



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

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MATERIALIZATIONS WITH MISS SHOWERS.

By the REV. MAXWELL CLOSE and SIR CHARLES E. ISHAM, Bart.

On Saturday evening, July 1, I had the privilege of being present at a seance at Mrs. Showers' house, Miss Showers being the medium. The following account of the manifestations may be of interest to the readers of the MEDIUM, as coming from a fresh witness. I will make it as brief as I can. At first, we sat round a table in a small sitting-room, the medium forming one of the circle. Very shortly after the lights were put out, we heard "Peter's" free and rough masculine voice speaking to us and replying to questions in his lively manner. Fortunately "Peter" does not use a trumpet; it would be rather more than enough to have him speaking into one's ear through a tube. The contrast between his voice and that of the medium—which is soft and high-pitched—was very striking. After some other manifestations, which I will not stop to describe, as they were of a kind familiar to the readers of the MEDIUM, the company removed to the drawing-room, where, the lights being put out, Miss Showers played some airs on the piano. Very soon she was accompanied by "Peter" singing with his loud chest-notes, afterwards by a trembling, quivering voice, like that of an aged person; finally a high, childish voice took up the singing. The lamps were now lighted, and I, as the greatest stranger present, was desired to tie the medium. This I had full opportunity of doing in the most satisfactory manner. The cords were strips of calico. I first bound each of the medium's wrists separately, and so tightly that I was afraid of hurting her. She, however, wished it to be so. She having then placed her hands behind her back, I tied the cords of each wrist shortly and securely together. The medium then sat on a stool by two iron staples which had been driven into the wall at proper heights (these I had previously examined by daylight, while waiting in the room for the return of the family from a walk). I then fastened the wrists of the medium to the lower staple, and her neck to the upper one, in both cases closely and securely, so that movement was impossible. A small hand-bell was then placed near her on a stand, and a curtain of black lining was held in front of her, leaving her dress visible from the knees downward, and the light was very slightly lowered. Within a few seconds the bell was vigorously rung and pitched away, and in a few seconds more the curtain was withdrawn, and I was carefully examining the fastenings, which were perfectly undisturbed.

Three different but similar experiments followed, under circumstances precisely the same in all respects, except that sometimes the manifestation had been completed, and the removal of the curtain called for by the medium, before there was time to lower the light. As I have intimated, I examined the fastenings each time instantly after the manifestation; I was allowed to cut them off afterwards and retain them with my own knots still upon them intact. We then returned to the first-mentioned sitting-room. A door leads from this room into a small closet, measuring about six feet square, which has no other opening but a small window about eighteen inches high, fastened with iron bars within and without. I had previously, by way of precaution, examined this closet by daylight, and did so on this occasion also. The medium, having withdrawn by herself into this closet as a cabinet, there reclined on a low chair, and "Peter" immediately began speaking and treating us to snatches of song in his former free, *déjà-gé* manner, within the cabinet. He intended that we should see "Lenore," but said that the heat was very unfavourable for materialisation. He

desired that the light should be subdued, which was done, still, however, leaving the company quite visible to each other. Soon "Lenore" presented herself at the side of the curtain which closed the door, but very timidly, complaining that she could scarcely keep her form for the heat. Presently, however, she got more confidence, and after she had remained speaking with us, &c., for some time, she bade us good night, and "Florence" appeared.

I need not take up space by describing details similar to those which have been already laid before the readers of the MEDIUM by others. I will only mention that "Lenore" is some inches shorter than "Florence;" she is also different in manner, being more playful than the latter; she was also dressed differently. As well as I could see, her feet are of a very peculiar shape, being very narrow and pointed. She did not allow me to approach near enough to distinguish her features. "Florence," however, permitted me to see her face perfectly; the eyes were turned upwards, so that but little of the pupils was visible; the ends of the mouth were somewhat drawn downwards; the general expression being like that of a person in trance, or, perhaps, in rapt devotion. Others, who were permitted to approach "Lenore" more nearly than I was, said that her face was quite natural. When "Florence" retired, "Peter," who seemed to be the skilful and careful director of everything, brought this remarkable seance to a close with some more singing.

The above account by the Rev. Maxwell Close is given with his usual scientific accuracy. I being placed very near the materialised forms, had a good opportunity of observation. There was nothing, however, different to what I have on former occasions described, except that "Lenore" had not the usual hair falling from beneath the turban over her shoulders. Upon this being remarked, she replied, "I will materialise some," and retiring behind the curtain for a minute re-appeared with a good quantity, through which I was allowed to pass my hand. And here I would remark that in a book lately published, with the object of throwing discredit on all the phenomena, it is stated that, at a seance with Mr. Cox, Miss Showers was detected personating "Lenore," and that her chignon, which was "somewhat voluminous," fell off. This is untrue; Miss Showers never in her life wore a chignon, or false hair of any sort, such an appendage being quite unnecessary. There is also in the same production an incongruous speech, attributed to Mrs. Showers, about her departed son and the devil, which she never uttered, and which originated in a misprint.

C. E. ISHAM.

P.S.—I have had some difficulty in obtaining Mrs. Showers' permission to the publication of this account. She and her family have met with so much unmerited annoyance in consequence of their open avowal of the matter of Spiritualism, that they have for some months past interdicted all publication.

DR. MACK'S VISIT TO SCOTLAND.

SPECIALLY REPORTED FOR THE "MEDIUM AND DAYBREAK"
 BY J. J. MORSE.

The interest connected with the movements of Dr. Mack and the highly important mission he is engaged in, has been just as marked during his stay on Scottish soil as ever it has been while in London or the English provinces. The Doctor's rooms at the Blythswood Hotel, Argyle Street, Glasgow, were constantly thronged with visitors who desired to avail themselves of the celebrated healer's truly wonderful powers. Could the Doctor have remained in Glasgow longer, which

the exigencies of his imperative engagements prevented, he would have had a continual increase on the large practice that had grown around him during his brief stay. That the dispenser of health and vigour should be welcomed with enthusiasm by those who had been "treated" for their ills by the orthodox practitioners was but natural, still it is not only by the sick and suffering that the Doctor's visit will be remembered. Many who have met him and enjoyed his company will regret his absence, for his honest bluntness and kindness of heart serve to endear him to sound or sick alike.

Seeking Scotland for rest and recuperation, the Doctor made a flying trip to some of its places of interest and beauty. His opinion of the scenery he visited is most enthusiastic, summed up in the expressive phrase, in answer to a question put by your reporter, "It is delightful—everything to be desired." Reluctantly returning from the Highlands, and regretting he had not time to see more of the beauties of those picturesque districts, the Doctor settled himself in Glasgow for a short time, and commenced his labours for the benefit of humanity.

Spending an evening with him, your reporter obtained possession of the materials for his present article.

The success of the Doctor's labours in Glasgow has been undeniable. He remained in the city from July 5th till the 13th, and during that time treated an average of nine patients each day. The diseases treated being as various as the patients were numerous. Old standing cases that the medical faculty had vainly endeavoured to cure, yielded to the treatment of the spirit-band controlling the Doctor, with an ease and rapidity truly marvellous; and the feeling of gratitude enkindled within the various patients' breasts are of themselves a noble and spiritual tribute to the value of the healer's mission. As a proof of the good work accomplished, a brief selection from the numerous cases dealt with is here given.

Case No. 1.—A lady and her daughter. The daughter suffering from erysipelas in the face and hands, also goitre; the mother's case was a dropsical affection in the abdomen. A series of five treatments effected much relief, and conferred very substantial benefit on both ladies.

Case No. 2.—The following statement was taken by your reporter from the patient, verbally. "My name is William Wotherspoon, of 139, Eglinton Street, Glasgow. I have been a sufferer from epileptic fits during the past seven years. I have had advice and treatment from a number of medical men in the city, but hitherto could obtain no relief. I have also been to the Bridge of Allan Hydropathic establishment; it effected no benefit. I have had fits on an average of once a week during the time mentioned. My health was seriously interfered with. I suffered from general debility, and prostration of the nervous system. I first called on Dr. Mack at the Blythswood Hotel on Friday, July 7th. I have had five treatments in all. During that time I have had but one attack, lasting only about two minutes, and a very slight one. I feel much better in my general health. My nervous system is calmer; the debility has almost left me. I sleep much better."

Case No. 3.—Neuralgia and other pains; completely relieved. The sister of the above case had neuralgia in shoulders and chest, with acute pain in left side. Neuralgia cured: pains in side much relieved.

Case No. 4.—Neuralgia in face and head, about the region of the temples. Cured.

Case No. 5.—A gentleman suffering from severe general debility and nervous prostration. Relieved. Feels stronger, and is now able to sleep soundly.

Case No. 6.—A lady suffering from chronic inflammation of the glands of the tongue. Suffered continuous pain for one year. Tried best medical treatment to be obtained, without the slightest benefit. After two treatments all symptoms of inflammation and pain disappeared.

Case No. 7.—Is worthy of careful consideration. The account is copied from the written statement attested by the mother. It is as follows: "My child is nine years of age. When five years old she had a slow fever, which left the right ear defective in hearing. The glands under the ear were swollen, and for nearly twelve months the hearing was completely gone. Dr. Nelson, of this city, then had her in charge, and frequently blistered the swollen glands, without apparent benefit. On Saturday, July 1st, I consulted Dr. James Mack, of London, who gave a treatment which completely restored the hearing, even to the faintest whisper. On the same evening the child caught cold, which brought on a slight defect in the hearing again. On the 10th of the month we again visited Dr. Mack, with a like result as before, produced in about ten minutes' time. The first treatment occupied about thirty minutes. I now consider my child perfectly cured, through the treatment as stated above.—JANET STEWART, 97, Great Hamilton Street, Glasgow, July 11th, 1876.

"We, the undersigned, have witnessed the above, and certify the same to be true:—Thomas Scott Garriock, 28, West-end Park Street; Helen Mercer, Mary Mercer, 4, Carnarvon Street."

Case No. 8 was that of Mr. T. Scott Garriock, who is bookkeeper to Messrs. Burns, Crawford and Co., wholesale and export fancy goods warehousemen, Glasgow; your reporter receiving the following particulars from the patient himself:—"Five years ago I received a very severe spinal injury. I have had treatment for it from the medical skill of Glasgow, but it afforded no relief. About eight years before, I met with an accident to my left foot; the tine of a stable-fork penetrated my foot, just under the ankle, to the rear of the bone. Two abscesses were formed, at different times, from which much matter was discharged. The effect of these accidents upon my general health was quite extensive. The spinal injury reacted upon my mind, inducing mental depression, nervous debility, and attendant disorders. Exercise was rendered almost an impossibility; and if taken, the exhaustion it induced was most painful to bear. At night I could hardly bear the bed-clothes to come in contact with me, and for over two months was unable to wear a stocking on the injured foot, either day or night. For the last two years I have suffered much from neuralgic pains in the heart. I have had eight treatments from Dr. Mack now, and so great has been the good I have received, that most of the symptoms have entirely disappeared, and my cure is now almost complete. The first treatment I had from the Doctor increased the pain at my back to such an extent as to prevent sleep during that night. The second treatment much relieved me; and on each subsequent occasion I have been treated I have experienced a most decided improvement. Now the pain is scarcely perceptible in the back; there is none whatever experienced in the foot. I should

not know, now, that my foot had ever been hurt, unless I pressed very hard upon the injured spot. I am very susceptible to the power from the Doctor, and on entering his presence feel it most plainly and distinctly. After the intense agony I have endured, the ease I now experience seems little short of miraculous."

As my space is limited, I must forego quoting more cases from those the Doctor has attended to during his stay in Glasgow. There are ample materials for a much more extended list than I have given, but the few that I have selected will serve to show the readers of the MEDIUM AND DAYBREAK that locality does not hinder the success of the Doctor's labours. While diseases, often counted most stubborn, are continually yielding to the power that is with the Doctor—a power that a diploma cannot confer, or a physician use, only when it is issued from nature's college to a physician appointed by natural fitness as a servant of the angels for the healing of men.

It is not claimed, or expected, that the Doctor is successful in every case presented. Some come and receive one treatment, and, feeling no immediate effect, do not take further pains. Did they do so, it is quite possible that the same success might attend them as in the cases I have quoted. The Doctor does not claim to be a worker of miracles, he is but a healer of the sick. Spirits cannot do impossibilities, neither have we the right to expect it of them.

In conclusion, if any of the readers of the MEDIUM are at any time visiting Glasgow, I can confidently recommend them to the Blythswood Hotel, Argyle Street. It is first-class in all respects, and its proprietor is in all things a gentleman; while the service in the various departments is such as to conduce to the comfort and satisfaction of the visitors.

DR. MACK IN LEEDS.

We have received the following letter, which we give as it came to us, without any attempt to garnish the solid statements it contains:—

Mr. Burns.—Dear Sir,—You will remember us calling on you at Southampton Row on Whitsuntide holidays. You recommended my wife to Dr. Mack for treatment. She was much better after we got home. The Doctor has been to Leeds, and she had three more treatments. They have had a wonderful influence over her. She perspires freely, which she has not done for years, only cold sweats. People who suffer in that way know how unpleasant it is. I think justice ought to be done to the Doctor, and the company of spirits which attend him wherever he goes. I have to thank you, Sir, for the kindness you bestowed on us during our stay in London. I hope you will excuse my troubling you with these few lines; I have had so little experience in the Cause. Some one must thank the Doctor for paying us this visit. Any of the cases can be authenticated by applying to any of the addresses named:—

Mr. Thomas Esmalanch, Thorne near Leeds was not able to hear without persons calling very loud; had been so forty years. He was much better first treatment. Second treatment he said, "I am quite satisfied to be able to hear so well."

Mr. Thomas Gaunt, Beeston Road, Meadow Road, Leeds, was for five years bad of asthma and general weakness of the body. He had the best night's rest, after the first treatment, he had enjoyed for a long time. After the second treatment he could not express his satisfaction; he said he was quite young again. The writer knows him to have been a great sufferer.

Mr. Thomas Armitage, Black Street, Cromwell Street, Skinner Lane, Leeds, seventy-two years old, was next treated for deafness, caused by gathering in the ears, the result of cold, fifteen years' standing. After treatment he could hear you speak in the ordinary way: before, you had to shout very loud to make him hear. The old gentleman expresses his satisfaction to the Doctor and the Giver of those great gifts.

Mr. John Booth, of Ossatt, was treated. He was dropsical and short of breath. He stated he was so much better after one treatment that he could walk home to Ossatt. They had to assist him in at the door when he came, he was so bad.

Mr. Robinson, of Ossatt, was so deaf that you had to shout with your mouth close to his ear. After one treatment he could hear his friends speak, as they tried to see if he could distinguish their voices at the other end of a very large room. He had for months wished to be able to hear some one speak in the usual manner.

You are at liberty to make what use you like of these facts. I beg to remain your well wisher,
JAMES EDDISON.
42, Chevalry Terrace, Meadow Road, Leeds, July 16.

THE RUSSIAN SCIENTISTS AND SPIRITUALISM.

(Special Correspondence of the Banner of Light.)

Dear Sir—By the last Russian mail I received the highly important document which I enclose. It is the sharpest rebuke that a scientific body ever had within my remembrance. The Commission for the investigation of the spiritual phenomena was composed of our most eminent scientists, and when they agreed to devote forty sittings to the investigation of what they term "mediumistic manifestations," every one expected them to make good their promise. The country was as sure that the bottom of the thing would be reached as they would have been if Wagner had undertaken to report on zoology, Butleroff on chemistry, Mendeleyeff himself on physics. But when, after four miserable sittings, Mendeleyeff prostituted his great reputation to pander to ignorant prejudice, the whole influential class of the Empire rose in indignation. The best papers in the country—which had not a shade of sympathy with or knowledge of Spiritualism—agreed as to the insufficiency of his arguments and the injustice of his conclusions upon the facts stated. One of them declares that Mahomet did not have half as good a basis for Mahometanism as the Spiritists for Spiritualism, and that the matter must be investigated thoroughly and impartially. A universal laugh was raised at the Commission's assertion that all the mediumistic phenomena

can be explained by mechanical contrivances hidden beneath the medium's petticoats!

