

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

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**INTUITION.**

By MRS. FRANCES KINGMAN.

(Continued from last week.)

CHAPTER XVI.—continued.

Cutty is making some gingham aprons for Adolphus Groom's children, and I must go and cut out the arm-holes.

Dinner has passed and the afternoon is beautiful. I sit and sew, wondering what kind of a scene they have had at the deacon's.

Tea time. Jennie tells me Chloe Mayday, who has been calling in my kitchen, says Mr. Wilberforce had a dreadful attack of cholera last night, and this morning the doctor despairs of his recovery.

The mystery is solved—the deacon desired Henrique's forgiveness, and a favour, gift of gratitude, I sincerely hope may come in the form of a pleasant face, true heart, useful hands, and trim little body. I find I am filled with childish impatience to ascertain the result, and have endeavoured to persuade myself it is no vulgar curiosity but a real desire for the happiness of two longing hearts. Hope is so dutiful and so patient, and looks so wistful. I suspect Henrique censures her sometimes for such marvellous obedience—she told me as much.

I often wonder at Cutty's tractability, and the eagerness with which she grasps every attempted art, surprises me. Beside her English lessons, she studies music, French, and has become almost worthy to accept the name "artist." She has been painting a young face wreathed in lilies and deep green leaves. Though far from perfect, I see high promise gradually rising beneath her hand out of the dark opaque background. It truly beguiles me to watch the dear child—often snatches me from saddening memory; when I remember the golden hours with a sigh, her unwearied devotion to her art teaches me devotion to my never-failing help and hope. She has promised to paint Cecil from a small but faithful picture I have.

"Only wait a little and I will do him splendid!" she often exclaims.

Oh! bless the day I went to that pauper-house! When she leans over her easel I behold an infinite charm in the innocent and almost religious veneration of her work—her countenance changes as by magic, her cheeks flush, her eyes are filled half with purpose, half with admiration for her crude execution; then again I have seen her lashes wet with tears and a look of disappointment and shame cover her features. She has failed in some important point. At these times I pity her profoundly, for she is not easily discouraged, and I know her cause weighs much with her. But in this last pattern she certainly is surpassing herself.

Another morning has dawned. I had breakfasted and was dusting the parlour furniture, when, glancing through the window, I saw some one coming up the walk. Henrique, as I live! He met me with a laugh and an apology.

"Must leave town, Mrs. Blake, for several weeks, and much desire you (if you have leisure) to assist Hope in her bridal wardrobe. Go to Boston with her, eh?"

I promised, and he went into the parlour.

"How is Deacon Wilberforce?"

"Better this morning."

"He has forgiven you?"

"Yes, heartily."

"A miracle, Mr. Mackenzie."

"There are no miracles—all things are plain in nature. Mrs. Blake, Deacon Wilberforce is a very kind-hearted gentleman, I must tell you. In fact I could not leave until I had communicated to you my good fortune. The day I left you, I went, as summoned, immediately to the house, finding the deacon very sick indeed. The moment I entered he extended his hand towards me, saying, 'Henrique, come here—sit down;' turning to Hope and his wife, he said, 'Leave me alone with him.' When they had gone he looked at me, and imploringly whispered—

"Henrique, what was it you said about our future?"

"Mr. Wilberforce," I answered, "Man shall reap as he has sown."

"Yes, yes, I know; but do you really believe we shall have an opportunity to outlive sins which the best of us commit? do you really believe, Henrique, I may have a chance to ameliorate my condition just a little, if no more?"

"I replied, 'Time will give you the privilege to raise yourself as high as your energy and inclination prompt.'

"He said, 'We all go out with so many fears. 'Tis indeed dreadful to think we must remain in a fixed state through eternity, when we so regret that we are not farther advanced; and, Henrique, have you proof sufficient that—that we may—perhaps be like ourselves here—that is, to feel interested in those we leave; and what is it about meeting again, to be as we have been here—only so much better and happier, and all that? After all, my mind is not quite clear, and when one is almost ready to step forth, they do desire something a little real. I want some kind of a definite idea, Henrique.'

"I would not reproach you, deacon," I said; "but you have pronounced me an infidel for desiring this same thing. I want it to become an established principle within me, so that when I am called I can go without adding mental pain to the pains of death. You have been a Church member, a deacon, for years, why do you fear?"

"Henrique, I have been inconsistent, dishonest, and a hypocrite unto the world and self. Oh! if I might only live two short years more, how different would be my life. Is there such a thing as atonement when we are just stepping out? I cannot tell my wife and daughters, but, Henrique, will you give widow Grant a hundred dollars, and those two orphan nieces of mine five hundred; and Oh, Henrique, I never half paid—Oh! I can't breathe very well—don't forget—don't forget. I—I ought to give a good deal to John, I never paid him enough, and his children go cold—cold; and—Oh! I am dying—I am afraid, listen quick, Henrique; give Sully Black back that hard-earned money she paid me for wood, and—and—call my wife—no, here, quick! be my executor; don't tell them, but look up all the people I have wronged, and teach Hope what you please—Phebe, too, and my wife; and, Henrique, you think we are neither doomed to be stationary in heaven, or hell. I believe at last I'd rather go to hell with a hope of rising higher and higher, than to heaven and remain in a fixed state. Talk to me, Henrique—you may have Hope—only talk to me of the future. Tell me something real; call them—I am going."

"He sank away in a swoon—the effect of fear and anxiety, I believe. We sent for the doctor, who rescued him, and to-day the deacon is much better. He will recover, I have not a doubt. I remained with him through the night and he would not sleep, but kept up one incessant train of inquiry. I told him, if he did not forget it, and if he ever chanced to meet Helen Mackenzie (my mother, Mrs. Blake), to tell her her son longs to meet her

"But she cannot be the same as she was here," he said, after I had shown him a beautiful picture of her, I always wear next my heart; have I ever shown it to you, Mrs. Blake?"

"No. I would much like to see it."

"Presently, please. I told the deacon, I believed she was the same in every particular, save her spiritual body would be beautified. I asked him how he expected to recognise his friends hereafter if they did not possess those same individual and distinctive qualities they possessed here. I suppose he thought he would be obliged to go inquiring around and then learn to remember that was the real person. He expected to meet angels with wings and bright faces—a group having no separate characteristics of countenance, and after a time he might possibly distinguish his friends from the dozens of other angels. So it was through the light. I could plainly perceive he was growing more comfortable each minute, but he was satisfied of the presence of the death-messenger."

"Will he, after recovering, cling to these latter things, or retrograde to his fundamental religion, Mr. Mackenzie?"

"He has had experience, Mrs. Blake, he has known the needs of the death-hour, and if he forgets he entails upon himself a second trial."

"And so you really have found peace at last, Mr. Mackenzie?"

"Yes, my dear madam; and now if you will be kind enough to advise her—her people are bigoted on other subjects aside from religion."

I understood the gentleman perfectly well, giving him a promise to do many favours for Hope.

"All's well that ends well," he gaily said, when he bade me "Good day."

When he had gone, I went up stairs and sat down to reflect upon the strange ways of this strange world. Cutty came presently, bringing her books, and we enjoyed two hours of quiet; after which, I rehearsed Mr. Mackenzie's experience, to the infinite delight of my darling. Clapping her hands, she exclaimed,

"Oh, if Lizzie Holt had only been with the deacon!"

(To be continued.)

#### MARVELLOUS PSYCHOLOGICAL PHENOMENA.

I have during the last few months been engaged in the investigation of a series of most extraordinary psychological phenomena.

The medium, through whom they have been produced, is a lady of what may be termed the lower middle class. She has received a very ordinary education, and cannot, in any sense, be considered professional, as she does not advertise her remarkable medial powers. Her seances are confined to a very limited number of persons, mostly personal friends, and the whole of her seances are given without fee or reward of any kind.

The seances with this medium have been proceeding, with more or less regularity, for about three years, but it is only during the last eight months that I have had the privilege of attending them.

Prior to my attending the seances, the questions put and the answers given were of a merely general and miscellaneous character, such questions and answers, in fact, as might be asked and answered by any ordinarily intelligent person.

