



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

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**THE NEW AND OLD ORDER OF THINGS.**

A LECTURE BY PRENTICE MULFORD.

We first ask ourselves the question, What are all these spiritual manifestations for, and what will they lead to? Are we always going to be interested and absorbed in seances, table-tippings, table-rappings, spirit-voices, spirit-hands, spirit-appearances, people floating in the air, and the whole round of wonders produced through invisible agency? Is Spiritualism to be simply an incessant hunt after new wonders and a defence of the genuineness of those already produced?

**WHAT SPIRITUALISM IS TO DO.**

I am going to talk a little about the Old and the New Order of Things. The Old Order of Things we have with us to-day; the New Order is of the future. I want to hint at a few of the evils which we now suffer under the Old Order, and a few of the benefits which will be enjoyed by the earth's inhabitants in time to come under the New Order; and I want to hint also at the power and effort of the spirit-world in changing the Old Order into the New and better Order, and also at the fact that what we call Spiritualism is not merely a thing of raps, tips, appearances, unseen voices, and levitations, but a great power which is now taking a strong hold of all men and women, and lifting them out of the mire of false beliefs, false lives, and bad practices in which now they flounder. I will speak now of some evils in this the Old Order of Things.

**RELIGIONS.**

If first we look at what is called religion, we find, even in this island, over a hundred sects, all of whom say that their particular faith is the right one, and all the rest are more or less wrong; and all of them agree in worshipping with an idolatrous worship a man called Jesus Christ, when that very man Jesus Christ told his followers in the clearest language not to worship or bow the knee to him. And many of these ministers seem, as time moves on, to be gradually changing their faiths, for while forty years ago it was very common for many of them to threaten sinners with a burning hell of real fire and brimstone, few of them preach this to-day, and some say these torments are of the mind and some of the body; but all once said our bodies were to burn for ever and ever. And if this was true forty years ago, why is it not true now, and by what right do these ministers change the Word of God?

**WAR.**

If we look at the nations of the earth, we find them professedly at peace with each other, yet so distrustful, suspicious, and fearful of each other, as constantly to be preparing for war, and continually inventing new machinery to slay and kill, while hundreds of thousands of the best and healthiest blood, bone, and sinew of nearly every country are made into soldiers, who lie a dead weight on the purses of the workers, doing little themselves to add to the comfort or pleasures of others.

**TOWNS AND CITIES.**

Town and cities are now built solely to promote business, and not to make them healthy or pleasant. Often they are placed on marshes full of malaria, where it must be most difficult to drain off the sewerage, and the purest breezes may seldom blow through them; houses are huddled together so that we live and breathe in an atmosphere full of emanations from men and animals, of tons on tons of decaying refuse-matter, and perhaps of smoke and gases

from hundreds of factory-chimneys; we drink water which has stood too long in pipes and reservoirs, so as to lose that life and freshness which can only be found in the spring or the clear running stream.

**MONOPOLY.**

The earth raises more than enough every year of something to feed all its inhabitants. Once there were famines, but now what one country lacks can always be supplied from some other. Every human being has a right to a share of the goods the earth produces, sufficient for good health and strength, and that without being compelled to work too hard for them as to become a bent, exhausted, prematurely old man at forty-five, for the reason that a very moderate amount of labour on the part of all would be sufficient to produce all necessary corn, meat, butter, milk, eggs to eat, wool and cotton to clothe, stone and timber to build, and coal to warm us. Do all who labour receive this? No. I speak of what I have seen in this matter. Only a few weeks ago I had my home in the house of an agricultural labourer in the south of England—a temperate, industrious man—who, as a harvester, was out in the fields sixteen hours every day, and lived mainly on a diet of bread, bacon, and potatoes, being able to have fresh beef and mutton but once a week. This man was bent, round-shouldered almost to deformity from years of excessive hard labour; yet with it all, he could not earn enough to buy fresh meat daily, or own the acre of ground he lived on. In like condition were many about him, and it seems to me that when men labour like this, or, if you please, but half as hard, they have as good a right to a fair share of all the goods this earth produces as they have to their share of sunshine, fresh air, and fresh water.

In this the Old Order of Things, a few people compared to the whole mass have now possession of a certain article most necessary to human life. I mean land, for out of the land you dig your coal and iron, and all other minerals, and from it is raised your food. To be taxed, then, for the mere use of land (I do not speak of improvements) is about the same as being taxed for air, sunshine, and water; and I believe that if some men could but hit on some secret for boxing up air and sunshine from the rest, being able thereby to heap up a good many thousand pounds by selling it to their neighbours not able to live without it, they would engage in such business,—providing, of course, that they could twist it up in such a manner that other people could not see its base nature, when, of course, it would be a respectable and legitimate occupation; and having made great fortunes, they would, with a part of the money, build churches and endow universities in order to bribe God Almighty that he should not commit them to hell for their misdeeds; and then books would be printed for children to be told how industrious, frugal, economical, and upright they were while engaged in bottling and boxing up air, sunshine, and water from the neighbours, and forcing them, directly or indirectly, to work hard to obtain money to get these necessities. And when men by any method store away corn, coal, clothes, land, or any article absolutely necessary to support human life, with the view of getting more money for it, I think that they are actually boxing and bottling up air, sunshine, and water from their fellow-beings; for this very corn, or cotton, or coal, or food, of whatever description, is a part, parcel, and result of air, sunshine, and water, acting on the land and making it fruitful.

How about your coal? If all the coal in the world lay in one vast mine, and it was owned by one man, do you think it would be right for that one man to put such a price upon it as barely to place it within reach of the poor? That one man did not



make the coal. Did not nature furnish that bottled heat—and sunshine—for the benefit of all? If one man has no right to do such a thing, have two, ten, twenty, or two hundred men?

What if the pitmen, who suffer the most and work the hardest in getting this coal out for you, do strike for and get higher wages? Is not the increased pay put by somebody on the price per ton, and is it not the public after all who pay the additional six or seven shillings per ton?

How about our land? If that land is the gift to all by Nature, is it right that I pay any man a price for the use of enough of it to feed and clothe me? Right by law, yes; and under that same law it might, were I to find a mountain of gold and buy this whole island, enable me to make you all pay not too high a price for it, for that you would not endure. You would rise, perhaps, and take it from me. But still I could tax you all moderately, and that would result in immense wealth flowing in upon me, whilst I do nothing for it, since I did not make the land. If one man has no right to do this with the whole island, which he did not make, has he a right so to do with one half, one fourth, one fiftieth, or one hundredth part of it?

#### SPIRIT OF THE AGE.

In mentioning a few of these evils as they appear to me under this the Old Order of Things, I am not finding fault with any particular set of individuals, with any capitalists, corporations, or monopolists, nor am I so conceited as to propose any grand or sudden remedy. It is not the owners of land, railways, coal-mines, money, or anything else, who are responsible for the evils of to-day; it is the selfish, grasping, accumulating Spirit of the Age which more or less affects everybody, and by which nearly everyone is trying to get more than they give. Were to-morrow all the rich to be made poor, and the poor rich—make John Smith or Jones or Brown, now earning a pound or two a week, into coal-pit owners and railway directors—the chances are very strong that in order to keep their carriages and live in style, they would also try to tax the public as much as possible. And many a liberal, benevolent man is compelled to-day to be more or less selfish and grasping, and practice more or less what we will call the legitimate devices of trade, in order to protect himself and family, just as the most kind-hearted man in the world, and one most averse to the shedding of blood, may, if threatened by thieves and murderers, be compelled to keep fire-arms, and use them too.

#### THE WORLD IS GROWING BETTER.

Nor do I mean to argue, in mentioning these evils peculiar to the Old Order of Things, that the world is now any worse, or that it is growing worse than before. I believe the world is growing better. We have better houses, better laws, better and greater variety of food, better clothes, and more means for knowing, meeting, and communicating with each other than fifty years ago. There are more charities, more institutions for the relief of all sorts of distress; and these are continually increasing. The Press is more and more outspoken, and if great trials are in progress, involving some great question of right or wrong, it is able to spread daily before millions of people the evidence for and against it, and it is the sense of justice in the hearts of those millions that pronounces the real verdict.

It is true that there is a great deal of imperfection yet, but more and more is ever being brought to light, and when an evil is known, it may be said to be half cured, as when you know who steals your cabbages, and how he or she steals them, you may have then a chance of laying up a few for winter.

#### SPIRIT OF ACCUMULATION GOOD IN ITSELF.

Nor do I blame altogether this Spirit of Accumulation, since it is only the abuse of a good and natural quality. It is a part of man's nature to make himself rich, since he may then make himself and others more happy; only the mistake, it seems to me, is in the kind of riches he works hardest to heap up,—that is, goods, houses, lands, and money, instead of knowledge, experience, skill in his talents, and self-control, by means of which he may make himself more and more entertaining, agreeable, and useful to others; and the better a man is in all these respects, the more is he in demand; and though he may be quite without money, yet he has always a reliable fund to draw upon in his own particular bank, and one which no one can take from him.

#### SPIRIT OF THE NEW ORDER OF THINGS.

In the New Order of Things, giving, not storing up, will be the rule. It will then be more clearly realised that it is more blessed and profitable to give than to receive. Even this is proven to-day in the fact that the very man who, by all manner of bad practices, has made his money, will often with his ill-gotten gains buy something to make his wife and children happy, and in so doing feels a degree of pleasure that little else can bring.

There will be no necessity then that parents should lay by great fortunes for their children, because the Spirit of Universal Benevolence and Kindliness will allow no one to go without sufficient food, clothes, or shelter, or whatever else may be necessary to their comfort. It may be upon your lips to say that if everybody was certain of support, it might cause many to fling themselves idle weights on those who work. I think not, because there will be a Spirit of True Pride in that day which will make everyone anxious to do his or her part for the general good, and to give as much as they get of whatever Nature fits them to give. And the germ of that spirit and feeling is among us to-day, for no one likes to be known as a drone or a pauper.

Laziness is not happiness. If you do nothing but lounge about, the forces within you will impel you to do something for a pur-

pose, and they will make you unhappy until you do it. Only the world is rather hard and blind, and demands that one's reputation for industry depends upon labouring just as long and in just such a manner as the world thinks best.

#### BETTER HABITATIONS.

In the New Order of Things, cities and towns will be built, not with the sole view of carrying on business, but to secure enjoyment, health, and comfort. Every man shall have his own plot of land to cultivate. There is to be no huddling, as now, in narrow streets and lanes. You cannot keep fowls, or sheep, or animals of any sort, packed closely together, without disease of some sort breaking out amongst them, and the same law extends to human beings.

#### RAILWAYS.

The railway lines will be then run solely in the interest of the people, just as the mails are to-day, and people may travel three or four hundred miles at no more cost than for ten or twenty, on the same principle as the mail now carries a letter, asking no more to send it four hundred miles than it does for ten.

#### STRONGER MEN AND WOMEN.

Men and women will be far stronger and more vigorous than to-day, and they will delight more in work, in long walks, in scaling mountains and precipices, nor will they crave the perpetual excitement furnished by beer or tobacco, for they will have learned that there is the most life, vigour, and freshness in good blood, and they will also have learned how to make it.

#### PRE-NATALISM.

And then some regard to the child's future happiness will be paid before it comes into the world. If the bodies of parents are weak, or diseased in any way, the child inherits more or less of this weakness or disease, and its whole life is thereby often made one of misery. It is a hard thing to carry a weak body, a weak stomach, or a weak pair of lungs, through the world for thirty, forty, or fifty years, given us by those who gave us life. It is a great wrong ignorantly done the child, and tens of thousands suffer therefrom to-day. We do not secure the best breed of horses from overworked animals, and if great strength and vigour are secured to the horse by some attention to pre-natal conditions, so may not only strong, healthy bodies, but strong and healthy minds, be also given to all men and women by a similar course.

#### SHORTER HOURS FOR LABOUR.

The hours of labour in any particular occupation will be made still shorter; not that men and women will work any the less, for all work is pleasure until the force which mind and body have for it is exhausted.

Men and women will not then be obliged to use all the strength Nature puts in their bodies in every twenty-four hours in spinning, or digging, or casting up accounts, or housekeeping. Those who write or spin will have some time to dig in their own gardens, and rest, if they wish, in the daytime, so that they may have strength enough to make that digging not drudgery but pleasure; and those who dig will have some time and taste to write, or draw, or exercise some finer talent, and time also to rest and gather strength for such effort. The business of the world, raising corn and vegetables, and the digging-out of coal and iron, and spinning and weaving, could be just as well done with four hours labour per day as eight, were it not for the grasping, greedy, selfish Spirit of the Age, which makes men slaves, first to themselves and next to each other, by trying each for himself to heap up the biggest pile of the world's goods.

#### VARIETY OF EMPLOYMENT.

The world has not yet largely learned the secret that a variety of employments for both mind and body are more pleasing to mind and body, and make both stronger; for while one part is being exercised, the other is being rested. In the gold-diggings of California, as I have often tested, it is far more wearisome to use the pick, or shovel, for hours together, than it is first to pick a little and then shovel a little, for the reason that in using the pick, you bring into play one set of muscles, and another in using the shovel. When one set is used the other is rested, and I believe this law extends to mind as well as body.

#### AMUSEMENTS.

That kind of labour which requires most force will be done in the earlier part of the day, while there is strength for it, and in the evening every one may go to some place of amusement. They will have strength, also, to enjoy that, not being fagged out by their day's labour. There will be a great many more concerts, theatres, and spectacles of all sorts, combining amusement and instruction, for every one who has any talent as a singer, an actor, or a worker in any department of art, will be able to cultivate it, and will rejoice in its exercise to please others. Nor will such be regarded as comparatively useless, idle, or frivolous members of community, but as those who have something to add to the common stock of happiness, as much as those now who raise corn, or dig coal, or monopolise it after it is dug; and all these amusements shall be furnished as cheaply, and on the same principle, as is your gas, and water, and the paving of your streets and roads to-day.

#### EDUCATION.

In the education of that period, some regard will be paid as to the fitness of the child for certain knowledge or occupations. It will not be compelled, year after year, to attend school, hammering and drudging the memory at something for which it has no taste, or for which no taste has as yet been developed, until it hates the



word "school." One-fourth at least of the so-called education of to-day consists in burthening the memory with long words, and longer rules invented by rusty old pedants, who, if cast away on a desert island, would not know enough to light a fire, much less cook themselves a meal's victuals. It is of no more benefit to force a child to accumulate that sort of knowledge to which its mind does not incline, than it is to try and make a horse eat beef-steak because such food strengthens a man. There will be then more natural teachers, who will invent all manner of methods for making learning easy and pleasant, so that in a certain sense children will imbibe it unconsciously along with their play and work, which shall both mean the same thing.

