures to make this testimonial a success. I herewith hand you £1 as my contribution, as it would cost a large percentage for me to send it out direct. I think a committee should be formed, with members in the various districts throughout the country, to give speedy and full effect to this most excellent movement. This is a work in which all should feel anxious to be engaged.

—Yours very truly,
T. Love Lane, Shadwell.

W. JENNISON.

CONCLUSION OF "INTUITION."

We give this week the concluding instalment of the tale "Intuition." We are pleased to know that its insertion has not been without great good. The usual readers of the MEDIUM have not only been charmed and instructed by its perusal, but it has been the means of introducing the MEDIUM and Spiritualism to many new readers.

We would refer for a few moments to the insertion of this tale as an illustration of our policy. By spreading out the other matter in larger type, and using dummy advertisement pages, we might have saved a number of pounds by keeping out the tale altogether; but we do not consider it to be our duty to save money at the expense of the truth. We make the most of the agencies which have been entrusted to us, and for the purpose for which they were given, and to that may be due much of the progress that characterises our Movement.

We have a slight request to make of our readers, and surely they will not fail to extend to us such a small favour. We have done up in a neat volume the whole of the numbers of the MEDIUM containing "Intuition." The price is for single copies 2s. 6d., post free, or three copies for 5s., carriage extra; seven copies for 10s., fifteen copies for £1, carriage extra. There is only a limited number of these volumes. They are good for lending or placing in reading-rooms. We ask that all, according to their opportunities, send at once 2s. 6d., 5s., 10s., or £1, and have in return the value in "Intuition," and take the stock off our hands at once.

MISS CHANDOS will speak at 19, Church Street, Islington, on Sunday evening. Subject: "Vaccination."

DR. MONCK may be addressed—Park Foundry, near Derby, after Sunday. He will give seances and heal at Belper and Derby during the week.

MR. COGMAN's quarterly tea-meeting will be held at 15, St. Peter's Road, Mile End, on Sunday, June 25. Tea on table at five o'clock. Tickets, 1s. The Sunday meetings are being well attended.

"ART MAGIC."—A lady has for sale two copies of this famous work, price, post free, £1 5s. each. Also a finely-bound presentation copy of "Hafed," price £1. Apply to J. Burns, 15, Southampton Row, London, W.C.

HAMPSHIRE.—Mrs. Bullock and her son (physical medium) will visit Southampton, Winchester, Andover, and Portsmouth latter end of June. Anyone wishing to make arrangements for seances should apply at once to Mr. Bullock, 19, Church Street, Upper Street, Islington.

MR. WILLIE EGLINTON, the physical medium, goes to Somersetshire to-morrow. Friends in that and surrounding counties would oblige by sending invitations at once for him to visit them on his return journey. Address for the next fortnight, Mr. Willie Eglinton, Timberscombe, Dunster, Somerset.

MR. WILLIAMS will give one of his usual seances for physical manifestations on Tuesday afternoon, at three o'clock, at his rooms, 61, Lamb's Conduit Street. Admission, 2s. 6d. This step has been undertaken to meet the convenience of those who desire to investigate in the day rather than later in the evening.

MRS. WELDON gives a grand orchestral concert at St. James's Hall on Saturday evening on behalf of her orphanage. Though music forms part of the education of the children, they are not brought up to it as a profession, but are taught trades, by which they may earn their living. We hope the concert for this excellent object will be well attended.

OPEN-AIR WORK.—BURY.—Addresses were given in the open air at the above place on the 11th inst. by the following friends:—Messrs. Johnson, Salisbury, Kelsall, and myself. The meeting was a large one, and the people listened very attentively. Meetings of this kind, I believe, are calculated to do much good, because we can get to people who would not come into a public room to hear us. By some oversight, we had no literature to give away. At night, Mr. Johnson of Hyde gave a trance-address in the meeting room, Cook Street; subject, "The Saviours of Men," which was very ably dealt with.—Yours, G. DAWSON, 31, Back Quay Street, Manchester, May 13th. [If our friends will apply for literature they may have a supply. We can say no more.—Ed. M.]

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THIRD COMMUNICATION FROM "DOCTOR COOKE."

(THROUGH A BELFAST LADY MEDIUM.)

I have come once again to say a few words, and I hope no one will consider my visits too frequent. I may not be able to come again for some time, as I must be about my Father's business in other places, and I wish to make a few remarks concerning those with whom I once lived and worked. My last message was read and commented upon; it was despised and mocked at by some, but it was received and believed by others; and in all, more or less, it excited fear. But why should any fear? They should rather rejoice that we can live and do good for ever. When the Presbyterian Assembly met on its first day, I was there; and I know there were some there who believed this. I am sorry to see this body so far deteriorated from what it once was; there were once times when the Presbyterian Assembly met to talk of other things than providing for themselves mansions upon the earth. They used to be earnest and sincere in the cause they had joined and defended. They would once have gone supperless and shoeless for their faith, but it is not so now. They seem to think they have got to stay here for ever, and that they will have no need for a mansion in the other land. Their whole anxiety and concern is to accumulate enough of money to provide themselves with food, and clothes, and houses for all time. They think more of these things than they do of raising the fallen, of bringing back the wandering, of relieving distress, or of reforming abuses. They care nothing about these things in comparison to the loaves and fishes. The Presbyterian Synod receive those into its body who are better suited to sweep the streets than preach the Gospel. They receive those who require to be taught, and are not fit to teach; they receive those who have unclean hands and impure garments. There are many abuses to reform in the world, but the clergy of all denominations must come first, and I speak especially of the Presbyterian body, for it was among them that I lived and worked. I wish them to know that they are not going the strait path, or the narrow way; I wish them to know that they care too little about the Master's work—they do not follow the example of the Teacher and Prophet of Nazareth, whom they profess to follow. Neither He nor his disciples sought for money or place; they sought to do good, to heal the sick, to raise the fallen, to help the poor, to defend the oppressed. They did not indulge in the lusts of the flesh, or the lust of the eye. I know that those who profess to be their followers are not like this. Fine words will not do, there must be works, and the reform must commence in your own souls and your own lives. Ye are self-indulgent—ye are self-seeking—ye are worldly-minded—ye seek only your own good, and not the good of those ye ought to seek. Ye are like wolves who devour the sheep, instead of the honest watch-dog, who spies out the first approach of an enemy. Ye think your body is flourishing—ye talk of the spread of your opinions and your missions—but ye must commence your missions at home. I would have ye to know that there is work for all men to do; and those who do not their work here, must do it hereafter—even though they be weary and want to rest. If ye want one of the mansions in the good land, ye must build every stone of it by good deeds in this.

7th May, 1876.

"HENRY COOKE."

CONFERENCE IN NEWCASTLE.