The names attached to this protest represent the best blood of Russia. It is the most influentially signed document, probably, that ever appeared in an official journal of my country. It represents a large part of our wealth, intellect and family influence. Some of the names will be recognised by your readers as historical, and as having shed lustre upon the Russian name the wide world over. Its effect upon the scientists, as I learn from private letters, has been amusing and wholesome. Mendeleeff has been forced into a corner, like a fugitive rat, and is now preparing his defence in the shape of a book, we are told! Professor Wagner's favourable view of Colonel Olcott's "People from the Other World" has contributed largely toward creating the excitement in the ranks of our enemies.

The Russians are waiting to see Dr. Slade's phenomena. A contract has been signed to-day, which binds him to report in St. Petersburg on the 1st of November next, and remain there three months. The Theosophical Society, as you are aware, has made a very careful and patient investigation. Two out of three sceptics on the committee were converted beyond backsliding, and the manifestations were found genuine. A copy of the official report was duly forwarded to St. Petersburg, as a sedative for the Russian psychophobists.

H. P. BLAVATSKY.

New York, June 15.

The following document was sent to the office of the St. Petersburg *Vedomosti* accompanied by this letter:—

Mr. Editor.—On the 25th of March last, the Scientific Commission organised for the investigation of the mediumistic phenomena published its report; and a month later, namely on the 24th and 25th of April, Professor Mendeleeff delivered two lectures about Spiritism. In the absence of popular appreciation of the Commission, Mr. Mendeleeff undertook the trouble of himself pronouncing a panegyric upon its activity! At his last lecture, he expressed the idea that in the reports of the Commission, Truth had asserted itself with resistless force; and society, suddenly dazzled by its light, involuntarily bowed its head before the verdict of science. The following protest, signed by over one hundred and thirty persons, testifies to the fact that in our society, notwithstanding the opinion of Mr. Mendeleeff, there are persons who can distinguish a difference between Science and his Commission. The insufficiency of the verbal reports of the latter has become evident even to our public papers. What follows is a new evidence of this fact.

In its April number, the *Otechestvenny Zapiski*, with a bearing of quite an Olympic pride towards Spiritism (very amusing, by the way) confesses, nevertheless, that the Commission of the Physical Society, which had undertaken to expose and crush out of existence spiritual phenomena, did not at all attain its object. According to a very just remark of the said review, the Commission vainly endeavours to conceal its true character of a police-detective agency, and surround itself with a scientific lustre. Its evident object was, to condemn "a heresy," and not to make a scientific investigation: that it plainly never had in view. Therefore, the *Otechestvenny Zapiski* calls the members of the Commission "the modern fathers of orthodox science," who, zealous for the welfare of true science, determined to convene an Ecumenical Council of orthodox scientists, to sit in judgment on the "heretical doctrine," with the full assurance that no one will dare to dispute the infallibility of its predetermined and oral verdict.

We believe that the above opinion, which issues from the very stronghold of the avowed enemies of Spiritism, reflects in a manner which cannot be improved, the general opinion respecting the pretended "investigations" of the Commission.

V. MARKOF.

PROTEST AGAINST THE CONCLUSIONS OF THE COMMISSION FOR INVESTIGATING MEDIUMISM.

The learned Commission, organised for the examination of mediumistic phenomena, had for its object—if we may credit the assertion of Mr. Mendeleeff which appeared in the *Golos* (No. 137, 1875)—to carefully investigate "these manifestations," and thereby "render a great and universal public service."

From the public lecture of Mr. Mendeleeff we learnt that the principal object of the Commission's labour was to be the following mediumistic phenomena: Movements of inanimate objects, with and without contact of hands; levitation of various objects; the alteration of their weight; movements of objects and percussive sounds therein, indicating an intelligent producing cause, by conversations or responses—a phenomenon which the Commission termed dialogistic; writing produced by inanimate objects, or psychographical phenomena; and finally, the formation and apparition of detached members of the human frame, and of full forms, named by the Commission mediumoplastic phenomena. To the investigation of these manifestations the Commission pledged itself to devote not less than forty sances.

It now announces in its report of March 21st (*Golos*, No. 85, 1876) that it has finished its labours, that "its object is attained," and that its unanimous verdict is that "Mediumistic phenomena are produced either by unconscious movements or conscious fraud," and that the "Spiritist doctrine is nothing but superstition."

This verdict of the Commission is based, according to its own declaration, upon eight sances, at the first four of which there were no mediumistic phenomena at all, and at the last four, the Commission only saw a few movements of the table and heard a few raps! But where are the promised experiments of the Commission with movements of objects without contact, the alteration of weight of bodies, the dialogistic, psychographic and mediumoplastic wonders? Of the limited programme of investigation which the Commission prescribed for itself, it appears that it did not carry out even the fourth part. But on the other hand, without the slightest warrant, it busied itself with the doctrine of Spiritism, which did not enter in its programme at all.

Therefore, we, the undersigned, deem it our duty to declare that by such a superficial and hasty treatment of the grave subject under investigation, the Commission has by no means solved the problem which it undertook to demonstrate. It evidently did not gather data enough to

warrant it in either accepting or rejecting the occurrence of mediumistic phenomena.

Having confined itself to but eight sances, the Commission had no reasonable warrant to declare its labours finished; still less had it the right after only eight sances to pronounce an authoritative opinion either *pro* or *con*. Having undertaken this investigation in the interest of a certain portion of society, the Commission has not satisfied this interest; it has left society in its former state of uncertainty as to phenomena whose reality has been vouched by so many witnesses worthy of credit and the highest esteem.

Therefore we, the undersigned, feel compelled to express a hope that this investigation of spiritual phenomena promised in the name of science may be pushed to its legitimate conclusion, in a manner commensurate with the dignity and exactness of true science, if not by the same persons who have already pronounced their verdict, even as to things that they did not see, than by others who are prepared to make a more patient and careful investigation. Only such an one can render "a great and universal public service."

V. S. Avdakof, Prince Bagration, J. Balachoff, A. Bardsky, B. Bartcnewa, A. Barikowa, N. Bahmetyef, P. N. Bachmakowa, L. Bonvey, M. Borissowa, D. Bouniakowsky, Princess A. Wassiltchikoff, V. Nicksenstein, Prince E. Wittgenstein, P. Weimarn, K. Witt, E. Wlassowa, Princess Worontzoff, M. P. Gedeonoff, M. Guenzo, Princess Golitzin-Trozorofsky, M. Grediakowa, N. Grediakin, U. Gran, D. Grigorowitch, L. Daniloff, J. Daniloff, Z. Dourowa, E. Ewreynowa, N. Djoga, Baron A. Jomini, A. Zinowiew, A. Zinowiewa, D. Zinowiew, E. Zagraft, E. Twanoff, G. Ignatyeff, F. Kalinina, N. Kalinina, F. Kalinof, S. Kisilinsky, V. Kichkine, F. Klimow, Count Komarowsky, Count A. Komarowsky, E. Konstantine, V. Kressenko, V. Krousey, Prince A. Kourakyn, Prince B. Kourakyn, Prince M. Kourtzevitch, E. Lawrova, E. Lannserer, J. Lapshene, E. Levchene, N. Lwoff, N. Leskoff, A. Makarewsky, N. S. Makarewsky, E. Malochovetz, F. Malochovetz, S. Manouhene, V. Markof, P. Martchenko, N. Matweeff, P. May, Baron N. Meyendorff, G. Meyer, A. Miller, P. P. Miller, A. A. Moiseyeff, G. Montandre, S. N. Moskaeff, A. Ober, Princess N. Obolenska, Prince O. Obolensky, P. Orloff, Prince Paskevitch, Princess Paskevitch, T. Passek, P. Pelchoff, J. K. Peltzer, K. F. Pirwitz, F. F. Pirwitz, E. A. Pirgoff, A. B. Polowitzeff, A. U. Polubinsky, J. B. Prejantzoff, W. Pribitkova, E. Pribitkova, V. Pribitkow, V. Rossolowsky, J. Ramen, A. P. Soloton, V. I. Safonoff, A. W. Semenowa, K. A. Semenov, A. Serebrekoff, N. Skorodumoff, E. Skropotowa, U. Smolensky, A. Starofesky, A. Stepanow, E. Stolyetoff, Countess Mary Strogoff, Count Gregoire S. Strogoff, Prince Souvoroff, Prince K. Souvoroff, Count Tatibeff, J. Timachevsky, A. Tokmatichoff, Countess A. Tolstoy, F. Toman, S. Torneus, Prince A. Troubetzkoy, A. Toutkowsky, E. Teminska, Prince A. Ouroussoff, E. Tchelishcheff, M. Tchelishcheff, A. Tchenowsky, Vladimir Tchouyko, N. Tchouyko, V. Schago, Prince A. Shabowsko, J. O. Schmidt, Prince A. Teherbatoff, N. Teherbatheff, L. Unger.

BUDDHISM.

Taking the religions of the world in their natural sequence, "Buddhism" naturally became the subject of Mr. Birks' third lecture, and was delivered in the Unitarian Chapel on Sunday evening last. In introducing his subject, the lecturer said Buddhism was one of the three religions for which the decisive religious battle of the world had to be fought. Still occupying the first place in the religious census of mankind, it ruled supreme throughout the greater portion of Asia. It was founded by one Gautama, whose teachings gained for him the name of Buddha the Enlightened. He was the son of one of the last kings of the great Solar race, and was born about the sixth century before Christ, his mother, a woman of great beauty, dying when he was but seven days old. Buddha was not a proper name, but an official title. The young prince distinguished himself by his personal and intellectual qualities, but still more by his early piety. The laws of Manu, a later form of Brahminism, exhorted believers to prayer, meditation, and abstinence, and it was with grief that the king perceived his son begin to turn his thoughts towards the life of an anchorite. To counteract, if possible, this tendency, he gave him to wife a young and beautiful princess, with whom he lived happily for some time. But still the follies of the world pressed on his heart; everything, too, seemed unstable and transient, and unable to satisfy the longings of the heart for something permanent. Thinking that there must be some supreme intelligence where he could find rest, he determined to seek it, and when found to become the teacher of mankind. With this object he left his wife and his infant son, and went among the Brahmins, and listened to their doctrines, but found no satisfaction in them. He therefore resumed his former diet, and, like Jesus, lost many followers on that account. While in his hermitage, he came at last to the solid conviction that knowledge of the law of things was the only foundation of a truly free life. Buddha had only one trouble: whether or not it was well to preach his doctrine to men. He knew what opposition he would meet with if he taught his truth to the world. He divided men into three great classes. First, those on the highway towards truth; these did not need him. Secondly, those who were fixed in error, and were bigoted, prejudiced, and stubborn; these, he said, he could not help. Lastly, the poor and helpless, uncertain of their ways, groping about in endless night; these, he said, he could and would help. He accordingly went forth to preach and numbers were converted by him. The Brahmins, as was to be expected, opposed him very fiercely; but he kept on his way converting high and low, until he died peacefully while sitting under a tree, in his 85th year, about 477 years before the birth of Christ. His body was burned with much pomp, and there was as much contention for his ashes as for any Roman Catholic relic, and no relics were so well authenticated as those of Buddha. Of course Buddha would have been the first to have condemned this relic-worship for he taught over and over again that the flesh profiteth nothing, and that the spirit is the life. After his death a council was held of his most eminent followers, to fix the doctrine and discipline of the church. Buddha had written nothing himself, so three of his disciples were selected to write what he had said and taught. One was to confine himself to morals, another to discourses concerning faith and doctrine, and the third to the philosophy and metaphysics of the system. The result of this council was the Buddhist Scriptures, which were divided into three parts. A second council was held about a hundred years

afterwards, when missionaries were sent out to teach. This missionary spirit distinguished Buddhism from all other religions which preceded Christianity.

The religion of Confucius never attempted to make converts outside China; Brahminism never went beyond India; the system of Zoroaster was confined to ancient Persia and that portion of Asia; that of Greece to the Hellenic race; but Buddhism was inflamed with the desire to bring all mankind to a knowledge of its truth. They were often told that Buddhism was a system which denied God and immortality. The origin of the system was in the conviction that there must be a state where something permanent could be obtained, where the feeling of perpetual change—birth, growth, decay, death—would never reach us. Buddha felt convinced that emancipation from death and decay was to be found in knowledge, not in learning, not in the mere perception of outward facts, nor the power of reasoning, but in intuitive knowledge, the light of eternal truth—a knowledge attained not by any intellectual process, but by purity of heart and life. Buddha therefore renounced the world, and became an anchorite. He practised abstinence and self-denial, not as he saw other men do, but only as a means to an end—that of emancipation from the flesh, and intuition. At last he believed he was the Buddha, the man who knew. Still he was a man, not a god. In Brahminism the final result of devotion was to become absorbed in God, but the grand truth which Buddha saw was not Divine absorption, but human development. Brahminism made God everything, and man nothing; Buddhism ran to the other extreme, and said man was everything, and God nothing. In this lay its atheism, that it made so much of man as to forget God, and so it was said to be without God in the world. But this atheism was only superficial. It was held that what we knew were the eternal laws of nature, and, by perfect obedience to them, we obtained *Nervana* and rest. The way to reach *Nervana* was by right steps: 1st, right belief, or correct faith; 2nd, right judgment, or a wise application of that faith to life; 3rd, right utterance; or perfect truth in all we do and say; 4th, right motives, or to propose always a proper end and aim; 5th, right occupation; 6th, right obedience, or the faithful observance of duty; 7th, right memory, or proper recollection of past conduct; 8th, right meditation, or keeping the mind fixed on permanent truth. After this system of doctrines, follow the commandments, five of which apply to all men: Do not kill, Do not steal, Do not commit adultery, Do not lie; and one which was often broken in this country, Do not become intoxicated. The other five commandments applied only to monks. All these doctrines and precepts had been subject to numerous commentaries. The Buddhist monks had their golden legends, their lives of saints, &c., and some of their literature was not only instructive and entertaining, but profound.

Travellers had been struck by the numerous resemblances between the customs of this system and those of the Roman Catholic Church. In its spirit Buddhism resembled Protestantism, in its forms Romanism. A Portuguese missionary to China, noting this resemblance, wrote, "There is not a piece of dress, not a sacerdotal function, not a ceremonial, which the devil has not copied in this country." He might have added the monastic life, their strings of beads, their general prayers, their incense, candles, &c. Father Huc, in the narrative of his travels, mentioned the cross, the mitre, the dalmatic, the cope, worn by the grand Lamas; exorcisms, the censor from five chains, &c. In addition to these, they had ecclesiastical celibacy, the worship of saints, fasts, and holy water. There was still another resemblance: the Buddhists had an infallible Pope, the high Lama, who, he believed, was quite as infallible as the Pope of Rome. These things had been accounted for by the superstition that they had been copied from Nestorian missionaries. But there was one very serious objection to this theory: Buddhism was at least 500 years older than Christianity, and many of these striking resemblances belonged to its earliest period. The monks took the same three vows which were taken by the members of all Catholic orders; and to-day all Buddhist priests were mendicants, shaved their heads, wore a rope at their waists, and begged from house to house.

Beneath their external forms there was a deeper and more essential relation with Protestantism. Dr. Freeman Clarke, who had thoroughly studied all these Oriental religions, had effectually shown that the human mind in Asia went through the same course of experience afterwards repeated nearly two thousand years later. It protested against the usurpation of a priestly caste. Brahminism, like the Church of Rome, established a system of sacramental salvation in the hands of a great order. Buddhism, like Protestantism, revolted, and established a doctrine of individual salvation, based on personal character. Brahminism taught an exclusive spiritualism, and treated the body as the enemy of the soul. Buddhism and Protestantism accepted nature and its laws, and made a religion of humanity, as well as of devotion. The Roman Catholic Church and Brahminism placed the very essence of religion in sacrifice; each was eminently a sacrificial system. Protestantism and Buddhism saved the soul by teaching it. Buddhism, like Protestantism, was the revival of nature against ultra-spiritualism, of humanity against a caste, individual freedom against the nomination of an order, salvation by faith against salvation by sacrament.