#### AGENCY OF SPIRIT-INTERCOURSE.

I can only hint at a few of the benefits to be enjoyed by the race in the future. It may be now asked, "What has Spiritualism or spirit-intercourse to do with all this?" I answer, that this better state of things will be greatly hastened by the constantly-increasing communication with the spirit-world, which will show more and more people here the principles by which life is made happy there; and these principles will be seen so clearly, and the eyes of people so widely opened, that they cannot fail of knowing how one way and manner of life produces a constantly-increasing degree of happiness, and the other of misery; only, our travel in the road of misery, either in this world or the next, must stop somewhere, since in time it will become too hard to endure. We must turn back. The Scriptures have said, "The way of the transgressor is hard," and they might also have said, "The way of all sorts of transgressors must at last become too hard for endurance, so that they will be forced to seek a better one."

#### WHEN TO BE REALISED.

And when will this state of things come? It is coming all the time. Our children will live to see more of it than we, and their children more of it still. We may not in our earth-lives realise much of what I have hinted, for, like the Israelites of old, we are wandering about in the wilderness of sin; but in spirit-intercourse we have a pillar of smoke by day and of fire by night, and when we have become tired and sick of turning back after the "flesh-pots of Egypt," we shall more willingly by it be guided to our own Promised Land.

#### WHICH IS THE MOST PRACTICAL?

Now, many will feel like saying, "All this is very nice to predict, but it is rather wild and visionary, and it's not practical. We've got to deal with the world as it is to-day, and maybe do our share in all those little games necessary to make both ends meet. We'll look after the next life when it commences in the other world."

I've a word to say about the practical part of the question. As Spiritualists, we do believe there is another world and another life—not a vague, visionary, misty, foggy, uncertain kind of world, but one with landscapes, lakes, seas, rivers, trees, flowers, birds, animals, men and women, who wear garments and eat and drink, who have any amount of pleasant occupation to employ their time, who are continually making or doing something to please themselves and each other; and their life is not one for forty, sixty, or eighty years, like ours—a mere drop of time in the ocean of eternity—but it is to endure for countless ages. If I go there ready, willing, and pleased to do my part in adding to the general happiness of whatever people I am thrown among, I shall also have my share of all the goods their life affords. If I go there with my earth-nature still clinging to me, with a desire to get a little or a great deal more than I give in every interchange of whatever goods are interchanged in the spirit-world (and there are doubtless many), why, the result will be that my motives and my character will be as plainly seen through as crystal, and I shall also very plainly see that I am not a welcome guest where I would like to be. I can't get rid of the habits of a lifetime in a day, and if I have been all my life more or less selling burnt chestnuts for coffee, lard for butter, I shall, in spite of myself, catch myself at the tricks of similar nature there, and it won't pass current.

Now, which is the most practical—to go into the other world prepared to enjoy it, or to go there with my lesson yet to learn? Does a cross become any the lighter for letting it lie ten, twenty, or forty years, when one knows it must be taken up? "My yoke is easy and my burden is light," said the Man of Nazareth. It is so. Our preparation for the next life makes the one here more pleasant, for we learn that it is more blessed to give of what we have to give than to receive.

#### "ART MAGIC" ON ANDREW JACKSON DAVIS.

Towards the end of the work on "Art Magic," edited by Mrs. Emma Hardinge-Britten, occurs a pertinent sketch of the author of works on the "Harmonial Philosophy," which we quote *in extenso*. We are anxious to see the Davis Testimonial a thorough success, and shall lose no opportunity of calling the attention of our readers to his valuable life, and the rich fruits mankind has gathered therefrom:—

On American soil was born, and under American skies were first poured out, the vaticinations of a seer, who stands second to no prophet, religious teacher, reformer, writer, or phenomenal wonder-worker, that the page of history has ever borne witness of. That seer is Andrew Jackson Davis. During a brief residence in America some few years since, the author, being on a visit to a friend in a charming country-seat, found himself made free of a noble library of several hundred volumes. In one portion of that enchanting

study, just where the beams of the sinking sun would fall most favourably through the softened lustre of the stained-glass windows, stood a rich ormolu table, where, in singular contrast to the luxurious objects surrounding them, were piled up a large mass of plainly bound volumes, most of them large and evidently sufficiently popular with their possessor, for they bore more conclusive marks of wear than any other of the gorgeously bound volumes that the room contained. On opening with some curiosity the most ponderous of these books, the eye fell upon the following passages, somewhere about the 142nd page:

"As it was in the beginning, so the vast and boundless Univercoelum, the great sun and centre from which all these worlds, and systems of worlds, emanated, is still an exhaustless fountain of chaotic materials and living inherent energy to drive into existence billions and millions of billions of suns, with all their appendages more than have yet been produced! For it has eternal motion and contains the forms that all things subsequently assume; and it contains laws that are displayed in its geometrical and mechanical structure, combinations, laws, forces, forms and motions that have produced, and will still produce, an infinitude of systems, and systems of systems, whose concentric circles are but an expanse from the great germ of all existence, and are incessantly acting and re-acting, changing, harmonising, organising and etherealising every particle of chaotic and undeveloped matter that exists in the vortex!"

Struck with the peculiarity of these strange and high-strung words, and their analogy with the opinions that he had himself imbibed from the study of the Universe and its laws, the author proceeded to turn other pages of this volume, and found astounding and deeply occult descriptions of God, man, creation, the solar and astral systems, the mystery of force, life, being, the order of creation—in fact, eloquent, burning words, and thoughts almost beyond earthly comprehension for their sublimity, in every line. Hours swept on like seconds. The wonderful volume was glanced through, then others were opened.

The same writer's mind glowed through all those plain, cheap books—books which should have been bound in rubies and sapphires—and the reader became at last almost paralysed at the breadth of information, the intense insight into being, and the majesty with which some mind more than mortal had swept creation, and reduced its vast research into the holiest and most elevated language.

Hours passed on. The early morning that had invited the student into that choice retreat now deepened into the gray mists of evening; yet still the straining gaze roamed through the wonderful stack of shabby books, until it fell upon this passage:

"The great original, ever-existing, omniscient, omnipotent and omnipresent productive power, the Soul of all existence, is throned in a central sphere, the circumference of which is the boundless universe, and around which solar, sidereal and stellar systems revolve, in silent, majestic sublimity and harmony! This power is what mankind call Deity, whose attributes are love and wisdom, corresponding with the principles of male and female, positive and negative, sustaining and creative."

At this point the master of the mansion, opening the library door, uttered an exclamation of surprise to find the guest whose presence he had missed for upwards of twelve hours still at home.

The next words spoken were, "Who is the author of these wonderful books?"

"Oh, those," replied the host, with seeming indifference, "those books are all written by a poor shoemaker's boy of Poughkeepsie. That one" (pointing to the largest, the one which had first attracted the attention and awakened the astonishment of the reader) "was written, or rather *spoken*, when the lad was about sixteen years of age; he was too ignorant to write it, he could not have even spelled the words."

"In what school was he brought up, for heaven's sake?"

"Utter destitution."

"Who taught him all these wonderful things?"

"God and the angels. He never had any human teachers. Of that I am a living witness."

"But how in the name of all that is weird and wonderful were these volumes written?"

"Oh, at first they were taken down as he spoke them by a scribe; because I tell you, he who discoursed of suns, stars, systems, astronomy, geology, physiology, and every other known science, was too uneducated to be able to write down the words he spoke, and then, after graduating in the schools of—God alone knows where—but in no college or seat of learning on this earth—he wrote the rest himself, every line of them."

"But if God and angels taught him, is there no record as to how he learned?"

"Yes, one which scores of living men and women will testify to. He was magnetised as a little shoemaker's lad of the humblest and poorest condition, and then he became an independent clairvoyant."

"Aye indeed! Magnetism, and then psychology, God's psychology poured into the soul, when it becomes clairvoyant, and ascends to the spheres of deific knowledge! Why, this is ancient magic! The secret of all spiritualistic powers and possibilities; yet, when did any ancient Magian, any mind however aspiring, vast, or illuminated, assume such a depth, height, and breadth of comprehension as this? Answer me, my friend. Has such a paragon ever existed as the author of this library?"

"Swedenborg perhaps. You forget him."

"But these revelations are more human, more comprehensible and nearer to man's estate than Swedenborg's. They might be the breathings of Swedenborg's spirit, correcting the shortcomings of his earthly career."



"Perhaps they are. This man believes in spirits."  
"Can this wonder of the age exist and the world not know of it?"

"Yes; people know all about him, but they don't care for him now. He is living in great obscurity somewhere in Jersey I believe."

"But the Spiritualists.—Surely those immense bodies of thinkers who have disclaimed the false assumptions of creeds and the unscientific absurdities of ecclesiastical dogmas—do not those people so wonderfully taught of the spirit, accept him as their prophet, their leader,—their heaven-inspired teacher?"

"Hold, hold my friend! you know not what you say. The Spiritualists are all '*individuals*.' They are their own gods, their own prophets, leaders, and teachers; what! present any human leader, teacher, or prophet to the great bulk of the American Spiritualists! You will find you are treading on dangerous ground, and will soon be warned back with the phrases, 'We want no popes, cardinals, bishops, or priestly leaders here.'"

"But leaders and teachers they must have. Do they not sustain great mass meetings where the public gather together to hear their opinions discussed?"

"Aye, but each one presents his own opinion, and none but his own. Sometimes these opinions are as widely divergent as the heavens and the earth; and sometimes not unlike in essence, *light and darkness*; still their pride is to maintain 'a free platform,' and under this appellation, the angels of darkness are as free to have their say as those of light."

"But this is chaos, disorder, not Spiritism, much less the sweetness, grace, and dignity of this Harmonial Philosophy!"

"The time was, when Davis's revelations, startling materialism out of its blank negations, and compelling attention from the wonderful and unprecedented methods of their delivery, drew around him a large class of admiring friends and elevated thinkers, who were not ashamed to call themselves after him, 'Harmonial Philosophers,' but in the revolutionary spirit of this great movement Spiritism, thousands have rushed into its ranks, glad to escape from creeds, dogmas, and ecclesiastical despotism. The memory of this dethroned tyranny is still too strong upon them to admit of any present attempts to organise a new religious system. The swing of the pendulum has carried the soul from despotism into licence, and until the revolutionary elements of thought can subside into equilibrium, depend upon it even the amiable and unassuming 'harmonial philosopher's' leadership cannot be tolerated."

"But in the meantime were these stupendous revelations given in vain? Surely so noble a philosophy, received through an inspiration so unmistakably divine, so free from human bias or mortal intervention, ought to commend itself to every civilised nation of the present age!"

"My friend, you forget the elements of which this generation is composed. Setting aside the scientists who scoff out of notice every idea connected with spiritual existence, or outside the known routine of science, who do you expect in Catholic and Protestant Europe to sympathise with the revelations of the Poughkeepsie Seer? Some few there are in every country where these plain, black volumes have made their way, who regard them as we do. Many who even believe they are the voice of earth's Tutelary Angel, speaking from between the Cherubim and Seraphim of past and future ages, but they, like us, must wait until the age is more receptive of these sublime truths. At the present day, the great majority of European religionists hold up their hands with holy horror at the name of A. J. Davis, and cry, 'Pantheist! Heathen Philosopher!—This is the man who denies the Trinity, disbelieves in the awful Jehovah with his great white throne,—the hard-hearted moralist who would take away our Saviour from us, deny us the consolation of the vicarious atonement, and compel us all to do personal penance for our sins, and even abandon them altogether! This is he who calls God a Spiritual Sun, Jesus an amiable young man, creation an evolution, and flies in the face of Genesis and the Thirty-nine Articles!'"

In after years, when the author had time and opportunity to study out the vast stores of spiritual thought and profound philosophy, displayed in the voluminous writings of this great modern prophet, the admiration they excited determined him, if he ever more visited America, he would seek out this marvel of the age, even as the disciples of classic Greece sat at the feet of her master spirits to learn wisdom.

The time for the fulfilment of this cherished purpose came, and, in company with an ardent disciple of the Harmonial Philosophy from a distant land, the author commenced his search.

Few Spiritualists seemed to know even of the whereabouts of the Poughkeepsie Seer. Surely, we thought, he must be at the head of some great church, temple, synagogue, a mechanics' institute at the least, or a popular lecture-hall; some place, where spiritually starved souls could feed upon the Divine revelations of nature as taught by one of her purest and most faithful interpreters. But no! the great alchemist who had transmuted the magic of early ages into the gold of spiritual science, the seer, philosopher, and greatest phenomenon of this or any age, had to be sought for in a little shop in an obscure street, where, without followers, disciples, admirers, and, to judge from appearances, with but very few customers, amidst his neat, well-ordered collection of books, ranged on their shelves in curious little delicate curves, and tastefully adorned with illuminated mottoes, and autumn leaves, stood the great Seer, selling books for a livelihood.

The placid mien and gentle tones of the unassuming salesman betrayed none of the pangs of grief, indignation, and humiliation

which two foreigners felt for him, as they made their silent purchase, with hearts too full for utterance, and withdrew.

"That man is nobler far in the quiet, cheerful dignity with which he accommodates himself to the sordid necessities of a petty trade, than when he stood as the interpreter of angels, dictating 'Nature's Divine Revelations.' Thus spoke one of the deeply-moved visitors.

"The age is not worthy of him; he lives a century before his time," rejoined the other.

"Aye! but his works will live after him. The truths he reveals are eternal, and the revelator will yet become immortal," was the reply. Even so. Time, the touchstone of truth, will do justice to him—to all; and so, Andrew Jackson Davis, farewell! But whilst the "Magic Staff"—Penetralia, Stellar Key, Arabula, Harmonia, and Divine Revelations—are in print, or even in memory, never let American, English, French, German, or "critic" of any other land, presume to say: *Spiritism has no philosophy*. In the volumes enumerated above, it has the best, broadest, holiest, and yet most practical philosophy that was ever enunciated since God said, "Let there be light, and there was light."

We are not informed whether Mr. Davis ranks himself before the world as a Spiritist or not. Few of the brethren of that order seem to know or care much about him now; but the mode in which his philosophy was produced justifies a stranger's claim for him, to wit: that of all the children of the Spirit that have illuminated this great modern movement called Spiritism, one of the best, truest, and most honourable of them all is he who, in deep obscurity, illustrates so thoroughly the proverb, "A prophet is not without honour, save in his own country."

Our sketch of Supermundane Spiritism would not be complete without this humble tribute to one who forms its noblest illustration—to one with whom the writer has never exchanged a word on earth, and in all human probability never will, but who rejoices to believe that name, so coldly slipping out of human remembrance and appreciation now, will be enshrined in the hearts of unborn generations, and in the shining roll of immortality be held sacred as the founder of a Divine and natural Harmonial Dispensation.