REPORTED FOR THE "MEDIUM AND DAYBREAK"

BY J. J. MORSE.

In accordance with a call, published in the columns of the MEDIUM AND DAYBREAK, for the past three weeks from the Newcastle-on-Tyne Association of Spiritualists for a Conference, to be held in the above town on Sunday, June 11th, a large and deeply interested company assembled at the Old Freemasons' Hall on the date mentioned. As a gathering of a representative character, it was all that could be desired; its cordiality and good feeling were unexceptional throughout; the pleasant features that marked it will be long remembered by those fortunate enough to be present, and there is good reason to hope that the occasion will prove the starting-point of a new-departure of activity for the progress of our Cause.

The hall had been thoroughly cleaned; a new platform erected, covered with green baize, a neat hand-rail being placed in the front; a book-stall was established for the first time, the MEDIUM, *Human Nature*, tracts, pamphlets, &c., being on sale thereat.

At a little after 10.30 a.m., the time announced for the morning

meeting, Mr. William Armstrong proposed, and Mr. John Mould seconded, that Mr. J. J. Morse would occupy the chair. It was unanimously agreed to. Upon taking his position, Mr. Morse opened the meeting by giving out Hymn No. 148, "Spiritual Lyre," Mr. Walton accompanying the singing upon the American organ. After the hymn had been sung, Mr. Morse made a brief speech, explanatory of the purpose and object of the Conference. He said the Conference was designed to elicit information from the various delegates present as to the position and status of Spiritualism in the several localities, and to ascertain the attitude of the public towards it, to hear what methods might be considered advisable to promote the progress of the Cause, and to confer one with another as to mutual aid and counsel. He paid a deserved tribute to the success of the Lancashire Committee, and intimated his opinion their example should be followed. He would ask them not to form any rules or laws, as it seemed to him safer to leave all to work as their needs demanded,—always having in view the general good of the Cause, and not the merits of any special place,—seeking to promote the truth, and not individuals. In the afternoon session the real business of the meeting would be considered. The Chairman then intimated that the floor was open to all, and that he should call upon Mr. Armstrong, the President of the Newcastle Society, to make a few remarks.

Mr. W. Armstrong expressed his great pleasure at the large gathering present, and he said that they, unlike many others in the world, had a positive knowledge of immortality. He commented upon the work done by the Newcastle Society, and stated that hundreds of people had been passed through its books. Some had come out of mere curiosity, while others had received benefits that endured to this day. The efforts of the Society, commencing in a humble manner, had gradually extended in usefulness; and the two mediums (Misses Wood and Fairlamb) had been the means of working much good in the town,—not only in the town, and the North of England, but in the South as well. He hoped some plan would be devised for the more successful working-up of the Cause hereabouts, and that the little beginning of twenty years ago might spread abroad in all directions. For himself, he had seen, heard, and felt the spirit-friends, and he submitted that the evidence thus obtained was undeniable. He trusted good would arise out of the present meeting; he hoped for it and wished it.

Mr. J. T. Rhodes, corresponding secretary, then addressed the meeting. He had received letters from Oldham, Rochdale, Morpeth, and various other places, all expressing the utmost interest in these meetings, and had it been possible, many of the friends from distant centres would have been present. He had written to Darlington and Bishop Auckland, but no response had been received. He read a circular received from the Lancashire Committee, concerning their £500 guarantee fund. He had attended to the correspondence incident to this meeting, and as he had done his best, he trusted any errors or remissness on his part would be excused, but he was glad to find the call of the Committee of the Newcastle Society had been so well responded to.

Mr. John Mould was the next speaker, and in the course of his remarks he intimated that he had been brought up a Methodist, and he was glad to see the heartiness and energy of those friends expressing itself there. He was delighted to see so many from the country there, and he felt there were good reasons for it, as it manifested their deep interest in the work. Among the matters the Newcastle Society had lately turned its attention to, was the conducting of regular Sunday services, which proved a great boon to those who desired to go a little farther than the physical phenomena. He referred to the monthly visits of Mr. Morse, and he stated they had been the means of much good being done; the audiences were constant, and their pleasure increased every time that gentleman's guide spoke to them. He advised them, though, to cultivate physical mediumship, as it was an absolutely necessary adjunct to our Cause. He concluded by stating that in regard to the reality of spiritual phenomena he had not the slightest shadow of a doubt, and urged upon all to press on in the investigations.

The Chairman then stated that he should now call upon the country friends for a few remarks; and the first response was from that zealous worker,

Mr. W. H. Robinson of Chester-le-Street, who stated that the movement had a firm hold in his locality; that several mediums—exhibiting various phases of mediumship—were under process of development; and that Spiritualism was well ventilated in the shops, the mines, the streets, and often in the pulpit. The working people, however, took the greatest interest in the matter. He spoke of the great help Mr. T. Brown and Mr. J. T. Rhodes had been to them, especially as those gentlemen had laboured free of cost. He thought that in and round Chester-le-Street there were from ten to fourteen circles. One gentleman, owning a shop, manages to dispose of a dozen copies of the *MEDIUM AND DAYBREAK* weekly by placing them in the window beside his stock-in-trade. Mr. W. Pigford, trance speaker, Mr. R. Ramsey, healer, and the marvellous clairvoyant revelations of Mr. Skipsey, have been of the utmost service to the Cause in his district.

Mr. John Smith of New Delaval, and his brother, Mr. George Smith, then made a few remarks concerning their experiences and the progress of the Cause. The first gentleman had been a Plymouth Brother, but could not accept all the doctrines taught. Spiritualism finally saved him from infidelity. His own daughter had become an excellent medium, and he had received convincing proofs of Spiritualism through her. He spoke highly of Mr. Brown as a test-medium.

Mr. T. Brown of Howden-le-Wear was the next to address the meeting. He was more in the reflective than the speaking mood. He

was sometimes astonished at returning to a place after the lapse of a little time to notice what small progress had been made. He thought it was because mediums were too much mixed up in the circles. He gave some good advice concerning the development of mediums; claimed that we must all be open and frank in our dealings with each other, and then harmony would be assured.

Mr. Wilson of Morpeth, who was lately a Wesleyan preacher, but who is now a Spiritualist, remarked that he was at first in a dilemma as to coming. He decided to, and was exceedingly glad he had done so. He considered the assembly before him a very excellent one in all respects. Was pleased indeed to find so much brotherly love evinced on all sides. He had not been a Spiritualist long. Mr. Robinson of Chester-le-Street introduced the matter to him. He had been denounced as a renegade, and cast out. He had opened a circle, and his daughter had become a medium. Would like to see more praying amongst Spiritualists. There was no circle in Morpeth—he lived a little way out of that town—but an invitation to form one had been received.