The lecturer then proceeded to give several extracts from the Buddhist Scriptures. In conclusion, he said Buddhism had abolished sacrifices, made it the duty of all men to honour their parents and care for their children, to be kind to the sick, the poor, and sorrowing, and to overcome enemies. Of course corruptions had crept in, which varied and sometimes changed the teachings of Buddha, but it was yet living and growing. It had retained its vitality for more than two thousand years. It had never deceived itself, never persecuted, never founded an inquisition, and only one religious war had darkened their peaceful history during twenty-four centuries. It had abolished human sacrifices, and its altars were only covered with flowers and leaves. The statement that Buddhism denied God was true to a certain extent: it seemed to be impossible for the Eastern mind to hold at the same time the two conceptions of God and Nature, the infinite and the finite, eternity and time. In the eye of the Buddhist all existence was evil, and the only good thing was to escape into *Nervana*. This made it a religion of sadness—the saddest of all religions.

[This report appeared in the *Northampton Mercury* a short time ago. It contained some slight errors in reporting, which we have tried to correct. It will be seen at a glance that Christianity—even the Gospels and their leading teachings—is a travesty on Buddhism. Further

information on this subject may be obtained in the little work entitled "Buddhism and Christianity, by a Sceptic." Burns, 6d. Jesus did not insist on the recognition of a personal God, but taught obedience to spiritual laws manifested in the kingdom of heaven within man. This inner light is God, *Nervana*.—Ed. M.]

PECULIARITIES OF DR. MONCK'S MEDIUMSHIP.

Dear Mr. Burns,—Having attended a seance given by Dr. Monck at Smalley, and witnessed some perfectly amazing manifestations, I invited him to hold two seances at Derby on June 25th and 26th. Accordingly the Doctor sat with me and my friends, and so truly astounding were the varied phenomena, both in the light and dark, that we felt he could do an important work in Derby, and therefore united with some of the leading inhabitants in soliciting a continuance of his mediumistic seances among us.

He has now been here over three weeks, has held numerous seances, and successfully exercised his wonderful healing powers on a number of sick people, including myself and wife and others well known to me. Sick patients have come from various parts, even from a distance of forty or fifty miles, and been sent away rejoicing over the beneficial results of their personal application to this great healer.

I cannot speak too highly of Dr. Monck's many-sided mediumship. I have now carefully and critically scrutinised it for nearly four weeks, and each successive seance has tended to deepen my conviction that he is the most singularly gifted, highly endowed, and genuine medium that I have ever met with in this country; and I may say I have never read of another to equal him, whether in England or America. I can fully and emphatically endorse every statement regarding his seances made by my brother in his recent report in the *MEDIUM*. No two of his seances have been alike, fresh manifestations of an unheard-of character occurring at each sitting. The test conditions have been simply perfect. For example, during a dark seance the Doctor invites the shrewdest persons present to hold his hands, and they securely grasp the whole of each hand, holding them as far apart as his extended arms will reach. Then, while bells are ringing, musical instruments playing high in the air and touching the chandelier and distant sitters, the medium "talks" the whole time, to show that his teeth are not being used after the conjurers' fashion; and then he requests the sitters who hold his hands to each put one of their fingers between his teeth while he puts one finger of each of his own hands between their teeth. At one seance he allowed a reverend gentleman to firmly grasp both his hands, when extraordinary manifestations ensued, without a moment's delay. Floating lights, a luminous hand, cross, crown, &c., have appeared while he has been firmly secured.

Complaints are sometimes made that no medium can be found who can procure satisfactory manifestations in the light. Now, I testify that Dr. Monck invariably commences with a "light" seance, at which wonders far more astounding than those at his dark sittings are freely produced. For instance, he either places his hands on the table as far apart as he can reach, in view of all, and far away from the instruments, or holds them high above his head, or behind him, and then, in a good, clear light, tambourines and other articles move "without contact," and rise up off the table, a musical album plays a tune, fast or slow, and answers questions by sounding one, two, or three solitary notes at a time, and in this way we have got names and test-communications from our spirit-relations. A tambourine, with a pencil beneath it, is placed on the table, and all can "hear, see, and feel" the pencil writing on the vellum from beneath. We have two tambourines on which "Samuel" has thus legibly written long messages. A bell rises up without contact, and rings loudly for several minutes; the fairy bells, also without contact, play the same tune as is being played by the musical box, set going by spirit-hands; the spirit-hand has been distinctly seen manipulating the strings of the fairy bells; a hand rises from under the table to above its level, then grasps and shakes the sitter's arm in full view of us all, takes a bell and rings it violently before our eyes, and finally carries it under the table and deposits it in the hand of a person sitting some six feet from the medium; the hand then grasps the sitters or their garments at request, and, if desired, is even obliging enough to tear their clothes, to show that the wearers are not "biologised." One lady had nearly ten feet of delicate lace thus removed from her dress. We heard the stitches give way all round the dress, and saw the lace (which was uninjured) placed by a spirit-hand in the hand of another lady at the far side of the table. During all these manifestations "in the light," the medium's hands were resting on the table or held above his head.

I could fill a whole number of the *MEDIUM* with a relation of equally marvellous phenomena, but refrain from further trespassing on your space; indeed I can hardly expect the reader to realise as "facts" one half of what I have already related. The whole thing is replete with inexplicable marvels, and "must be seen to be believed."

Many sceptics have attended these seances including an atheist, a minister, a doctor and baronet, members of the Press &c., who have been allowed to crucially test the phenomena, and all have frankly and unhesitatingly admitted the genuineness of the manifestations, and the desire is so general to attend the Doctor's seances that we earnestly hope he may be able to stay with us a few weeks longer, but his engagements are so numerous and pressing that we fear he may not be able to do so. He is my guest, and I have frequently seen my dinner-table, laden with plates, dishes, and the good things of this life, lifted ten or twelve inches from the floor and brought down again without disarranging a single article. Raps, and communications by raps, attend us at home and abroad, sitting in a hay-field, or riding in a carriage. At my request "Samuel" promised to produce raps in my bedroom, and actually did so, while the Doctor was a hundred miles from Derby.—Yours faithfully,

Victoria Street, Derby, July 18.

GEORGE H. ADSHEAD.

Mr. J. W. MAHOXY is expected to visit London and speak at Doughty Hall some Sunday about the middle of September.

AN AUSTRALIAN MEDIUM.—A letter from Mr. Joseph Osborn, Sandhurst, Victoria, informs us that Mr. Harris, a valuable medium, was expected to reach England, on a visit from Australia, about this time. He has eminent literary controls, but is of a retiring disposition, and requires encouragement. We hope he will call and allow us to give him a welcome.

THE PETTY'S AT BISHOP AUCKLAND.

Dear Mr. Burns,—On Sunday evening last a seance was held at Mr. Gordon's, Fore Bondgate, Bishop Auckland. Mrs. Petty and her son Mr. W. H. Petty were the mediums. The sitters numbered fourteen. We took our seats at five p.m. and arranged ourselves in circular form, facing a corner of the room, across which was suspended a curtain, which formed a cabinet. A table had been placed inside, upon which was placed a drum &c. The mediums were seated one on each side (outside) of the cabinet. After sitting a short while, "Chicho" announced himself through the medium. Mrs. Petty remarked that this spirit was the guide of her son and that he was a Chinaman. Some of the sitters could see him clairvoyantly and gave a partial description of him. After asking after the welfare of each one, he or some other spirit made a noise with the instruments inside the cabinet, throwing out one, and at the same time pushed out the table. After about a quarter of an hour's interval, during which time the table and instruments, not being required again, were placed in another part of the room, the cabinet being now empty, I looked inside to satisfy myself that all was right. Time being up, we sat again. This time the medium, went inside the cabinet, taking with him a chair to sit upon. After a short while, a white, gauze-like form appeared at one side of the cabinet, coming a few inches out—but never clear of the curtain—staying for a few seconds. It afterwards appeared again in the same place; at the same time the face of the medium was seen in the middle of the cabinet where the curtains met. On account of the conditions, the spirit could not materialise sufficiently to make its face discernible. I may just mention that Mrs. Petty was very unwell, and, in addition, the room was excessively hot, making it very difficult to manifest at all. After some more music and singing, the form appeared again. This time the curtains were opened in the centre, and the medium was seen standing with the form, who was a little taller. I could not discern the face. I saw a long white, gauzy material, at the top of which was a dark substance, supposed to be the beard, above which was a light substance, supposed face of the spirit. Strict test-conditions were not imposed, and although I have not the slightest doubt whatever as to the genuineness of the manifestations, I must have more experience of this phase before I can realise the fact that I saw a partially-materialised spirit. A gentleman present got a piece of the material out from the garment of the form, a piece of which I enclose. I hope soon to have another sitting with these mediums. I will let the result be known. I think lots of work could be found for mediums of this class if arrangements were made.—Trusting I have not trespassed, I remain, yours fraternally,
Bishop Auckland, July 18. JOS. GIBSON.

A FAMILY SEANCE—MATERIALISATIONS.

To the Editor.—Dear Sir,—Will you kindly insert in the MEDIUM the following account of a seance held at my house on Monday evening, July 10th, with Mr. E. Bullock, jun., as medium? Present my wife, daughter, and my two boys, Mr. and Mrs. Bullock, a friend, and myself.

We first had a dark seance for a short time, at which "Daniel" showed some beautiful bright lights; then the cushions and pillows were taken off the sofa and placed on the sitters' laps; the swab was laid across the table. The sofa, which is a large one, was raised on its end and then lifted off the floor. I thought it was coming on to the table, but my wife begged they would not do it, so it was pulled from the wall and left there. After "Lily" had asked us how we all were, and receiving replies, she said I was to light up, and we were to sit for materialisation.

We pinned a shawl across the doorway leading into the front room, and placed an arm-chair in the room for the medium, and we sat in the back room. The medium was not in the chair three minutes before "Daniel" showed his face. He soon came into the room with his beautiful white robe of a very fine texture—in fact, the finest I have ever seen yet. Having retired to get more power, he came and stood in the doorway, and we distinctly saw "Lily's" little black hand put out by the side of "Daniel," which showed very plainly against his white robe. Having stood bowing to us some time, he retired, when one of my boys said he hoped "Daniel" would cut us a piece out of his robe, and I suppose he heard what he said, for a little while after he asked for a pair of scissors, and he cut us a piece and gave it into my hand. He presently gave me another piece with the scissors. Mr. Bullock then asked "Daniel" if he would allow him to stand close to him, that he might look at his face. He bowed three times, and Mr. Bullock went and looked in his face some time, and said that was the first time he had had such a chance, and seemed quite pleased. "Daniel" showed himself eight times, and his robe seemed to increase rather than decrease, and that I put down to the good harmony of the circle.

After saying he had done what he could, and thanking us for the good conditions, he bade us all good night, saying, "God bless you all." We sang a parting hymn, and thus ended one of the best private seances I have ever sat at.

I put the medium under no test-conditions, knowing him to be an honest youth; and having sat with him from the first of his development, I can put the utmost faith in him, and I have no doubt that the faith we had in the honesty of the medium accounts for the good manifestations.—I am, yours in truth,
JOHN SWINDIN.

34, Pancras Road, King's Cross.

MR. WILLIE EGLINTON IN PLYMOUTH.

To the Editor.—Dear Sir,—It is now about two years since Dr. Monck visited us. The chord then struck has not ceased to vibrate, although there is not much outward and visible energy displayed. Your intimation that Mr. Willie Eglinton was in Somerset and would accept engagements induced a friend of Spiritualism to inquire if he would visit Plymouth. Arrangements were completed, and during the few days he has been here, several very successful seances have been held. I have enclosed a cutting from the *Devonport Independent*, which I will thank you to insert. A more powerful writer has prepared a paper for the *Western Daily Mercury*, which you shall have when it is published. A friend has placarded the three towns with an announcement that people from the other world will communicate through Mr. Willie Eglinton.

This has so stirred up the bile, that one writer in the *Morning News* suggests that the law should be set in motion to see if he could not be convicted of obtaining money under false pretences, and I am quite prepared to believe that steps are to be taken in this direction, of which you shall have early information. I may just say this, that on Monday last Mr. Eglinton was, by a friend, driven out on Dartmoor, and on stopping for breakfast at about nine miles from Devonport, a mouth-organ was dropped under the table. It had been left behind at the Temperance Hotel at Devonport, the lodgings of Mr. Eglinton.—Yours truly,
"INQUIRER."

We give the newspaper letter enclosed by our correspondent, who is well known in the "three towns":—

"Sir,—I was one of the fifteen persons who last evening went to George-street, Plymouth, to communicate with the people from the other world, through Mr. Willie Eglinton. The room into which we were ushered was a plain, unfurnished one—having only a table in the centre with chairs around. In one corner a cabinet was extemporised by placing curtains across. A thorough examination was made by the sceptics present, before the proceedings commenced. The medium, Mr. Eglinton, a young man plainly and loosely dressed, arranged the sitters, who elected a chairman. His duties were to enforce certain conditions which were read by him. On the table were placed a musical box weighing 10 lbs., an instrument of eight strings, called bells, a banjo, a paper tube, a mouth-organ, and a hand-bell. The room was rendered perfectly dark, and everyone, including the medium, held the hand of his neighbour. We were then requested by 'Daisy,' one of the medium's guides, to sing this—'We will gather at the river.' In a little time, sweet sounds, as of bells at a distance, were heard, and these were speedily brought nearer and nearer, until the instrument sounded as if it had been removed from the table and was floating about over our heads, and in some cases even touching the heads of the sitters. 'Joey,' another spirit-guide requested some one to ask the box to 'play faster,'—it did so; 'play slower,'—it did so; 'stop,'—it did so; 'to play again,'—it did so. We then desired the spirit 'to wind up the box.' This was done, as was evident, from the noise of the ratchet on the winder. The chairman then requested it to play 'Rock of Ages.' 'Joey' said that was impossible, as the tune was not in the box—but he would try. A mouth-organ was then sounded, and 'Rock of Ages' was accurately and deliberately given, all the sitters joining in with it. During the whole of this time, every person present was sitting holding the hand of his neighbour! The voice of a spirit was heard and recognised, having been previously heard in London. One gentleman had his spectacles removed from his head, and subsequently they were found under a chair on the opposite side of the room. The hand-bell was found under the table, and the other instruments, on the restoration of light, were found to be placed in positions different from those which they previously occupied. It was stated that some people thought that it was the medium's voice that was used by the spirits. That, however, was not so, and to prove it a request was made that the mouth of the medium should be filled with water; that was done, and one of the audience asking if it was not necessary to reduce the light, a voice from behind the curtains said, 'Yes, I think you had better turn it down,' and on the medium being examined, it was found that his mouth was full of water, which was then spat out on the floor before the sitters. Sir, I have given you a brief description of this, the first public seance of Willie Eglinton. I have been a sceptic. I have held paid mediums in little repute. I have become an inquirer into the hidden mystery of nature and science, and during that inquiry I have become acquainted with some of the occult forces operating around us, but to none of them can I attribute the power to produce the manifestations I have feebly attempted to describe. Let me say this, I hope to have many more opportunities of observing the rare talents of Willie Eglinton, and also that I may be induced to furnish you with some more of my experience on the subject denominated 'Spiritualism, or converse with the people of the other world.'"
"OCCULT."

SHAM SPIRITUAL PHENOMENA DETECTED.