#### SPIRITUALISM IN AMERICA.

To the Editor.—Sir,—The spiritual atmosphere in this country is still in an unsettled and disturbed state, with but little prospect of more satisfactory conditions obtaining. A good deal of excitement has existed of late respecting Mrs. Hardy. Just at the time when it was thought she had given a public demonstration of spiritual power, under "crucial test" conditions, charges were made against her, impugning her honesty and throwing doubt upon the genuineness of her mediumship. These charges, coming from persons of good position and undoubted probity, caused more importance to be attached to them than under other circumstances would have been the case; and, to make the matter worse, those who had been the principal supporters in the crucial test business asserted afterwards that the test was not altogether satisfactory. Thus was the public confidence in the paraffin moulds considerably shaken, and various are the opinions on the matter. Sceptics, ever ready to catch at straws, think that Spiritualism is again exploded, just as they did in the case of the "Katie King" affair at Philadelphia. Some think Mrs. Hardy is a genuine medium, but does not scruple to resort to trickery when occasion renders it necessary; others go to the other extreme, and think that the fact of her producing manifestations under strict conditions is, in itself, an answer to all charges of fraud; and thus the matter stands, and will probably ever remain unsettled. The "New York Seven" testify under oath to their charges of fraud against Mrs. Hardy; and Mr. and Mrs. Hardy reciprocate by denying on oath that they were ever guilty of fraudulent practices. The *Spiritual Scientist*, which has always professed to be dissatisfied with Mrs. Hardy's mediumship, makes a great handle of the charges to bolster up its position, and has displayed an unwarrantable amount of partisanship in the matter. This paper professes to be very anxious to extirpate fraud from the Spiritual Movement, but I am inclined to think its zeal outruns its discretion, and that the fraud it charges in mediumship is greatly exaggerated; and in most cases I believe it is setting up a man of straw to fight against; but of the honesty of its motives I have no doubt; and I hope that further experience will prove to it that mediums, though they may be occasionally guilty of indiscretion and even fraud, are not, as a rule, a class of persons that should be watched, like so many thieves, by sharp and unscrupulous detectives. A good purpose will have been answered by its strictures, if it makes mediums more careful, and investigators more discriminating.

Occultism, which was so much discussed a little while ago, has pretty well subsided, and but little is heard of it now. Mr. Felt has not yet produced the "Elementaries by Chemical Appliances" that we were promised, and Mrs. Britten's "Art Magic" is confined, for the most part, to the privileged 500. I have read the book, and deem it to be an able and excellent treatise on the subject of which it treats, and its publication will doubtless serve a good purpose. I can but think, however, that it would have been much better had the book been brought out in a legitimate and regular manner, and free from mystery and exclusiveness. Much of the prejudice that now exists against the work would then not have been engendered. As it is, I am afraid the publication of "Art Magic" will not add to the renown of the fair editress, or increase the estimation in which she is held by the great body of Spiritualists.



Mr. M. D. Conway has been recently "starring" it in this country. I heard him twice in Boston. I am sorry to find that his old prejudices still exist against Spiritualism. He could not get through his discourses without an occasional fling at the subject. It seemed to me highly ridiculous for a man who pretends to so much knowledge of things in general, and religious and spiritual matters in particular, to get up in the present day, in the city of Boston, the head-quarters of American Spiritualism, to disclaim all supernaturalism, and to ignore or otherwise deny the reality of the spiritual demonstrations, that are so rife and so well attested, and which were at the time being publicly exhibited in the next building. In one of these discourses, Mr. Conway spoke of Christianity being an unnatural religion, and requiring unnatural means (miracles) to sustain it. His hits at Spiritualism put me in mind of a great schoolboy letting off squibs for his own amusement and others, no one enjoying his pop-gun achievements so much as himself. What he advanced looked very like an attempt to court popularity and favour, the audience he addressed being, for the most part, averse to Spiritualism, though claiming to be "free religionists," and in search of the truth. I have met with people among the Unitarians and Swedenborgians as bigoted against Spiritualism as members of orthodox churches generally are. It seems an anomaly, but is nevertheless a fact, as others doubtless can vouch for.

A circumstance of a somewhat curious and inexplicable character has recently occurred, which, I think, will interest the readers of the MEDIUM. Last November there appeared in the *Boston Herald* a statement that Mr. Crookes had expressed doubts about Mrs. Fay's integrity as a medium. As Mrs. Fay was under a cloud at the time, mainly through Mrs. Carpenter's professed exposure of her, I thought it worth while to ascertain from Mr. Crookes what his opinion of her mediumship really was. He courteously wrote me a letter, stating that there was no authority for the statement in question, and referring me to the report of the test-seance that was held in his house in proof of his belief in Mrs. Fay's medium-powers. On receipt of this letter, I took it to the *Banner of Light* office for publication, and thought no more of it. Judge of my surprise at seeing a *fac-simile* of the letter in the *New York Graphic* a short time ago. It was published in connection with a professed exposure of Mrs. Fay, and the object was to hold Mr. Crookes up to ridicule as the endorser of such humbug. I inquired of the editor of the *Banner* whether he had supplied the *Graphic* people with the original letter, and he answered me he had not, and said, to the best of his belief, it had never left his office. Application was then made, both by myself and Mr. Colby, to the editor of the *Graphic*, but neither of us were favoured with a reply. I then requested a gentleman at New York to make a personal inquiry, and his reply was, "The Editor of the *Graphic* refuses to disclose the manner in which he obtained Mr. Crookes's letter." Various explanations have been offered. Some think it must have been surreptitiously taken from the office, but, as it is a private office, and the doors are kept locked, there must be considerable difficulty in its abstraction; others think Mr. Crookes must have supplied a copy, which, of course, is very improbable; whilst others suggest spirit-agency as the means by which it was effected; and in a communication a gentleman informs me that he has "twice seen documents duplicated before his eyes, in paper, writing, and print." Thus the matter stands, and your readers must take their choice. The affair is still shrouded in mystery, and likely so to remain.

The Centennial Exhibition is in full swing, and I hope to witness it before its close. There was at one time a talk of having a display of spiritualistic curiosities, &c., there, but I do not hear of anything having been done. Verily, there is much apathy among Spiritualists; true it is, that "the children of this world are wiser in their generation than the children of light." A good opportunity has been lost for exhibiting photographs and spirit-drawings, which would have interested thousands. It is satisfactory to know that some of America's best mediums are located at Philadelphia, and are meeting with great success, and it is worthy of note that a gentleman of position, the chairman of one of the large railways, has given the use of his house to Mrs. Thayer and Mrs. Maud Lord to reside in and hold their seances. Such liberality and generosity is worthy of this great Centennial year. I may further add, that William Eddy, the celebrated materialising medium, is located about an hour's distance from Philadelphia, and regularly holds seances that are open to the public, without anything like an extortionate guinea fee. Horatio Eddy and his sister, Mrs. Hontoon, are holding seances in the homestead at Chittenden. At Boston there are three or four mediums, who sit regularly for materialisations, and different opinions exist concerning the genuineness of their manifestations. A new one has recently come into the field, who, according to accounts (I have not seen her myself), gives much greater satisfaction than either of the others. She sits in front of the curtain that separates the materialising-room from that in which the company sit, and is visible the whole time. Personation is, of course, out of the question, and there ought to be no difficulty in guarding against frauds in other directions. It is difficult to see what explanation sceptics will find to offer. Two spirits are said to appear at the same time, beside the medium. The seances are under the management of Dr. H. B. Storer, whose character may be taken as a guarantee that the whole thing is perfectly genuine.

I have said that Boston is the head-quarters of Spiritualism, and a good deal exists in connection with it [Is it in "connection with it"? We do not think so.—Ed. M.] that might be advan-

tageously dispensed with. Every day, in the *Boston Herald*, which is to Boston what the *Daily Telegraph* is to London, such advertisements as the following appear:—

"Madame Boutell, Clairvoyant on business, love, marriage, absent friends; gives names, telling life from the cradle to the grave. One sitting convinces the most sceptical of her wonderful powers of foreseeing, as thousands can testify.—770, Washington Street."

"Mrs. Samuel C. Chase, Clairvoyant, formerly Miss Nelson, tells name of future husband or wife; also medical or business clairvoyant.—673, Washington Street, opposite Beach."

"Miss Georgie Gray and Miss Nettie Reed, Seeing and Healing Mediums. Magnetic treatment and baths.—24, Dover Street."

"Sadie Johnson, Clairvoyant; Madame Colson, female physician. Magnetic treatment and baths.—14, Hanover Street. Love powder one dollar."

"Miss Gibson. Magnetic treatment and baths.—21, Kirkland Street, off Pleasant."

"Sadie Reynolds gives treatment and baths.—210, Elliot Street, up one flight. Don't ring."

"Mrs. Dr. Walker will hold seances Sunday evening, at which Charlotte Cushman and others will speak."

"Grace Royal, the shepherdess, will, under the inspiration of the Highest Power, tell what is right concerning the relation of the sexes."

These advertisements—putting the most charitable construction on them—certainly look very "fishy," and the two last seem rather out of place among the Sunday religious services.

In closing, I may mention that much sympathy is felt for Mrs. Scattergood. She is at present visiting her late husband's brother in a neighbouring town. I submitted a proposition to Mr. Colby for arrangements to be made to give Mrs. Scattergood an opportunity to speak as soon as she felt able, which I feel pleasure in saying was most liberally and cordially acquiesced in. As summer is now set in, I think it probable nothing will be done in the matter till the Fall, then I hope Mrs. Scattergood will have sufficiently recovered from the effects of her severe loss to prosecute here the good work she has been engaged in in England the past few years.—Yours faithfully,

ROBERT COOPER.

Boston, U.S.A., June 13th.

[These advertisements are no part of Spiritualism, nor its product in any sense. Most of that class of practitioners have not the slightest trace of psychological gift; some have a little, just sufficient to interest and mislead. The greater number are prostitutes, or the agents of that class, and adopt the advising, prescribing, and manipulating expedient that they may have the means of publicly advertising their practices. They are not to blame so much as the newspapers which give them publicity; and the *Boston Herald* is, perhaps, no worse than the Glasgow paper which recently inserted a series of advertisements describing the wants of "rich young gentlemen," who desired the company of young ladies to a day's "outing,"—in some cases a day and a night—photographs to be sent in by applicants. The Boston traders are not visited for spiritual purposes at all, and if Christians or Spiritualists find such persons necessary, do not let it be supposed for a moment that their religious Spiritualism or philosophy in any form prescribes the demand. The advertisers quoted above are not recognised by Spiritualists or the spiritual organs.—Ed. M.]

#### A MEDIUMISTIC POEM.

Some months ago it was our privilege to spend a short time with a refined family circle of spiritual investigators in a provincial town. The chief form of manifestation was literary, and we glanced over some choice verses which had been communicated through the hand of the medium, or dictated by her in the trance-state. We offered it as our opinion that the pursuit was of importance and would well repay being followed up, advising that the circle should be kept select. We at the same time desired to be supplied with information respecting the progress of the phenomena. We received a letter a few weeks ago, accompanied by a poem, which we regret the state of our columns has kept from publicity till this week. In the letter our friends inform us that since our visit the sittings have been continued, with varying results,—some of them of a very pleasing character, all of them certainly wonderful. Respecting the poem, the following facts are communicated by our correspondent:—

The poem was given at a sitting held in the semi-light, the gas being turned down. We could distinctly see each other, and the light was sufficient for one of our number to write down the first part of the piece at the dictation of the medium. The queerest part of it is, however, that while dictating so, the medium was busily engaged writing, in a clear hand, and very closely, the sequel to the part dictated. I may just add the name of the control in the spirit-land is "The Swift," and that she was related to one of the sitters when in this life.

The letter concludes by asking if the teaching of the poem is in accordance with the views usually advanced by spirits, the writer being of opinion that it varies in some points from that which is generally taught. Our reply is, that it is in beautiful harmony with the great body of spiritual teaching, and certainly runs somewhat counter to the tenor of popular theology. When we had the pleasure of visiting the circle, we were struck with the deep significance of some of the verses we glanced at, containing instructive allusions to laws and conditions, only gleaned by the most advanced Spiritualists, and the importance of which the medium and circle were not prepared to appreciate. These mental phenomena or



results taught us that they must have proceeded from some source other than mundane, as no mortal in connection with the sittings was acquainted with the ideas thus communicated, and those who do entertain such thoughts have derived them, in the first place, through spirit-communication. Have we not in such facts and teachings as these, the most certain evidence of a spirit-world in the truest sense; not a phenomenal manifestation merely, but a source of teaching and exhibition of individuality, superior to the characteristics of man on the earth-plane? We now give the poem:—

#### A VISION.

In trance-like state, I swept above the town,  
And through the housetops look'd I straightway down  
Into the homes beneath, and saw of evil and of good  
So much, that I, to make the difference understood,  
Did crave a boon of the immortal Nine.  
I craved that of my vision I might write a part,  
And so to tell to others what impressed my heart;  
But this my vision was so passing, airy, light, and coy,  
It flew before I caught it, like anticipated joy,  
Refusing to be shaped, and formed, and mine.

The first, a man of business, laying plans  
Of making rapid gains, and oft he scans  
His copious-pencilled memoranda with bent-furrow'd brow,  
With cunning, grasping, greed enwrinkled, trying how  
To gain to-day the loss of yesterday.  
A beggar comes, and humbly prays him for a coin;  
Him he repulses rudely, roughly bids him join  
His comrades in the workhouse, or, if he prefers it, rot  
In idle poverty and rage, for help him he will not;  
In paying poor-rates he does all he may.

And then he laughs, a harsh and grating laugh,  
Mocking his sad and languid look,—enough,  
Surely enough, to make the angels weep, but hopeless far  
From drawing pity from his selfish heart, 'tis bare  
Of every growth of kindness. His care  
Is all for self, his aim himself, himself his end;  
His study is to grind the poor, and from them rend  
Their hard-won gains, to fill his coffers up, not meant to cheer  
The heart of weariness, or help to health and food the poor,  
But gold for self-accumulating filth, a gathering weight,  
To drag him down to hell.

Next an idle *élégante* loling down  
On softest pillows, with slow, languid tone,  
And drawing utterance, bidding his servant,  
"You, sir, hasten;  
With roses scent my bath; now the curtain fasten;  
I do not wish to see the toiling throng.  
Or hear the eager footsteps of the multitude—  
The mass of vulgar clay; let them fall light, subdued,  
Or else stay far away; the bustle jars upon my ear,  
Rushing along the road of life, with patient or active care;  
Even stricken age dragging itself along.  
Bring the magazines, papers, the reviews,  
To see how wags the world, and what the news;  
It will not do to be behind the times, for progress now  
Is *à-la-mode* and if I do not learn and know  
To-day events, I cannot speak of them.  
I must not let fair beauty from me turn away—  
Turn smilingly to listen to some beardless boy,  
And pass me by as obsolete; for half the joy  
Of life is seeing beauty's face with interest turn'd to you  
And shell-pink ears drink all you say to them."

Thus rambling on, naught of graver duty  
Than ease of life and winning smiles of beauty—  
Luxuriant idleness, refined indolence and ease,  
Thought, only for the moment—as for God to please—  
He voted it a bore with idle scorn.

The next a city curate, with slender stipend,  
Tending his Great Master's grain, and as it ripen'd  
His noble heart was glad, his voice was raised in thankful praise,  
The word peal'd forth, "Blest be His name, who crowneth all my  
days

With goodness, and His work establisheth."  
Cheerful, contented, worked he nobly on  
Cheering sinful hearts till their sin was gone  
Living religion always, keeping his garments clean,  
Leading his flock to see what his own eyes of faith had seen—  
The halls of rest prepared by his God.