In July, 1873, I attended my first seance with this medium, and on the first evening I merely observed the phenomena that occurred, without taking any active part in the proceedings. I learned, however, during this sitting, that one of the agents, forces, powers, controls, invisible beings, or whatever you will, that controlled the hand of the medium to write, had some knowledge of scientific subjects. I asked with what subjects the control was acquainted, and was told, through writing produced by the hand of the medium, that he (the control) had a knowledge of optics, light, heat, electricity, galvanism, acoustics, &c. I at once sought permission to ask questions, having relation to these subjects, and the result has been that I have received answers to questions in all those and other departments of science, such as, I believe, could not be given, under the same conditions, by any living woman.

At subsequent seances, I learned that some of her controls were acquainted with music, with the organ, pianoforte, harmonium, with organic and inorganic chemistry, with minute human anatomy, and with botany; and upon nearly all those subjects, I have asked questions, which, if asked of persons who are not specialists, might fairly be considered as critical or test questions.

The lady through whose mediumship these communications have been received, has, as I have already said, received a very ordinary education. Her history is well known to a considerable number of persons; she is only twenty-six years of age. Between the ages of nine and twelve, she attended an ordinary Wesleyan day-school for boys and girls, and a school for girls, for fifteen months, when between fifteen and sixteen years of age. She never read a single work on any department of science, and is entirely without scientific knowledge.

Prior to the questions being asked, she had never attended a scientific lecture, and does not remember ever having heard a scientific conversation or discussion.

All these statements can, I believe, be proved to the satisfaction of any inquirer who will take the trouble to investigate them.

I may state that the seances were generally held in the light, that the medium was seen to write the answers, that all the questions and answers were written, and the original MS. is preserved. The questions were put without the slightest knowledge on the part of the medium as to what they would be, and often of what the subject would be, and the replies were written instantly after the questions had been asked, and at a speed that would match the skill of the readiest writer.

All the questions and answers are written in large MS. books, the questions being written by myself in phonography, and read aloud, as they were being written, in order that the medium, and, through her, the controls, might understand the drift of them, and the replies were there and then written automatically by the hand of the medium.

These investigations have been conducted in the presence of six or

seven well-known gentlemen, to any of whom I can refer any respectable inquirer, who desires to authenticate the statements I have made.

Any of my readers who consider that those questions and answers are simple and inane are requested to ask them of a few of their more intelligent friends, and ascertain what proportion of them they are able to answer, and compare their answers with those given. They may then multiply the questions in each department by one hundred, and judge of the probability of the whole of them being answered approximately correctly by any imperfectly educated woman.

The following are selections from the questions I have asked and the answers I have received in various departments of knowledge. They have been selected chiefly because of their brevity, as some of the answers are elaborated essays.

#### HARMONICS.

Q. Are the harmonics of an 8-foot open organ pipe the same as those of a 4-foot closed pipe?—A. No. Q. Please to tell us the difference that exists between the harmonics of these two kinds of pipes?—A. In open pipes the first node is formed at the centre of the pipe, the first harmonic or overtone is thus formed half between the first node and the mouthpiece, others following one-fourth, one-sixth, one-eighth, one-tenth. In closed pipes, the end forms the corresponding node to the first one in the centre of the open pipe, the reflected node forms the first node at the distance of one-third from the end, others following one-fifth, one-seventh, one-ninth, &c.

#### ACOUSTICS.

Q. In what proportion does the intensity of sound diminish as the distance increases?—A. In the square root precisely.

#### MAGNETISM.

Q. What are magnetic poles, and which is the equator of a magnet?—A. The points of issue are called the poles, and the equator is the neutral point, or point between the poles where no magnetism is observed.

#### ELECTRICITY.

Q. When two bodies similarly electrified are placed near each other and insulated, from what part of each body does the electricity escape?—A. From the points, if there be any; if not, and the bodies be spherical, that part opposite the point where they are nearest together.

#### HEAT.

Q. What is specific heat?—A. The amount of heat capable of being contained in a body. Q. What is latent heat?—A. Latent, from the Latin "lying hid." Q. Has heat or light the greater refrangibility?—A. Heat is more refrangible than light. Q. What is meant by a body being diatherminous?—A. Transparent to heat as glass to light.

#### LIGHT.

Q. What is meant by diffraction in light, and what by interference?—A. Diffraction I do not know; by interference I mean that darkness which ensues when two light waves coalesce. Q. Having decomposed light by a prism, how would you proceed to recombine it? Mention two modes by which it may be done.—A. By using another prism; and another way is to catch the refracted beam on a spherical reflector to form a synthesis.

#### THE BRAIN.

Q. To what part of the brain are the auditory nerves attached?—A. They are not attached directly to the brain at all, but indirectly to the cerebellum. I am not very conversant with the brain, but I do not think that any of the nerves are directly attached to it, but to the medulla oblongata first, and thence to the cerebellum. Am I right?

#### ENCEPHALIC NERVES.

Q. Please to give us the names, courses, distributions, and functions of the encephalic nerves.—A. From the spinal column is the matter obtained of which the nervous cords are composed, the brain, or the cerebrum being but a nervous expansion, as is the retina of the eye. This gives rise of itself to no nerves whatever, the whole of them springing as branches from the top of the spinal marrow or medulla oblongata. This part of the spinal column, which is within the brain, is the birthplace of those nerves called the encephalic nerves, or the encephalic system. These are twelve or thirteen in number—1, the olfactory nerve; 2, the optic nerve; 3, the motors of the eye; 4, the pathetic nerves of the eye; 5, the trifacial; 6, the abductors of the eye; 7, the facial; 8, the auditory; 9, the lingual; 10, the pneumogastric; 11, the spinal accessory; 12, the hypoglossal; and lastly, the 13th, which is the beginning of those regular nerves which are given off at each vertebra throughout the whole length of the spinal column.

The compound or regular nerves, which rise at regular intervals throughout the entire column, are named as follows:—7 cervical or neck nerves, 12 dorsal or back nerves, 5 lumbar or nerves of the loins, & sacral or nerves of the hips. The pneumogastric and spinal accessory, which unite with certain ganglia in the head, proceed downwards along the back of the neck, and there join with the knots of ganglia formed of the compound nerves given off by the posterior and anterior columns of the spinal column, and join together a complete network of interlacing nerves, called by the doctor the great sympathetic chain. These nerves distribute themselves over the whole of the body to the viscera, and impart sensation to every particle of the exterior man.

This ganglionic system sends off certain congeries called plexuses to each different organ it encounters, and from those plexuses do certain organs receive the nutriment and powers of sensation, accompanied as they are, by a network of blood-vessels. These plexuses are called the renal, the hepatic, lumbar, and several form the different organs over which they are distributed.

This number of nerves, with the cauda-equina, complete the whole of the main branches of the nervous system, all others being but branches of these primary ones. They vary in size from the quill to the finest filament of hair, and, even to the most minute, are enveloped in three investing membranes, the continuation of the three membranes of the brain. The fluid, which I will call the electro-magnetic fluid, is flowing in the same manner through the very minute opening in the centre, as is the blood in the veins and arteries.

#### PROPOSED PUBLICATION.

It is my intention to publish these psychological investigations verbatim, to show, as I think may easily be shown, that they cannot be accounted for by any known psychological, physiological, or physical laws.

I intend to affirm their reality and genuineness, and to leave the

question as to the personality and nature of the communicating agents to be determined at some future period.

The cost of printing 2,000 copies of these investigations will be about £350—that includes binding and delivery.

I propose to publish the work in a style of printing and binding resembling "Hafed;" the paper, printing, and binding will be equal to those of that work. It will extend to between 400 and 500 pages, and I propose to dispose of it in the following manner:—

Each subscriber of £1 will receive four copies of the work, delivered carriage free; 300 copies of the work will be presented gratuitously to the leading literary organs, to the principal libraries, and to the more prominent scientists and theologians in England, Europe, and America, and the balance of 300 copies will be offered for sale, through the ordinary channels, at 10s. 6d. each.

It will be seen that, according to this arrangement, if the sum of £350 be subscribed, the amount received for the 300 copies for sale will be entirely profit. That sum I do not intend to appropriate, but to offer, as a grateful acknowledgment, to the lady whose mediumship has enabled me to receive the communications it is proposed to publish.