Mr. Martin of Hexham hoped to start a circle there soon, but he found himself opposed by the religious party. Contrasting the meeting he was then at with the commencement with Mr. Armstrong twenty years ago, he was delighted at the progress made.

Mr. Batie of Ouston thought a plan must be devised, including a circuit, and the placing of normal and trance speakers.

Mr. Wilson of Washington first heard of Spiritualism through the lectures Dr. Monck delivered in Newcastle. He then attended seances and read up on the matter. Their first circle was composed of nine sitters; they had now two trance mediums under development. In Fatfield, a neighbouring village, there are two circles meeting twice during the week, and on Sundays they combine and meet as one. He had been and is working his best in his district, and will continue to do so.

After a few remarks from Mr. Parkinfield of Chester-le-Street, and Mr. Weir of Newcastle, the Chairman announced that dinner had been provided for those who desired it, and at 12.45 the meeting adjourned. An attendance of seventy-five persons was reported.

AFTERNOON MEETING.

During the interval of the adjournment, the speakers' desk had been handsomely decorated with beautiful flowers, much to the admiration and pleasure of all present. Quite a number of new visitors joined the original assembly, and at the time of opening the meeting, considerably over one hundred persons were present. Mr. Wilson opened the meeting with an invocatory prayer, at the close of which, the chairman, Mr. J. J. Morse, proceeded to state the business of the afternoon. He said that certain gentlemen would move certain resolutions for the purpose of organising a general committee of the Spiritualists of the district, and that the work of that committee would consist in the maturing and executing of plans of action for the promotion of Spiritualism in that section of the kingdom. He cautioned them again not to allow it to become a mere society, and not to burden themselves with any set of rules and laws, but to act as a united body, bound only by the common interest of the common cause. All would then be free to act as localities needed or circumstances required. Of the advisability of some such federation as was proposed, there could be no question, especially must he think so when so numerous a company had assembled to consider, and, he trusted, give effect to it. He would now call upon the gentleman who held the first resolution to lay it before the meeting, whereupon

Mr. H. Kersey moved the following:—"Resolved—That as a more efficient means of spreading Spiritualism in the North of England, a district—to be included within a fifty-miles radius around Newcastle-on-Tyne—be created, thereby assisting the systematic and united progress of Spiritualism in the towns and villages included therein, by the holding of meetings, distributing literature, and the co-operation of all concerned in the progress of Spiritualism." In moving the resolution, he desired to give it his most cordial support. He considered it embodied a very necessary project; and as he had received so much benefit from Spiritualism—having been literally saved alive by it—he felt he should be recreant to his duty did he not come publicly forward and avow his confidence in it, and do his best to work for the Cause that had done so much for him. At the close of his remarks, Mr. W. C. Robson seconded the motion, and, on being put to the meeting, it was unanimously adopted.

The next resolution was offered by Mr. Robertson of Dunston, and it read thus:—"Resolved—That the district created be called the 'North of England Central Spiritualists' Committee,' and that it be composed of two or more representatives from all towns and villages within the limits specified. The said representatives to act as the general body determine." After reading the above, he desired to remark that in his opinion the creation of this Committee would do much good, bring Spiritualists into unity, and aid the Cause. He fully approved of it. Mr. Lambelle of South Shields seconded the motion, and the audience carried it without a dissentient.

As the Chairman desired to move a resolution, he vacated the chair, Mr. Armstrong acting in his stead. Mr. J. J. Morse then moved this resolution:—"Resolved—That the Chairman's appointment be *pro tem.*" The reason he moved the resolution was to avoid the existence of a permanent president, and so escape the risk of any individual exercising undue influence. As this committee was not a society, he thought it best that it should elect its own chairman at each meeting. Mr. Wilson of Morpeth seconded it, and it was unanimously adopted. Mr. Morse then resumed the chair.

The next resolution was moved by Mr. G. Smith, and was, "Resolved—That the railway-travelling expenses of the members of the committee be paid." He thought it unjust that men should be asked to attend a meeting some distance from home, and bear the cost themselves. He knew of some who would have been present at these meetings, but they could not afford the cost. Mr. Wilson seconded the resolution as an act of justice. The motion excited quite a lively debate, opened by Mr. Mould, who objected to it on account of its being too great a drain upon the funds. Mr. Rhodes also opposed it. Mr. Fenwick Pickup moved as an amendment, "That the railway expenses and half-a-day's wage be paid to members of the committee when attending meetings of committee." The motion was seconded by Mr. Nicholson, and was warmly discussed, during which it was elicited that the general committee would only meet quarterly, and then upon a Sunday, and that no doubt the members would feel it a pleasure as well as a duty to be present. Mr. Pickup then withdrew his amendment, and the original resolution was carried with but two dissentients.

Mr. Martin of Hexham then proposed—"That Mr. H. Kersey be invited to act as Treasurer, and Mr. J. T. Rhodes as Secretary." Mr. Mould seconded it. The two nominees, however, declined. The mover and seconder pressed the motion, and it was finally carried, with the understanding that the appointment should be reconsidered at the next meeting of the Conference.

The following were then nominated to form the members of the North of England Central Spiritualists' Committee:—

Morpeth: Mr. Wilson, sen., Mr. John Rousby.
 Washington: Mr. Wilson, jun., Christ. Thornton.
 Chester-le-Street: Mr. Richard Ramsey, Mr. W. H. Robinson, Mr. Gautrey, Mr. Lones, Mr. Graham, Mr. Heel, Mr. Steward, Mr. Dodds, Mr. Hapcott, Mr. Bryson.
 Seghill: Mr. G. Forster, Mr. Nicholson.
 Hexham: Mr. Martin.
 South Shields: Mr. Lambelle, Mr. Robertson, Mr. F. M. Burnside.
 North Shields: Mr. Robson.
 Newcastle-on-Tyne: Mr. J. Mould, Mr. J. Miller, Mr. Nicholson, Mr. W. Armstrong, Mr. Haydock, Mr. Kay, Mr. W. C. Robson.
 Gateshead: Mr. W. Hunter, Mr. Wilde, Mr. J. Hall, Mr. Fenton, Mr. Small.
 Bishop Auckland: Mr. N. Kilburn, Mr. T. P. Fawcitt, Mr. F. Everitt, Mr. T. Brown, Mr. J. Gibson, Mr. W. Lobley.
 Darlington: Mr. T. Hinde, Mr. D. Richmond.
 Sunderland: Mr. V. Pinkney, Mr. J. Rutherford, Mr. W. Vincent.
 Walker: Mr. Elliott.
 Coxhoe: Mr. Lawson, Mrs. Lawson, Mr. J. Huddy.
 Ouston: Mr. Stephenson, Mr. Maughin.
 Wardly Colliery: Mr. D. Reed.
 Stockton: Mr. Freund.
 Dipton: Mr. Beattie.