We have had a newspaper cutting sent us reporting an anti-spiritual lecture at Leigh by the "Ex-Medium." The Drill Hall was crowded. The report proceeds:—

"Mr. Evans, surgeon, obtained permission to apply a test to the lecturer, who was formerly a medium, and the other sitters at a public seance. Prior to this there had been manifestations, and the presence of a spirit was duly ascertained. Mr. Evans covered the table and the hands of the sitters with a coating of soft soap, after which all attempts to move the table in spiritualist style ended in failure. The new mode of testing the strength of the spirits created dismay in the ranks of the Spiritualists, many of whom were present. Mr. Evans informed the meeting, amid much laughter, that he purposed patenting his invention."

In the first place, thanks to the saponaceous Mr. Evans—his investigations ought to "wash" well, at any rate. That the test created "dismay in the ranks of Spiritualists," is just the opposite of truth. But what a stupid blunder the reporter has fallen into! The soft soap was not a test for genuine table-movements, after the manner of Spiritualists, but for simulated table-movements as impudently and falsely put forward by the "Ex-Medium" as being of the same order as the genuine phenomena. "The presence of a spirit was not duly ascertained," but the hoax of interrogating a spirit was gone through, which Mr. Evans's test showed to be all sham, as the table-movements were caused by the pressure of the lecturer and his confederates. The practices of Spiritualists were not exposed, but, rather, the pretensions of the lecturer, who, instead of exposing Spiritualism, exposed himself, which process, by the bye, has long since become a work of supererogation. It is well known that tables can move "in spiritualist style" without contact at all, hence the soft soap is of no use in such cases. It is no doubt a salutary plaster to those softheads who like to be fooled by a man who has set a trap to catch his silly self.

C. JACKSON.—We cannot give fuller information on the means of distinguishing electric from magnetic clothing than that which is afforded by Mrs. Tappan's orations on the subject, and which you desire to have explained. Read the discourse carefully; it surely ought to explain itself.

A STAR CIRCLE IN AUSTRALIA.

Dear Mr. Burns.—You being an advanced Spiritualist, and having the grand truth of Spiritualism at heart, would be pleased, doubtless, to hear something of its progress in this portion of our globe. In the first place, you will be pleased to know that your very excellent paper, the *MEDIUM AND DAYBREAK*, is welcomed to our Victorian shores by many a hungering and thirsting soul for a true knowledge of the life that is within them, eager to peruse its pages and extract its spiritual food. We, members of the "Nestorian Circle," think it our bounden duty to yourself and that good lady Mrs. Kimball, who is made a blessing to mankind by having an organisation suitable in this age for God's holy angels to transmit their thoughts to earth, and thus enabling them to shed more of the light of truth on our long-struggling and benighted world, wish to inform you that we have here in Sandhurst a lady medium, whose pure and self-sacrificing soul has likewise fitted her for such angel-work.

On the 18th day of June (last year) a few earnest seekers after truth met for the purpose of forming a circle. It was resolved that one should be formed, to be styled the "Nestorian Circle." To insure success as far as possible, the usual routine formula was gone through, viz., that of electing a chairman, secretary, &c., Miss Amy Phillips being our trance-medium. It was resolved that we should meet every Friday evening, observing strict punctuality and other necessary conditions. We have been attended by a number of intelligent spirits, who have entertained us, much to our edification, by delivering lectures on the most profound subjects, both physical and metaphysical. Most of these lectures were delivered impromptu, in soul-stirring eloquence, they being selected by the members as they met together in circle. This circle continued its regular weekly sittings for a period of four months. Our willing medium then gave herself up entirely to the angels (who thought fit to seclude her from society for a period of three months) for the purpose of undergoing a higher development. Our circle has since been reorganised upon more scientific or magnetic principles.

Our medium re-appeared on January 19th of the present year, accompanied by a band of higher intelligences, some of them being four and five thousand years in the spheres of eternal progression. They come to us styling themselves members of the great "Star Circle" of spirits. This brings us to the interesting and satisfactory point that prompts us to write to you. Without any possible collusion on the part of the mediums, these spirits came to earth about the same time to two very excellent mediums at the antipodes to each other, making known their intentions of watching and developing the willing and suitable mediums in the world, through which a spiritual outpouring is to take place; in fact, embodying all the ideas that we were pleased to read in your paper coming through Mrs. Kimball, and nearly in the same language. We are continually receiving many very satisfactory tests, proving to us the beauty and truthfulness of their teachings. Our circle of "star spirits" say they are *en rapport* with those who are to us in the northern portion of our globe, aiding on the same great work of advancement. We must not omit to mention that a male member of our circle is developed for spiritual magnetic healing, used especially by one of those high intelligences most suited for alleviating the sickness and pains of suffering humanity. Several wonderful cures have already been performed that have baffled the skill of our mundane physicians.

Sandhurst, Victoria, Australia,
May 13, 1876.

JAMES E. WALL, Chairman.
JOSEPH OSBORN, Secretary.

In a letter from Mr. Martell the following Circular was enclosed:—
FROM THE "STAR CIRCLE."

To the World, Greeting— Sandhurst, January 11th, 1876.

To those who seek information through the rare development of our instrument, and the particular object guiding us on our return to earth, we offer this explanation:—

"That having found an organism fitted for our purpose in the person of Miss C. A. Phillips, and a soul willing to surrender self for the benefit of humanity, we have brought to earth again the rare test-power held long ago by the oracles of Greece and Rome, and further back still, in the mediums of Old Egypt, and thus are able to give demonstrations, varied and truthful; therefore, all seeking an evidence of our power may obtain it by accepting the terms and conditions on which we alone can render our gifts to the world. The circle of twelve leading intelligences, in control at present, offer their various gifts and powers, that are wondrous, wise and holy, to the great suffering masses of the human race, seeking by the unerring hand of time, through progression's changeless laws, to demonstrate that labour brings knowledge and wisdom amongst men. In this era of the world's age, by the mighty laws governing all nature, we are permitted to return for universal reform. Our powers include all questions of interest to the mortal life, in every branch of investigation, of principle, science, medicine, and general physical, organic, and mental training, also any commercial, monetary, or domestic well-being, senatorial, or civic questions; indeed, every interest of existence can be thoroughly elucidated upon the basis of unerring justice, and the ultimate harmony every description of body and spirit will reach in its intended perfection."

The attendant controls are fitted for information upon the following subjects:—

- | | |
|---------------------------------------|---|
| 1.—Chemistry. | 7.—Astrology. |
| 2.—Maritime Interest and Development. | 8.—Embellishment of Character and Form. |
| 3.—Agriculture and Horticulture. | 9.—Magnetic Healing. |
| 4.—Song, Poetry, and Music. | 10.—Oratory. |
| 5.—Medical. | 11.—Philosophy. |
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Terms, each sitting:—Medical Diagnosis, £2 2s.; Mediumistic Development, £2 2s.; Complicated Test, £5 5s.; Ordinary Test, £1 1s.

For further information, by letter or otherwise, apply to the undersigned, who will give prompt attention.

N.B.—Three days' notice is necessary for all sittings.

Cliff's Cottage, Wattle Street, Sandhurst.

WILLIAM JNO. MARTELL,
Magnetic Medium.

In the course of the long letter which accompanies the above circular, Mr. Martell expresses his "thankful gratification that through a lady

we could never have seen by mortal eye, at 16,000 miles' distance, such a test of what we had received should be given within the same month. Truly he who asks shall have." It is certainly a striking coincidence that the same ideas should be simultaneously uttered by mediums unknown to each other on different sides of the globe. Mr. Martell says further:—"I have been a constant subscriber and reader of your valuable weekly for a long time, but little did I dream that through its source I should receive such beautiful tests of truth and encouragement for future operations. I see by the reception awarded Mrs. Kimball that a just recognition to philosophical mediumship has been meted, and that through her, as reported in No. 304, for January 28th, 1876, a verification of circumstances that have transpired within my own personal cognisance has been given." We shall be glad to hear of the result of the "star-circle" idea as announced in Victoria. That it contains a great truth there can be no doubt, but its immediate realisation is quite another matter.

SEANCE WITH HERNE AND WILLIAMS.

Having had the privilege of being at a rather remarkable seance, in which Mr. Herne, the medium, was joined by his former colleague Mr. Williams, I feel it a duty owing to both mediums that the extraordinary manifestations which occurred should be recorded, as demonstrating how valuable these are for convincing sceptics of the materialistic school of the existence of this, to them, new force.

There were present the two mediums, Mrs. Herne, Miss Eggleton, a young student, Mr. Wootton, a gentleman, name not known (a medium), Mr. Wallace, and myself. The first manifestations, which occurred immediately after joining hands, were the bell-ringing in various parts, lights floating about, "Peter's" direct voice all over the table and around us. A locked musical box, weighing 30 lbs., was taken up into the air and floated about, wound up, and played, and the action of the comb interfered with by the insertion of something like what paper would cause, thus damping the tones, which produced a singular effect when joined to the bell accompaniment belonging to the box, the voice of "Peter" going on in his usual facetious, pert manner all the time. Hands felt all round, and although the darkness was perfect, noses, hands, &c., were as accurately touched as it would be possible in the light. Instruments were put on our heads and arms, my side satchel was pulled frequently. A gentleman who had tied a silk handkerchief over his head had it taken off and not returned to him. He had put it on to prevent spirit influences troubling him, but when it was pulled off, a spirit-voice, in a most peculiar tone, spoke in a hurried manner, and assured him he should not be annoyed, which he was not. "John King" put in his voice, but only for a few minutes. A bulky, soft substance was thrown on the table without striking the sitters' heads, and on lighting up we found the sofa-squab lying on the table, a chair on Mr. Herne's head, and a tambourine-ring round the neck of the student.

The seance being ended, the student was unable to find his hat where he had left it in another room, and while seeking it the lost silk handkerchief, knotted in an extraordinary manner, came from the ceiling, which was followed in a few minutes by a heavy book striking Mr. Wallace on the leg. Then a silvered glass ball was seen to fall on the floor which had been on a corner table shortly before; and lastly the missing hat came down from the direction of the corner of the ceiling, as if thrown up in the door. I should say that as the circle was breaking up in the light, the chair which the student had been leaning his arm upon was pulled away from him and pitched into the corner by the window.

17, Brunswick Square, July 18.

L. CHANDOS.

THE GREENWICH PHYSICAL MEDIUM.

Mr. J. A. Butcher, Fairlawn, New Cross, sends us a long letter respecting the mediumship of Mr. Elly, of Greenwich. We extract the account of a recent seance, which presents some novel and interesting features:—

The sitting had begun ere I, with a little daughter of mine, aged nine, arrived. "Peter" had control of his medium, and told him to admit me, knowing it was me at the door. Upon getting seated and all comfortable again, we had the mouth-harmonicon, a tin whistle, a tambourine, a paper tube, four different-sized bells, accompanied by spirit-lights, and the dancing of the table, all going merrily for the space of a quarter of an hour; then I and another sitter had an ordinary curtaining (wood) placed on our wrists; my daughter was placed bodily on the table along with the medium, whom I should think weighs at least eighteen stone. We were touched on various parts of our bodies by palpable spirit-hands; I had a tambourine-hoop placed over my head on to my shoulders. These and similar manifestations in abundance, which I merely mention to show you the power this medium possesses, which if properly supported and conditions provided, would come out much more strongly, "Peter" declaring that this is nothing to what he would do, if conditions were afforded. I now pass on to the crowning point of the evening's manifestations. Mrs. Elly asked "Peter" if he could produce the eight lights he showed on a previous evening. Says "Peter," "I'll do better than that," and immediately we had a representation of the "Great Bear," a well-known group of stars; then came a panorama of stars on the side-wall of the room, first one, then a perfect firmament, if I may so term it, for I could compare it to nothing else. I should think there were hundreds of stars, and they seemed to reach out into space unbounded; it made one think and fancy they were in the open air, under the starry vault of heaven. I never witnessed such a scene, and I could not refrain from expressing my gratitude to the invisible beings in our midst, who had afforded us such a grand and noble evidence of their power to do all they could (given the conditions) to convince a sleeping and drowsy generation of the truth of spirit-communication. My heart went up in silent thanksgiving for the privilege afforded me of having my eyes opened and my heart brought to a knowledge of the truth. "Peter" then declared that if we would aid his medium in bringing this to the notice of the spiritual community, he would give us such evidences of the same as would beggar all efforts at description. I should add, that this panorama lasted for the space of at least fifteen minutes, and then gradually disappeared. At the same time this was being shown, a luminous hand was visible, together with spirit-lights on the table, and in various parts of the room, darting about in all sorts of fantastic ways.

FRIENDLY VOICES.

Absence from home and physical weakness have prevented us from following up the kindly words and acts of those who have responded to our recent appeal on behalf of the Spiritual Institution. We have already stated that one gentleman had offered a donation of £50 that Mr. Burns might engage assistance and have absolute rest necessary to the prolongation of his life. This donation was offered on the condition that nine others were forthcoming, making £500 in all. The second £50 has not yet been offered, but this has not prevented our friend, who is a real one, from paying in one-fourth of his donation, which he intends to donate in full, even if no one follows his example.

Another gentleman has offered £10 on condition that other nine do likewise. At the request of this friend we make the statement, but we have no hope of seeing the offer accepted.

It is rather disheartening. But why say another word about it? Time is too short; the body is too weak; and space is too limited, to dwell on a scene to us so weary and desolate. We have had our say. We have spoken the truth, and that we should do so to deaf ears is all the more shame to them. There is probably no church or preacher in this country which does more good or has a larger congregation than the Spiritual Institution and its agencies, and yet there is no congregation would see their preacher die of over-work and harassing poverty without granting him respite. Well, facts are facts, and they "winna ding," and so Spiritualists can take, individually and collectively, such consolation out of the fact as it may, on due consideration, afford them. We have simply done our duty, and can do no more but leave the issue in the hands of the Overruler. We shall continue to do as duty directs till the end of the chapter.

We have not been absolutely neglected, and sympathy has come from a quarter which has gratified us much. If the spirit-work were alone supported by sects adherents it would be an unhealthy symptom, but our aid comes from those who do not call themselves Spiritualists, but seekers for truth, and find our work worthy of support on that account. Two friends in Leeds, who desire to be anonymous, write:—

I and my friend Mr. F— beg your acceptance of the enclosed P.O.O. for 7s. 6d. We are sceptical investigators of Spiritualism and constant readers of the MEDIUM. We feel it our duty to render you the little assistance we can. To those that are confirmed Spiritualists we would say, "Go thou and do likewise."—Yours in truth, W. F.

Mr. John C. Atkinson, Southport, says:—

I enclose you P.O.O. for 10s. 6d. towards the Spiritual Institution. I am not myself a Spiritualist, but not being able to rest on any of the formulated religions, I find the reading of the MEDIUM AND DAYBREAK a great source of pleasure and comfort, and should feel its absence a very serious loss, its teachings being so broad and free from dogma. I wish you every success.

Mr. P. Derby, Northampton, encloses his annual subscription of £1, and remarks:—

I am very sorry to know that you are so unwell, and hope you may soon obtain that assistance and help which may be the means of restoring you to your wonted health.

Mr. J. Gower, Maidstone, encloses 7s. from himself and 2s. from Mr. Hayes, and says:—

Our sympathies are with you, and we hope you will receive the encouragement you need. I am sure £1,000 would not be too small a sum to work such a concern as yours, and I cannot but admire your disinterestedness in the part you take. I wish you every success.

Various similar expressions have been made and aid afforded, for all of which we are truly grateful. No public work for the advancement of truth can be sustained without expenditure, and it only requires all to do a little to make the work a success and a burden to no one.

AN INVITATION TO THE PIC-NIC.

Dear Mr. Burns,—At the special request of the Executive Committee, I am desired to ask you to kindly attend our pic-nic on August 5th, at Hollingworth, and the Conference next day at Rochdale, and deliver a lecture in the evening as usual. I took the liberty of advertising you for some before getting your consent, as I know you are not so sore as some people on a point of that sort, so I know you will excuse. We have had a much better quarter than the last, our whole loss is only a trifle, in place of £9 10s. 7d. last quarter, so we need not tremble much on that account.