#### SEQUEL.

And then my vision changed, and far above  
The firmament, my soul was lost in love,  
And blessedness divine. In homage true  
I bent to the Divine. My spirit knew  
Her God and bent in ecstasy.  
Then, turning from that bright, effulgent light,  
The three I saw before appeared in sight;—  
The mortal was no more, the spirit still  
Was serving Him who made it; still His will  
Was on them to suffer and to do.  
And there I saw the toiling, faithful priest  
Robed in white robes; all his joy increased,  
To perfectness, and his toil laid down for rest,  
His pain for peace; Heaven's highest bliss was in his breast,  
His crown was bright with jewels won below.

And then I looked to see the languid exquisite,  
Amazed, I found him toiling nobly on the height  
That led up heavenwards, helping and guiding on  
The weary and heavy-laden; what he should have done  
Before he crossed the portals he was doing now.

His earnest face was light with mercy now,  
Whispering high hope to those he despised below,  
Unseen, unfelt, a guard of good among the toiling throng  
Of vulgar folk, whose evil passions strong  
Were soothed and softened by his unknown power.

And next I looked to see the hardened miser,  
And wondered in my heart, "Will he, too, be wiser,  
In all good effort, and atoning now,  
For wasted opportunity, and show  
That he is changed, as is the other man?"  
And lo! I saw he had the heavy task,  
Of moving hearts to charity, when they came to ask  
Of misers and their kin for help and succour,  
For refuge in distress, and to procure  
The bread which perisheth for hungry poor.  
Then he must breathe into these hearts of stone  
A pitying thought of those whose natures groan  
In helplessness and anguish, and he must try to wring  
A drop of kindness from those hearts, and bring  
A comfort and a blessing to the poor.

And thus I saw that duties left undone,  
Which we should do ere setting of the sun,  
Which bring a blessing endless on the door,  
And bring him straight to heaven's open door,  
Become a task of unavailing weight  
When we have passed the portals of the gate.

"THE SWIFT."

#### A MIDSUMMER VISIT TO STONEHENGE.

For more than a century the remains of a temple on Salisbury Plain have been a source of much interest to antiquarians. Many treatises have been written on Stonehenge; the ruins have been described and delineated in drawings repeatedly; attempts have been made to restore the temple on paper by presenting plans of it as it was supposed to be in its prime; conjectures have been numerous as to its age and the purpose for which it was constructed. It cannot be said that anything very successful has resulted from all this labour. Unanimous agreement has not been arrived at on any one point, if we except the present condition of the stones; and Stonehenge remains one of the most inscrutable and mysterious monuments of antiquity to be found in any part of the world.

Of late years, a renewed interest has been manifested in the questions arising out of this ancient pile. Philosophers and curiosity-seekers from all parts of the world have made pilgrimage to its stony shrine. Measurements and observations have been multiplied without number, the weight of the stones has been calculated, the records of the past have been read up, models of the temple have been made and sold; but above all, the ancient festival of the summer solstice has been regarded with more than ordinary interest these few years, when, on June 21—the longest day—the sun rises in a peculiar relation to certain of the stones which it does not maintain at any other time in the year. Persons of both sexes have been known to travel long distances, year after year, to see the sun rise at Stonehenge on the morning of the longest day. Sometimes it is dull and cloudy, sometimes it rains, and then, of course, the journey is non-productive,—the sun rises, but behind clouds and aqueous gloom, and the grand phenomenon so eagerly expected, and to witness which so much has been spent and endured, is not visible.

It is not remarkable that Spiritualists should become interested in this old relic of the spiritual life and intellectual power of our forefathers—more particularly when it is evident that the only minds who have any definite knowledge on the unsolved problems of Stonehenge are in the spirit-world, and hence must come that light which will ultimately explain the age and purposes of this venerable pile. The Spiritualist visiting Stonehenge has other motives than that of idle curiosity, to stand and see the sun rise without any power to add to his knowledge on that account. He knows that the spirits of the ancient priesthood exist in the spirit-world, and may on that sacred morning repair to the scene of their former labours to commemorate one of the great facts in their theological or philosophical system. Such being the case, may not these spirits appear to a seer, impress a sensitive, reveal to a psychometrist, or follow some fitting investigator home to the spirit-circle, and in time unfold that which has been so long and so fruitlessly sought?

Two years ago the suggestion came up that Stonehenge should be investigated spiritually, and towards that end a deputation was appointed to represent the Medium, and report the results, the expenses being contributed by Mr. Martheze, Judge Williams of Wisconsin, and other liberal patrons of Modern Philosophy. On June 19 an antiquarian and a reporter proceeded on to Salisbury, and were joined next day by Judge Williams. On the morning of the 21st they were up in good time to go to the "stones" and see the sun rise, which it did with full advantage to the assembled on-lookers,—the chief of whom were the party representing the cause of Spiritualism. This visit was a means of bringing Stonehenge rather prominently before the literary public. A London letter, headed "From Private Correspondence," appeared in the *Edinburgh Scotsman* of July 6, and thus alluded to the matter:—

Within the past few days I have been informed of a remarkable spectacle that was witnessed on Midsummer's morning at Stonehenge. I am not aware that in any work on these megalithic circles is reference made, however remotely, to what I am now about to mention. On the morning in question a party of Americans, who had left London for the purpose,



visited Stonehenge for the purpose of witnessing the effects of the sunrise on this particular morning. They were not a little surprised to find that, instead of having the field all to themselves, as they had expected, a number of people from all parts of the countryside, principally belonging to the poorer classes, were already assembled on the spot. Inquiries failed to elicit any intelligible reason for this extraordinary early turn out of the population, except this, that a tradition which had trickled down through any number of generations told them that at Stonehenge something unusual was to be seen at sunrise on the morning of the summer solstice. This piece of rustic information put my informant, who is of an antiquarian turn of mind, on the *qui vive*. Stonehenge may roughly be described as composing seven-eighths of a circle, from the open ends of which there runs eastward an avenue having huge upright stones on either side. At some distance beyond this avenue, but in a direct line with its centre, stands one solitary stone in a sloping position, in front of which, but at a considerable distance, is an eminence or hill. The point of observation chosen by the excursion party was the stone table or altar near the head of and within the circle directly looking down the avenue. The morning was unfavourable, but fortunately just as the sun was beginning to appear over the top of the hill, the mists disappeared, and then for a few moments the onlookers stood amazed at the phenomenon presented to view. While it lasted, the sun, like an immense ball, appeared actually to rest on the isolated stone of which mention has been made, or, to quote the quaint though prosaic description of one present, "it was like a huge pudding placed on the top of the stone!" Another very important fact mentioned by an elderly gentleman who had resided for many years in the neighbourhood, was that on the setting of the sun at the winter solstice a similar phenomenon was observable in the direction of certain other stones to the westward. Here, then, is the very remarkable fact that the axis of the avenue of Stonehenge accurately coincides with the sun's rising at the summer solstice, and that another line laid down in the arrangement of the stones coincides with the setting sun at the winter solstices. Unless it is conceivable that this nice orientation is the result of chance—which would be hard to believe—the inference is justifiable that the builders of Stonehenge and other rude stone monuments of a like description had a special design or object in view in erecting these cromlechs or circles, or whatever the name antiquarians may give them, and that they are really the manifestations of the Baalistic or sun worship professed by the early inhabitants of Great Britain, a species of idolatry at one time also universal in Ireland, and to which the round towers of that country amply testify. Thus, of course, is returning to the opinion originally entertained as to the use and purposes of these early and widely scattered monuments, and is at total variance with the opinion of so great an authority as Mr. James Fergusson, who, in his work entitled "Rude Stone Monuments in all Countries and Ages," disposes alike of the geologic-antiquarian theory which considers these stone monuments as an evidence of the progressive development of man from primeval savagery, as well as that which ascribed their origin to the Druids, whose temples they were supposed to be. If, according to Mr. Fergusson, they were the hastily erected trophies of victories and set up by people who lived in the very darkest epoch of our history—viz., from 400 A.D. to 900 A.D.—not the least extraordinary characteristic, then, which Stonehenge possesses is the marvellous precision of its orientation. One cannot help wondering how, under such circumstances, this could have happened.

The deputation of Spiritualists became "a party of Americans,"

and gave rise to the report which we quote above, and which is just as faulty as the performances of second-hand purveyors of news usually are. The situation is by no means accurately described. The writer is, however, dissatisfied with the explanation to which he refers, and well he may be. On that occasion we did not publish a report. We wrote an introductory paper, which appeared in the MEDIUM for July 10, 1874, but were not prepared to go into the subject further at that time. The visit was simply preliminary—a survey of the ground—and we did that most effectually. We perceived that the only way to penetrate deeper into the mystery of the place is to get familiar therewith, and by development, so to speak, to gain closer access to its ancient sphere. To that end a series of visits is desirable. Following upon these, mediums may be prepared by the influences derived from the locality, and, under favourable circumstances, seances might afterwards be held amongst the stones, and, by a number of experiments, facts might be eliminated. On an early date we shall attempt a description of the place, and what we saw there a few days ago, but at present the task of unravelling the mystery which enshrouds Stonehenge has not been fairly begun.

#### A MESSAGE FROM MRS. KIMBALL.

Dear Mr. Burns,—To the many kind friends who have called upon and written me during the past months, whom I could not respond to, my heart sends greetings. Physical weakness, not indifference, dear friends, has compelled almost entire rest. I thought to have been in dear, hallowed Scotland now at work, but my unseen friends forbid it at present, yet have consented to my going there about the 18th, by invitation from the Countess of Caithness. We shall visit Edinburgh, then the old Caithness Castle (Borrogill) if possible. I hope to greet all of the friends again, and to labour for the angel-world among them, not saying good-bye now (only *au revoir*) ANNA KIMBALL.  
2, Vernon Place, Bloomsbury.

EXPERIENCES OF A SEPTUAGENARIAN.—The author has presented copies of this little work, reprinted from the MEDIUM, to the workers at Leigh, and has received the following acknowledgment:—"June 19.—To Mr. J. Judd.—The Leigh friends desire me to express their thanks for the pamphlets sent; and I may say, having read one, I consider it to be of a class very much needed, and calculated to carry conviction in many cases where the most learned discourses would fail.—GEORGE F. FERNER."

Mrs. BASSER, visiting friends at Portsmouth, kindly gave several sittings, at which "James Lombard" surpassed himself, and "Mr. Robinson" spoke very impressively, and the only regret on part of those privileged to listen to their instructive and eloquent discourses was that no reporter was present to preserve the words of wisdom so mysteriously and mellifluously spoken. The voices were *direct*, and one was recognised as the voice of a now sainted mother and sister by daughter and sister present, and tests of a family nature, beyond the knowledge of the medium, were audibly given by this new visitor from the spheres. Spirit-lights also hovered about, large and beautiful; and at the church of a well-known clergyman here the raps of spirit-approval during the delivery of a very bold sermon, spiritual throughout, were very emphatic.

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## EXPERIENCES IN SPIRITUALISM:

A Record of Extraordinary Phenomena witnessed through the most Powerful Mediums, with some Historical Fragments relating to SEMIRAMIDE, given by the Spirit of an Egyptian who lived contemporary with her.

BY CATHERINE BERRY.

CONTENTS:—A Paper read at the Spiritual Institution. Spiritual Phenomena—Seances at Home; Seances in Public; Spirit-Drawings; Spirit-Prophecies of the War; Healing Mediumship; Materialisation of the Spirit-Form; Spirit-Photography; Historical Fragments relating to Semiramide.

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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 30, 1876.

### MR. BURNS'S HEALTH AND WORK.

Mr. Burns makes a personal statement on another page, to which we earnestly direct the attention of our readers; and, as this question and the collateral matters attached thereto cannot be confined within personal limits, we comment thereon as if Mr. Burns was not related thereto at all.

Last week he wrote, "I have been put in possession of facts of serious import," and much wonder has been expressed during the week as to what these "facts" can be. In short, they amount to this:—That Mr. Burns is at any moment in danger of contracting an acute illness, which may speedily end his life. No wonder that he could not "summon courage" to rush into print with such a fearful verdict recorded against himself. It takes real heroism to do such a thing, and when we see our chief worker in Spiritualism thus modestly covering up the coffin with an apology for shortcomings we are convinced that the "blood of the martyrs" has not yet ceased to bring forth fruit. He has been so strong and enduring all his life that he has regarded the infirmities induced by over-exertion as trifles, and defied the effects of exhaustion and weariness to impede his onward progress. Danger, in a fatal sense, he did not think so near; in any other form it did not hinder him. For many days has he sat and toiled, or hurried over London or the provinces making his business arrangements, when he was in severe pain, and more fit for the infirmary than the workshop. When he was told that he was in the midst of danger of a more insurmountable kind he was fairly stunned, and required some time to realise it. It has now come home to him as a "fact of serious import," and this week he "candidly lays" the whole matter before our readers.

It is no new thing for literary men, and those engaged in brain-work, to be incapacitated from various symptoms. Mr. Burns's case is rather an aggravated one. His nervous system is under continual wear at all points. A multitude of harassing and distracting cares and duties continually interrupt and disturb the more weighty operations of the mind. The worst of these is a deficiency of means to work with. Mr. Burns has never asked enough of the public to requite his actual expenses on behalf of the Cause, and he has seldom got what he has asked for. At the same time he has not a word to say in disparagement of those who have helped him, but has on all occasions expressed his heartfelt gratitude. This he has done really in excess of what is necessary, for why should he thank anyone for contributing towards that which is a purely public work?

Mr. Burns has, therefore, been in the position of a workman who is all the time engaged, and has to employ others to aid him, and instead of receiving adequate wages, has to be out of pocket for materials. It may be easily understood how embarrassing such a position must be. His business, too, is not of the profitable kind. The publication of progressive works, and the building-up of the literature of an unpopular subject, is more like the work of a rich corporation than that of a friendless stranger with not a penny in his pocket. To carry out his business department, Mr. Burns has acted in the most liberal manner, and in doing so, he has alone succeeded; but if he had received all the goods for nothing—which the stunted nature of the market has demanded—it would scarcely have kept an establishment open.

How, then, is it possible for him to have gone on? One or two friends have aided in a truly generous manner, and have made the

work their own, even as Mr. Burns has done; but the chief secret of success has been the method of industry and frugality with which the concern has been conducted. Mr. Burns has worked early and late, supplementing his ordinary duties with phrenological examinations, lectures, classes, or aught that would add to the influence or emoluments of his work. He has, indeed, drawn on the bank of his vitality to the last remaining fraction. Mrs. Burns has done the same. For years she has given her sole attention to the work when her health would permit, and even the children have been laid under contribution, to the detriment of their education, they being handy in carrying out the multitude of non-profitable details that hang to such an establishment. Spiritualism is everything. Care of self and personal comfort find but little place—the whole of the premises, except the basement and upper storey, being devoted to the work.