As I have no pecuniary personal interest in the matter, and it will entail upon me a large amount of voluntary literary labour which, though pressing, will, notwithstanding, be a labour of love, I appeal the more freely for the amount required, viz., £350.

The principal controls who direct this medium profess to be an American student of Natural Philosophy, trained in Germany, an American student from Yale College, an English gentleman, a skilled anatomist, a lady poetess, and a little Italian girl who says she was burned at the great fire in Santiago, some years ago.

Some of these controls promised to assist me in preparing this work for the press, and it is not improbable that prefaces and introductions to the work may be written by one or more of them.

It is also promised that some of the answers to questions that may be considered obscure or doubtful will be revised by the original writers; but, whatever revisions take place, the original questions and answers will, in each case, be given, and the revisions, if any, will appear as foot-notes.

It is intended to give lithographed fac-similes of the writing of each control.

The work will be put to press as soon as promises to the amount of £350 have been secured.

T. P. BARKAS.

Mr. T. P. Barkas, F.G.S., Newcastle-on-Tyne,

Please to enrol my name as a subscriber for copies of your work on "Marvellous Psychological Phenomena" to the amount of £ and forward the same when ready to the following address.

Name .....  
 Title or Profession .....  
 Address .....  
 Date .....

Intending subscribers are requested to fill in the above form, and forward it to Mr. Barkas as early as possible.

Since issuing the annexed prospectus, I have received the following communication from the lady who was the medium for those extraordinary psychological phenomena.

It will be seen that she declines to accept any pecuniary acknowledgment for her services.

As it is not my wish to make the publication of any pecuniary advantage to myself, the profit, if any, shall be devoted to the promotion of some useful objects, and the mode of its appropriation will in due time be announced.

I regret that, without having consulted the medium, I have assumed that she would accept recompense in any pecuniary form whatever.

March 29th, 1876.

T. P. BARKAS.

Alster Bruck, Carlstad, Sweden, March 24th, 1876.

Dear Mr. Barkas,—Since posting to you this morning, Mr. F— has received yours containing proofs for prospectus.

In one paragraph you say that "I do not intend to appropriate, but to offer as," &c., &c.

I am sorry the paragraph has been printed. I have never, at any time, received any payment or recompense for the exercise of my mediumistic gifts, and the thought of ever doing so is, to me, a very repulsive one.

Not that I consider myself better or more disinterested than the rest of my fellow mediums, but that, while I am able to give my time to help on our cause, I am willing and anxious to do so without any reward beyond that of knowing I have done my duty.

If you will kindly see this corrected before the prospectus is sent out, I shall be greatly obliged.

Meanwhile, thanking you sincerely for your kind intentions, I am, dear Sir, yours faithfully,

MR. BARKAS, Newcastle-on-Tyne.

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**SILK A POWERFUL NON-CONDUCTOR OF MAGNETISM.**

SPIRIT-CONTROLS UNABLE TO TAKE POSSESSION OF A MEDIUM WHEN IT IS PRESENT—A NEW TREATMENT FOR THE INSANE RECOMMENDED.

By EUGENE CROWELL, M.D.,

Author of "Primitive Christianity and Modern Spiritualism."

(From the *Spiritual Scientist*.)

I here lay before your readers an account of two experiments made by me, and of another made at my suggestion, which may be of interest to them.

Some time since, while the organism of Dr. C. B. Kenney of this city was being used in my presence by his controlling Indian spirit—"Old John"—in treating a patient, he objected to a silk dress which the lady wore, and requested her to exchange it for another of different material; and, in reply to my question, he stated he had found that the magnetic or healing force could not penetrate a garment of silk.

Reflecting upon this about two months since, I requested him to permit me to try the experiment of covering the head of his medium with a silk fabric previous to his controlling him, and ascertain whether this would interfere with the exercise of his power. He acceded to my request, and upon his next visit I was prepared with two well-worn, old-

fashioned black silk neckerchiefs which I placed, one over the other, upon his head, so that they should loosely envelop the head and neck. The understanding with "Old John" was that the attempt to control should be made as soon as these were arranged, and, with watch in hand, I requested Dr. Kenney to describe his sensations as these changed.

At the expiration of two minutes he said he felt no influence exerted upon him. In another minute he complained of painful sensations in the lumbar region on both sides extending anteriorly, then of a slight dizziness, and in just five minutes "Old John" succeeded in acquiring control of him, and informed me that it had been with great difficulty he had succeeded; that his efforts, applied in the usual manner, had entirely failed, as his magnetism could not penetrate the silk coverings, and he at last accomplished his purpose by reversing the process; that is, by primarily influencing the body; and secondarily, the head through that; and, he added, that had his mind not been prepared for the experiment, he would have been exceedingly puzzled how to overcome the difficulty, and might not have succeeded even after repeated efforts, and as to cases of obsession or possession by low or temporarily insane spirits, he was quite confident that covering the head thus immediately upon the appearance of the first symptoms of an attack would prevent it, and if applied during a paroxysm, he thought it would terminate it.

Both he and his companion, "Big Bear," were much interested in the experiment and its results, and it fortunately happened a day or two previous to this time, that Dr. Kenney had been called to visit a young lady, who for about one year had been subject to maniacal attacks daily, during which she would act and speak in the wildest, and even most outrageous manner, requiring extraordinary force to restrain her, and would threaten and attempt her own life and the lives of those around her. Upon his visiting her, "Old John" at once discovered the cause of the malady. The young lady was obsessed by three or four low female spirits who had passed away insane, and who had not yet escaped from their insane conditions.

This was just the opportunity I desired to further test the protective quality of silk fabrics against the influence of obsessing spirits. Dr. Kenney had described the symptoms of this case to me, but I was disappointed when, upon further conversation with him, I was informed that he had been requested by the friends of the lady to carefully guard it against publicity, and I could only recommend "Old John" to direct the head of the patient to be covered with silk, and to note the results.

Three days after this, Dr. Kenney again had occasion to visit me, and stated that the friends of the young lady had complied with the directions of "Old John," and, to their astonishment and delight, she had not suffered any recurrence of her paroxysms; and, what was very remarkable, within an hour from the time she first covered her head with the silk, she became calm and rational, and declared that for the first time within six months she then fully realised her existence in this life,—she previously having been in a bewildered state, and uncertain, even in her best moments, whether objects and scenes were real or otherwise.

Another week elapsed, and Dr. Kenney again reported progress in the case. It seems that on the fourth day of the trial of this means, the patient feeling herself fully restored, had cast off the silk head-covering, but within an hour thereafter she was again attacked, her former symptoms recurring in nearly their original force, but upon again resorting to the silk for protection she soon recovered. Two days after this also, the silk covering became pushed aside so that one side of her head was exposed, when certain of the old symptoms re-appeared, but, upon her re-adjusting the covering, these soon subsided.

It is now nearly two months since the experiment was first tried with the young lady. I have, through Dr. Kenney, had frequent reports of her condition, and she has had no trouble since the twelfth day, being entirely restored to her proper mind and feelings, and her health and strength greatly improved, and for more than a month she has entirely dispensed with the use of the head-covering. The insane paroxysms up to the time of trying this experiment had occurred daily, and on many days she had been subjected to repeated attacks, and this was the first interruption of them. Neither she nor any of her family were, or are now Spiritualists.

I have now to record another experiment, the results of which, to my mind, establish beyond doubt the possession by silk fabrics of a quality which can be made use of to ward off or intercept the magnetic or psychologising force or influence employed by disembodied spirits in controlling the organs and senses of certain mediumistic persons.

About one week since at my own house and request, Dr. Kenney and his controlling spirit consented to allow me to envelop the former, while in his ordinary conscious state, completely in silk. This I proceeded to do, employing for this purpose a loose silk gown belonging to my wife, and covering his head as before with the black silk neckerchiefs. When he was thus completely enveloped and being seated, I noted the exact time by my watch, and in an audible voice requested "Old John" to endeavour to control him, which he can usually do within a minute.