Kindly drop a line in answer. I have no doubt you will enjoy yourself, and do a great amount of good to the Cause by your visit to Rochdale.—Yours faithfully, J. SUTCLIFFE.

21, Elliott Street, Rochdale, July 18.

[As this invitation affects a public event, we give it place, hoping that all who read it will accept it, and attend if able to do so. That must be the answer of Mr. Burns. He desires to be present, but physical conditions will measure the amount of his enjoyment, and the benefits he may confer on others.—Ed. M.]

BRAINTREE.—Mrs. Abbott has had inserted in the *Braintree Advertiser* a short letter from her pen and the paragraph from our columns commenting on the zeal of the literary partner of the "illusionists." We should be sorry if our brother journalist permitted a lady and a neighbour to be abused by the hiring of a showman, but otherwise the little agitation is bound to do good.

THE BAMFORD BOYS AT HALIFAX.—Mr. John Longbottom writes: "Will you kindly announce in the MEDIUM AND DAYBREAK's next issue that the Bamford Boys will be at Halifax on Saturday, the 20th July, and two or three following days, and that any friend in the adjacent towns or villages, wishing to have seances with the Bamford Boys, may make arrangements for doing so by applying to Mr. J. Bamford, Pool Street, Sutton, Macclesfield."

RECEPTION AT MRS. MAKDOUGALL GREGORY'S.

On Monday evening, July 21, Mrs. Makdougall Gregory received a large party of friends and Spiritualists, at her residence, 21, Green Street, Grosvenor Square. The tropical heat was overcome with blocks of ice, which kept the room at an agreeable temperature. A fine selection of music was rendered during the evening by leading artists. There were present—Countess Poulett, Miss Vere, Sir William Scott of Ancrum, Lady Scott, Lord Houghton, Lady Vere Cameron of Lochiel, Mrs. Loftus Otway, Mr. Harold Otway, Mr. St. Clair, Captain and Mrs. Leutnitz, the Rev. Mr. Haweis, Mrs. Haweis, the Rev. Mr. Fisher, the Rev. Mr. Bayne, Mr. Mark Napier, Miss Carleton, Mr. Barber, Mr. Charles Davidson, Mr. Ward, the Rev. W. Stainton Moses, Mr. Percival, Captain James, General Beaumont, Mr. W. H. Harrison, Mrs. Lemonad Strong, the Misses Strong, Mr. Buchanan, Mr. Wood, Mr. Ivernay, Miss Hope, Mr. Poyntz Stewart, Signor Frederici, Mr. Alcock Stawell Riversdale, Miss Kislbury, Dr. and Mrs. Speer, Mrs. Betty, Mr. George Sutherland, Mr. and Mrs. Cholmondeley Pennell, Mr. and Mrs. Jencken, Major Godwin Austin, Mr. Fuller, Mrs. Beamish, Commander Napier, Miss Lottie Fowler, Mr. Bennet, Mrs. Dawkins, Miss Dawkins, Count des Essarts, Miss Emmet, Mr. Otley, Mrs. Fitzgerald, Mr. and Mrs. Desmond Fitzgerald, Mr. Wedgwood.

MR. LINTON AND MR. BURNS.

A letter from Mr. Linton informs us that he arrived in New York the thirteenth day out, and has now gone on to Philadelphia, where a Spiritual Convention was to be held. He preached Spiritualism on board the steamer with great acceptance. Mr. Peebles did the same in some of his trips across the Atlantic. We may here allude to a topic which is apparently occupying the omnivorous throats of the London gossips attached to Spiritualism, to the effect that Mr. Linton suffered pecuniarily during his engagement at 15, Southampton Row; in other words, that he was not fairly dealt with. Now, the truth is, that Mr. Linton offered his services to Mr. Burns, urging the advantages which his assistance would be, and naming 30s. a week as salary. After some consideration, Mr. Burns accepted the offer, as he was in need of help. Mr. Linton's health was delicate, and he was never kept to work like an ordinary hand. Some weeks, when reporting was needed, he did good service; at other times, almost nothing. When the "Home for Spiritualists" agitation came up, it occupied nearly the whole of his time for many weeks, though he was Mr. Burns's paid assistant all the time. Mr. Linton was paid 30s. a week every week he was employed at 15, Southampton Row, with the exception of three weeks he was at Hastings. Some weeks his salary ran in arrears, but he was at all times accommodating in that matter, and the day he left all was cleared up. That the report to which we allude could be set about, and that there should be coupled with it the insinuation that Mr. Burns had profited in some way from the getting up of the "Home for Spiritualists," is more than we can understand. Many Spiritualists thought the "Home" was Mr. Burns's affair, as the calls in respect thereto were headed "Spiritual Institution," and written by Mr. Burns's assistant. We are sensible of our poverty, and acknowledge it without the slightest tinge of shame. There are times when richer firms than that of Mr. Burns, the "Home," or Mr. Linton have to reciprocate favours, but amongst honourable people it is impossible that they can become an item of scandal, or that direct falsehoods can be deliberately invented to damage the reputation of an earnest brother-worker who does his best with the limited means at his disposal.

AN UNENLIGHTENED JOURNALIST.

We have a contemporary in whom we delight—the *Illustrated Sporting and Dramatic News*. He has long been a careful peruser of our columns, and we say ditto of his in return for the compliment. The sporting details we soon pass over; dramatical people are low enough in the scale of creation for our contemplation; but to the histrionic department we give more serious—beg pardon—no; when the matter will afford of it—pleasurable attention. Like all shows, the manager of the *Illustrated S. and D. News* begins his weekly performance, after the elegant portrait contained on his outer page, with a light, farcical piece, entitled "Circular Notes." The writer of these odds and ends evidently considers them very witty productions, and no doubt there is some hidden pun or inscrutable merriment in the title "circular" placed over the "notes," seeing that in reality they stand in column as squarely as any other stickful of matter. Well, this is perhaps no "matter"—at least it does not concern us, further than to this prefatory performer is accorded the duty of noticing Spiritualism from time to time. We would have honoured him with a return notice long ago, but he has most ungraciously dropped all allusion to our title as a paper in his observations on our contents. Perhaps this is because we have been so tardy in our acknowledgments; if so, we again beg pardon, and will endeavour to do better in future. The lights at Dr. Monck's seance, as described in the *Leigh Chronicle*, and copied thence into these columns, have arrested the attention of the "circular" man of the *S. and D.* Curious fact that at a certain stage of mankind's existence lights attract when objects are unnoticed. But our contemporary cannot understand these "lights which were luminous, but gave no light or reflection." He regards this definition as an evidence of incapacity on the part of the reporter, and therefore suggests his coming to London to "mate" with "that *Saturday Reviewer* who the other day discovered a bunch of ocean sea-weed." In copying from the *Leigh Chronicle* we observed the apparent contradiction in the description given of these spirit-lights; but, on referring to our own experience at seances, we found that the definition was perfectly accurate in fact, though literally illogical. These spirit-lights do not throw out a luminosity into surrounding space like an incandescent or ordinary luminous object. Why not call them "luminous objects" rather than "lights which were luminous"? The answer is plain—There is no proof that these lights are substantial objects. They are lights luminous in themselves, but do not illuminate surrounding objects—not even the brain of our Argus-eyed contemporary.

DALSTON ASSOCIATION.—The twelfth half-yearly general meeting of members will be held at the rooms, 74, Navarino Road, on Thursday evening, the 27th inst., at eight o'clock.

SUBSCRIPTION PRICE OF THE MEDIUM FOR 1876.

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

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TO SPIRITUALISTS IN THE COLONIES.

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

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

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

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, JULY 21, 1876.

BOOKS.—A DEMAND FROM THE PEOPLE.

We are frequently in receipt of communications suggesting various means of supplying Progressive Literature in such a manner and at a price which would place it within the reach of those of limited means. The various works average, say, 5s. to 10s., and there are thousands of Spiritualists who would like to procure, from time to time, the whole set, or a goodly shelf of standard works on Spiritualism, but they cannot afford to lay out 5s. or 10s. in one sum. Some correspondents say that they could afford 3d. or 6d. a week, and ask if a system of publishing works in numbers, to appear weekly, could not be instituted.

The question of supplying Spiritual and Progressive Works at the most reasonable rate is one which the publishing department of the Spiritual Institution has solved. Before our labours in that department commenced, the price of works on Spiritualism was very high, and the sale exceedingly small. We commenced a system of furnishing works at cost price to subscribers, and have been successful in giving circulation to some 12,000 copies in the short space of three years. We may almost say that the issue of the whole of these works is entirely due to our enterprise and the plans we had recourse to in inducing purchasers to take up this literature. Our aim has been to secure ready money or deposits in advance, and give our customers the whole of the trade profits and cost of advertising, which often amount to one-half or two-thirds of the cost of a book. We used economy in every department, and placed the result in the pockets of our customers. Our single aim has been to give as much as possible for the money. As instances we may refer to what has been accomplished.

The "Dialectical Report," first published at 15s., was purged of some irrelevant matter, and published at 5s., to subscribers 2s. 6d.

The Memorial Edition of "Letters and Tracts by Judge Edmonds," published at 3s. 6d., was supplied to subscribers at 1s. 6d.

"Miracles and Modern Spiritualism," published at 5s., to subscribers 3s. 6d.

Mr. Crookes's "Researches," 5s., to subscribers 2s.

Mrs. Tappan's "Orations," 7s. 6d., to subscribers 5s.

Hudson Tuttle's "Arcana of Spiritualism," sold at 8s., is nearly ready at 8s. 6d. to subscribers.

"Lectures on Mental Science," sold at 6s., has just been issued at 2s. 6d., to subscribers at 1s. 9d.

Dr. Dod's "Eighteen Lectures on Mesmerism and Electrical Psychology," formerly sold at 8s., nearly ready, at 3s. 6d., to subscribers 2s. 6d.

Considering the royalty which is paid on some of these works, the published price is remarkably low, and it might even be lower if the number required was greater. Every Spiritualist who aids us in this work is really cheapening the cost of the literature to all. All we desire is a working profit to cover our expenses. We do not wish to swindle the public and live on Spiritualism in the name of "business." In all cases in which we have co-operated with the public, we have fulfilled our obligations most handsomely, which no one can deny. We therefore urge that all has been done by us which can be done by any publishing agency, and it now remains for Spiritualists to take advantage of our arrangements.

BOOKS IN NUMBERS NOT ADVISABLE.

It is the most expensive way of any to have books published in small numbers. In such instances the working-man pays highly

for his accommodation, and the publisher makes more money out of the poor-man's pence than the rich man's crowns and guineas. We could readily commence that method, but it would neither suit our clients nor ourselves. We found that we could not sell Mrs. Tappan's "Orations" in single numbers, but the volume was a success. Numbers get soiled, lost, and have to be bound when the work is complete.

BOOK CLUBS.

By instituting book clubs, complete works might be obtained on the same terms as loose numbers. Let any number of Spiritualists or inquirers meet together, agree to pay into a fund any given sum, or various sums weekly—just what each one could afford. A secretary should be chosen, and a treasurer; each depositor should have a pass-book and an account opened for him in the club-book by the secretary. On club night, or any other convenient occasion, each depositor would bring his pass-book, pay his 1d., 2d., 3d., or 6d., as the case might be, have it signed for in his pass-book, and placed to the credit of his account in the club-book. In a month, if there were, say twenty members, 30s. or £2 might be sent up to our Publishing Fund; and if it remained there over three months, a bonus of 2½ per cent. would be added to it. In three months' time each depositor would have from 3s. 6d. to 7s. 6d. or so to his credit. Then every man would say what book he wanted. It might be observed, "Tuttle's 'Arcana' is just coming out. Let us have one each, for by taking six copies we can get them a shade cheaper." Well, the parcel goes down in a box by goods train, and the carriage is only a fraction on each copy, and the club depositors have a first-class book well worth 5s. for 3s. 6d. This is what is called co-operation, in which the customer deposits the money for the goods he requires, and has them at first cost. If all our friends worked on this plan, and not only took books themselves but induced intelligent neighbours to join the club, we might sell five books for one now sold, and the price could be considerably reduced. Parents should induce their young people of both sexes to go into the Book Club and have copies of "Health Hints," "Mental Science," and other works suited to the needs and tastes of youth. If our friends will do this, Spiritualism will soon assume a different form, and the Spiritual Institution will be able to deal even more handsomely with its representatives.

BOOK AGENCIES.

We have another plan, which may suit even better than the Book Club. Some people have an instinctive horror of paying in advance. They would rather have the goods right away and pay double for them. These can also be gratified. We desire to find an agent in every locality who will obtain orders for works and sell them at the usual publishing price. These agents we would supply on wholesale terms. They might furnish their customers on the system of weekly payments. For instance, the agent goes forth with his packet of specimen works. He calls at a house and shows his wares. "Mrs. Tappan's Orations," "Hafed," Judge Edmonds' works, Mrs. Berry's "Experiences," or other such work is fancied. "Now," says the agent, "you can have the book when I come round to deliver to-morrow. You pay me a shilling on delivery, and a shilling every fortnight till all is paid." A large trade might be done in this way. A customer once secured would always be retained, for as soon as one good book was paid for, another would be wanted. This plan would not take any advantage of the poor man, for he would pay no more for his book than if he went to the shop. Another phase of this plan is to deliver one pound's worth of books at once, and call periodically for installments till the whole amount is collected.

We feel sure if a number of missionary book agents of this class would start out next winter they would not only make a good living, but aid the Cause immensely. We mean to see it carried out, and shall be glad to receive early applications from men suited to work the most important districts.

THE LENDING LIBRARY PLAN.

This method has been much acted on. A good proportion of the subscriptions received by the Spiritual Institution is for the use of books obtained from the Progressive Library for personal use or lending to inquirers. By a few Spiritualists clubbing together, say a penny a week, a large parcel of valuable books may be obtained from the Progressive Library and changed as often as necessary, weekly if desired. There are also local libraries at Manchester, Newcastle, Birmingham, and other places.

Now is the time to prepare for the winter's work. We hope these suggestions will bring forth fruit.

CLAIRVOYANCE EXTRAORDINARY.

A few weeks ago we had occasion to speak of the mediumship of Miss Lottie Fowler. More recently her clairvoyant powers have even been of a higher order. The degree of insight which she exemplifies is scarcely to be credited, and has called around her a number of sitters of high rank, who are delighted and instructed by her wonderful gifts. We are in the habit of sending round to Miss Fowler educated investigators, to whom Spiritualism is quite a new theme of study. One sitting frequently convinces them thoroughly.

LANCASHIRE DISTRICT COMMITTEE.—On Sunday last, July 16th, the executive and auditors met at the house of Mr. Salisbury, Sudden, for the transaction of necessary business. I am glad to inform our friends that I shall have the pleasure of submitting a much more satisfactory financial statement than that of last quarter, the deficiency being so small that we shall have no need to resort to the levy system, as on the previous occasion.—JAMES SUTCLIFFE, Secretary, 21, Elliott Street, Rochdale.

DR. SLADE IN LONDON.

We understand this distinguished American medium arrived in London on Thursday of last week, and took up his abode at the Home for Spiritualists, 8, Upper Bedford Place, Russell Square, where he now remains. He called on us on Tuesday, introduced by Mr. Andrew Leighton, of Liverpool, and accompanied by Mr. Simmonds. Few interviews have afforded us so much satisfaction as the short conversation we had with Dr. Slade, of whom we had heard so many and such favourable reports. He is a gentlemanly young man, rather above the middle stature, and at once dispels the stupid notion entertained by some, of the grossness of physical mediums. He is reserved and polite in his conversation, but speaks freely and candidly on whatever subject is introduced. He seems to have a sincere interest in Spiritualism, and had not one evil tale to tell of his brethren in the work. From what we could learn of his manner of doing business, Dr. Slade is a medium, not a gossip; and he is the servant of the spirits, not an object of amusement for idlers. He says he can give ten seances a day, and has given double that number. Talking after a seance wears him more than giving a seance; and sitters should accept this hint and take their leave when their spirit-friends say "Adieu." It is to interview the spirits, not to worry the medium, that Dr. Slade should be consulted. He is at home to receive sitters every day from morning till evening, except Saturday afternoon, when he excuses himself for a few hours; but he is at home again in the evening. For particulars as to the conditions of seances, terms, &c., we are requested to refer all inquirers to Dr. Slade, 8, Upper Bedford Place, Russell Square, London, W.C.