It may well be imagined what a worry and care there must be in such a life. The slave is a king to it. Work must not only be done, but it is oftentimes brain work of a high order, to perform which men are not plentiful. The work itself would be a pleasure were it not for the lack of means. Here we have a public Institution, a weekly paper, and a staff of assistants saddled on to a "business" which is really more of a missionary enterprise than a source of profit. What a worry and distraction there must be to find ways and means! The brain, weary with work all day, has to lecture at night, or be on duty somewhere, with but few exceptions, Sundays included, and goes to bed, not to sleep, but to be haunted with phantoms of coming conflict and privation to-morrow. A few years of this, and the animal powers become wholly exhausted, a high degree of nervousness ensues, the vital organs become impaired, and the person so afflicted is like a man walking over an abyss on a sheet of paper, which may drop him through any moment.

Ah, who can tell the toil and suffering that the Burns family have gone through these ten years on behalf of Spiritualism! It can never be known unless it could be actually experienced. There is no man of ordinary intelligence but who can understand somewhat of the details of the picture.

The wonder with all will be, how such a burden could be sustained so long. The solution must be found in spirit-influence, added to the habits of the workers. The spirit-world called Mr. Burns into this work, prepared him for it through the whole of his life; brought him and Mrs. Burns together as fitting co-partners in this great Movement of the age, sustained them with wisdom in all their steps, and raised them up friends as they wanted them. When all doors have been shut, when thick clouds excluded every ray of light, and when darkness and despair enshrouded the whole plan, the spirit-world has providentially brought relief and enabled the operations to go on with renewed vigour. Mr. and Mrs. Burns, temperamentally, are a battery which permits the direct action of spirits in a much more certain manner than can be obtained through any external form of mediumship. They are unfolded spiritually. Their aspirations reach up to the attainment of spiritual purposes without the taint of self, and so they have been guided to do that which we cannot see could have been accomplished without them.

This mediumistic condition points out a phase of work that ordinary people will not be able to appreciate. A normal medium like Mr. Burns is really worked on both sides—inside and out. This is the secret of the great amount of work he has been able to perform, and the readiness and aptness of his services. It may be truly said that he is continually under influence. While his hands and brain externally are busy carrying out plans, his inner nature is open to the guidance of those who have the destinies of Spiritualism under their control. This explains why his plans are all practical, and that he has been able to give form to the work of Spiritualism in this country. This is also why his work has become truly a "Spiritual Institution." All the wealth and worldly wisdom which mortal man could have collected together, without inspiration from the spirit-world, could not have effected the results which Mr. Burns, in his poverty and obscurity, has been able to achieve. The Spiritual Institution and its mediums and agencies have been, are, and will be, the backbone of Spiritualism as a movement in this country, promoting practical objects, maintaining sound doctrine, protecting and elevating mediums, and making all useful in the great family of spiritual workers. As this work has been managed by the spirit-world, no man has been elevated at the expense of his fellows, but all have been put under the guidance of spirit-power through the agency of a "Spiritual" Institution, the greatest amongst the brethren being he who does the most for the common cause.

To maintain one's position amid such psychological influences is most trying to the constitution unless the "conditions" are of a perfect kind. We have in the case of Mr. Burns thousands of human minds pulling on the outer side, and the band of spirit influences operating within. The soul of that man becomes a vortex of oftentimes conflicting and sorely trying influences. From mankind comes the mixed sentiments of criticism, envy, hate, malice, and demands of work, counsel, and direction, and with these at times a grateful addition of sustaining appreciation and strengthening sympathy, but the human demand has been greater than the supply from that source, and some Spiritualists, so-called, have banded themselves together to hurl shafts of detraction and falsehood against this solitary individual, who stands like a mediator on the margin of both worlds.

Through all this psychological conflict must pass the constant stream of inspiration for the direction of the work and the instruc-



tion of the thousands who weekly look to this quarter for enlightenment. Torn to weariness with these conflicts and labours, the Editor sits down to his pile of correspondence, to answer questions, comment on opinions, explain obscurities, and direct the general Movement. In one hour's time, profound replies and indications have to be furnished to a variety of propositions, and whether "conditions" be favourable or not, it must be done; hundreds of letters have to be written, visitors have to be interviewed. All this might be better borne if a man felt that he was laying up for himself the means of relief in the future; but in this case, the work is all for an idea.

It is well known how exhausting it is for mediums to sit under unfavourable conditions. This is what Mr. Burns has to do often,—in fact, all the time. When Mrs. Hardy was here last year, and her spirit-guides reported on the state of affairs, they said—alluding to the workshop of Mr. Burns—"How exhausted is the spiritual atmosphere. What a number of demands which have not been supplied!" Performing spiritual and public work under such conditions is virtually slow murder—it is a gradual consumption of the finer essences of the body, till feebleness, sleeplessness, disease, and despair close over a scene no longer fit to exist on earth.

Thus the present condition of Mr. Burns may be accounted for, and the rapid consumption and early death which threatens him. Himself, the place, and all it contains are "pumped out," as the saying is. Recuperation, rest, and additional means are absolutely necessary. Mr. Burns might truly remark that these things "must immediately affect my public work." The remedy is clear:—Spiritualists will have to follow the example of their more commendable brethren, and do their share in paying the necessary expenses of this work. That such a tale as the above should require to be told, is a matter of which Spiritualists have no reason to be proud, however honourable the career may be to Mr. Burns personally. He is no adventurer seeking ulterior ends; he has been an instrument in the hands of the spirit-world, who through him have sought the attainment of results of a national character. Mr. Burns is no stranger amongst us. For the great portion of an active lifetime he has been known as a public man, and his probity and moral reliability have become, as it were, a proverb, so that facts in Spiritualism and the purity of its purposes have been acknowledged widely by the public on Mr. Burns's merits alone. When such is the case, shall Spiritualists regard their chief worker as a liar, advancing false issues, and endeavouring to reap a dishonest reward from his fellows? God forbid that the shadow of anything so base and abominably wicked should darken with stain of blackest guilt any human soul. That is a calumny which the outside public have never dared to insinuate, and it is impossible that such thoughts can be entertained by Spiritualists. The logical conclusion, then, is, that Mr. Burns's demands and statements are absolutely truthful, and if so, they as logically place Spiritualists under heavy obligations. There is no escape from these conclusions, and the only question that remains is: Will Spiritualists honourably requite these obligations, or will they put Mr. Burns to a violent death, or force him to give up the work altogether?

It would be an insult to the friends of the Cause to breathe the supposition that they could be guilty of the latter line of conduct. Mr. Burns will be supported in his work, and for the same reason that he has been able to carry it on hitherto—because the spirit-world has further need of him. We introduce no time-serving conventionalities into this argument, but go to the real reason that can alone be advanced to sustain this work. This present writing and the circumstances connected therewith are all links in the chain that will, we feel assured, bring a speedy change in the present state of affairs.

Many of our best Spiritualists consider it an honour to have a part in this work. Seldom in the history of the world has there been a more gratifying instance of pure devotion, personal ability, and fruitfulness of results. An historical task has been accomplished which will never again be repeated in connection with this Movement. Steps have been taken which will wonderfully accelerate the onward march of progress in the future.

Mr. Burns can do higher and better work than he has ever yet attempted. He has been all this time developing his powers and paving the way. We cannot spare him; the spirit-world cannot spare him. We must have men with special abilities for special missions. The Spiritual Institution, materially speaking, would at once cease to be a "spiritual" institution if we took from it that mediumistic element which alone makes it so. Better "conditions" must be supplied; opportunity must be given for a higher exercise of the brain; time should be accorded that the vital man may live and sustain the operations of the spiritual.

We leave the task in the hands of the angel-world and their servants on earth, knowing well that a moment's earnest thought must for ever decide whether Spiritualists will be content to carry the blood of a brother on their skirts or devote a fraction of their means towards sustaining him in his work.

#### NOTICE TO READERS.

The foregoing article has occupied much more space than was anticipated when other portions of the paper were made up, which necessitates the Editorial paragraphs and notices being carried to page 413. Do not be impatient with a man who pleads for his very life.

TESTIMONIAL TO A. J. DAVIS.—Mr. Burns.—Dear Sir,—My subscription to Davis's Testimonial forwarded direct to-day.—Yours truly, ROBERT H. FRYAR, 8, Old Bond Street, Bath, June 10.

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#### DR. MACK IN SCOTLAND.

At the time of writing, Dr. Mack is not able to give full particulars of his movements in Glasgow and the North. He will, he hopes, be in the "Second City of the Empire" on July 3. He intends to spend the most of next week "doon the water," and in the Highlands. Letters to him may be addressed, Care of Messrs. Burns, Crawford & Co., 102, Renfield Street, Glasgow. As soon as arrangements are completed, notices will be inserted in local papers, and next week we hope to give further particulars in these columns.

Dr. Mack will probably remain in Scotland for two weeks, and will return, in all likelihood, by way of Leeds, Manchester, Uttoxeter, and Birmingham, remaining one or two days in each place. It will be a wise plan for leading friends to arrange, with those who intend to consult the Doctor, to be in readiness, so as to avail themselves of his passing visit.

Dr. Mack thus expects to be absent from London about three weeks, but he cannot speak with absolute certainty as to the extent of his movements.

#### J. BURNS'S PROMISED STATEMENT.

Last week I wrote a short paragraph in the MEDIUM which has aroused a deep and wide-spread interest. I have had many letters and personal expressions in reply, which convince me that further explanations are expected.

The general supposition appears to be that my business position has become desperate, and that I must, in consequence, bring my operations to a standstill. That is not so. My credit is good, and I am thoroughly solvent. It is due to the Cause in which I work that such mishaps do not occur. Everything else may perish, but not the machinery which I superintend, which is not mine personally, but the instrument of the spirit-world.

I am grieved to have to say that a worse difficulty than pecuniary embarrassment besets me. Had I no other concern than my selfish interests, I should not think it at all hard to be turned out on the street without a penny in my pocket. When I came into the world, I had neither penny, pocket, nor the power to help myself, and from that beginning I have got on thus far. With health and the exercise of my abilities, I can at all times provide well for all my needs and those dependent upon me. If I am cumbered about means and money, it is not on my own account, but that I may be enabled to perform the task that has been allotted to me.

A far worse crisis threatens me than a financial one. That might be averted by the timely kindness of friends, but I am in a position which is either life or death to me, just as I may be supplied with conditions favourable to health or be forced to continue on the accelerated slope to the grave, down which I have been painfully travelling these last few years.

I have had the unwelcome fact forced upon me that I am in imminent danger of lung disease, or consumption. The pain which I have had in my right breast for the last eight years, and which has been kept in check by Mr. Perrin's mesmeric treatment has assumed an aggravated form. The fever, exhaustion, and nerve-pain of the last two weeks have utterly prostrated me. It needs but little argument to convince me that a great change in my condition is absolutely necessary to the re-establishment of health and prolonged life.

The readers of the MEDIUM will have observed that I have had frequent severe attacks, and that depressed health has been the rule rather than the exception with me for a long time. Being of an active temperament, a little excitement gives me colour, which deceives the superficial observer as to the real state of my vital powers. I am by nature endowed with a splendid constitution, and am healthy and enduring. I live temperately, and take every possible care of myself that my circumstances will permit. Why, then, do I suffer? I reply: From overwork, constant care, and distracting anxiety.

I have a few personal friends—very few—but they are concerned about me for my own sake—not on account of what they can get out of me in the form of spiritual work and public advantage. These friends have taken me in hand, and given me long and repeated lectures. I will here report the burden of their statements and arguments:—

They say to me: "Where is there anybody in Spiritualism that does as you do? Who else takes on any responsibility? Who has to get the work done? Who has to find the money? Who is at the beck and call of everybody? Those big committees, societies, associations, lecturers, mediums, and Spiritualists who



have any end to serve or fact to report, call on you to do it as if you were their servant; and, like a fool, you go and do it, at the risk of your life and the absorption of your whole time. They all carry out their plans, explain their purposes, give their experiences, express their opinions, and fill their pockets at your expense. When they are hard-up for knowing what to do, they send for you all over the country and suck your brains, sending you home more like a dead rat than a living man. When any movement has to be carried out, they make use of you as their agent, your place as their depot, and your printing space as their organ; and never even give you thanks. You are here, there, and everywhere, night and day, Sunday and Saturday, and have not had a clear week to yourself for years when you were able to work. You do all these things, and more, and are left to pay day and way, find rest, and strength, and brains to oppose all difficulties and fight every man's battle; and they let you do it. What do they care? It does not come out of their pockets; it does not weary their brains; it does not exhaust their strength; it is not making their children fatherless; it does not pull them into an early grave; and so what need they care, as long as you are fool enough to do their bidding, and serve their ends with no thought for yourself."

That, and a great deal more, is just the kind of thing I have had dinned into my ears, and it has had a great effect on my mind. I feel that I am really doing a public work, without having in return adequate public support. I have never been insensible of the importance of my work to the Cause of Spiritualism, but that work has occupied my mind so singly that I have forgotten myself, till grim Death, with his skeleton arm, points his bony finger straight in my eye, and dares me to advance at my peril.

I do not believe that men were sent on the earth to die, but to live, and do their life-work. I am sure mine is not done yet, if I get fair play, and so I make a desperate effort to extend my life to its normal length. I am just coming to my prime as a spiritual worker. Since my severe throat-illness I have been undergoing a development of a peculiar kind, which has made me more fit for a higher post, but, at the same time, much more easily affected by inharmonious conditions. I have had to grow with my work, and thousands of souls have grown with me, and these, brothers and sisters, I hope will not see me perish without extending to me the helping hand which I have all these years so eagerly held out to them.

That is my personal statement, and now I have a personal demand to make of every honest Spiritualist, and that is, that each one put his hand in his pocket and contribute something towards carrying on the work of the Spiritual Institution. The best backing I can place to this claim is, that some hundreds of honest Spiritualists do so already. What is the duty of one Spiritualist in this respect is the duty of all. It is not a matter of opinion or a wind of doctrine, but it is necessary work, publicly and most efficiently performed, and the expenses ought to be paid the same as any other debt by every honourable-minded person. The very fact that many are contented to allow the burden to roll on to my shoulders is their tacit acquiescence in the principle that the burden should fall on someone; and if so, why on me more than on them?

To this, various arguments may be advanced—(a) It is his own affair, let him carry it on as he commenced it. (b) I do not agree with him in all he says and does. (c) I don't like him, I am his enemy. I want all the interest to go to my clique. (d) What does he do with the money; he does not publish a balance-sheet. (e) What shall we get in return for our money? (f) We want all the good we can get as cheap as possible; no one will get aught out of us.

To these I reply—(a) It is not my affair. I did not go into it of my own accord, but was led into the work by influences over which I had no control. The Spiritual Institution and my work in connection with the Cause is no more my planning than is Spiritualism itself. I have simply been a medium in the matter, and all that I ask for is "conditions" necessary to my mediumistic work. My personal interest in the work of the Spiritual Institution is no more than the personal interest of any other Spiritualist therein. You may just as well say that the officer or secretary of any society of Spiritualists has a greater personal interest in the work of the society than the other members. The truth is that no one has a personal interest, but the secretary and officers make much more sacrifice than ordinary members, and they have to call on those who assist with their share in making up deficiencies. In like manner, I ask no man to help me personally, but to carry part of the burden and not leave me to be crushed beneath a load that belongs to others equally with myself.