The nominations were individually put to the meeting, and in each case unanimously accepted. The formal business of the Conference was now almost at an end. The time of its next meeting was only to be considered. On the motion of Mr. Pickup, it was resolved that the Conference stand adjourned until Sunday, July 2nd, 1876. The above gentlemen were requested to be present on the date given. Particulars of the nature of the meeting will be issued by the Corresponding Secretary in due course. The Conference proper was then closed.

After the lapse of about half-an-hour, over a hundred persons sat down to a well-appointed and nicely-served tea, which was heartily enjoyed by all, Misses Fairlamb and Colman, and Messrs. Haydock, Kersey, and others deserving great praise in this department.

EVENING MEETING.

At the hour of commencing—seven o'clock—the hall was crowded to the doors, the passages being filled also. Mr. W. Hunter acted as chairman, Mr. W. C. Robson as preceptor, Mr. Walton as organist, and Messrs. Armstrong and Mould as president and vice-president, were among the supporters of the chair upon the platform. Mr. Hunter briefly introduced the medium-speaker, Mr. J. J. Morse, who was entranced by his spirit-guide "Tien-Sien-Tie," who delivered the lecture. The subject was "Men, Spirits, Angels, and Gods." Your reporter is given to understand that the treatment of the four subjects mentioned was full of true spirituality, lofty feeling, and not a little originality. All he can say for himself is that if hearty congratulations and earnest wishes for success are at all indicative of success, the Cause has little to regret in the advocacy of the spirits who control him.

After the concluding exercises, the meeting, loth to depart, slowly separated, thus bringing to a close one of the happiest, most useful, and successful series of meetings ever held in one day in Newcastle-on-Tyne,—a day marked by no ill-will, unkindness, or uncharitableness. It will long be looked upon as a red-letter day in the annals of Spiritualism in Newcastle and its surrounding districts, while the representative nature of the meetings will invest them with a character that cannot be gainsayed or ignored.

Mr. T. P. Barkas will lecture on Sunday next before the Society; subject, "The Mysterious in Nature."

ROCHDALE.—On Sunday, June 4, we had two good meetings; also on Wednesday, June 7, we had a meeting in the evening (medium, Mr. Wood, of Halifax); and on Thursday, June 8, we went about four miles into the country, and had a meeting where none had been held before. It was held at the house of a gentleman who was cured of a stiff arm six years ago by the control of Mr. Wood of Halifax, after the doctor had said it would never again be sound.—DYSON ELLIOTT, Trafalgar House, Tweedale Street.

INAUGURATION OF THE HOME FOR SPIRITUALISTS.

On Monday evening a large and brilliant company responded to Mrs. Burke's invitation to assist at the formal opening or "house-warming" of the Home for Spiritualists, 8, Upper Bedford Place, Russell Square,—in other words, the inaugural reception at that institution and farewell to Mr. R. Linton took place on that evening.

The rooms were viewed by various friends, and found to be in good condition, and well adapted for the purpose assigned them. The handsome drawing-room, as yet not fully furnished, was scarcely sufficient to accommodate the large gathering of friends. Letters were read by Mr. Linton from Mrs. Slater, Mr. Morse, and others regretting their absence.

The business proceedings of the evening were opened by Mr. Linton, who gave a sort of history of the establishment of the Home, and how the idea first arose, springing, as it did, from observing a want in this direction. He spoke with much enthusiasm of the generosity of Mr. Marthez in taking the responsibility of the house for seven years, meeting temporarily any deficiency. But there being every chance that the house would be self-sustaining, it was hoped that this responsibility would be only nominal.

Mrs. Burke's capabilities as a manager were referred to in glowing terms—a point on which other speakers also dwelt with emphasis. Grateful thanks were accorded to all those who had contributed by donations and loans, both of funds and furniture, to the furnishing of the house.

The following list of contributions was read over:—

CONTRIBUTORS BY LOAN OR GIFT.

	£	s.	d.		£	s.	d.
Mr. Tebb	25	0	0	Mr. C. Blackburn, Manchester	10	0	0
Mr. Strawbridge	5	5	0	Mrs. Cowper	1	0	0
Mr. Burns	5	5	0	A Friend to Mediums	2	0	0
A Friend	5	5	0	Mrs. Dykes	0	5	0
Mr. J. Ashman	5	5	0	Mr. Thos. Blackburn	0	5	0
Mr. and Mrs. Pearson	2	2	0	Mrs. Abbott	0	5	0
Sir C. Isham, Bart.	5	5	0	Mr. John Scott, Belfast	1	1	0
Mr. Thos. Grant	20	0	0	Mr. Lippincott	5	0	0
Col. Greck	5	0	0	Mr. Hocking	5	0	0
Mr. Wootton	0	5	0	A Friend, per Mr. Linton	5	0	0
Mr. Rutherford	1	1	0	Collected—Sundries	2	15	6
Mr. Cotterell	2	2	0				
Mrs. Barrett	1	0	0				
"Anon"	50	0	0				
Mr. Ferguson	2	0	0				
					£167	0	6

Mrs. Burke said a few words, gratefully thanking the kind friends who had so generously aided her. She spoke of the pleasure it gave her to see gathered around her such a large circle of sympathisers, and she assured them that no pains on her part should be spared to render the house what it purported to be—namely, a Home for Spiritualists.

In reverting to another feature of the evening (the farewell to Mr. Linton, who was about to leave on the morrow for the shores of America), Mrs. Burke said that it reminded her of a poem that came under her notice in a periodical—"Hail and Farewell," for we were gathered together to hail the birth of another institution in the cause of Spiritual truth, and to bid farewell for a season to one of the most earnest promoters of its establishment. This would necessarily cast a gloom over the evening, as all partings must. The farewell of Mr. Linton, though it is hoped it may be only for a time, will be felt by many to whom he was endeared by numerous acts of kindness.

A vote of thanks was moved and seconded to Mr. Marthez for his generosity in taking upon himself the responsibility of the house.

Mr. Shorter expressed his pleasure at the opening of the establishment and every good wish for its success. He also expressed in the kindest manner his good wishes for friend Linton, which were very cordially responded to.

Mr. Towns was controlled to say a few words. His spirit-guides augured well for the success of the undertaking, and anticipated for Mr. Linton a good voyage, success in his mission on the other side of the Atlantic, and a safe return.

Mr. Burns, in response to a vote of thanks for the aid he had afforded the enterprise through the columns of the MEDIUM, extolled the rare combination of talents, education, and experience which so well adapted Mrs. Burke for a position of the kind. He then dwelt upon the spiritual significance of the various movements in connection with the Cause, and showed the importance to be attached to a "home" influence in connection with the work of Spiritualism.

Mrs. Kimball made a few commendatory remarks on Mrs. Burke, and prognosticated good things for the new establishment.