THE PICNIC AT HOLLINGWORTH LAKE.

Saturday, August 5, will be the day preceding the Fifth Quarterly Conference of the Lancashire District Spiritualists, and completes the year's existence of the Committee. The Executive have done wisely to fix that date for the Picnic, which they were authorised to hold by the Manchester Conference. The place selected is Hollingworth, on a pleasantly-situated lake, famous for holiday parties. It is situated on the railway, before entering Yorkshire, and is convenient for Rochdale, at which the Conference is to be held next day, Sunday, August 6. As this is rather more than an ordinary occasion, it is to be hoped that there will be a general muster of Lancashire and Yorkshire Spiritualists, many of whom will remain over Sunday, and give their experiences at the meeting on the Sunday afternoon, which is to be specially set apart for that purpose. Since this notice was in type Mr. Sutcliffe has forwarded a communication on the same subject, to which we refer the reader.

MR. THOMAS BROWN COMING SOUTH.

Mr. Brown informs us that he intends coming south in about a fortnight, and would like to call at a few places on his way. Those who would like a visit from a medium who could give a public address, give tests to a roomful of people, or aid in forming family circles, should not neglect to invite Mr. Brown to visit them. As he desires to complete the arrangements for his tour before he leaves home, he will be obliged to friends if they will communicate with him at once. Address Thomas Brown, Howden-le-Wear, R.S.O. Durham

DR. MACK IN LONDON.

Dr. Mack arrived home on Tuesday evening. For several days the inquiries for him have been incessant. He looked ~~rested~~ and felt satisfied with his trip, which has far exceeded our expectations. He has had plenty to do, and has achieved success everywhere. That one engaged on such a mission should be so well received in places like Glasgow and Leeds, indicates the great strides that our movement is taking. But the MEDIUM has now great influence. In every town there are a number of its readers and these constitute a community by themselves, able to sustain any special work of a genuine kind.

We must say that we have been greatly encouraged by the result of Dr. Mack's tour, for it is significant of vitality in other departments of the Cause. It cannot be denied that Spiritualism is taking a deep hold on the minds of the people. The healing power does much to produce this effect, hence the attention we bestow on those who are gifted therewith. Dr. Mack may be seen as usual at his rooms, 26, Southampton Row, W.C.

DR. MONCK AT DERBY.

For the ensuing week Dr. Monck will remain in Derby, and may be seen by appointment, or addressed to the "care of G. H. Adshad, Esq., Victoria Street." Dr. Monck has been doing good work, both in healing and light and dark seances. He is in full power, and effects surprising cures in all kinds of skin diseases, tumours, rheumatism, gout, neuralgia, tic-doloureux, dropsy, heart disease, consumption, &c., &c. He receives patients from 11 to 1 o'clock daily, and at other times according to arrangement. Friends from a distance desirous of attending his nightly seances, should write to secure places a couple of days beforehand, so as to admit of a reply being sent, and prevent disappointment. Applications for magnetised flannel should be sent to the above address until further notice.

DOUGHTY HALL.—C. O. Groom Napier, Esq., is expected to deliver an address on Sunday evening at Doughty Hall, 14, Bedford Row, Holborn, at 7 o'clock.

BURNLEY.—A vigorous discussion on Spiritualism is going on in the *Burnley Gazette*. We call the attention of our Lancashire newspaper correspondent staff to the fact. They would do good work by sending in a series of well written letters. Dr. Brown stands alone in the town.

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Editorial Rambles.

SPIRITUALISM IN THE TEAM VALLEY.

The hurried account which we gave last week of the meetings held during our recent visit gives but an imperfect view of Spiritualism in the Chester-le-Street district. The speeches of the speakers at the Conference best indicate the aspect of the Movement presented in their individual cases. The agitation is but young yet, and those who have taken it up are not in every case men of culture or who have followed the best habits in life. The opposite is so far the case, that not a few of the adherents boldly confess that Spiritualism has been their salvation in actuating them to abandon courses which were bringing them to ruin. These formerly erring ones are often men of strong native character, with generous impulses and keen intellects, which, when directed by spiritual light, render them useful members of society. The religious man who has been a Methodist all his life loves Spiritualism because it opens up to his mind the truths of theology in a rational manner, and gives him consistent views of man's spiritual destiny; the active busy-body is attached to Spiritualism in that it gives him a boundless field for untiring exertions; and the man who has been misdirected, who spent his money with the landlady, wasted time and strength in publichouse pastimes, and was continually at variance with wife and family, worships Spiritualism because it has brought him face to face with eternity—has been a special, personal revelation from God to himself, and has given him normal appetites, a comfortable home, and a loving wife and family. Of these and other kindred elements is Spiritualism in the Team Valley made up, and each class of worker is useful in his place. Not only locally, but far away from his place of abode, the Cause is much indebted to Mr. W. H. Robinson, of Chester-le-Street, whose name has so frequently appeared in these pages appended to communications. His occupation is travelling, which renders him useful to the Cause in many ways. Mr. W. Gautrey is of a literary turn, and exercises an intellectual influence in a very wide local circle. Mr. J. Wilson, of Fatfield, son of the gentleman who presided at our meetings, has given some lectures on Spiritualism. He is a young man of excellent parts, and will yet be very useful to the world. These are outlying workers, but, as we indicated, the hot-bed of Spiritualism is in the colliery villages. One special exception must be made in favour of Mr. G. Graham, of Chester-le-Street, to whom we are under deep obligations for his devotedness in circulating the MEDIUM. The window of his place of business is used to show the copies, and a fair number is sold weekly.

In the early months of the Movement, much use was effected by the mediumship of Mr. William Pickford of Perkinsville. We did not meet with him on our recent visit. He has left his spiritual associations somewhat, which the friends very much regret. From what we could learn, it appears that Mr. Pickford is a man of some abilities. He is delegate to the societies' meetings of miners, and can stand up and speak for his interests. This somewhat public position leads him into much company, and involves him in influences adverse to his mediumship. The friends regret this matter more than blame the medium, knowing how susceptible such people are to all that comes in contact with them. Pickford used to give discourses when in the trance which were highly appreciated. His control purported to be "Sir T. F. Buxton." Some time ago Mr. Gautrey reported one of these trance-addresses on the planet Jupiter. The introduction was respecting the size of the planet, after which the report proceeds:—

He said it contained such a vast extent of territory that it seemed incredible that God should have poised it amongst his other worlds to be a profitless, unpeopled mass. Philosophers had certainly supposed it to be inhabited, but he was glad to say that he could carry us beyond the suppositional; for he had not only visited the planet, but had also made some study of its people and of the laws and customs which distinguished their government. He said it was one of the first planets which a spirit contemplated visiting, and that as soon as a certain sphere was arrived at, they (the spirits) invariably felt a desire to know something concerning it. He attributed this peculiar desire to the fact that Jupiter had attained to a certain degree of perfection in her government that was in harmonious accord with their refined views and sentiments. He said the surface of the planet bore an aspect similar to our own earth; for he had seen upon it the thickly set forest, the neatly planned habitation and the running brook; but he observed that when he came to the customs, laws, and maxims by which the people were governed, a great dissimilarity seemed to exist. There he had witnessed no man striving to monopolise the lands, nor had he seen men, with crowns upon their heads, assuming a sceptre which they know not how to wield. Irrespective of all lesser considerations, those who were most distin-

guished for abilities calculated to promote the common weal were the ones appointed to the highest places of position and trust.

Many social problems that were now perplexing us, had long ago been solved and disposed of there; for instance, pauperism was an evil entirely vanquished and unknown. He had seen no poor, helpless creatures cringing to their betters for relief; for that which one man possessed in abundance he freely bestowed upon his neighbour who stood in need. When one travelled on this planet, he had no need either to furnish himself with a purse, or equip himself with a revolver, for man could put confidence in man, and a word or promise passed as current as silver and gold. Freedom and equality were things realised to their fullest extent; but, for all that, he warned us against thinking there were no species of moral or mental darkness; for he said that, like our own world, Jupiter contained beings of various orders, stations, and degrees. He said she had her philosophers, and some of them were gazing at our little planet through the vast extent of space that divided us, and were even speculating upon the probability of its being inhabited. Unlike our scientific men, they had advanced beyond materialistic views, and they willingly yielded praise to the Ruler of the Universe for whatever new law or phenomenon their intelligence enabled them to discover. Her four moons suffused her with a nocturnal stream of light that was far superior to that which was supplied by our one solitary satellite and this, as might be supposed, would give her a very beautiful appearance.

One thing he was surprised at, or he might say astounded. He did not wish to undelude us of any views which we might think it was necessary that we should hold, yet he could not help but think it very strange that the inhabitants of Jupiter should know nothing of a Saviour. How could we account for this? If Jesus had died for all, as is popularly supposed, how was it that he had not also died for the denizens of this beautiful world? The atonement was a doctrine they had never heard of, and he doubted much if they could even be made to comprehend it. They had no belief in an original fall, nor did they seem to entertain a notion that they had even relapsed from any position which God in his wisdom had intended them to occupy. He said that society was so equally organised that each member gravitated to the position naturally befitting to him, without any manner of let or hindrance. No matter what was the vocation of the individual, whether it were the felling of trees or the driving of teams, it made no material bar to his consorting with those of congenial acquirements, thoughts, and temperaments. One thing that disfigured the face of society on our globe he observed to be entirely missing. He had not seen an ill-shaped limb or a distorted and agonised countenance anywhere.

Another matter in which they were far in advance of us was spirit-communion. There they fully admitted the fact, and took care to derive from it every possible benefit. They all had their recognised spirit-guides, and these guides led them on to nobleness of mind and purity of heart. Again, they were perfectly familiarised with death, and had no superstitious fear of its approach. Being in almost universal possession of the clairvoyant faculty, they could even perceive the spirit taking its flight. "But when the spirit has taken its departure; what think you," he asked, "they do with the body?" He then went on to say that when the body or the spirit's casket could no longer confine its gem, it was consigned to the flames. They did not mourn and weep over the inanimate remains, but treated them as we would our worn-out garments. They cast them from them, and sent them away to be consumed, that their more gradual decay might not pollute the air which they breathed. Cremation had originated with them, and he believed that we owed it to spirit-agency that we had had it communicated to us.

One feature that disparagingly contrasted with the condition of society in our world was, that there were no debauchees reeling home from public taverns,—in fact, there were no such places,—each man enjoyed society and friendship round his own family board. Neither had they places for public worship, for each man thought that the place in which it was fit to invite the presence of his God, was the temple not made with hands—the sincere and upright heart. Neither did they distinguish any one day from the rest for religious observance, because they believed that the God who created all days was equally entitled to all. Neither did they, like us, suffer from an imperative necessity to toil for the bread which perisheth, for one year's labour sufficed to supply them with the means of several years' rational enjoyment and recreation.

"Sir T. F. Buxton" then described certain characteristics concerning the soil, trees, planets, and animals. He said some of the animals bore shapes which, upon our earth, he could find nothing that would afford comparison. Every tree bore fruits which, by the collective wisdom of the inhabitants and their spirit-guides, were discovered to contain something useful either as a food, or medicine.

We do not know whether it was ever satisfactorily tested that "Sir T. F. Buxton" did control Pickford, but the identity of the spirit using that name was recognised from time to time. Nor can it be established that these statements do accord with facts on the planet Jupiter. The Team Valley Spiritualists appear to accept such communications in a general way, and lay special stress on the sentiments which pervade the body of the discourse. The toiling man sees a desirable condition in the description of society in Jupiter, and hence regards it as good and true, whether matter of fact or fiction; the social reform and sense-of-justice ideas are more coveted amongst these people than the cold barren fact of spirit identity or other such test, and a trance-speaker is listened to for the principles advanced. Tests are obtained in reference to departed relatives, and these may be said to abound and justify the belief in spirit-communion.

We may as well insert here the report of a presentation made to Mr. Wm. Pickford since the date of our visit:—

PRESENTATION TO MR. WM. PICKFORD, PERKINSVILLE.

On Friday, July 14th, 1876, the friends in Chester-le-Street district met in Hay Laidler's house, at Perkinsville, for the purpose of presenting the medium Mr. Wm. Pickford with a number of very useful books on Spiritualism. This medium and Mr. David Heel about twelve months ago attended a seance at Chester-le-Street to hear "Brettimo,"

and soon afterwards Mr. Pickford was controlled by "Sir T. F. Buxton," and since that time has astonished the people with beautiful inspirational and scientific discourses, embracing a variety of important subjects,—in fact, the grasp of thought and profound utterances of this medium are something wonderful, and the friends here saw it to be their duty to express their sympathy for Mr. Wm. Pickford, and encourage him by the presentation of the books. The meeting was composed of Spiritualists; Mr. David Heel in the chair. Mr. Heel stated his experience and how he became acquainted with Spiritualism. "Brettimo" then took control of his medium, Mr. Thomas Brown, and gave a short discourse bearing on Spiritualism. The chairman next called on Mr. Thomas Brown to make the presentation, who, after a few remarks pointing to the progress made in the district, handed the books to Mr. Wm. Pickford on behalf of the friends. Mr. Pickford very feelingly accepted the gift. Mr. R. Ramsay and Mr. J. Batie and others addressed the meeting, and a pleasant time was spent.—Yours in the truth,

HAY LAIDLER.

We are glad to see that such a happy meeting has been held, and trust Mr. Pickford may long be used in the very best manner his well-wishers could desire.

The miners have many well-authenticated stories about warnings and premonitions. Their calling is a dangerous one, accidents frequently occur, and many lose their lives. Some listen to the voice of warning derived from a dream or a noise at night, remain at home next day and are saved; others pay no such heed and go forward to work to return no more.

This working daily in the presence of death no doubt imparts a degree of resoluteness to the character which the miner exemplifies in many ways, and in Spiritualism amongst others. We have received a letter from another district in County Durham which we may insert in this place. It shows that persecution may bring friends as well as misfortune:—

PERSECUTING A SPIRITUALIST AT WEST AUCKLAND COLLIERY, COUNTY DURHAM.—To the Editor.—Dear Sir,—I wish to lay before you a case of a neighbour suffering for believing Spiritualism to be a truth. This brother is a working man, a blacksmith by trade, having a wife and three children, and through the depression of trade he had been off work for many weeks. He at length succeeded in getting work at the above colliery, but he had not been there long before his belief in Spiritualism was made known to Mr. J. Ritson, the viewer, who is a great man amongst the Wesleyan Methodists. Mr. Ritson went to the man, and told him that he had heard that he was a believer in the teachings of Spiritualism. The man told him it was true. Mr. Ritson then told him at once if he did not leave it off there was no more work for him, and he further added that he would not keep one of the d—d sect on the colliery. The man told him he was very sorry; he was very thankful for his work, but if he had to want bread he could not submit to any such conditions. The man went and informed the bank manager, the person that found him work, when he told him that if he had known that he was a Spiritualist he would not have found him work, and so, of course, the man was thrown out of employment. But, Sir, this man was sitting with a circle at night, when the control told him that he had been persecuted for righteousness' sake, but he was not to be discouraged; it would all turn out for the better for him; and the control further told him that he heard all the hard words that his master had said to him. Well, we are very thankful to say what the control told him has turned out to be true, as the viewer at an adjoining colliery, and being a member of the Society of Friends, hearing of the case, said although they were not in want of a man he should not be thrown away for being true to his principle. Hoping you will insert this in your valuable paper,—I am, fraternally yours, "C. L." West Auckland, July 14.