(b) I do not ask anyone to agree with me, nor do I ask what are the opinions of any Spiritualist before I co-operate with him. The Spiritual Institution knows nothing of distinctions amongst Spiritualists. It bases itself more firmly on the Scriptures than do the Christian Spiritualists, and it is an organiser of greater efficiency than the political Spiritualists. It knows nothing of ignorant or educated, but aids all, and helps others to help themselves according to its ability. It does not even force this present plea upon any one, but it demands the strictest investigation of the points advanced, well knowing that it is thoughtlessness rather than positive conviction that keeps many from aiding in the work.

(c) These I do not expect to co-operate, and it is well that cliques exist to afford an abiding-place for such. The Spiritual Institution knows nothing of cliques, but every individual Spiritualist may use it to aid him in effecting spiritual purposes. At the same time, it may be said with truth, that all the "cliques" are close imitators

of the Spiritual Institution, and if the grossest flattery be the copying of one's methods, then does warmest adulation of the Spiritual Institution come from none more powerfully than its avowed enemies. We must try to get along without any other kind of help from them.

(d) Every man that has sense may publish a balance-sheet for himself; if we wished to fill the eyes of the public with figures, we could easily do so. Nothing is so easily cooked as a balance-sheet; the greatest bubbles make the most virtuous pretensions in this respect. I will give a few items, and the figures can be extended out to suit the reader's fancy, or, rather, what he would do it for:—

(Remember, to begin with, that the MEDIUM, when sold weekly, does not pay the expenses of printing and paper, but we will not make an item of that.)	£	s.	d.
Editing, reporting, illustrating, and literary expenses in bringing out the MEDIUM	...	...	...
Managing public movements, corresponding with and advising Spiritualists and investigators	...	...	...
Salaries of attendants to wait upon and converse with visitors inquiring on Spiritualism	...	...	...
Rent of rooms for Institutional purposes	...	...	...
Gas, tear and wear, and attendance for committees, conferences, benefit seances, and other public purposes...	...	...	...
Fees for delivering about 100 lectures yearly, and being engaged in meetings continually, in which the burden of the work falls on the Representative of the Spiritual Institution	...	...	...
Sustaining a continuous round of Sunday meetings in London, and entertaining speakers from the country	...	...	...
Free packets of information to inquirers, literature for distribution, presentation copies of works required for the use of the Cause	...	...	...
Postage on several thousand letters a year, stationery, travelling expenses, entertainment to visitors, &c.	...	...	...
New books for the Progressive Library, binding, spirit-photographs, albums, pictures, and framing for the rooms	...	...	...

The reader can just fill out these figures to his liking and see how much he would require to do that amount of public work, all of which is no more my business than it is the business of any other Spiritualist. I have asked only £500 a year, but it is much too little, causing me an amount of privation which I can no longer stand.

(e) In return for the money subscribed to the Spiritual Institution, the use of books from the Progressive Library may be obtained to an equivalent amount. There are thousands of volumes lying awaiting readers. The Spiritual Institution, is planned on a self-sustaining basis, if its provisions were properly taken advantage of.

(f) The argument put forward by this large class of undeveloped children is unanswerable. As well may we reason with the lower animals. My work is for those, but my words for honest men and women,—those in whom the elements of justice and morality are developed, and who have a sense of honour impelling them to perform a noble part. With the true Spiritualist the question is not, "How much can I get for nothing?" but, "How much can I give for the welfare of the whole?" On that principle I have acted, or there would have been no Spiritual Institution; and take that out of Spiritualism, and how much of a movement would be left? Those who are also in the field would soon collapse if the pioneering work which gives them life ceased.

#### WHAT MUST BE DONE.

Every Spiritualist must make it his first business to co-operate with the Spiritual Institution, and sustain its work. Let petty jealousies no longer wean the true friends of the Cause from availing themselves of those means which the spirit-world has instituted for the working of the Movement. Spiritualism is healthiest and most prosperous where the workers are in strictest accord with the Spiritual Institution. Let this grand fact—patent to all—become a principle of action. The first thought of every Spiritualist should be to do his share to sustain the Spiritual Institution. It is the life and centre of the Movement, and the "conditions" prevailing there must affect the whole body. It is true that all the practical forms of action which carry on the Movement originated at this centre, and from week to week, and year to year, ideas are given expression to which lead and instruct the great work. This is simply a fact, and to carry on this work requires that the brain be free from the care of want and the worry of staying off the evil day.

I can truly say that the life of a convict would be preferable to the hardship and anxiety that I have undergone of late. So much of a deficiency every week soon eats into a large sum, and when times are bad and business does not yield it, the burden becomes unsupportable, and health of body and mind no longer avail to do the higher work. There is only one person who can do the work of a particular medium, and that is himself. There are many who can assist in maintaining financial matters better than I can, but there is no one can do just what I have been called upon to perform for the Cause.

The grand thing to be done is for Spiritualists to take up this money matter, and see the Spiritual Institution efficiently sustained. A few good friends already contribute quite handsomely. These might take a little trouble—influence others of their own class, with whom they would effect much more than I can. This would bring in a few large sums, which would be a good foundation, and prove an encouragement for those in worse circumstances



to perform their part. Then there are the bulk of ordinary subscribers, who do well; they cannot do better, unless they, likewise, use personal influence on their friends to follow their example. In addition to these two classes, a third might be instituted. It would not be difficult to find 3,000 subscribers of 1d. per week in the ranks of Spiritualism. For these 3,000 pennies I would engage to supply at once from the Progressive Library 1,000 volumes of literature to be read by the subscribers, or by inquirers who might be their friends. To carry this out is required a local representative in each little place or locality, who would collect the subscriptions, and receive and distribute the books. This is the best means of organising Spiritualism, and if it were heartily fallen about, it might be accomplished in a few weeks.

From whatever source it may come, I must be better sustained. I do not ask for myself, but for this Cause, of which I am a servant. When I can serve it no longer, I shall not remain a burden on its friends, but if I have no private means, will retire into the union workhouse, and, as a ratepayer for many years, claim an independent means of existence. No; never a penny has any Spiritualist, or anyone else, contributed to the support of J. Burns, and never shall. He would die first. I can answer that for him. But what he asks at the present time is just the reverse: that he may not be done to death to spare the pockets of those who will not come forward and honestly do their share in the work.

To put it straight—I ask you, all whether a penny a week, ten shillings a year, a pound a year, or, to some of you, a hundred pounds a year, is more than my life is to me? I well know that the money is amongst you, and that it could be forthcoming in the first ten minutes of each year, if ye only had the mind to do your duty as honest, independent-minded men. At present, you do not stint yourselves of aught that your passions crave. You spend your thousands annually in drink, tobacco, pleasures, and company, and cannot pay for having that done for you which you cannot do for yourselves.

You offer but little encouragement to a man to do his duty. If you do not see the requirements of this case, then Spiritualism has not opened your eyes far; but Spiritualism has taught this necessary duty to hundreds of its best adherents. The clear intelligence, perception of right and duty, and largeness of heart which prompt any man to sustain the institutions that promote his views, must, to a certain extent, be regarded as some criterion of the goodness and value of these views. If there is anything more than another that causes me to blush at being classed with Spiritualists, it is the niggardly apathy with which they regard the claims of those who work for them.

If my work were done, I would die obscure and contented with my fate. My work is only just begun, and looking at the small amount of self-sacrifice amongst Spiritualists, there is as much need for it as ever. To do that work which the spirit-world has in store for me, I must be sustained in expenses. I require to be free from the distracting worry of financial hardship and grinding poverty. I require to be able to employ more assistance, that I may have time to see the skies, breathe the fresh air, and live. I do not want to work less, but more; nor do I desire to pick up one farthing of wealth. I simply require that the work I do for Spiritualism be shared by those who avail themselves of that work as if it were their own, and call themselves Spiritualists.

My business is quite another matter, but I must not imperil it by paying for other people's Spiritualism. My business is not a selfish one, nor do I conduct it in a selfish manner. It is to make knowledge of man, as a spiritual being, universal. It is a part of Spiritualism itself, and that such a business as that should be hampered and taxed to pay for public work makes me blush for shame to be forced to acknowledge. It would be an historical credit to Spiritualism, if its adherents not only paid for the public work, but promoted the other literary work in which I am engaged; but of this I need not complain, for I can obtain the use of unlimited capital for business purposes. My friends, however, will not give me money to spare the pockets of a class of people who ought to be taught their duty. As a business man and a Spiritualist I am quite independent, and I only ask that I may be honestly dealt with by those who would be independent also. J. BURNS.

*Spiritual Institution, 15, Southampton Row, London,  
28th June, 1876.*

#### NEWCASTLE-ON-TYNE.

On Sunday last Mr. Westgarth gave an inspirational address before the members of this society in their hall. His guides took as a text a remark dropped by the chairman (Mr. Nicholson), and proceeded to give a religious address. They illustrated the passing away of different persons, enlarged upon them, and pointed out the lessons inculcated. They concluded by particularly impressing on their hearers the greatness of the necessity (the importance of which they were not fully aware of) of making an effort to reform themselves; that they must not be discouraged by the apparent smallness of the effect produced, but must strive on, that little by little they will accomplish great things; that with regard to their effect on others "a little leaven leaveneth the whole lump." The lecture was very fair for a maiden one, and promises better in the future. This guide gives no name, and only claims to be a man. Attendance small. No doubt the brilliant weather had a great deal to do with that.

The Nottingham Association of Spiritualists will hold their anniversary on Sunday, July 2nd, when Mrs. Butterfield, the well-known medium, is expected to address the meeting. On the Monday there will be a tea-party, three or four miles out in the country. The Association give a cordial invitation to all Spiritualists in Nottingham and its vicinity.

#### AN ASTRONOMER'S OPINION.

My dear Mr. Editor,—I have just read in No. 7 of Vol. XL. of the *Mondes*, June 15, 1876, being a scientific record, like your *Nature*, on page 301, the following:—

*Recherches Astronomiques (Suite), par M. Leverrier.*—"J'ai l'honneur de présenter à l'Académie le tome XII. des *Annales de l'Observatoire*, comprenant les tables de Jupiter et celles de Saturne. Les tables de Jupiter représentent très-exactement l'ensemble des longues séries d'observations faites à Paris et à Greenwich pendant cent vingt années. . . . Durant cette longue entreprise poursuivie pendant trente-cinq années, nous avons eu besoin d'être soutenu par le spectacle d'une des plus grandes œuvres de la création, et par la pensée qu'elle affirmait en nous les vérités impérieuses de la philosophie spiritualiste. C'est donc avec émotion que nous avons entendu, dans la dernière séance de l'Académie française, notre illustre secrétaire perpétuel affirmer ces grands principes, qui sont la source de la science pure. Cette haute manifestation restera un honneur et une force pour la science française. Je m'estime heureux que l'occasion se soit présentée de la relever au sein de notre Académie, et de lui donner une cordiale adhésion." \*

To be sure, the great astronomer of France, M. Leverrier, gives there a decided blow to the St. Petersburg Commission as to their research in Spiritualism. In French we say, *avis au lecteur*. *Les Mondes* is edited by M. l'Abbé Moigno, and is to be obtained at 18, rue du Dragon, Paris. You certainly would oblige me and Spiritualism by placing this note in its original text in your most valuable paper, the *MEDIUM AND DAYBREAK*. In Holland we are progressing very much indeed in our holy Cause, which, *in fine*, is no other than to make men happier and to give them the belief that death is only a transit to a better state of existence, if deserved.—Believe me, dear Sir, yours in faith,

*The Hague, June 20.*

ADELBERTH DE BOURBON,  
Officer in the Dutch Army.

#### DR. MONCK AT BELPER.

Dear Mr. Burns.—On Sunday evening last we had a most successful seance at the residence of our friend Mr. Wheldon, with Dr. Monck as the medium.

The circle was composed of twelve earnest Spiritualists, therefore, as might be expected, the conditions were good, and the phenomena of a high order. An instrument known as the Oxford chimes, measuring twenty-six inches in length, and seven inches wide, was laid upon the table with the wires downwards. On the chimes were piled about half-a-dozen articles, weighing altogether about three pounds. In the light, the instrument thus weighted was seen to move across the table without human contact or appliance of any kind; the movement was repeated several times while the gas was still lighted. The instrument I have spoken of, still lying upon the table with the wires downwards, was played upon. Demonstration could not be more complete.

On the gas being turned off, Dr. Monck was controlled by "Samuel Wheeler," when a very pleasant interchange of thought in relation to many subjects took place. He announced the presence of a number of spirit-friends related to persons in the circle. While all hands were joined, three bells were rung at the same time, the chimes played upon, and a musical box wound up and floated round the room; and in connection with the musical box perhaps the most remarkable thing of the evening occurred, for when the box was wound up, instead of the tune being played out in the usual time, the notes followed each other so slowly you could hardly make out what the tune was.

On Monday afternoon I drove Dr. Monck about four miles into the country to the residence of my friend, Mr. R. Elae of Smalley Mill. Before ten, eight friends sat down to a seance, when we had a repetition of the phenomena which we obtained on the previous evening, with the additional marvel that Dr. Monck was lifted from the ground and suspended in the air, with his feet placed on my brother's shoulders. In a short time, while his hands were held by myself and brother, the medium was lifted on his chair on to the table, and found there when the gas was re-lighted.

On the invitation of my friend, Mr. George Lee, Dr. Monck intends to go to Ripley on Thursday next for the purpose of giving two or three seances. I can only hope that the inquirers in that place will be as highly favoured as we have been; at all events, that they will witness enough to encourage them to continue their investigations.

Dr. Monck's healing power has also been called into requisition, and, as far as I can learn, with advantage to those whom he has treated.

*Belper, June 20.*

W. P. ADSHEAD.

[In a later note Mr. Adshead withdraws the above report, as being hurriedly written, and promises a fuller one. As it was in type when his letter came we allow it to appear, and it need not in any way prejudice what is to come after. Mr. Adshead says: "Dr. Monck has held seven seances in this neighbourhood, and each one has been a decided success."—Ed. M.]

#### \* [Translation.]

*Astronomical Researches (continuation), by Mons. Leverrier.*—"I have the honour to present to the Academy Vol. XII. of the *Annales de l'Observatoire*, comprising the Tables of Jupiter and those of Saturn. The tables of Jupiter represent very exactly the result of the long series of observations made at Paris and at Greenwich, extending over 130 years. . . . During this arduous undertaking, carried on for thirty-five years, we have needed to be sustained by the view of one of the grandest works of creation, and by the thought that it confirms in us the imperishable truths of spiritualistic philosophy. It is, then, with emotion that we heard, at the last sitting of the Académie Française, our illustrious perpetual secretary affirm these grand principles, which are the source of pure science. This distinguished recognition will remain an honour and give strength to French science. I am happy that the opportunity has presented itself of this being placed before our Academy, and gaining its cordial support."