In the previous experiment, at the expiration of three minutes the medium had complained of painful sensations around and through his body, but now at the expiration of an equal time no unusual sensations were experienced. Four, five, and ten minutes elapsed without any indications of "Old John's" power being exerted upon him, and as I knew he had other pressing engagements, I then removed the coverings, and within thirty seconds he came under control of "Old John," who then informed me that the silk had rendered futile all his efforts—seconded by those of "Big Bear"—to control the medium, and they were both of the opinion that no spirit could possibly control or successfully obsess any mediumistic person thus protected. "Old John" added that in his opinion it would be unnecessary to envelop the lower limbs with the silk, and I would further say that he complained of exhaustion, and of feeling very uncomfortable generally from his efforts; and soon remarked that "Big Bear" had been compelled to leave and he must also go, which he then did.

At the present time I have not the facilities for prosecuting extended experiments in this direction, but hope soon to be so situated as to be able to again apply myself to the further investigation of this subject, and in the meantime, as amongst our lunatic asylums, there must be at

least one under the medical charge of a Spiritualist, and there also are other liberal-minded physicians who possess opportunities that I do not at present enjoy, I ask their assistance in following up this subject. With my limited opportunities, the results have been so remarkably encouraging that I can, with much confidence, recommend further experiments in this direction.

The silk might be applied in one or more folds; of variable texture and thickness; of different colours and arranged differently; and new silk may be preferable to old, &c.; and although I am inclined to believe black to be the best colour, yet perhaps blue, or violet, may be preferable. In ordinary cases it might be best to wear the silk head-covering constantly, perhaps for a week or more, then to dispense with it but to have it near at hand, so that it can be applied upon the appearance of the very first symptoms of an attack, and then worn for the remainder of the day; or, after the expiration of a week, have a silk cap or turban—if the patient be a female—made which can be worn constantly when within doors for a week or two longer. I would also recommend to at first envelop the entire head, face, and neck, contracting the silk covering around the latter, and I can perceive no objection to having apertures of necessary size opposite the eyes and mouth. Perhaps wearing silk undershirts would answer quite as well as clothing the person outwardly in silk, &c.

In cases of insanity, dependent alone upon cerebral disturbance, no benefit can result from the employment of silk in this manner, and herein lies the means of discriminating between original insanity and that induced and maintained by obsessing spirits. That a very large proportion of the inmates of our asylums are victims of obsession by insane or degraded spirits, few intelligent Spiritualists can for a moment doubt; and I am hopeful that by employment of this means, not only the exact proportions of these two classes of lunatics may be demonstrated, but that all those who are insane from obsession may be restored to themselves and the world. It would be somewhat remarkable if Spiritualism, after so long and patiently bearing the glib and false accusation that it tends to insanity, should be the means of liberating a large proportion of the inmates of our asylums.

#### NOTES AND NOTIONS.

(CONTRIBUTED.)

It would seem to me that there are many subjects which, if not exactly connected with the Spiritual Movement, have nevertheless some interest to all your readers, inasmuch as they have reference to some of the peculiarities of the physical and celestial worlds, and which, from being hidden away in remote corners, escape general observation. I purpose from time to time to pick out these precious morsels and present them for perusal, in the hope that they may be found worthy of discussion and capable of explanation. I would further propose, as occasion may require, to comment in a not unfriendly spirit, but with critical intent, upon some of the lucubrations which appear in the columns of contemporary publications, with the honest endeavour to eliminate the truth, frequently lying hid beneath a mass of credulity and trash.

The other day, for instance, I came across an article in *Blackwood*, in which our "struggling Cause" is made the author's "mighty theme." And—would you believe it?—this ancient and respectable organ of Conservative constitutionalism throws in with us, the writer actually remarking that he favours Spiritualism "entirely in deference to its candid testimony." "My natural bias," he goes on to say, "did not prejudice me in its favour, and I never attended a seance or witnessed any medium's performances. If we reject testimony because it witnesses something disagreeable, how much better are we than those opponents of Christianity who have decided to reject the miracles of Scripture because they are contrary to experience?" Now, let me just remark that, whilst, as a Spiritualist of some years' standing, I am heartily glad to see this respectable magazine coming to the front, I utterly reject its hypotheses, suggestions, and fancies; and I do so because they show the author's thorough ignorance of the whole question. It is a very grand thing, of course, to have an organ like *Blackwood* smiling on us; but then one is compelled to ask the reason why. Is it because Spiritualism is becoming fashionable that we can count on this last alliance? If so, it is at least an admission that our cause is pushing its way—permeating the drawing-rooms of a select aristocracy as well as the domicile of the humble peasant. But look on the other side of the question. There is a writer who confesses his thorough ignorance of the topics, sagely writing pages of rubbish in its support. Observe the harm such advocacy is doing. What glorious game for Carpenter and Co., who will at once assume that the whole body of us are equally ill-informed upon our subject. Logically, their position is tenable, and when the laugh is turned against us, what can be urged in reply? The moral of my story is this:—New beginners in scientific study should not show such extreme haste in displaying their supposed superior knowledge. Young crems which leave their nests too soon, often come to grief.

This is an age of marvels. Unfortunately many of them come from across the Atlantic, and whether they be true or false matters little, because the public have now become accustomed to regard with doubt everything hailing from that quarter. Nevertheless, let me quote a story founded on the authority of the *New Westminster Press*, backed up, however, by the additional testimony of the *Medical Weekly Journal* of St. Petersburg, the Governor of Orenburg, and Professor Orlov. Here are the incidents. In September, 1874, at Orenburg, in Russia, there died, on the 22nd day of that month, of typhoid fever, a wealthy Jew, named Abraham Charkov. He was married, and the father of several children. I say he died, but as the soul was apparently passing away, and wife and children were weeping over their anticipated bereavement, the body gave a sudden jerk, a deep sigh broke forth, the eyes opened, and the whole features of the man expressed the utmost amazement. A peaceful sleep immediately ensued, but when the morrow dawned, a strange metamorphosis had occurred. Charkov no longer spoke German, Hebrew, or Russian, the languages he was acquainted with, but muttered a dialect unknown, and regarded all those around him as complete strangers. Slowly he recovered from his illness, and at last, on becoming convalescent, he chanced to recognise himself in a looking-glass, when, with a fearful shriek at his changed

appearance, he swooned away. The case caused great excitement, and was duly reported to the medical section of the Ministry of St. Petersburg, who despatched Professor Orlov to thoroughly investigate the case. The professor found that Charkov, who formerly spoke the Russian tongue, could converse with him in the purest English, and declared that instead of being Abraham Charkov, he was Abraham Durham, of New Westminster, British Columbia, a fur-dealer by trade, with a wife and one child living, and how he had arrived in Orenburg, and in possession of a face and body so unlike his own, was an unfathomable mystery. The professor and his fellow-doctors were puzzled, but at last, with the permission of the Home Minister of Russia, Orlov got leave to visit New Westminster, so thither he proceeded. On his arrival he hunted out the house of Abraham Durham, which without difficulty he found; but here was another mystery! Abraham Charkov, whom he had left in Russia, had arrived before him, and claimed his wife and child, who were at their wits' end to understand how it was that Abraham Durham, the head of their household, who was also dying of typhoid fever on the 22nd day of September, 1874, but recovered after a series of jerks, when death was fully anticipated, now spoke an unintelligible jargon, at last found out to be Jewish-German-Russ, and proclaimed himself to be Abraham Charkov, of Orenburg, a married man, and the father of several children. There was a puzzle for the professor, and, indeed, a puzzle to everybody, and more particularly to the perplexed wife of the Canadian fur-dealer, who in the mixed-up Abrahams got completely lost. It was ascertained that the two men were dying at the same moment. It was known that Orenburg and New Westminster are 9,000 miles apart, and in exactly direct antipodes, and though the one individual was passing away at high noon, and the other at midnight, yet allowing for the difference of longitude, the moments of this singular translation were identical. The professor has now taken them both back to St. Petersburg, where the inquiry is still proceeding. If this tale be true—and it seems tolerably circumstantial—we have a clear case of transmigration of souls. What enormous possibilities arise out of this incident! There are some readers of the *MEDIUM* even in St. Petersburg. Will one or the other of them kindly ascertain from the professor himself whether this is a real occurrence, and drop a line to the Editor? If it should be so, does not the question of re-incarnation assume a very tangible shape?