We found the miners sympathetic, appreciative, and generous. They do not fill the eyes with display, but they have good hearts, and all the y as steel. The hope of a movement is its support from such classes. Their adhesion is genuine. They have no other object than the goodness of the thing itself, and the benefit it can be to themselves and others. At present there is great commercial depression in the district. Men work only part of their time, and their income is accordingly reduced, in some cases to one half. Our meetings about paid, so that our visit will not have been much of a burden; but we are sure if our County Durham friends had the means, they would not see our body fall to pieces with hard work and inadequate wages. Surely where there are so many working-men jealous of their rights, they will, with their combined strength, protect from destruction one spiritual worker.

Mr. J. Batie, the secretary of the new conference committee, is an active young man, and in good standing with the members of the committee generally. His colleague as treasurer is Mr. Lonsdale, his brother-in-law. The chief workers in the Cause are located quite near, so that Mr. Batie's home is a kind of spiritual institution. We heard of plans for securing a boxful of volumes from the Progressive Library for the use of inquirers in the district. Wait till the long evenings come round again.

Mr. R. Ramsay is a healing medium, and his daughters hope to develop physical manifestations of a high order.

We have not had time to say a word as yet of the visitors we met at the Conference, with the exception of the representatives at Durham. We were informed that there are perhaps twelve or twenty investigators in that city.

Mr. Cowan is a powerful mesmerist, and has offered to give an entertainment for the benefit of the work of the committee. He remembers our lectures at Crook some years ago. We are glad to hear that some young men were started on the right path through that week's work. Do well, and the fruits will be eternal.

Mr. Kersey, of Newcastle, was also present. He is treasurer of the Newcastle Conference, and deeply interested in the success of the Movement. We were pleased also to meet with Mr. Burnside, secretary of the South Shields circle. The specimens we

have seen made us wish that the whole of the South Shields friends had been present.

We were pleased to meet a new spiritual worker, Mr. Westgarth, of Low Fell, who occasionally speaks for the Newcastle friends. He is a man of good organisation, and has much power as yet undeveloped. Like many other genuine men, he is sensitive and retiring, but when brought fully into the field, his work will be well appreciated.

Since our return home we have heard from Mr. Batie and others of the success which has attended Mr. Brown's recent visit to West Pelton. The Cause has spread to an adjoining village—Newfield. We hear that Mr. Brown is coming south again. It is likely that he will appear at Doughty Hall during his stay in London, if he comes thus far south.

We have had a letter from Mr. J. Batie, describing some of the results of our visit. An opposition lecturer is on the war-path. He is evidently a bit of a showman, for he has a spirit writing-table to exhibit. What an aid to Modern Christianity that great curiosity must be! Our friends should not enrich this adventurer by attending in numbers, but they may puzzle him a little and do some good by taking part in the discussion. Mr. Batie thus describes the situation:—

You have roused the Churches from their slumber. They have got large posters stuck up to the effect that a great conflict is now going on in England between Christians and Spiritualists, warning the Christians to put on their armour, as they are living in perilous times. Mr. J. Cowley, missionary, will prove by the Word of God that Spiritualism is the work of demons. A writing-table from America, used by the spirits, will be exhibited. Discussion allowed at the close. Admission, 6d. and 1s. I could not get a copy of the bill, but that is its contents. It is a money-making affair. The price will stop the Spiritualists from going. The hall can be got for 12s. 6d., and Jeremiah will pocket the rest. That is like a lot of their so-called Christians.

Taking a few hours' release, we paid a visit in the Cumberland Wilds to a brother on H.M.'s Geological Survey. It is a very different climate upwards of 1000 feet above the sea-level to what is enjoyed in the south. The air is somewhat barren of those finer elements which soothe and nourish the sensitive nervous system. This brother, who suffered from the effects of scarlatina when a child, and overstudy in youth, was signally benefited by a week's treatment from Dr. Mack, which he had in London a short time ago. From the first interview the Doctor had a marked effect on his nervous system, but said the time was too short to do all he desired. As we go about the country we are continually meeting with the results of Dr. Mack's good work.

On our way south we called on Mr. Blake in Newcastle. The adherents to the truths of Spiritualism increase in numbers, and consist of those of a higher social position. Miss Fairclamb's mediumship is choice as ever, and she is protected and appreciated by the members of the Society. Miss Wood is, we heard, filling an engagement as private medium to a lady. Mr. Morse has almost become an inhabitant of Newcastle. His lectures are very well received, and the longer he works in the district, the more friends he seems to make.

We travelled with Mr. C. Hunter and his family as far as Thirsk Junction. They were bound for Harrogate, in quest of health. Mr. Hunter is sanguine of the good to be effected by the conference movement in Newcastle. The workers are consolidating their efforts, and they mean to do something. Mr. Hunter quietly circulates copies of the MEDIUM weekly by post, and we found that through these means Spiritualism had received some of its best adherents in the colliery district.

Home again on Wednesday night, and before going to bed the proofs of the MEDIUM are read, and things are as if the Editor had never been from home. But on Friday comes the reaction. The lung aches; the spirits are fearfully depressed; neuralgia racks with excruciating tortures; the limbs almost refuse to sustain the body; appetite is gone; and in the crisis of extreme nervousness, demands come in in excess of the amount in the treasury. No wonder there are few workers in Spiritualism. It costs too much. Flesh and blood cannot stand it. An agony of "hell on earth" with worry, disappointment, and contumely are not to be coveted, and so Spiritualism is due more to spiritual than to mundane causes. "Nay, let us get rich, by any means or all means; let us get rich and give a morsel of good advice to fools who have the temerity to try to do the world good. Tell them to go into something that will bring a profit, and when they can give a good dinner with wines and finely-dressed women, they may have our distinguished company." Such is the voice of Mammon, who seems to be the god and guide of most of the good folks who call themselves Spiritualists. Many a time have his infamous counsels been whispered into our ears. We have been soothingly advised countless times to abandon all—stifle the voice of conscience, turn renegade to truth and duty,—and why? Because the work of the Spiritual Institution incurs a loss of £10 weekly; and rather than pay a penny towards it, or aid in collecting such a paltry amount, these "Job's comforters" would say, "Turn infidel."

That is the unkindest cut of all. When a man is devoted, soul and body, to a glorious work, which the eternities will yet bear fruit of, how he is consumed by the heartlessness of the blind worldling, who sees no higher object in life than "profit." But such treachery only inspires us with a higher resolution to labour for spiritual enlightenment, and if we perish in the attempt, our god will not be Mammon, and our reward, whatever it will be, certainly will not be "profit."

Truly a phenomenon! A man in this age of enlightenment who

dares unblushingly to disregard profit. Tell it not at the Bank; publish it not in Lombard Street.

A good friend gave us forty-eight hours' respite in his picturesque abode by the silvery Thames. A real kindness—a mitigation of misery, and consequently ability to work. We fear many of our readers will be disposed to ask, "Where's the profit?"

YELLOW—ISOLATION.

To the Editor.—Dear Sir,—In the MEDIUM of the 7th of July, and in an article entitled "Notes and Notions," signed "Cosmos," a reference is made to the Comprehensionists, as that our teaching cannot be "understood of the people," and that in the reports you have kindly inserted "Cosmos" says, "not one single ray of intelligence has struck through to my dull brain." On reading this it struck me that "Cosmos" had better call himself "Chaos," but we know that "all things are not what they seem." However, he has "struck oil" in the *National Reformer*, on reading a letter I therein wrote on the question of the meaning of yellow; but he ("Cosmos") sees the difficulty of yellow meaning Isolation, for he says, "A field of buttercups or dandelions, they are not particularly isolated." The objection is plausible, and I am much obliged to "Cosmos" for giving me an opportunity of proving the harmony. In stating meanings to colours, I only profess to state the interpretation that is instinctively acted upon by mankind.

The proportions of yellow in a ray of light, scientifically stated, are three, to five of red and eight of blue; therefore we see it is less used than the other two in the construction of light, and spare use is isolating the requirements. Artists represent light as yellow in the isolated ray that penetrates through an opening in the clouds. We associate yellow with straws and shavings, as isolated strays. The straw hats and bonnets were for wearing at home in isolated enjoyment. Gold (yellow) in heraldry is largely used, but heraldry is the emblem of isolated aristocracy. In races of mankind, the Saxon is yellow-haired, the most independent (isolated) race in the world, the greatest emigrating race, who like pioneering and exploring, so isolating themselves from mankind. The poet Goldsmith takes a primrose to represent modesty (isolated virtue)—

"Sweet as a primrose, peeps beneath the thorn."

Now, it may be asked, "Why should not yellow represent something else?" I can't possibly see what else it could represent; and as isolation, or living apart, is a recognised (religious) complicity in human improvement it demands a part of a ray of light as its exponent.

True, you have a field of buttercups and dandelions, but they are not like grass, which is almost a gregarious cohesion in root entanglement, for buttercups are individually isolated, but, appearing above the grass, are in the spring remarkable, and the pretty idea of children gathering them, as "Cosmos" puts it, is in the selection as isolation. But because the night is studded with stars, you would not say the night was white; so, why should you say a field is yellow because it is studded with buttercups? There are yellow vices as well as yellow virtues. The miser, who loves yellow gold, is isolated; jealousy is yellow, in the love withdrawn, making the heart isolated. I do not say that every example of yellow is isolated, but we use yellow to isolate, as a frame to our pictures, or as we put a little yellow as ornament to our persons. Yellow is associated with the triangle, the separator, the wedge. What I do say is, that the tendency of the mind is to accept yellow as the medium for isolation. Spirit is represented by yellow, as earth is red, and the mind blue. "Cosmos" objects to my representing blue as the church, but its confined and contracted teaching (as I averred) does not obliterate its colour. The Church of the Universe, whose vault is boundless infinity, is blue; also, it incloses "Cosmos," and I hope it will enlighten him.—Yours respectfully,

F. WILSON,
Comprehensionist.

MANIFESTATIONS AT BULLOCK'S HALL, ISLINGTON.

The society of Spiritualists meeting at Mrs. Bullock's Hall, Islington, were last Friday favoured with a very extraordinary manifestation. There were about thirty persons present, and after a circle had been formed round the table and each person having joined hands with his neighbour, Mr. Starnes being on the right side of the medium (Mr. Bullock, Jun.) and Mr. Skeets on the left, the lights were turned out and immediately, without any delay, the bell placed on the table began to ring, and spirit-lights, visible to all, floated about the room. A packet of confectionery was taken from the pocket of Mrs. Swindin and the contents placed in the mouths of persons present. Several sitters were touched by the spirits, the tambourine and mouth-harmonicon were played upon respectively, the direct spirit-voice addressed those present, and on the lights being turned on Mr. Bullock was found on the table. After the dark seance was concluded, the medium retired to a private room, unrobed himself and submitted to a crucial examination by Messrs. Rita, Hawkins, Starnes, Reaves, Skeets, and the writer "Phoneticus." The cabinet placed on the platform was then subject to a careful inspection, and on the medium being placed therein manifestations instantly commenced (the gas being turned down a little); the tambourine was played upon; while drapery and hands were shown at the aperture, as also the full face of "Daniel," the controlling spirit. After the company had sung "Over there," "Daniel" drew the curtain on one side, and revealed his full form, after which he showed his hands at the aperture, as also the hands of a small spirit-child and the face of a veiled female spirit; the bells were again rung, and a conversation was carried on between the sitters and the spirits by the aid of the mouth-harmonicon. Next Friday being the medium's birthday, a social tea will be given in the hall, after which a seance will be held. The medium, at the suggestion of "Phoneticus," has agreed to have his hands, arms, and face, coloured with any non-injurious colour that may be thought fit to be applied to him, and also to be bound in a bag and sealed up by a private seal. Astonishing results are expected, and the medium's character for honesty to be fully vindicated before the public.

"PROPHETCY."—A complaint has been made to us that "Cosmos," in his late article on this subject, entirely omitted to state whence he obtained Mother Shipton's doggerel verses. The complainant inclines to think that these so-called prophecies are *ex post facto*.

THE BOLTON SPIRITUALIST ASSOCIATION.

"There is freedom on the hill, there is freshness in the rill,
There is health in the cheery gale;
And the stream runs bright, like a path of light
Through the maze of the folding vale."

Dear Mr. Burns.—On Sunday afternoon last we held our second picnic this season, at the beautiful rural township of Turton, which is situated about five miles from our town. Proceeding half-way by rail, we decided to pedestrianise the remainder of our journey, in order that we might visit some places of interest with which this part of the country is so richly adorned.

Leaving the railway, we descended into a deep valley, known by the name of "Turton Jumbles," and which is a famous place of resort for the pleasure-seekers of Bolton. This appellation is quite appropriate, as Nature seems to have been altogether reckless and indifferent with regard to the manner in which she formed this beautiful ravine. Stones of great magnitude lie at the bottom, and the water, which is continually running down, has severed many of them asunder—evidently the work of ages.

To leave the smoky town, to visit the country, and to view nature in her brightest aspects, often bring to the reflecting mind thoughts of sublimity and grandeur. As we all sat under the large trees that shaded us from the excessive heat of the sun's rays, singing the beautiful hymns contained in the "Spiritual Lyre," heaven seemed on earth. No discord, all in harmony with each other, raising our voices to Him who is the giver of all good, and thanking him for the glorious truths he has revealed unto us. On occasions like these, one's soul is filled with adoration and awe—with reverence and wonder. The monotony of daily toil is made somewhat sweeter by the thought of being able to meet together for a few hours under the clear blue sky of heaven to commune with angelic beings who are ever ready to administer counsel and advice to all yet treading this vale of tears.

There is something in the scenery of the country which has a benign and purifying influence on the mind, which the town fails to supply. Man is led to reflect upon the wonderful works in creation, and he aspires to know more of himself and of the beautiful things by which he is surrounded.

Having passed a few hours in viewing God's handiwork, we wended our way to a farmhouse occupied by Mr. and Mrs. Coates, where we partook of an excellent and substantial repast. Much credit is due to Mr. Coates and his kind lady for the praiseworthy manner in which they attended to our wants. They are not Spiritualists, but they are a generous and kind-hearted couple.

Tea being over, and the weather being too warm to hold a gathering in the fields, we adjourned to a room, kindly lent by our friends for the occasion. We sang several hymns from the "Spiritual Lyre," after which one of our mediums, Mr. Ormerod, became controlled, and delivered a most impressive address. It is on occasions like the present one, when a few are assembled together, and when the conditions are harmonious, that angels descend and give forth through their instruments gems from the summer-land. Such was the address delivered by our medium on Sunday evening. We have had from time to time some eloquent orations given through this medium, which, for clear reasoning, sound logic, and practical utility, are not equalled by our pulpit orators. He is making steady but sure progress, and will, ere long, become a first-class speaker.

The sun having to some extent lost its power, we left the house and entered the fields. Seating ourselves upon an eminence, we had a glorious view of the surrounding country, with its hills and dales, valleys and glens—a landscape such as a Burns or a Wordsworth could alone describe. We passed away a pleasant hour in singing, interspersed with short addresses from our spirit-friends, through the mediumship of Miss Greenhalgh, all of whom seemed glad of the opportunity to say a few words in so delightful a spot. I have written on a previous occasion of the qualities with which this young lady is endowed, and I can truly say, from a personal acquaintance with her, that it is indeed a treat to spend a few hours in her company. Her clairvoyant powers are becoming more and more developed; her speech more clear and distinct; while the beautiful and sublime teachings that flow from her inspired lips come with a force at once telling and convincing. We have other mediums that are making progress, namely, Miss Cross, Miss Ormerod, and Mr. Schofield, all of whom will in time become valuable to the Cause.

Having exhausted our time, we returned to the farmhouse and refreshed ourselves with a cup of milk. We then formed a circle round the door, and sang the "Evening Hymn," after which the guides of Mrs. Schofield closed with a short prayer. The station being close at hand, we bade adieu to our friends and arrived home shortly before ten o'clock, feeling brighter and happier for the few hours we had spent in the country.