## DR. MONCK AT LEIGH.

A short time ago we introduced Dr. Monck to some inquirers at Leigh, and the *Chronicle* of that "good old town" has a long account of the phenomena, which, as they exhibit some unusual features, we present. Thirteen sitters formed a circle round the table, and a part of a circle behind that. All hands were held in the inner circle, the sitters behind placing their hands on those in front. The medium was also held. We quote:—

"Dr. Monck was thus held, with his arms extended, on the left side by the writer, and the other by the 'Golborne medium.' On the right side a sceptical gentleman is the authority for the assertion that Dr. Monck's hand was never released. This was, so far as human judgment can speak, the condition under which all the subsequent events took place, and for an apparent certainty the medium's hands were held securely from the first grip until nearly the close of the seance, which lasted from seven in the evening till nearly eleven o'clock. In a very short time the manifestations commenced, and how to describe them it is difficult to say. The 'Golborne medium' became 'entranced,' and Dr. Monck, who declares upon his honour that he knew nothing particular of her mediumship, described 'Jimbo,' the African half-caste boy, as standing beside and helping his own particular guide 'Samuel,' formerly a shipwright in Portsmouth dockyard. To 'Jimbo' and 'Samuel' all the after proceedings were attributed.

"The 30-lb. musical box was carried around; numerous hands were felt; a glass of water was placed to the lips of the writer, a handkerchief applied to his nose; and a watch carefully removed from the chain, taken out of a watch-pocket, and laid on the table. Indeed, for two hours hands of some kind were busily at work in a manner that cannot well be described; luminous clouds settled over the mediums, the 'spirit-lamp' of 'Jimbo' floated about the room, and lights appeared over the local medium, flickering to the tune played by the musical box. These lights were singularly pretty, one forming a small coronet of flame above the head of Miss Ball, and the lamp being in appearance like an eight-sided star. This 'lamp' was placed just above the hand of the writer, who could feel nothing below it but a light substance like fine cambric through which the hand readily passed.

"The small musical box also floated about the room, held by a small bright hand, which came at request close to the face of the writer and was distinctly visible, and was clearly a hand and nothing more. The lights were luminous, but gave no light or reflection. The sitters were also frequently fanned by the hands both with a fan and a handkerchief. As a special test, a pocket-book was taken from the inner breast-pocket of the writer's coat by a hand which dived deep into the pocket and had, so far as trying and failing to feel it can be considered a proof, no arm attached to it. This pocket-book was taken to the opposite side of the room, and one of the sitters asked that a word of five letters he thought of might be written in the book. The raps signified doubt, but Dr. Monck immediately said he had been told something of the article thought of; it was round whatever the word was, and a leaf of the book was then heard to be torn out and was at once given to the sitter, and a voice spoke behind the writer saying they had written the word 'round,' but more they could not do. This was discovered after the seance to be so. The book was then returned to the writer's pocket, and after the seance was found to contain two sentences written in lead pencil and signed by 'Samuel' and 'Jimbo.' As a climax, whilst the usual noisy manifestations were going on, the small library-table was floated in the air past the writer, then turned upside down and placed on the table, atop of some other articles. The drawers were then opened and most ludicrous manifestations followed. The drawers were really toyed and work drawers, and babies' rattles, bobbins, whistles, scissors, cotton, and other things were taken out and given to different persons. A puff box was opened and the faces of some of the sitters puffed with violet powder, small articles—like pins—brought at request, and general confusion everywhere.

"The object in writing this account not being to discuss the question, but to describe a personal impression, it is sufficient to conclude this attempt at describing the last development of local Spiritualism by asserting the convictions that the writer has no evidences to prove that the manifestations were tricks done by a clever conjuror; that one man, even if free to wander about, could not have produced the complicated and simultaneous acts; that, so far as man can speak, Dr. Monck, from the time his hands were grasped, never left his seat, and that either a non-earthly power and non-earthly hands were the causes or Dr. Monck is a thousand times a better conjuror than Maskelyne and Cooke, Anderson, Herr Dobler *et hoc genus omne* rolled into one. The writer's personal conviction is that Dr. Monck did not produce the manifestations, and that he could not, if he wished, do what the writer experienced. The alternative conclusion is one that bolder men than the writer have not presumed to accept, and the readers of the *Chronicle* must settle its feasibility for themselves. It should be remembered, however, that the writer is giving what he believes to be a true record of facts and that one man who sees a pickpocket commit a theft or a meteor fall from the heavens, is worth more consideration than an army of men who have seen neither."

## QUEBEC HALL, GREAT QUEBEC STREET, MARYLEBONE.

On Friday evening last, the 23rd inst., Mr. Frichold read a paper advocating the opening of museums and the fine-art galleries on Sunday for the working classes. The reasons that the essayist put forward were more powerful for than against, and the speculation and opposition that the Sabbatarians indulged in were very puny compared with the influence that a more extended knowledge and intimate acquaintance with works of art would have upon the working classes. Germany was put forward as an example, where the system had been in force for some considerable time. Several in the audience spoke warmly in favour of the views expressed by the essayist.

On Tuesday, July 4, Mr. Miedonnell will lecture on the "Probable History of Jesus from his Twelfth to his Thirtieth Year."

CAPE TOWN.—The facts of Spiritualism are kept pretty well before the public in letters to the *Cape Times* and other papers. Our friends in South Africa are persistent in their efforts, which are all the more laudable, seeing that they have but little phenomena to encourage them.

## HEALING AT A DISTANCE.

Dear Mr. Burns,—In consequence of having heard that numerous inquiries have been addressed to Dr. Monck as to whether his guide is the "Samuel" alluded to in the report of a "surgical operation by spirits" in a recent number of the *MEDIUM*, I beg to state that the operating spirit was Dr. Monck's guide "Samuel," who has manifested a great affinity for our medium and her family since Dr. Monck sat with us last year. I do not know whether the circumstance of his being born and brought up a few doors from where we were then holding our seances will help to account for the interest he takes in us, and the facility with which he controls the medium. I have another purpose in writing this letter, viz., to testify to the healing power of Dr. Monck. For a fortnight I had been suffering from neuralgia in the head and face. On the 15th inst., whilst sitting at supper with my sister (the medium alluded to above), "Samuel," through raps, told me he would go and tell his medium (Dr. Monck) to send me some magnetised flannel. Next morning the pain suddenly left me, and I have had no recurrence. I received a letter from Dr. Monck, flannel enclosed in it. He states that on the 15th inst. "Samuel" told him to send me some flannel, and that he would try and bring me relief by direct power, and almost directly be (Dr. Monck) had severe neuralgic pains in his head and face. Not only is it wonderful the way in which the cure was effected, but it is a splendid test to me, for I know that Dr. Monck could not have known of my indisposition, only through "Samuel." Hoping you will insert this in your next edition, I remain, dear Sir, yours sincerely,  
Chichester, June 26th. E. N. HARRIES.

## MEYERBEER HALL, LIVERPOOL.

Of this ornamental and useful Lyceum of Spiritualists there has been much talk "on 'Change," during the past week especially; and no wonder, if we bear in mind that it aims to be a celebrated school of Spiritualism, near the banks of the Mersey, as was the Academy of Aristotle, on the rising ground of Ilissus in Attica. The talk was, amongst other things, that in the latter pleasant and salubrious spot the Greek philosopher taught science of soul, while walking (hence his pupils were called Peripatetics), for twelve years, when, terrified by the false accusations of Eurymedon, his moral courage forsook him, and he fled to Chalcois, only to become a more confirmed Spiritualist than ever, through the angel-communion of his beloved wife, to whom he offered grateful "sacrifices," as to a presiding divinity, or guardian spirit.

"Queunque trahunt angeli,—sequamur!" Whatever else may fail, it was further remarked, there seemed no probability at present, of any failure of moral courage in respect of the lecturers on Spiritual Philosophy at 5, Hardman Street. Dr. William Hitchman's lecture on "Princes and People," said a magistrate, might have charmed the heart of Mr. Bradlaugh, or have fallen from the lips of Mrs. Besant; and as for Mr. John Priest, though a lawyer, he had much of the ecclesiastical knowledge of a Newman or a Stanley, with the psychological science of Spencer and the polished eloquence of Tyndall, and cleverly employed the whole in defence of his faith, experience, and hope, as a Modern Spiritualist. On Sunday last these gentlemen were again the Meyerbeer Hall lecturers, the former discoursing on "Moral Duties in 1876," and the latter on "Historic Christianity." When it is stated, as the deliberate opinion of large, respectable, and enlightened audiences, that they are the right men in the right place, no higher compliments can be given.

## WEST RIDING DISTRICT COMMITTEE.

We had two meetings at Cleckheaton on Sunday last, afternoon and evening. Mr. Wood of Halifax, trance-medium, occupied the platform. The subject for the afternoon was from Malachi, iv. 5, 6—"Behold, I will send you Elijah the prophet," &c. From these words a very fitting discourse was given, and very appropriate as an introduction of Spiritualism to an audience of which nine-tenths perhaps had never heard nor seen a trance medium before. The speaker frequently quoted and referred his hearers to passages in the Bible in support of the facts proclaimed by Spiritualists, showing that not only Elijah, but several other spirit-men, had returned to earth, and done active service for the welfare of mankind. At the close of the discourse the control invited questions, but the audience appeared to be unprepared for the privilege, and consequently there were only one or two questions asked.

The evening subject was "Man's Relationship to God, and God's to Man." From this subject the control spoke for upwards of an hour, at the close of which questions were again invited, and a number of people availed themselves of the opportunity by asking such questions as—Will the spirit tell his name? Will the medium tell how many spirits have been talking through him? What countryman was he? Did he believe that departed spirits were happy? Is there a hell fire?

We had very good audiences, considering the adverse circumstances under which we were placed—viz., there was an annual feast at a village about a mile from Cleckheaton, besides some two or three Sunday-school anniversaries in connection with some of the chapels. The receipts about cover the expenses.  
J. LONGBOTTOM, Sec.

14, York Terrace, Akroydon, Halifax, June 27.

PENKBRIDGE.—Mr. C. Hippisley acknowledges a second parcel of books from Mr. John Flett, Belfast.

OPEN-AIR WORK.—The Spiritualists of Shildon, Bishop Auckland, and West Auckland district held their second open-air meeting yesterday, June 25th, at Busselton Bankfoot, which proved a great success, there being nearly a thousand people present. All came to hear the glad tidings of great joy now dawning on our unhappy land—all earnest searchers for truth, except one or two sectarian bigots, one a broken-down preacher who neither knew what he wanted nor what to ask for; but I pity such weak-minded and deluded creatures that have no more sense. The subject was "The World's True Redeemer," which the guide of Mr. J. Dunn took up, making plain who that Redeemer was to the satisfaction of all that ponderous assembly. We are going to have another meeting on next Sunday, July 2nd, in the open air, at two o'clock, at the north of Shildon Tunnel, and we invite any mediums or normal speakers to come and assist us in the great and glorious cause.—Yours, fraternally,  
JOHN MENAPORTH, 38, Hildyard Terrace, New Shildon, June 26th.



## SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION.

The following subscriptions, received since last list was published, gives the total collected for the first six months of 1876:—

	£	s.	d.		£	s.	d.
Mr. H. Appleby...	2	7	0	Mr. W. Clarkson ...	0	5	0
Mr. W. Whitley ...	0	5	0	Mrs. Birley for 1876			
Miss Lines ...	0	3	8	(penny a week) ...	0	4	4
Mrs. Cottell ...	0	10	0	F. B., April to June			
Mrs. Hunter ...	1	1	0	(penny a week) ...	0	1	1
Mr. Pearce ...	0	2	0	Amount previously ac-			
Mr. Hughes ...	0	2	0	knowledged ...	190	12	8½
Mr. B. S. Witts ...	0	0	6				
Mr. W. Christie...	1	0	0		£197	1	4½
A Friend ...	0	7	1				

If we regard the annual income of the Spiritual Institution as £500 (the minimum asked), there is at the present date a deficiency of £53, which is a considerable sum out of pocket these hard times.

## NEW WORKS.

Mrs. Berry's "Experiences in Spiritualism" is now plentifully on sale. The first edition, with photographic portraits of the Author became exhausted, and a further supply had to be prepared, which kept the work out of the market for a few weeks. It is well received by the Press, and we have in preparation extracts from critiques. The work should grace the table of every Spiritualist.

Weaver's "Lectures on Mental Science" has also been issued. It is a handsomely got up work, and one of the most eloquent and instructive on Phenology. A more appropriate gift for a young person of either sex could not be selected. It is carefully edited by Mr. Burns, who also contributes his Plan of the Temperaments, and a supplementary chapter. One professor of the phrenological art has taken 500 copies.

## "INTUITION" IN BOOK FORM.

We have done up the numbers of the MEDIUM from the beginning of the year to the completion of "Intuition" in a handsome wrapper, the title-page of which we give on our back page. From the contents, it will be seen that it is full of attractive and valuable information on Spiritualism. It is just the work to place on the table of a reading-room, or any such place where inquiring minds congregate. The price is—

For a single copy, 2s. 6d., post free.

Three copies, 5s., carriage extra.

Seven copies, 10s., carriage extra.

Fifteen copies, £1, carriage extra.

By clubbing together, readers might have down a parcel at the lowest price per copy.

## "DEATH, IN THE LIGHT OF THE HARMONIAL PHILOSOPHY."

Mrs. Davis's able essay has given more pleasure to our readers than aught that we have published for some time. We are printing an edition of it in neat tract form, at the following rates:—

Single copies, one penny each; two or more copies, post free.

Ninepence per dozen, post free.

Five shillings per 100, carriage extra.

£2 per thousand, carriage extra.

Parties ordering a quantity, may have their announcements printed on the cover. Orders should be sent in at once, to prevent delay.

## "SYMBOLISM" AT DOUGHTY HALL.

On Sunday evening, Mr. F. Wilson will deliver a discourse on Symbolism at Doughty Hall, illustrated by some of his clever designs. Mr. Wilson's talents at the Marylebone Association made a most favourable impression. Doughty Hall, 14, Bedford Row, Holborn, Sunday, 7 p.m.

Who will volunteer to occupy the speaker's stand on Sunday week, July 9th?

## THE SUMMER GATHERING AT MANLEY PARK.

To-morrow (Saturday) the Lancashire forces will assemble in holiday order at this celebrated and beautiful resort. We hope to meet many old friends there. The official announcement appears in another column.

The remarkable discourse through the mediumship of Dr. Brown, which we published last week, has been reprinted in full in the *Burnley Gazette*.

Mr. ROBSON, trance-medium, will hold seances at the Hall, 19, Church Street, Islington, on Thursdays, at 8 p.m. Admission 1s. Subscribers 6d.

Mr. WILLIE EGLINTON will be in Plymouth next week, and friends in surrounding towns wishing to engage him will please address "Mr. Willie Eglinton, care of Mr. Vincent Bird, The Market, Devonport."

Mr. E. BULLOCK, jun., has had very successful seances at Southampton and Winchester. He will return to London next week, and will resume his seances from Tuesday evening as usual, at 19, Church Street, and Thursday at 15, Southampton Row.