\* \* \* \* \*

That the world is to come to an end in an unpleasant manner some day or other is the accepted opinion of most people. The Bible distinctly declares in favour of a general smash-up; but long before the New Testament writings, in the book of Edda (which was as firmly believed in and revered by the Scandinavian race as are the Scriptures of modern times), the same idea found utterance. In Bishop Percy's translation of the Edda we have it recorded: "A time will come when the world, ripe for a renovation, shall be wrapt in flames; when the opposite powers shall in conflict mutually destroy each other, when the constellations shall dash together, and when the whole universe plunged in the same common fire shall be consumed to ashes." Beyond casual attention to the warning shriek of Dr. Cumming, who has so often cried "Wolf!" when there was no wolf, people have not troubled themselves with the matter. But prophecy and science are now not so much at variance on this point, and we have it more than merely suggested that the end of the world is fast approaching, and is indeed uncomfortably nigh. Astronomers for some time past have been struck with certain strange phenomena in the heavens. Within the last ten years many notions entertained in astronomical science have been swept away; for instance take the constellation of the "Wagon" or "Great Bear." This apparently enduring symbol, to which the mariner looks in his search for the polar star, has undergone a remarkable change. Once the constellation was shaped like unto a cross; it is now in the form of a wagon, and is gradually forming into an ellipse, when it will become of no further use to the navigators of the seas. But this is not all; far weightier events are happening. Professor Airey, examining Saturn one night at the Greenwich Observatory, discovered that the planet had changed its form. No longer was it the beautiful orb he had so often surveyed. It was now "square shouldered," and "looked like a rectangle with flattened corners." Here was a mystery. The Professor doubted his own eyes. He looked, and looked, and looked again, but all to the same purpose—the well-shaped planet had received some dreadful injury. He called his assistant, and he in turn was amazed, even alarmed, at what had occurred. But even this is not the last catastrophe. From Herr Schroter, of Lilienthal, the famous German astronomer, news now reaches us that the planet Jupiter has succumbed to some unknown convulsion. He says, "I was watching the second satellite of Jupiter about ten o'clock. At half-past ten it appeared in contact with the disc, and for some minutes remained on the edge, finally disappearing on the body of the planet. Twelve minutes after I found, to my utter astonishment, the same satellite outside the disc. It remained visible for precisely four minutes, and then suddenly vanished. No possible explanation of this extraordinary phenomenon can be conceived, but there remains not an atom of doubt that such a gigantic throes involved the instantaneous annihilation of everything resembling life on the planet." But our astronomical friends, not content with the destruction of Jupiter and Saturn, the most powerful planets of the system, are pushing their case still further. Another of them, Father Secchi, of Rome (the highest living authority on the Sun), declares that old Sol is at present subject to some extraordinary influences amounting to "a shrinkage of the whole mass," and goes on to predict that the fate which befell Saturn will before long be that of the sun. M. Flammarion says that "the recent gigantic throes in the two prime planets, Saturn and Jupiter, have no doubt exerted this disastrous influence on the central orb of our system." But this distinguished *savant* does not stay even here. He affirms that "there are grounds for believing the moon will unite itself with our earth," and in consequence "the surface of the earth will be converted into a fiery ocean." Now, all this may be very true, but most people will re-assure themselves with the idea, "Well, it won't happen in our day," and "What has occurred in Jupiter and Saturn rather interests the people who live there than ourselves." Here, however, is the unfortunate mistake. The day of this great calamity is pointed out, namely, the 17th of next September, when a total eclipse of the sun is to take place. I express no opinion on this matter. It is beyond my com-

prehension, and all I can hope for is that the astronomers are making some mistake, and that if the day of destruction is ever to arrive, as these gentlemen describe, it may not be during my period of earth-life. There's selfishness, you see.

"COSMOS."

#### MR. HARPER AT DOUGHTY HALL.

On Sunday evening Mr. Robert Harper, of Birmingham, very much interested an intelligent audience at Doughty Hall with a discourse on subjects to which he devotes much attention. He commenced by observing that some might remark that he took that opportunity of attaching his particular views and hobbies to Spiritualism, but to that opinion he made all welcome. Certain it was that he first heard of Socialism through Spiritualism, and had received many teachings on the subject from "Robert Owen" in spirit-life. Spiritual principles underlay all conditions of life, and to arrange circumstances so as to permit the proper issues of life to manifest themselves was, in his opinion, the highest religion. The Church swallowed up much money, and did but little to cure the evils in society, and he therefore opposed such a system. He pointed out what these evils are. The first is the immense wealth of a few families, and the equally palpable poverty of many more. One person has an income of £1,400,000 a year, which necessitated the misery of thousands of families. The second evil he regarded to be the present system of money based upon gold; its scarcity, fluctuations in its value, and its inability to supply the wants of men, brought on periodical panics which ruined many prosperous firms, and entailed much misery on many individuals. He recommended the introduction of a paper-money, not to represent gold alone, but all kinds of wealth. The nation should establish a bank to issue such notes, and save the £20,000,000 spent yearly in banking. By this means, employment would be given to all, and production would recoup the effort thus put forth; all the dilapidated buildings in large cities could be restored. Birmingham had taken up that work, necessitating an expenditure of £55,000 a year in interest upon capital. But by the issue of notes, as he recommended, this yearly expenditure would all be saved, and the property erected become free in thirty-three years. Mr. Harper referred to the Market Place at Guernsey, which was built by notes issued by the Governor. These notes circulated in the community, and were returned in payment of stall-rents, and thus the Market Place was redeemed in a few years without further liability. To build the Thames Embankment, London had borrowed £4,000,000 of the Bank of England; and for the writings on and transfer of certain papers called Bills of Exchange, £6,000,000 of expense would be incurred in twenty-five years, which might have been saved by the Corporation or nation issuing paper themselves, instead of dealing with the Bank.

The evil of overcrowding was next dwelt upon, and it was also shown that the most miserable dwellings produced a higher return to the landlord than did the mansions in Belgravia.

The punishment of criminals was the next evil pointed out. People could not be compelled into being good; the reclamation of criminals should be based upon the principles of humanity. Magnanimity and deep devotion to the welfare of the criminal would overcome him, by calling out his good qualities, which would gradually obliterate that which was evil.

The principle of profit was then denounced as a system of robbery. Goods should be charged no more than the labour represented in their production. The evils of the retail system were pointed out. £30,000,000 per annum were lost in bad debts, besides an incalculable amount by fraud, because of the fact that the interests of wholesale, retail, and the public, were not identical.

He regarded the post-office and the telegraphic system as the most perfect of our social institutions; and he advocated the extension of that principle to other departments of industry, the State taking up one trade after another, and placing the present capitalists and proprietors in the position of managers for the nation.

Lastly, he briefly noticed the condition of woman. Her influence was required in the institutions of the age. She should be enfranchised, and have a finger in the national pie. Woman was organised on a higher type than man. She would veto standing armies, reform the drink-traffic which, at a cost of £20,000,000, earned £11,000,000 of revenue. Parentage, and the laws of reproduction, should be taught to woman, that she might know how to surround herself with conditions necessary to the development of offspring healthy in body and mind.

The lecturer did not expect any immediate result from the enunciation of these views, but hoped that every effort made would do somewhat towards bringing these important questions before the consideration of the public.