"If thou art worn and hard beset
With troubles that thou wouldst forget,
If thou wouldst read a lesson that will keep
Thy heart from breaking, and thy soul from sleep,
Go to the woods and hills. No tears
Dim the sweet look that Nature wears."

Hoping, Mr. Editor, you will oblige me by inserting this in your valuable paper, I remain, yours truly,
THOMAS PARKINSON, Sec.

NEWCASTLE SPIRITUALISTS' SOCIETY.

On Sunday evening last Mr. Westgarth delivered an inspirational address before the members of this Society on "Spiritualism," his guides treating it from the point of view with regard to the practical applications of its teachings to our lives, in order to aid the progressive development of mankind. Mr. H. A. Kay presided, and, in introducing the lecturer, made touching allusions to the life and passing away of the late Miss Martineau.

The Committee desires to acknowledge the receipt of, and return their thanks to Mr. James Burns for, a large parcel of Mediums containing account of Adjourned Conference, for gratuitous distribution.

WEST AUCKLAND.—The Sunday open-air meetings, addressed by Messrs. Meneforth and Dunn, of Shildon, are causing a great stir in the minds of the people. Questions were answered with ability and satisfaction.

SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION.

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Mr. W. H. Coffin ...	1	0	0	"Chastity" ...	0	2	6
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Mrs. Boyd ...	0	10	0	Mr. Wilson ...	0	5	3
"A. L." ...	1	0	0	Mrs. Jeffreys ...	0	10	6
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"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, and 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—

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Vain and foolish is the cry—

That of "Godless Science;"

Truth-blind souls with grief decry

Man's supreme reliance!

Falsehood twaddlesome, begone!

Science and its God are one.

Science calm her realm beholds,

Wide extending ever;

And in love's embrace enfolds

Souls dark-bound in error;

Pleads and tells us every one,

Science and its God are one!

Mark Truth's orb afar and near,

O'er the nations rising,

Like yon Sun resplendent, clear,

Heaven's wide love prevising!

Share the gladdening glory—come!

Science and its God are one.

Science' hymn shall widening peal—

In lift hands she's holding

What far spirits dare reveal!

Wait we the unfolding

(Hushful, reverent); what's to come!

Science and its God are one.

Priestly charlatan, away!

Truth ye've gagged and baited;

Souls high-sphered, us beckoning, say

We with them are mated!

Hindrous man, be reverent—dumb!

Science and its God are one.

Vain and foolish is the cry—

That of "Godless Science;"

Truth-blind souls with fear decry

Man's supreme reliance!

Falsehood venomous, begone!

Science and its God are one.

W. ORMOND.

On Sunday last, in Cambridge Hall, Newman Street, Oxford Street, Mr. F. Wilson exhibited his collection of designs, which completely filled the body of the hall. We had no idea such an interesting and elaborately executed exhibition was to be displayed. We are pleased to inform our readers that there is yet another Sunday afternoon in which, by presenting their copies of the MEDIUM between the hours of 3 and 5, they will have the final opportunity of inspecting this collection.

LANCASHIRE DISTRICT COMMITTEE.

MEETINGS.

On Saturday, August 5th, a general Pic-nic will be held at Hollingworth Lake. This beautiful Lancashire watering place offers every facility for a thorough afternoon's enjoyment, where, in the midst of magnificent scenery and salubrious air, you may enjoy fishing, boating, dancing, skating, and many other amusements. Arrangements will be provided at Bib Knowl Farm for a good plain tea, at 8d. each, the proprietor having generously offered the free use of his meadows for our party's recreation. Cheap trips every Saturday from most of the chief towns in Lancashire and Yorkshire. The present is a very favourable opportunity to exchange congratulations with our Yorkshire friends and co-workers. We shall be happy to see as many as can attend from our neighbouring county. Admission to the grounds, &c., free; and for friends who come from a distance and are desirous of staying all night to attend the Conference on the following day at Rochdale, beds and accommodation will be secured by communicating three clear days prior to the time, to the general secretary, or any of the committee of management, viz., Mr. Thomas Salisbury, Sudden; Mr. Charles Parsons, Hume Street; Mr. E. Greenlees, 7, William Street; Mr. Thomas Langley, 26, Vavasour Street, Rochdale.

The Fifth Quarterly Conference will be held on Sunday, August 6th, at the Regent Hall, Regent Street, Rochdale, to commence at 10.30 a.m. In the present instance the morning only will be devoted to Passing of Accounts, Election of New Committee, &c.; afternoon, at 2.30, as an Experience Meeting only; evening, at 6.30, Lecture by Mr. J. Burns, of London.

Committee of Management:—Mr. Parsons, Mr. Salisbury, Mr. Greenlees, Mr. Sutcliffe, Mr. Langley,
21, Elliott Street, Rochdale. JAMES SUTCLIFFE, Secretary.

NEWCASTLE SPIRITUALISTS' SOCIETY.

LECTURES FOR JULY.

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.

A Pic-nic under the auspices of the above Society, in aid of the fund for re-decorating their Lecture Hall, will be held in the grounds of Mr. W. R. Armstrong, at High Cross Lodge, Benwell, on Monday afternoon, August 7th (Bank holiday.) Tea will be provided in the grounds at five o'clock. Tickets, including admission and tea, one shilling and sixpence each, may be had at Mr. E. J. Blake's Grainger Street. For admission to the grounds only, sixpence each, pay at gate. Children sixpence each. In the evening a trance address will be delivered by Mr. J. J. Morse, of London, under the trees—subject to be announced—at the close of which a collection will be made. A cordial invitation to all.

MR. MORSE'S APPOINTMENTS.

HALIFAX.—July 23rd. Old County Court Rooms. Afternoon at 2.30 evening at 6.30. Admission Free. Regular Monthly Engagement.

WOLVERHAMPTON.—Thursday, July 27. Agricultural Hall. Evening at 8.

MANCHESTER.—Sunday, July 30th. Temperance Hall, Grosvenor Street. Afternoon at 2.30; evening at 6.30.

NEWCASTLE-ON-TYNE.—Sunday, August 6th. Freemasons' (Old) Hall, Weir's Court, Newgate Street. Afternoon at 2.30; evening at 7. Admission Free. Monday, same Hall, 7.30 p.m. Admission Free. Regular Monthly Engagement.

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

BISHOP AUCKLAND.—Sunday, August 20th. Arrangements in progress. SALTBURN-BY-THE-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.

BIRMINGHAM.—Mr. T. N. Welch announces that Mr. Perks will give a seance for the Spiritual Institution at his rooms, 312, Bridge Street West, on Sunday, July 23.

LEEDS.—Mr. Editor.—A seance is held every Wednesday night at the house of Mr. Fraser, 2, Skinner Street, near the Wellington Baths, where we shall be glad to meet with any Spiritualists. As you are aware, we have had Dr. Mack in Leeds these last two days. He has been the means of doing good, but I have no doubt someone better able than myself will send you particulars.—I remain, yours, &c., ARTHUR SLEE.

DARLINGTON.—Mr. Thomas P. Fawcitt will give two trance-addresses at the Spiritual Institution, No. 1, Mount Street, Darlington—in the morning, at 10.30; and in the evening, at 6, on the 23rd inst. After the evening address, a meeting will take place for the purpose of considering and deciding on the business deriving from the "North of England Conference," lately held at Newcastle-on-Tyne. It is desired that all will make it convenient to be present.—D. RICHMOND.

KEIGHLEY.—The Anniversary of the Spiritual Brotherhood Lyceum will be held in the Temperance Hall, North Street, on Sunday, July 23, when Mr. Johnson, of Hyde, is expected to give two inspirational addresses—in the afternoon at 2, and in the evening at 6. Collections will be made at the close of each address in aid of the above Lyceum. Tea will be provided in the Lyceum, East Parade, for friends from a distance at sixpence each.—JOSEPH TULLOSON, Secretary, 51, North Terrace, July 17.

On Sunday evening last, at Doughty Hall, Mr. F. Wilson explained the "Ideality in Form," showing how the primary forms were illustrated. In architecture, land, clouds, water, geology, &c., as each illustrated the circle, the square, and the triangle. Some extremely interesting information, for those who take an interest in the origin of ideas, was detailed; and the ark—as composed of the circle, the boat; the square, the house; and the triangle, the roof—was explained as the soul of man in ascendancy above matter.

EXPERIENCES IN SPIRITUALISM.

By CATHERINE BERRY.

This comprehensive record of spiritual phenomena has been well-received by the Press generally, and has been favoured with more than the usual number of notices, of which we here give a selection.

OPINIONS OF THE PRESS.

The Graphic—

"With this volume we pass from sober evidence to veritable wonderland in Mrs. Catherine Berry's 'Spiritualism' (second edit., J. Burns). Mrs. Berry is a lady in whom for years great latent mediumistic power had struggled unconsciously with scepticism, until one day a seance at Mrs. Marshall's and strange revelations from a spirit-friend changed her at once into a strong believer, in whom gift after gift developed themselves so rapidly that from being a spirit-drawing and healing-medium, she soon made others also draw and heal. There is, hardly, indeed, a phenomenon of Spiritism which Mrs. Berry has not been often favoured to behold—large tables rushing violently upon her, flowers and fruit transferred by invisible hands from room to room, inspirational whistling and singing; nay, even that most wondrous thing of all, the sight of spirit-forms materialised. To plain minds, perhaps, the 'levitation' of Mrs. Guppy through two miles of space and two brick walls (for which Mrs. Berry also vouches) will seem the crown of wonders spiritual."—June 17, 1876.

The Queen—

"We confess our inability to form any judgment on the merits of this book at present. . . . We promise to give the subject our earnest attention."—June 24, 1876.

The Examiner—

"Mrs. Catherine Berry, who is, we believe, a very eminent medium, has written a little volume entitled, 'Experiences in Spiritualism,' which has been published by Mr. James Burns, of the Spiritual Institution, in Southampton Row. From the circumstance that the work has reached a second edition, Mrs. Berry argues that the matter contained in it is 'unimpeached,' and that 'it is not asking the reader too much to accept it as a veritable statement of facts,' while she adds that 'in many instances the phenomena described are so definite as to declare unmistakably in favour of their spiritual origin.' . . . Mrs. Berry, we may add, is kind enough to assure us that if what she has stated be not accepted as truth, she does not blame anyone, 'for as in bygone ages there was one Thomas, so in the present she is prepared to find many.' . . . Instead of wasting time and money over seances, it is really quite enough for any person endowed with ordinary reasoning faculties to read Mrs. Berry's book."—June 10th, 1876.

Public Opinion—

"Mrs. Berry is evidently an honest and *bona fide* investigator."—June 24, 1876.

Banner of Light—

"'Experiences in Spiritualism' is a record of extraordinary phenomena witnessed by Catherine Berry, and published by James Burns, London. These records are of phenomena produced through the most powerful mediums, and are searching and wonderful, as they will doubtless prove convincing. Of their precise character it would be difficult to convey a just impression to the reader in a limited space, nor would it be proper to forestall the interest that he will be sure to feel, excited in a perusal of the book itself."—June 24, 1876.

Sussex Daily News—

"'Horrors on horror's head accumulate' is the only quotation that would enable many to express their feelings, could they be induced to peruse this book. If 'wonder' must be substituted for 'horror,' we do not know how to more appropriately describe it. The book contains a relation of Mrs. Berry's experiences in Spiritualism during the last six or seven years, and mostly written very soon after the holding of each seance, having been contributed regularly to the columns of a spiritualistic journal. The accounts are written in a most circumstantial manner, and give the names of places, persons, and in fact everything that could be wished as an evidence of good faith. . . . We pronounce no opinion on the credibility of all this. But it is difficult to say which is the more astonishing—the credulity of Spiritualists if it is false, or the incredulity of men of science if it is true. It should be added that Mrs. Berry lives in Brighton, where some of the seances were held."—June 29, 1876.

Brighton Examiner—

"The object and intention of this elegantly got-up book will be sufficiently indicated by its necessarily lengthy title, and we commend it to the special notice of all who take an interest in spiritual manifestations, or who may wish to become acquainted with the details of its phenomena, as described by one of its ablest and most trustworthy advocates and disseminators. The writer has had long and full experience in all matters connected with the practice of Modern Spiritualism. Commencing with a paper on her first introduction to Spiritualism and further experiences, read at the London Spiritual Institution in March, 1872, the writer goes on in her book to treat on a great variety of spiritual phenomena, including details of seances at home and in public, spirit-drawings, spirit-prophecies of the Franco-Prussian war, healing mediumship, materialisation of the spirit-form (a recent phase of spiritualistic action) including a letter on the subject, which appeared in the *Brighton Examiner* in June last, with reference to some phenomena in connection with Mrs. Berry's (the writer of the present work) spirit-photography, and some historical fragments relating to 'Seminamide,' alluded to in the title. These are all among the many subjects lucidly treated of in Mrs. Berry's little book, and will be sufficient to commend it to public notice. The work is adorned with a capital photograph of the writer, within an ornamental floral wreath of neat and appropriate design, and autograph, and which will be a further recommendation to public favour."

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"The author says that the book is intended for the young and teachers of the young, but no less adapted is it for the highest classes in the school; indeed, here our adult classes have the book which they have so long needed, one that is worth earnest study during the week, and then on the Sunday afternoon to be discussed by the members together in the class-room. In these lectures such subjects as God, The Holy Spirit, Man, Immortality, Religion, Duty, Sin, Heaven, Hell, Jesus Christ, The Church, are briefly, yet ably and clearly discussed. Our teachers have often asked for a book which should enable them to give an account of the faith that was in them, and explain the fundamental truths of religion to their scholars. In this book all will find invaluable assistance, for it appeals alike to teachers of every 'school'; indeed, seldom, if ever, have we found a book so doctrinal, and yet so absolutely unsectarian."—*The Sunday-school Teacher's Manual*.

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TUESDAY, JULY 25, Mr. W. Clarence, at 8. Admission 2s. 6d.

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SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SATURDAY, JULY 22, Notting Hill, at 11, Blechynden Mews, Latimer Road, at Mr. Williams. See advt. [7.30. 3d]

SUNDAY, JULY 23, Dr. Sexton, Cavendish Rooms, at 7.

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

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

MONDAY, JULY 24, Mr. Williams. See advt.

TUESDAY, JULY 25, Mrs. Olive's Seance. See advt.

Mrs. Prichard's Developing Circle for Clairvoyance. See advt.

WEDNESDAY, JULY 26, 21, King Arthur Street, Clifton Road, Peckham, at 8. 6d

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

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Mr. Williams. See advt.

Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8. Admission 1s.

FRIDAY, JULY 28, Mrs. Olive's Seance, 15, Alinger Terrace. See advt.

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SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, JULY 23, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

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

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

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

BURY, Assembly Room, Cook Street, at 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.

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

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

HALIFAX Psychological Society, Old County Court, Union Street, at 2.30 and 6. Children's Lyceum at 10 a.m.

HECKMONDWICK, Service at 6.30 at Lower George Street. Developing Circle on Monday and Thursday, at 7.30.

LIVERPOOL, Public Meetings at Meyerbeer Hall at 3 and 7 p.m.

LOUGHBORO', Mrs. Gutteridge, Trance-medium, Dene's Yard, Finsfold Terrace, at 6 o'clock.

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

NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m.

NOTTINGHAM, Churchgate Low Pavement. Public meeting at 6.30 p.m.

OLDHAM, Spiritual Institution, Waterloo Street, at 6.

OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m.

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

ROCHDALE, New Lecture Hall, Regent Street. 2.30 and 6.30.

SOUTHSEA, at Mrs. Stripe's, 41, Middle Street, at 6.30.

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

MONDAY, JULY 24, BIRMINGHAM, Mr. Walter, 56, Ormond Street, New Town Row, Spiritualists only, at 8.

TUESDAY, JULY 25, STOCKTON, Meeting at Mr. Freund's, 2, Silver Street, at 8.15.

WEDNESDAY, JULY 26, BOWLING, Spiritualists' Meeting Room, 8 p.m.

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.

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THURSDAY, JULY 27, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8.

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

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