A number of mediums being present, the room was darkened and a seance was held. Various spirits spoke in the direct voice.

Music, light refreshments, and social intercourse protracted a most enjoyable meeting to a late hour.

THE Birmingham Psychological and Spiritualistic Library Committee beg to acknowledge receipt of a large parcel of literature from Mr. John Scott of Belfast, carriage paid. England—no "the spirits"—expect every man to do his duty.—Mr. C. E. Burton, Grimsby, has received also a parcel from Mr. Scott, for which he begs us to express his sincere thanks.

Mrs. KIMBALL'S MEDIUMSHIP.—Dear Mr. Editor,—In November last I met a lady friend of mine at the railway-station in Carlisle; she was on the eve of departure for London, and I was speaking to her about Spiritualism, a subject she neither believed nor disbelieved. I took my leave of her, and the train went on. Well, I never again saw her in the flesh, as, to my great sorrow, she died suddenly in January last. Only about a fortnight ago I was having a sitting with Mrs. Kimball, when the spirit of the lady in question became her control, and actually called my attention to the facts of my having been the first to introduce the subject of Spiritualism to her notice, and of her coming to tell me that she had found out, by practical experience, the truth of it. Now, dear Sir, should you think this narrative worthy of insertion in the MEDIUM, I shall feel obliged by your giving it publicity, as certainly it appears to be a very interesting one.—Believe me, yours fraternally, J. CLARK FERGUSON, 11, Fisher Street, Carlisle, June 1.

GRIMSBY SPIRITUAL ASSOCIATION.

To the Editor.—Sir,—The first quarterly conference in connection with the above association was held on Sunday, June 11, at the seance-room, situate at 155, Cleethorpe's Road, Grimsby.

The meeting was opened in the usual manner by singing and an invocation, after which Mr. J. L. Bland of Hull was called upon to address the meeting. He spoke for about half an hour, and in a very telling manner illustrated the various phases of mediumship and their uses, also proving beyond doubt that Modern Spiritualism was only a confirmation of what had existed for thousands of years, but had been suppressed by the teachings of church dogmas, and corruption of the ministry. He also challenged the ministry—and we hope some of them will accept the challenge—to preach from a text of his selection in Peter, referring to Christ preaching to the spirits in prison. He says it will be a treat to him to hear the sermon, and promises to attend upon invitation.

During the afternoon four mediums were entranced and gave fine addresses in trance state, one being controlled by an Indian spirit, who entered into a sharp repartee with Mr. Bland, who, it appears, understood each other, for the replies made by the spirit to Mr. Bland's remarks were humorous, and kept the company in a roar of laughter for some time. Mr. Bland was controlled by "Dr. Franklin," who illustrated the necessity of safety-valves in a very scientific manner. He has been with us in Grimsby several times, and we have always found his control to be varied and full of originality, as well as intellectual edification.

Between twenty and thirty sat down to an excellent tea provided for the occasion, and when the time arrived for our Hull friends to take their departure by train, we observed it roguishly wished for by some of our friends, that they might be too late for the train, so that we could have another seance later in the evening, as they had never been so much interested in Spiritualism before; and hopes are entertained that we shall soon be again visited by our Hull friends. Hoping you will find a corner in the MEDIUM for this report, I remain, dear Sir, yours fraternally,

J. NICHOLSON, President.

155, Cleethorpe's Road, Grimsby.

QUEBEC HALL, 25, GREAT QUEBEC STREET, MARYLEBONE.

On Tuesday, the 6th inst., Mr. F. Wilson gave an interesting lecture upon the "Colours of the Rainbow and their Meanings." Commencing with the three primary colours—red, blue, and yellow—he very comprehensively explained by language and illustrations executed by himself, how all other colours were derived from the blending of the primaries. As symbols, the red, he argued, was indicative of personality,—for example, the huntsman's coat, our letter-boxes, Royal robes, and soldiers' coats, as State livery, all were representations of authority. Blue represents amiability and harmony—examples, blue sky, blue eyes. Yellow, energy. The lecturer then showed a hand drawn on card, and he said that represented all the five senses—the thumb, feeling; the first finger, seeing, because we always point with that one when anything is to be shown; the second finger, taste; this is invariably put into the jam-pot, or used whenever the taste is to be gratified; the third was an idle one, and kept generally for the ring with the female sex; the small finger was illustrative of hearing, as it was the only finger we could insert into the ear. Sixteen paintings were shown, as illustrating different periods in man or woman's existence. The whole lecture throughout was a great treat, and the company were unanimous in their expressions of appreciation.

On Friday last a paper was read by Mr. Treager, that Modern Spiritualism was opposed to the revealed will of God. The essayist dealt largely in Biblical quotations, and his own language afterwards involved so many questions of importance, that, after an animated debate upon some of them, it was proposed to adjourn the debate until the 30th, when it will be opened again by Mr. Foulger.

Any offers of lectures or debates will be cordially accepted by the secretaries, W. O. Drake and G. F. Tilby.

COLLEGE OF COMPREHENSION.

On Sunday, at four o'clock, at Cambridge Hall, Newman Street, Oxford Street, Mr. Wilson continued his interesting explanation of the rainbow. The green ray enclosed the designs that indicated the world, as having accepted the teaching of the College of Comprehension and the benefits that resulted therefrom. In the course of his explanation Mr. Wilson expressed his doubt as to the propriety of a church, as if a church was an assembly for prayer, there was no Gospel sanction for such an assembly. One of the most generally interesting tables described was that of social government under the design of inequality in equality. It commenced with (1) Parish, (2) Regulations, (3) Guardians, (4) Local Institutions, (5) Councillors, (6) Board of Agriculture, (7) Statisticians, (8) District Colleges, (9) District Authorities as now represented by a Chapter, (10) Parliament, (11) House of Deans as superseding the House of Lords, (12) Idealists and News Circulators, and Paper Communicationists, (13) Healers, (14) Ceremonialists, or persons who regulate the etiquette of the world, (15) Sages, or Scientific Discoverers, (16) College of Comprehension. The beauty of this procedure in social organisation is that it gives a double government, both parts of which are evolved from the people. The subject for next Sunday will be the Blue Ray.

DR. MONCK AT LEIGH, LANCASHIRE.

Dear Sir,—On Sunday last we were favoured with a visit from Dr. F. Monck, who gave a seance in the evening, at which were present some of the principal inhabitants of our town. The seance was undoubtedly the most marvellous and satisfactory ever given in this neighbourhood, and this opportune visit of the Doctor's has rendered a service to the Cause in Leigh which can scarcely be overrated. Our only regret is that he could not stay longer amongst us; but this was impossible, on account of the continued numerous demands for his services. We trust, however, at some future date to see him again, and hope, wherever he may visit, that his seances may be as satisfactory to Spiritualists and as convincing to sceptics as that given on Sunday in the town of Leigh.