#### MATERIALISATION IN BIRMINGHAM.

Dear Mr. Burns,—I beg to report to you an account of two manifestations of a materialised form of a lady, through Messrs. Horton and Summerfield. I also enclose a sketch of the room and contents in which the seance was held, at the medium's (Mr. John Summerfield) house, on Good Friday, their second anniversary of the investigation of Spiritualism. Acting according to the control of the medium, twelve sat for the promised manifestation. Having hung some curtains of black muslin to form a cabinet from fireplace to shutters of the window, as seen in sketch, we sat round a table, which floated in the air without contact. The medium soon became under control; after giving some good advice, took his chair and went behind the curtains. We arranged ourselves as previously advised—a medium at each end of the sitters. Mr. Horton and the medium's wife also became controlled. In about eight minutes we saw a shadowy form at the opening of the curtains. It came out and retired several times, as if timid, but appearing to gain courage, she—a lady-form—stood before us in a snowy white dress, and walked across the room. She again retired to the cabinet, but soon reappeared supplied with choice flowers, which she strewed among the sitters, especially over the medium's (Mr. Horton) head. One lady had three beautiful white roses. The form then retired to the cabinet, and the control soon ordered more light. On going to the cabinet we found Mr. Summerfield in an exhausted condition, but his control soon gave back to him his power, and he assured me later in the evening that he felt no bad effects from it.

This being the first materialisation in Birmingham, I think you will be most pleased to publish it, but as a still further proof, which, in my

idea, excels all, I called next day—Saturday—at the medium's house, and found one of the sitters, Mr. Flint, from Coventry, and himself at home, talking of the previous night's seance. I entered into the conversation. Soon after the medium told us that he felt some power coming over him, and asked me to fetch a lady friend, as he felt impressed to ask for her presence. When the lady arrived she assured us she could witness the expected manifestation without feeling timid. The medium, Mr. Flint, the medium's wife, and myself sat again at the table, but the control soon took Mr. Summerfield behind the curtain; but this time we had the gas up that everything could be seen in the room, as I have put it on the sketch. About the same time as the night before; we four beheld the form again at the opening, come forward, retire, but gaining great power, walked boldly out across the room—about nine feet. I cannot describe the whiteness of her dress, it can be more easily imagined. Her form was splendid; her dress so full, with a long train of snowy whiteness. Again she retired behind the curtains—how she could find room in the cabinet with the medium I cannot imagine, for the robes she wore would cover double the space. To our great joy she came out again to us, and extended her arm as if she wished to embrace us, coming within about twelve inches of the medium's wife. She then walked with a noiseless tread to the table, and knelt down and wrote a message on a slate to the lady that the medium sent for. During her passage from the cabinet to the table she removed a chair out of her way, and I felt her go against the sofa—being at the other end I felt the vibration. After writing the message she arose so as to show her full form. I cannot find words to express the beauty of the form—so tall, some inches taller than the medium, so graceful, so majestic, with her flowing robes of pure whiteness. She again knelt before us in an attitude of prayer, as if appealing to us and asking power from above, and then gradually retired behind the curtain, as if loth to leave us. So tangible, so life-like, she appeared to me as a beautiful lady arrayed in flowing muslin for a ball, yet so heavenly did she appear that I felt the holy influence of her presence.

I can vouch for the genuineness of the manifestations with truth. Having done the greater part of the arrangement of the cabinet myself, I think I should have at once detected any fraud, and, I may add, both Mr. Summerfield and Mr. Horton have developed themselves at home to a great extent, never caring for the rumours that reach their ears, having made up their mind for one object, and that to prove the immortality of the soul, and of a life hereafter. I trust this will find a place in your paper, hoping it may encourage many home-circles to persevere and obtain crowning efforts like the above mediums.

Below we beg to hand you our names:—John Flint, M. Ames, F. Horton, M. Whitehead, H. Powell.—Yours respectfully,  
1, Grove Place, Clifford Street, Wheeler St.,  
Birmingham, April 19.

HENRY POWELL.

[The sketch sent is very striking, and we regret we have not a means of translating it to our columns. We recommend Mr. Summerfield to be very reserved in the use of his mediumship, and not allow it to be deteriorated by too frequent, protracted, and miscellaneous sittings.—Ed. M.]

#### MR. T. P. FAUCITT AT DARLINGTON.

Mr. Editor.—Dear Sir,—I am happy to inform you that Mr. T. P. Faucitt of Bishop Auckland occupied our platform yesterday evening. His spirit-guide gave us a most excellent lecture on the subject of "Mediumship." It was a most able discourse, clearly defining and illustrating the many phases of mediumship, namely: rapping and tipping, writing, trance-speaking, clairvoyance, psychometry, inspirational, and materialisation in its various phases of spirit-hands, the carrying of instruments, &c., automata, or forms not containing the spirit-person, part materialisation, and also full materialisation containing the spirit-person, all of which were treated in a copious and most satisfactory manner.

A second control took possession, and invited any in the audience to come forward to receive spiritual and medical delineations, and descriptive views of spirit-friends who accompany them. Seven or eight of the audience were thus favoured most satisfactorily to each and to the rest of the audience. We can highly recommend the services of Mr. Faucitt and guides to any who may have a vacancy on their Sunday platform, and also to those who may be patiently sitting to develop in their seances; he can be of great service to them. As to terms, they are very light, and no difficulty need be apprehended on that score. His address is 10, Hexham Street, Bishop Auckland.

A third control concluded a most instructive and enjoyable meeting of an hour and a half in length. Each control subjected him or herself to questioning by the audience, which also was most satisfactorily sustained.—Yours truly, on behalf of the friends,  
D. RICHMOND.  
18, Chapel Street, Darlington, April 24th.

#### VERY INTERESTING SEANCE WITH DR. BROWN OF BURNLEY.

(MONDAY, APRIL 17, 1876.)

Dear Mr. Burns,—After leaving the Conference at Halifax, with friends Sutcliffe, Rogers, and Rutland, we determined to pay our fellow-worker Dr. Brown a visit in fulfilment of a long-made promise. Having been very hospitably entertained, we sat down to the small table, the company consisting of ourselves, two female friends (Spiritualists), the Doctor, and his good lady. The Doctor soon passed under control of a female very near relation, who gave us an interesting and instructive discourse on the resurrection and the judgment, comparing the orthodox teaching with her own experience since she passed away—some ten years since. She stated there were two judgments. When a person ceased to do wrong, not practising any known sin, and when the spirit left the body the conscience was then its judge, the body returning to its mother earth, and the spirit to God, who gave it.

The next control was a thorough Yorkshireman, broad in dialect, but who also showed that he could speak correctly. He spoke to us of his earth-life and experience, giving us some good advice.

Another friend who controlled, asking us if we should like a physical seance, and our intimating that we should, the control left, after having made some passes over the medium, in order to render him fit for further manifestations. The Doctor desired us to bind him in his chair, which friend Sutcliffe did very effectually. We sat round with

joined hands, the Doctor being in the centre. The light was turned out, and very soon "Jack Tod" took control, and said: "Now for some fun," and surely we had some, but rather rough fun for me, putting me in mind of the fable of the boys and frogs—what is fun for you is death to us. "Jack" learned that my name was Parsons, and to show his appreciation of the craft as represented in my name, he used a cane that had been placed near the circle most unmercifully over my shoulders. The speaking trumpet he struck me with across my hand, discolouring it.

I should say, all parsons beware of "Jack Tod." I freely forgive him, but request him to be rather more lenient when he meets me again. I don't think he meant any harm, for he gave me many friendly recognitions by shakes of the hand, squeezing of the fingers, &c. The Doctor's pocket-knife he placed in my hands, also some coppers he had extracted from his pocket. He emptied his purse upon the floor, after distributing to the company some of its contents, then flinging it under the ashpan. The Doctor's watch he gave to Mrs. Brown. He sang us several of his funny songs, and, after shaking hands freely with all the company, closed with some amusing conversation. Another friend, said to be the celebrated "Ben Jonson," took control, who repeated some quaint rhymes. Another control, in a weak voice, closed the seance with a few appropriate remarks.

Several materialised spirit-hands touched the various members of the circle, both large and small hands. A female hand was several times placed in mine,—that of a friend who had passed over not long before.

It was particularly noticeable the great change of voice of the various controls, from a stentorian shout to the weak voice of a delicate female. Thus ended a very successful and interesting seance, adding another proof, if any were necessary, of the reality of spirit-communication, and the power and will of spirits to manifest themselves to their brethren on the earth-sphere.—With best wishes, I am, dear Mr. Burns, yours truly,  
Rochdale, April 25th. CHARLES PARSONS.

[It will be observed that a wide range of spiritual development is represented in the above controls, exhibiting marked individual characteristics, implying that the phenomena are produced by personal identities as distinct as those in the flesh.—Ed. M.]