Dr. MONCK AT DERBY.—Dr. Monck during the past week has been holding seances and healing with considerable success at Belper, Ripley, Horsley, and Derby. For the next few days he may be addressed, "care of G. Adhead, Esq., Victoria Street, Derby." From Derby he expects to go to Nottingham and Keighley.

We hear good tidings respecting the healing-power of Mr. Allen Hough, and the great amount of good he is doing in the Oldham district.

SPECIAL AND IMPORTANT NOTICE.—Mr. William Clarence begs to state that he will not be able to give his usual Tuesday evening seance on July 4, owing to an engagement in the West of England.

MISS CHANDOS will deliver her celebrated lecture on the vaccination question at Mr. Cogman's hall, 15, St. Peter's Road, Mile End, on Sunday evening, July 9, at 7 o'clock.

ON July 1st the Rochdale West-end Spiritualists will hold two meetings—afternoon at 2.30, evening at 6.30—at Dyson Elliott's, chemist, Tweedale Street. Medium, Mr. Wood of Halifax.

A "TOLERANT SCEPTIC" gives, in the *Sheffield and Rotherham Independent*, a long account of "a night with the spirits" at Temperance Hall, Sheffield, the seance being conducted by Mr. Hardy.

BIRMINGHAM.—A correspondent asks if Dr. Mack will not visit the hardware village. We recommended that the Doctor be written to, stating inducements.—Address Dr. Mack, 26, Southampton Row, London.

DR. RIGG has returned from his American trip and has resumed his practice as a teacher of Mesmerism. His advertisement will be found in our usual department for such announcements.

70, MARK LANE, FENCHURCH STREET, CITY.—On Sunday, July 2nd, a seance will be held, divided into two parts, the first being devoted to trance-speaking, the second to a dark seance. Admission 6d. The entire proceeds will be handed to a worker in the Cause who is in need.

HALIFAX.—The anniversary of the Psychological Society will take place on Sunday, July 2. Miss Longbottom will speak in the morning at half-past ten, and in the evening at half-past six. Mr. J. Armitage will speak in the afternoon at half-past two, at the Old County Court, Union Street.

MR. BROWN writes: "Mr. Batie and I have just arrived in Scotland by the boat. I will be in Scotland until about the 7th of July, and friends desiring private or public seances can address me, care of Mr. Alex. Duguid, Newtown, Kirkcaldy, by Edinburgh."

MR. TEEB has been summoned to appear before the magistrate for refusing to have his child vaccinated. A penalty of 20s. and costs was inflicted, or seven days. The fine was paid. The magistrate lectured severely against the anti-vaccinators. It is rather unusual to have cases tried by a partisan. Is it law?

BOWDEN, CHESHIRE.—A young lady, under the treatment of Mr. Allan Hough, is recommended to seek a change of air in Cheshire. She would be glad to meet with a family of Spiritualists at Bowden, who could accommodate her with board for a short time. Address, Mr. E. J. Schofield, 14, Bottom-o'-th'-Moor, Oldham.

BIRMINGHAM SPIRITUAL AND PSYCHOLOGICAL LIBRARY.—This library is now ready for the use of members, subscription (minimum), 1s. per month, at Mr. Sunderland's, 65, Bull Street; Miss Fowler, librarian. Further donations or loans of books desired; all subscriptions go to purchase new books; non-members (giving reference) can borrow a single book at 6d. per fortnight.—R. HARPER.

QUEBEC HALL, 25, GREAT QUEBEC STREET, MARYLEBONE ROAD.—The committee have great pleasure in announcing that they have secured the services of Mr. Bullock, jun., for a series of seances, commencing Wednesday, July 5, at half-past eight p.m., and the three successive Wednesday evenings. It is hoped the members will take the advantage of this arrangement, and continue to sit for the series. Admission, 1s. 6d.—M. A. I. S.

JERSEY.—A discussion has arisen in the newspapers out of Mr. Morse's visit. The Swedenborgian minister chose a subject for Mr. Morse's guides at one of the meetings. It was a theological one, and the spirit apologised for having to introduce ideas which might cause discord. These ideas were not Swedenborgian and therefore to the minister they were Satanic. Such is the childish rubbish with which theological and philosophical investigation is met.

MR. JOHN W. HAXBY reports a very good account of a genuine seance recently given at 19, Church Street, Islington, Mr. E. Bullock as medium. Mr. Haxby saw the medium stripped, and after his being placed in the cabinet with but a coloured shirt, trousers, and overcoat, the spirit of "Daniel Watts" was very distinctly seen, robed from head to foot in white robes of close texture. The seance was attended by a good number of persons, and the committee, as well as the audience, expressed their entire satisfaction of the genuineness of the manifestations.

SOWERBY BRIDGE.—The anniversary of the Spiritualists' Lyceum Sowerby Bridge, will take place on Sunday, July 9, 1876, when Miss H. Longbottom of Halifax will give two inspirational addresses—in the afternoon at half-past two; subject, "Passing Away;" in the evening at six o'clock; subject, "The Old and the New." A collection will be made at the close of each service in aid of the above institution. In the evening, for the convenience of friends, the room being small, silver will be thankfully received at the door. A tea will be provided for friends from a distance at sixpence each.—HARWOOD ROBINSON.

ROCHDALE.—Mr. Quarby of Oldham gave two addresses on Sunday, June 18, in the new Lecture Hall, Regent Street, to large and appreciative audiences; and, from the many inquiries for further knowledge on the subject, we expect to raise quite a new crop of Spiritualists in the town. Mr. Quarby's guides, which seem to be of a high intellectual order, spoke well, the evening's address being "The Utility of Spiritualism," at the close of which the audience were permitted to select a subject for an impromptu poem. The subject chosen, "The Life of Ernest Jones," was beautifully rendered and many, who had previously opposed Spiritualism, declared that there must be something in it, which is a first step. Miss Longbottom, trance-medium, of Halifax, gave two beautiful addresses in the same hall, on Sunday last, to very large and respectable audiences. She came under the auspices of the Lancashire District Committee, and the affair was a grand success, both spiritually and financially, showing the great progress the Cause is making in Rochdale. As I intimated in a former letter, we have Mr. Morse on the 9th of July, and hope it may be equally successful.—Yours, &c., T. LANGLEY, Secretary (Rochdale Branch), 26, Pavaneur Street, Rochdale, June 27.



## THE CONFERENCE AT CHESTER-LE-STREET.

On the occasion of Mr. Burns's visit the following series of meetings will be held:—

IN THE CO-OPERATIVE HALL, CHESTER-LE-STREET.

On Saturday, July 8, at one p.m., Conference of the Spiritualists of the district. All are invited to attend and discuss the best means of promoting Spiritualism in the district, and encourage all workers at present in the field.

At seven o'clock in the evening, Mr. Burns will give a lecture on "Spiritualism as a Question of Fact, and its Scientific Teachings," to which the public are invited.

On Sunday, July 9, at ten a.m., a conversational meeting of the well-tried and faithful friends of the Cause will be held, to develop more sympathy and a better acquaintance amongst the local pioneers.

At two p.m., Mr. Brown will deliver a discourse in the trance, under the influence of his spirit-guides.

At seven o'clock in the evening, Mr. Burns will give a discourse on "Spiritualism as an Aid to Religion."

Note.—The Sunday meetings will be of a strictly religious character.

AT CO-OPERATIVE HALL, BIRTLEY.

On Monday evening, July 10, at seven o'clock, Mr. Burns will deliver a lecture on "Spiritualism, and its Message to Mankind."

The doors will be open to all meetings half an hour in advance of the time stated. Admission to the lectures, 6d. and 3d. On Sunday a voluntary offering towards expenses will be accepted. On Saturday and Sunday a public tea will be provided for those who attend the meetings from a distance. Lodgings will be secured by those who require them, on intimation being given in advance.

JOS. BATIE, JUN.

Ouston Colliery, June 20.

## ADJOURNED CONFERENCE AT NEWCASTLE.

The adjourned Conference for Northumberland and Durham will be held at the Society's Hall, Weir's Court, Newgate Street, Newcastle, on Sunday next, July 2, at 10.30 a.m. A cordial invitation to all interested in the Movement.

Mr. J. J. Morse will lecture in the afternoon at 3 o'clock, and in the evening at 7 o'clock. Admission, free. Collection at the close.

The Committee desire to acknowledge the receipt of a parcel of the MEDIUM from Mr. Burns for distribution, and return their sincere thanks to him for the same.

## NEWCASTLE SPIRITUALISTS' SOCIETY.

LECTURES FOR JULY.

Sunday, July 2, at 3 and 7 p.m.—Trance addresses. Mr. J. J. Morse.  
Monday, July 3, at 7.30 p.m.—Do. Do.  
Sunday, July 9, at 7 p.m.—"The Existence of God as illustrated by Poets." Mr. W. G. Simpson.  
Sunday, July 16, at 7 p.m.—Inspirational address. Mr. Westgarth.  
Sunday, July 23, at 7 p.m.—"Swedenborg's Heaven and Hell." Mr. Thos. Pattison.  
Sunday, July 30, at 7 p.m.—"Conflict between Science and Religion." Mr. John Mould.

Admission free. Collection at the close.

## LANCASHIRE DISTRICT COMMITTEE.

MEETINGS.

MANLEY HALL AND PARK, MANCHESTER.—Saturday, July 1st.  
The Executive and all Spiritualists will meet in the wood, near the lake, at 5.30 p.m. Mr. James Burns of London will be present. All friends are particularly solicited to attend, that we may have a grand social gathering. Fares from Market Street, 3d. out and 4d. in, by 'busses continually running every few minutes. Admission to the Park 1s.  
ASHTON.—Sunday afternoon only, 2.30, July 2nd. Temperance Hall, Church Street. Speaker, Mr. J. Burns of London.  
STALEYBRIDGE.—Sunday evening only, 6.30, July 2nd. At the Peoples' Hall. Speaker, Mr. J. Burns of London.  
Committee: Mr. York, 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.—See future notices.  
21, Elliott Street, Rochdale. JAMES SUTCLIFFE, Secretary.

## MR. MORSE'S APPOINTMENTS.

NEWCASTLE-ON-TYNE.—Sunday, July 2nd. Old Freemasons' Hall, Newgate Street. The adjourned conference of the North of England Spiritualists' Central Committee will meet on the above date. Public meetings at 2.30 and 7 p.m.  
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 till 22nd.  
HALIFAX.—July 23rd.  
MANCHESTER.—Sunday, July 30th. Temperance Hall, Grosvenor Street. Afternoon at 2.30; evening at 6.30.  
WOLVERHAMPTON.—To follow.  
OSSETT.—Sunday, August 13th. The Spiritualists of the vicinity will hold an experience-meeting, conference, and tea-meeting.  
BISHOP AUCKLAND.—Sunday, August 20th. Arrangements pending.  
SALTBURN-BY-SEA.—About August 21st till end of month.  
Societies desirous of engaging Mr. Morse's services are requested to write to him for terms and dates, at Warwick Cottage, Old Ford Road, Bow, London, E.

## To Capitalists.—£1000 Wanted.

A MANUFACTURER, in full work, which can be very much extended with a little capital, desires to negotiate for the use of £1000 for a term of years, as may be agreed on. Steam machinery and valuable plant. Ample security given. This is a genuine concern, and one which is rarely to be met with.—Apply, by letter only, to A. B., 15, Southampton Row, London, W.C.

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THE SPIRITS' BOOK. Containing the Principles of Spiritist Doctrine on the Immortality of the Soul, &c., &c. Collected and set in order by ALLAN KARDEC. Translated by ANNA BLACKWELL. Crown 8vo., pp. 512, cloth, 7s. 6d.

London: TRÜBNER AND CO., Ludgate Hill.

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

SUNDAY, JULY 2, Mr. Wilson at Doughty Hall, 14, Bedford Row, at 7.  
TUESDAY, JULY 4, Mr. W. Clarence. In the Country.  
WEDNESDAY, JULY 5, Mr. Herne, at 8. Admission 2s. 6d.  
THURSDAY, JULY 6, Mr. Bullock, Jun., at 8. Admission 2s. 6d.  
FRIDAY, JULY 7, Mr. W. Clarence, at 8. Admission 2s. 6d.

## SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SATURDAY, JULY 1, Notting Hill, at 11, Blechynden Mews, Latimer Road, at Mr. Williams. See advt. [7.30. 3d.]  
SUNDAY, JULY 2, Dr. Sexton, Cavendish Rooms, at 7.  
Mr. Cogman, 15, St. Peter's Road, Mile End Road, at 7.  
Notting Hill, 11, Blechynden Mews, Latimer Road, at 7. 3d.  
MONDAY, JULY 3, Mr. Williams. See advt.  
TUESDAY, JULY 4, Mrs. Olive's Seance. See advt.  
Mrs. Prichard's Developing Circle for Clairvoyance. See advt.  
Mrs. Baker Howarth's Developing Circle, at 87, Inville Road, Walworth, S.E., at 8. Admission 1s.  
WEDNESDAY, JULY 5, 21, King Arthur Street, Clifton Road, Peckham, at 8. 6d.  
H. Warren, 7, Kilburn Park Road, Carlton Road at 7.40. Admission, 1s.  
Mr. Webster, 27, Somerfield Road, Finsbury Park. Collection at close.  
THURSDAY, JULY 6, 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, JULY 7, 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. THURSDAY, 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 Debates 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.

## SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, JULY 2, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Children's Progressive Lyceum at 4 a.m. and 2 p.m.  
BOWERY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.  
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.  
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hookley, United Christian Spiritualists at 6.30 for 7, for Spiritualists only.  
BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.  
MANCHESTER, Temperance Hall, Grosvenor St., All Saints, at 2.30.  
HALIFAX Psychological Society, Old County Court, Union Street, at 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 2 and 7 p.m.  
ROCHDALE, New Lecture Hall, Regent Street. 2.30 and 6.30.  
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.  
LOUGHBOBO, Mrs. Gutteridge, Trance-medium, Dene's Yard, Finfold Terrace, at 6 o'clock.  
GLASGOW, Public meeting, 6.30 p.m., at 164, Trongate.  
HECKMONDWIKE, 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.  
MONDAY, JULY 3, BIRMINGHAM, Mr. Walter, 56, Ormond Street, New Town Row. Spiritualists only, at 8.  
TUESDAY, JULY 4, STOCKTON, Meeting at Mr. Freund's, 2, Silver Street, at 8.15.  
WEDNESDAY, JULY 5, BOWLING, Spiritualists' Meeting Room, 8 p.m.  
OSSETT COMMON, at Mr. John Crane's, at 7.30.  
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development.  
KEIGHLEY, at the Lyceum, at 7.30 p.m., Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.  
THURSDAY, JULY 6, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8.  
GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.  
SHEFFIELD, 8, Holland Road, Highfields. Developing Circle. Spiritualists only.  
FRIDAY, JULY 7, SALFORD, Temperance Hall, Regent Road, at 8.



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## SPIRITUALISM,

AS INDICATED IN THE FOLLOWING SELECTION FROM THE CONTENTS.

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