GEORGE F. FURNER.

Brown Street, Leigh, Lancashire, June 13, 1876.

DR. MACK'S WORK.

Dr. Mack.—Sir,—I have been so much easier since putting on your magnetised paper last Tuesday, that I gave four sheets of it to a young friend, who is suffering from chronic inflammation of the stomach so much that he has had to leave his place here and go home. You spoke of being in Glasgow soon; if you thought you could do him good, I would try to get him to Glasgow when you are here. He resides near Dumfries.

I have been thinking how very desirable it would be if you would print an account of the cures wrought by you with God's blessing, in a pamphlet, or specially in the MEDIUM. It would be such a boon to sufferers, as well as show God's goodness to his creatures in that respect. Such a blessing cannot be too widely known and appreciated.

I hope you will excuse my suggestion about the pamphlet, and believe me, yours respectfully,

M. M. CARRICK.

17, Holmhead Street, Glasgow, June 11.

[This is one of the many reports that reach us of the value of Dr. Mack's work. Magnetised paper for local application, and water for drinking, are medicaments which sufferers may avail themselves of at a distance. We have tried them, and can speak of the benefits derived.—Ed. M.]

WONDERFUL CURE EFFECTED THROUGH THE MEDIUMSHIP OF DR. MONCK.

To the Editor.—Dear Sir,—Dr. Monck is personally a comparative stranger to me, having met him but once for a few moments some time since, whilst in Manchester. In May, as your readers are doubtless aware, I lay seriously ill with an attack of the liver complaint, the pain arising therefrom being almost unbearable, and no medical means seemed to have any effect upon me, beyond enabling me to rise from the sick-bed and fulfil my engagements, but the pain still lingered. Judge my surprise one night when I heard a low, whispering voice say to me, "I am going to cure you. I am 'Samuel Wheeler.'" Next day I received a letter from Dr. Monck, stating that "Sam" had told him of my state, and directed him to send me two pieces of magnetised flannel. He did so, and I immediately applied one of the pieces to the part affected, and experienced a burning and thrilling sensation all over my body shortly afterwards. He sent me two pieces more, and after applying them, I am now as well as ever. I think the world ought to know of the cause of my quick recovery, Mr. Editor, and beg you to give these facts publicity. I cannot too earnestly express my admiration of the marvellous power of Dr. Monck that can thus discover my suffering state when two hundred miles away, and can effect a palpable cure without personal contact, and in so brief a period. Moreover, sir, I am thankful to have received this spontaneous evidence of the kindness of the Doctor's nature, who, unsolicited, thus sought me out for my great advantage. I have noticed with pain and grief that very many mediums manifest a jealous, hard, and unfriendly feeling towards one another, but the very opposite has been the case with my brother medium Dr. Monck. I hope from my heart he may continue to successfully exercise his unique and wonderful healing gift. Judging from what I have heard from the lips of numbers of people whom I have met in different parts of the country, I feel satisfied that he has been a blessing indeed to hundreds of sufferers, and through these columns I take the opportunity of publicly thanking Dr. Monck for the valuable services so kindly rendered me. I may say that I gave a piece of the flannel to a lady friend afflicted with a chest disorder, and she expresses herself much relieved after wearing it.—Yours very truly,

WILLIE EGLINTON.

[A lady testifies that she was cured of diabetes when in a hopeless state, through Dr. Monck's treatment.—Ed. M.]

DR. SEXTON'S CONCERT AT THE CAVENDISH ROOMS.

The Fourth Quarterly Concert and Elocutionary Entertainment in aid of the organ fund connected with Dr. Sexton's Sunday Services will take place at the above rooms on Wednesday, the 28th inst., when songs, duets, &c., will be sung by Mrs. Russell, Miss Lillie Gilham, Miss Sexton, Mr. Thomas Child, and Mr. George Sexton, jun., and recitations will be delivered by Mr. Thomas Menzies, Mr. Albert G. Ogan, and Mr. F. M. Sexton. Mr. Ogan will also add to the evening's amusement by giving one of the comic sketches for which he is so famous. Dr. Sexton's choir, conducted by Mr. Child, will sing a selection of glees, &c. John Brinsmead and Sons have kindly lent one of their grand pianos for the occasion. Any friends willing to assist in the disposal of tickets (the prices of which are, for reserved seats, 2s.; back seats, 1s.) can procure them of Mr. G. S. Sexton, jun., 75, Fleet Street, E.C. They can also be had at the doors on the evening of the entertainment. Doors open at 7.30. To commence at 8 o'clock.

WEST PELTON, DURHAM.—Dear Mr. Burns,—Will you allow us a small space in your valuable paper to bear our humble testimony to the able services which Mr. Brown of Howden-le-Wear has rendered us here. We held our first meeting on Spiritualism on Thursday, June 1st. Those who attended it were principally composed of Primitive Methodists. One of Mr. Brown's controls delivered an eloquent oration on the subject given by the audience, which satisfied the majority of the hearers, although there were two or three in the meeting who were of a different opinion, and who caused a little disturbance. We have every reason to believe that the excitement of opposition has given an impetus to the cause of Spiritualism, for we held another meeting on June 6th, at a friend's house, and "Breittimo," one of Brown's controls, gave us a discourse on the parable of the "Rich Man and Lazarus," which gave satisfaction to all present. After the discourse we got some tests. To a lady present, Mrs. Wainwright, "Breittimo" gave a minute description of the disease from which she has been ailing for a number of years. He also told her that there was a spirit-friend present with her, who had left this earth-plane ten years ago, and whose name was Robert. Mrs. Wainwright says this was quite correct. We know for a fact that Mr. Brown did not know Mrs. Wainwright nor her friend. Having received a knowledge of the truth, we are wishful that others should receive the same, therefore we are about to make arrangements for open-air meetings, trusting that our efforts will be crowned with success.—We are, yours in truth, S. STEWART, WILLIAM DODDS. June 8,

THE CONFERENCE AT CHESTER-LE-STREET.

Some months ago an announcement appeared in these columns respecting a projected visit of Mr. Burns to the Chester-le-Street district for the purpose of meeting in conference the friends of the Cause. This conference would have come off a month ago had it not been for the delicate state of Mr. Burns's health, which prevented him from fixing the appointment. Mr. J. Lonsdale, on behalf of Mr. J. Batie and others in the district, now desires us to state that the hall at Chester-le-Street has been engaged for July 8 and 9. On Saturday, July 8, a conference will be held in the afternoon, to consider the best means of spreading the Cause in the district. In the evening Mr. Burns will deliver a lecture to the public. On Sunday morning another lecture by Mr. Burns is suggested, but it is probable that his health will not be sufficiently robust to enable him to undertake so much work. We would suggest a meeting of a choice and friendly character, at which representative workers from the various villages might report their experiences and encourage one another. On Sunday afternoon, July 9, Mr. Thomas Brown will give an address in the trance, and in the evening Mr. Burns will give a discourse. On Monday evening the hall at Birtley is engaged, in which Mr. Burns will give a lecture on Spiritualism. This will conclude the series. Further particulars will be given next week.