#### MISS LOTTIE FOWLER'S MATERIALISATIONS.

Dear Mr. Burns,—Having had the pleasure of being present at Miss Fowler's private materialising seance last Saturday evening, I deem it my duty to let your readers know of the wonderful manifestations I there witnessed. After Miss Fowler was securely tied to her chair, the curtains, which were suspended by a cord, were then drawn across the corner of the seance-room, termed a cabinet. We took our seats, and set the musical-box playing. In the course of a few minutes the curtains were opened, and two hands appeared, holding a veil, and soon afterwards a female figure appeared with the veil over her face, and some bright ornament shone on her forehead. After showing herself several times she walked out and shook hands with us; her hands were warm. She addressed us cordially, saying, "Good evening, friends," in a rich voice.

She was succeeded by a young Indian girl, who called herself "Pinky," and a most comical spirit she was. She amused us greatly with her funny sayings and antics. The next form who appeared was that of "Baron Hendricke," brother to Baron von Vay. He rose to a considerable height, and floated in the air. He then descended to the floor, and resumed his ordinary dimensions, and at our request wished us good evening in his native tongue. Afterwards he asked for scissors, in English, to cut a piece of his dress, which he gave us, and rematerialised the deficiency, saying, "There is no hole there." I asked the "Baron" to shake hands with me, when he put out his hand and placed a silver brooch in my hand. I wished at the time I could have kept it. He finally dematerialised before our eyes.—I remain, yours truly,  
April 24th. M. LODER.

#### TRANSFERRENCE OF HAIR BY SPIRIT-POWER.

To the Editor.—Sir,—Seeing my former communication in print touching the transference of a lock of hair from our circle at Portsmouth to London by spirit-agency, I have noted points that might be rendered clearer. I had previously seen that the basty report, penned immediately after the circumstance had taken place, was not so explicit as further investigation might make it. So, being in London on Monday and Tuesday, I went to Bow to learn the aspect of the case *in vivo*, since, from being present, I was fully conversant with all that took place with us at Portsmouth.

Mr. F— tells me that it was "Samuel," in the direct voice, who said, about half-past seven: "It is time; I must be off to Portsmouth." Now, it is, unfortunately, an unusual thing (hereafter, I hope, to be remedied) to get the direct voice in full gallop, with no formal sitting, but in this case I think it may be accounted for, and teach us a hopeful lesson, through Mr. F— having been, equally with Dr. Monck, intimate with, and the fast friend of, Samuel Wheeler in the earth-life. It was, therefore, really three bosom friends come together, one being merely unclad with the garments of the flesh, but as spiritual an entity (as Mr. F— says, from voice, mind, and individual characteristics) as the other two were living, breathing men, but spirits also, equally with "Samuel," they having got tangled up in "parcels of fibrine, albumen, and phosphates," from which happily he had gotten loose.

"Well, it was about two hours after this startling manifestation of the direct voice," says Mr. F—, "that is, just about the time when 'Samuel' resumed control at our Portsmouth circle (see my first account, for we began to sit at 9.10, and it would now be 9.30 or thereabout), that Mr. F— and his two daughters (non-Spiritualists, and sceptics at the time) and Dr. Monck were sitting round the fire, with the gas full on, when Dr. Monck was controlled for writing, and the astonishing message was given. Mr. F— began to read it aloud, when Dr. Monck, seeing its purport, or feeling power, hastily said to the elder sister, 'Here, hold my hands.'

I can, perhaps, throw some light on this, for when I have been with Dr. Monck, and he has felt power coming, he has said, in like manner, quickly, impulsively, and feverishly, "Here, quick, hold my hands," so as to be under the best test-conditions when, without warning, or the least expectation thereof, some manifestation has been near.

It was, I find, exactly in this way that things happened at Bow.

Thus held by the elder sister, the younger sister looked up as her father finished reading, and exclaimed, "Oh, look! look! what a large spider." But hanging, or held in suspension near the ceiling, close to the cornice of the book-case, fully nine feet from the back of Dr. Monck, was the lock of hair about the size of half-a-crown, which at first sight she had mistaken for a huge spider. It seemed, she tells me, just on the point of issuing from between the top of the book-case and the ceiling when she first saw it, and she watched it float, or travel swiftly down to Dr. Monck's head, and then lost sight of it, and thought it had mingled with his hair. But her elder sister, still holding his hands, and never having loosed them from the time her father read the communication, she (the younger sister), with her father, looked for it first on the medium's head as he still sat, as at the beginning, but from which it had dropped, as they found it in front of him on the floor, thus having, as it seems, passed right over him from behind to fall at his feet.

I have seen the room in which this all, and much more, occurred, and have measured distances, and observed the south-west or Portsmouth direction from which the hair was seen to come, and have compared notes in matters of detail too minute to particularise, and have placed myself with Mr. and Mrs. F— in every respect exactly as they were sitting, in easy, social chat round the fire when the marvel transpired, and instead of solving the problem, it appears to me a greater mystery than ever. Yet, at the time, I would not believe in mystery, or at all submit to think there could be anything in wide creation past man's finding out, and satisfactorily, or at least apparently, accounting for; but longer experience tells me that "there are many more things in heaven and earth than are dreamt of in our philosophy."

I will only add that I wish Mr. F— could be induced to print a few pages of his Spiritual Diary, in the record of his experiences with Dr. Monck alone, and their old and mutual friend and brother from the border-land of soul, "Samuel Wheeler." The close ties of love between the three, and one of those spirit disenthralled from corruptible flesh, goes far, in my mind, to account for the extraordinary things that have taken place between them, some account of which I trust Mr. F— may be prevailed upon to publish.—Yours truly,

11, Bellevue Terrace, Southsea, Portsmouth. THOMAS COLLEY.

[We have had the desire expressed to us for more particular information as to the circumstances under which the hair was seen to leave Portsmouth.—Ed. M.]

#### DR. MONCK IN THE NORTH.

Dr. Monck has been to Ireland, where he has held seances, and successfully exercised his powerful light healing gift. He is now in Manchester, where he has held several light seances, which, we are informed, were under the most rigid test-conditions, when a number of spirit-hands were moulded, and three materialised spirit-forms were seen at once and recognised, while the medium was in full view of the circle. A report is promised by one of the investigators. Dr. Monck is now devoting his time to healing the sick. His address for the next few days will be, "Care of W. Oxley, Esq., St. Mary's Parsonage, Manchester." During the early part of next week he will be at Preston, on a healing mission. Patients may address him at 50, Friar Gate, Preston. As his engagements will not admit of his visiting the North again this year, friends who require his healing power should avail themselves of the present opportunity.

Dr. Monck desires us to inform his correspondents who may not yet have received replies, that his engagements in the North will prevent him from acknowledging their letters for a few days longer. Meanwhile he asks their indulgence.

#### MR. LINTON AT DOUGHTY HALL.

Dear MEDIUM,—It is not my intention to enter into controversy with Mr. C. White, the self-appointed guardian of "the public," nor is it my wont to fight with adversaries who, by raising false issues, stick up dummies to be fired at. I would, however, protect myself against misrepresentation. I did not in my remarks say, "The facts of Spiritualism do not shed any fresh light on Christianity," or "Do not tell me that Spiritualism is to take the place of Christianity." Such words would belie all I have ever said and written on the subject. Your own pages can bear me witness. From my youth upwards I have not believed in the finality of Christianity. I did say that millions of Christians believed in their own immortality, founded upon the resurrection or re-appearance of Christ, which was evidence of the same kind as that adduced by the Spiritualist for his belief. Is that a statement to break a lance over?

There is a vicious habit among some Spiritualists, usually the least educated, to treat with a sneer all that is not born and bred of Spiritualism. Of ignorance and bigotry I am an unflinching opponent. If Mr. C. White, as the valiant knight of the "public" spiritual, will "enter the lists" against these, he may win his spurs.

April 24th.