GUARANTEE FUND OF THE LANCASHIRE DISTRICT SPIRITUALISTS.

To the very few circulars that have been issued for the support of the fund, the result is very gratifying, over £100 being promised up to date, and when all Spiritualists' friends are solicited, there is no doubt but that there will be a hearty response, which will fully meet the anticipations of the Committee. I have much pleasure now in thanking the gentlemen who have already given their promise and support to the fund. To meet the growing requirements of the work of the Lancashire Committee this fund has been forced upon them; whilst at the same time lending its support to towns and districts where the Cause has been newly planted, it will enable the Committee to further extend their plan of work to all places within easy reach of representatives. This fund will also meet a great want in having free meetings, and open to the public, for hitherto a charge has generally been made to the meetings and lectures held under the auspices of the Committee. Spiritualism, through the labours of this Committee, has been planted in many towns, where it will ultimately flourish and become self-supporting, and until then this fund will be utilised in helping these places to establish weekly and fortnightly Sunday addresses. It especially calls for support from all Spiritualists and friends in and around the district of Lancashire, inasmuch as they will be directly or indirectly benefited thereby. At the same time the Committee will be glad of help from any source where the motive is Spiritualism and its spread in cottage homes, as well as mansions, throughout the length and breadth of the land. It is sincerely hoped that all to whom a solicitation may be addressed will respond in such a manner as will enable the Committee to prosecute their labours with renewed energy, knowing that they are assisted by the generous aid and sympathy of its supporters, thus accomplishing more than by having to put trust in a capricious public to meet the expenses of all meetings, &c., and so afraid in many cases to hold a meeting on account of the heavy loss that might be incurred, and no fund to meet it.

To one and all an appeal is made for the support of this fund, and it is hoped that there will be a quick reply, for "He doubles his gift who gives in time."—Yours faithfully, JOHN HARTLEY, Secretary.
Hyde, June 10th.

LANCASHIRE DISTRICT COMMITTEE.

MEETINGS.

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.

STALEYBRIDGE.—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.

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. BROWN'S MOVEMENTS.—Mr. Brown intends to visit Scotland in about a week, calling at Edinburgh, Newtown, Kirkcaldy, Glenburgie, Morayshire, and other places. Address, T. Brown, Howden-le-Wear, R.S.O., Darham.

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. J. HARTLEY, Assistant-Secretary, Lancashire Committee.
Hyde, June 6th.

MR. MORSE'S APPOINTMENTS.

CHESTER-LE-STREET.—Sunday, June 18th. Co-operative Hall. Afternoon at 2; evening at 7. A social meeting and a week-night lecture will be held during the week.

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

NEWCASTLE-ON-TYNE.—Sunday, July 2nd. Freemasons' Hall. Afternoon at 2.30; evening at 6.30.

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-meeting, conference, and tea-meeting.

DARLINGTON.

SALTBURN-BY-THE-SEA. } To follow.

BISHOP AUCKLAND.

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

MR. T. P. FAWCITT'S MEDIUMSHIP.

Dear Mr. Burns,—I see by the MEDIUM there is going to be a testimonial to A. J. Davis. Shall see if we cannot do something here for him.

In the year 1870, during our early experience in Spiritualism, the spirits told us that father would just be with us six years longer, which has proved true; and more, mother has gone too. They desire to be remembered to you.

About the same time I was told through mother that I should become a medium, and appear on the platform. This, too, has been fulfilled. The following is an account of my labours along with my guides:—In Bishop Auckland I have held upwards of sixty seances; have visited Stockton twice, and held two seances; Darlington, six meetings—three of them at the Institute; Byers Green, a seance; Spennymoor, a seance; Hartlepool, a seance.

Will you please put a notice in the MEDIUM that I can only leave home at week-ends, and that I have commenced our Thursday evening seances again. Notice required from intending visitors.—I am, yours very truly, THOMAS P. FAWCITT.

10, Hexham Street, Bishop Auckland, June, 1876.

A DAYLIGHT SEANCE will be given by Mr. Bullock at 19, Church Street, Upper Street, Islington, on Friday afternoon, June 23, at three o'clock. Admission, 2s. 6d.

NOTICE.—The materialisation seances advertised for Wednesday evenings at 329, Kentish Town Road, will not take place, the medium being pre-engaged. A developing circle will be held at eight as usual. Admission 1s.—W. WALLACE.

MR. WEBSTER, of No. 1, Abbott Street, wishes to inform his friends, and investigators, that he intends holding seances at No. 27, Somersfield Road, Finsbury Park, on Wednesday evenings, at 7.30 p.m. No entrance fee, but a collection for the medium after each seance. The first to be held on Wednesday, the 21st inst.—WARREN THOMPSON.

SOVEREY BRIDGE LYCEUM.—On Sunday, June 25, 1876, Mr. Robert Harper, of Birmingham, will deliver two lectures in the above Lyceum. In the afternoon, at half-past two, on "Deity, from the World of the Soul Senses." In the evening, at six o'clock; subject, "Young's 'Night Thoughts' and their Inspirations." A collection will be made at the close of each lecture.—HARWOOD ROBINSON, Sec.

SOUTH LONDON ASSOCIATION.—A meeting of members and friends was held on Thursday, June 8, at which it was proposed that the association should be carried on by a number of members upon the principle of a private adventure. Another meeting will be held at Mr. Cole's, 42, Friar's Street, Blackfriars Road, on Thursday, June 22, to consider a scheme by which the above can be carried out. Members and others are invited.—JAMES CLARKE, 71, Stamford Street, June 14.

70, MARK LANE.—On Sunday, June 18, a seance divided into two parts, the first being devoted to trance-speaking, the second to a dark seance. If the conditions are favourable, Mr. Lawrence will sit for materialisation. On Wednesday, June 21, there will be a dark seance. On Thursday, June 22, the materialisation circle will sit. Time on Sunday, 7.30 for 8; on the other nights, 8 for 8.30. Admission 6d., with the exception of the materialisation circle, to which the charge will be 1s.

LONDON DIALECTICAL SOCIETY AND THE ENGLISH DIVORCE LAW.—On Wednesday next, 21st inst., at Langham Hall, 43, Great Portland Street, this society will debate a paper "On the Amicable Annulment of Marriage versus Criminal Divorce, and on the manner in which many Divorces are obtained: a Criticism of the English Divorce Law." The subject will be introduced by Mr. Volkman, who, known to have very pronounced views on the question to be debated, has been invited to express them. A vigorous discussion is expected. Visitors' tickets can be obtained through members of the society, and the chair will be taken at eight o'clock precisely.

"P. P."—You are another of those nameless people who tell a baseless tale. Both are alike unworthy of a moment's consideration.

"AN INVESTIGATOR" (Ossett), who appears to be a "Christian," will, we hope, excuse us for not printing his anonymous abuse. If he has the courage of a man, let him meet his adversaries face to face, and not try to lead us into his scrapes.

MEYERBEER HALL, LIVERPOOL.—On Sunday last Dr. William Hitchman lectured at this new Temple of Truth in the afternoon, on "Justification by Knowledge," and Mr. John Priest in the evening, on "Modern Religious Thought." The audiences were highly intelligent and of good social position, spiritually, which is far better than financially in respect of the angels of heaven. On the 18th inst. the speakers at 5, Hardman Street (near Rodney Street) will be the President of the Liverpool Psychological Society, in the afternoon, on "Princes and People," and Mrs. Nosworthy in the evening, on "What is Death?" All seats are free, and everybody is welcome.

SHILDON.—Mr. Editor.—Dear Sir,—The Spiritualists of Shildon and surrounding districts held their first open-air meeting to-day in a green lane at Brusselton Bank Foot, near West Auckland, and we had a company of two hundred persons from Shildon, Bishop Auckland, West Auckland, Byer's Green, Black Boy, and other places. Mr. T. P. Fawcitt delivered an eloquent address, subject: "Jesus as the Saviour of the World," chosen by a sceptic present, after which Mr. Dunn's control followed on the same subject. Questions were asked at the close of each and ably answered to the satisfaction of all present; after which the meeting was brought to a close, all being highly delighted with the afternoon's proceeding. A small quantity of spiritual literature was given away, being all we had on hand. We intend holding a meeting again at the same place at two o'clock on June 25th, when all mediums are earnestly requested to attend and help us to make it a success.—Yours fraternally, JOHN MENSFORTH, 38, Hildyard Terrace, New Shildon, June 11th.

New Tracts.

THE EXPERIENCES of a SEPTUAGENARIAN in SPIRITUALISM. By J. JUDD. 1d.

CLAIRVOYANCE: the Mysteries and uses of this Remarkable Faculty. By PROFESSOR A. DIDIER. 4d.

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"Avenue Villa, 50, Holland Street, Kensington, W.,
December 27, 1875.

"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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WHERE ARE THE DEAD? OR, SPIRITUALISM EXPLAINED.

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COLLEGE OF COMPREHENSION.

On SUNDAY NEXT, the 18th instant, at 4 o'clock,
CAMBRIDGE HALL, NEWMAN STREET,

Mr. F. WILSON will Lecture on

The BLUE RAY (of Recognition).

Reserved Seats, 1s.; Body of Hall, 6d.; Gallery, 1d.

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

SUNDAY, JUNE 18, Dr. Mack at Doughty Hall, 14, Bedford Row, at 7.

MONDAY, JUNE 19, "Star Circle," at 8. Mr. Burns's Phrenological Delineations. Admission 1s.

TUESDAY, JUNE 20, Mr. W. Clarence, at 8. Admission 2s. 6d.

WEDNESDAY, JUNE 21, Mr. Herne, at 3. Admission 2s. 6d.

THURSDAY, JUNE 22, Mr. Bullock, Jun., at 8. Admission, 2s. 6d.

FRIDAY, JUNE 23, Mr. W. Clarence, at 8. Admission 2s. 6d.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SATURDAY, JUNE 17, Notting Hill, at 11, Blechynden Mews, Latimer Road, at Mr. Williams. See advt. [7.30. 3d.]

SUNDAY, JUNE 18, Dr. Sexton, Cavendish Rooms, at 7.

Mr. Cogman, 16, St. Peter's Road, Mile End Road, at 7.

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

MONDAY, JUNE 19, Mr. Williams. See advt.

TUESDAY, JUNE 20, 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, Walworth, S.E., at 8. Admission 1s.

WEDNESDAY, JUNE 21, King Arthur Street, Clifton Road, Peckham, at 8. 6d.

H. Warren, 7, Kilburn Park Road, Carlton Road at 7.40. Admission, 1s.

THURSDAY JUNE 22, 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 23, 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 18, KRIGHLEY, 10.30 a.m. and 5.20 p.m. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

BOWSEY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.

BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.

BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hockley, United Christian Spiritualists at 6.30 for 7, for Spiritualists only.

BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.

MANCHESTER, Temperance Hall, Grosvenor St., All Saints, at 2.30.

HALIFAX Psychological Society, Old County Court, Union Street, at 2.30 and 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 3 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, Dene's Yard, Pinfold Terrace, at 6 o'clock.

GLASGOW, Public meeting, 6.30 p.m., at 164, Trongate.

HECKMONDWICK, Service at 6.30 at Lower George Street.

Developing Circle on Monday and Thursday, at 7.30.

OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Service at 2.30 and 6 p.m. Local mediums.

OLDHAM, Spiritual Institution, Waterloo Street, at 6.

GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.

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

TUESDAY, JUNE 20, STOCKTON, Meeting at Mr. Freund's, 2, Silver Street, at 8.15

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

WEDNESDAY, JUNE 21, 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.

KRIGHLEY, at the Lyceum, at 7.30 p.m., Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

THURSDAY, JUNE 22, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 6.30 for 8.

GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.

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

FRIDAY, JUNE 23, BIRMINGHAM, Mrs. Groom, 165, St. Vincent Street, Development circle. Mediums only. 6 to 7.

SALFORD, Temperance Hall, Regent Road, at 8.

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



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

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

MR. W. CLARANCE, PHYSICAL, FLOATING, AND MATERIALISING MEDIUM, will give Public Seances at the Spiritual Institution every Tuesday and Friday Evening. Admission, 2s. 6d.
N.B.—MR. W. CLARANCE may be engaged for Private Seances. Terms, Two Guineas.—Please address 207, Euston Road, London, N.W.

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

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

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A FREE SEANCE for Cure of Diseases at MRS. OLIVE'S every Monday Morning at 11. Powerful and efficient Healers in attendance. Mrs. Olive has some comfortable apartments available for one or two patients desiring daily or frequent attendance, or for Investigators. Trance, Tests, Development, Clairvoyance, Writing, &c., as usual. Terms moderate. Public Seances, Monday, 7 p.m. (Physical); Tuesday, 7 p.m., and Friday, 3 p.m. (Trance); admission 2s. 6d. each. Terms for Visits on application.—15, Ainger Terrace, Primrose Hill, close to Chalk Farm Station, and Omnibus to Oxford Street and West End.

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

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

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

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

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