R. LINTON.

#### ORTHODOXY GIVING WAY.

The Rev. E. Lloyd Jones of Warrington, Wesleyan minister, preaching last Sunday, 25th inst., in the North of England, to a crowded congregation in a large chapel, said "Some people profess to give a minute description of hell. I profess nothing of that kind, because I know nothing about it. But now a word with regard to eternal punishment. A gentleman, a Unitarian, once said to me in the train, 'Are you Wesleyans not almost done talking about eternal punishment? Do you believe in it?' 'I do,' I replied. 'I believe that every man who does wrong is always the loser by it. I believe that every man who spends a certain portion of his life in wrong-doing, who commits sin, is punished in his moral nature, and that will stick to him for ever. That is my view of eternal punishment. We can do away with all physical sensations of it. If you do wrong, you are always the worse for having done it.'"

We have received a memorial tablet of the decease of the late Mr. and Mrs. Fawcitt of Bishop Auckland. It is printed in gold letters, on a white ground. It is "In loving memory of Mrs. H. Fawcitt, who joined the ascended ones on March 14, 1876, aged 64 years; also Robert Fawcitt, her beloved husband, who followed on March 25, 1876, aged 66 years. They are not dead nor sleeping, but live in spirit-land."

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BY CATHERINE BERRY.

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INDEX.

Artist, An, made a Convert to Spiritualism
Aphorisms
"Ambo."
Brighton, Exhibition of Spirit-Drawings at
Brighton, Seances at
Caution to Investigators
Cabinet, A Secure
Cabinet Seances
"Oathens of Arragon"
Campanological Spirit
Clergyman, Correspondence with a
— accounts for Spirit-Voice
Ceremony, Symbolical
— Spiritual
Conditions, Breaking the
— Test
Child, Testimony of a
Cures, Remarkable
Cauterous Spirit
Sonnets, Shower of
Clairvoyance
Cognate, Mr., Benefit to
Dark Seance, At a
Drawings, Spirit
— explained by the Baroness de Gul-
denstube
Drawing Mediumship
Developing Power
Egyptian Spirit, The
Everitt's, Mrs., Seance at
Fox, Miss Kate, Seance with
"Farham"
Feathers, Shower of
Flower (flout) Manifestation
Garden Party, A Novel
Ghost Story, A True
"George Turner"
Harris, G., Esq., F.S.A., Testimony of

Harmonious Circle
Hardings, Mrs. Emma
Healing Mediumship
"Henry VIII."
"Hawkes, Mr."
Human Nature, Extract from
Humorous Spirit, A
Introduction to Spiritualism, First
"John Hills"
"James Lombard"
"John King"
Jocular Spirit, A
"Katie King"
Letters by Andrews, Mr. G. H.; "A. G. H." "A Well-Wisher of the Cause," Berry, Mrs. C.; Berry, Miss E.; Burns, Mr.; Damiani, Sig. G.; Davies, Rev. C. Maurice, D.D.; Dixon, Dr.; "Eaquirer," Edgell, Rev. J.; Ellis, Mr. E.; Ellis, Mrs. Alice; "F. G. H." Gill, Mr. Wm.; Herne, Mr. F.; Nisbit, M.; Overton, Mr. W.; Rouse, Mr. J.; Smith, Mr. Clifford; Ward, Mary.
"Le Premier Napoleon"
Metaphors and Aphorisms by the Egyptian—Actions, Ambition, Affec-
tion; Avarice, Aspiration, Beauty,
Cause of; Balance of Power, Compli-
ments, Conscience, Company, Decis-
deeds of Friendship, Desire, Equili-
brium, Flowers, Flattery, Friendship,
Fragrance, Gratitude, Guilt, Glory,
Harmony, Intelligence, Ingratitude,
Inspiration, Impression, Love, Mem-
ory, Music, Originality, Passion,
Regret, Remorse, Rolling stone, Sil-
ence, Sorrow, Sleep, Slaves of Time,
Symphony, Truth, Thought, First;
Victory.

Light, Manifestations in the
"Mary Queen of Scots"
Massey, Gerald, Seance with
Materialisation of a Spirit-Form
Medium and Daybreak, Editorial Notes
Mediums—Diokenson, Rev. C. B.; Eve-
ritt, Mrs.; Guppy, Mrs. (Miss Ni-
chol); Herne, Mr. F.; Hudson, Mr.;
Kingsley, Mr.; Kent, Mr.; Marshall,
Mrs. Mary; Marshall, Mrs. Mary,
the younger; Perrin, Mrs. (Miss
Price); Shepard, Mr. Jesse; Williams,
Mr. C. E.
Margate, Seances at
"Mystic Force"
Music under Inspiration
Novel Manifestation
Objects carried by Spirits
Paper read at the Spiritual Institution
Phenomena, Physical—Spirits bring
Birds, Butterflies, Cat, Dog, Earth,
Galvanic Battery, Flowers, Fruit,
Flower and Pot, Ring, Toys, Pictures,
Headdress.
Spirits carry away Books, Liqueur Bottle,
Teapot, Brush, Fan, Hat, Lace, Ring,
Shawl.
Spirits play Concertina, Banjo, Guitar,
Piano, Zither.
Spirits lift Table, Move Piano, Drink
Ale, Drink Wine, Eat Potatoes, Suck
Oranges, Paint Photographs, Bend
Bars, Strike the Medium, Use a Poker,
Pull the Bell, Cut a Flower from
Bonnet, Make Wreaths, Knot a Hand-
kerchief, Cut Fruit, Shake the Room.
Spirit-Forms, Hands, Lights, Raps, Per-
fumes, Voices.
Levitations of Mediums—Mrs. Guppy,
Mr. Herne, Mr. Williams

Press on Spiritualism
Psychic Force
Present, Strange, from Spirits
Punning Spirit, A
Pistol Shots (?)
Prophecies, Spirit
Punch, Criticism of
"Peter"
Personation impossible
Painted Faces
Passionate Spirit, A
Photography, Spirit
Seances at Spiritual Institution
— at Home
— Cabinet
Semiramide
Semiramide prepares for Battle
Semiramide's Feast
Semiramide's Descendant, Greatness
and Power of
Semiramide's Second Chief Slave, Exe-
cution of
Sea, Message from the
"Scott, James"
Spirits fond of Fun
Spirits suggest Texts for Sermons
Spirits criticise a Picture
Sceptic, Confession of a
Spirit-Thieves
Trance Speaking
Telegraph, Daily, Extract from
Test Conditions recommended
Ventriloquism and Spirit-Voice
Violent Manifestations
War, Spirit Prophecies of
Wager, A
"Watt, John"
Whistling, Inspirational
Warbling of Birds

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TABLE OF CONTENTS.

I.—Introductory.
A Narrative of Mrs. Tappan's Experience as a Medium, given by her Guides
Extracts from Mrs. Tappan's early Mediumistic Compositions
Quotations and Extracts, 1852-3
Incidents in Mrs. Tappan's Mediumship
The Religion of the Future
Sunset in Autumn, 1852
Song of the Stars to the Sun-God
II.—The New Science.
Spiritualism as a Science, and Spiritu-
alism as a Religion
The Realm of Spirit
There is no Death
The Connecting Link between Spiritu-
alism and Science
The Experience of a Scientific Mind on
Earth and in Spirit-Life, as told by
himself
On the Connection between the various
Mental Sciences and Spiritualism
Some of the Methods of producing
Spiritual Manifestations. — "Pro-
fessor Mapes" Reply to a Critic
The Dual Apparition of the Embodied
Human Spirit
Some further Suggestions concerning
the Method of Spiritual Manifesta-
tions
Resumé of the Series on Spiritualism
and Science
Answers to several important Questions
concerning the Spiritual World
Further Considerations of the Methods
of Spiritual Life
The Spirit-World and its people
The Origin, Constitution, and Destiny
of the Human Soul
The Soul of Man: what is it?
The Origin of Man
Indisputable Evidence of Spirit-Com-
munion with this World
Psycho-Dynamics; or, Spiritualism
versus Science

III.—Spiritual Ethics.
What great Teacher has produced the
most potent Effect upon Society,
and why?
The Spirit
The Individual Human Spirit
Mediumship
Is Spiritualism Witchcraft and Sorcery?
Mystery and Meaning of the Number
Three
The Nature and Occupations of Spirit-
ual Existence
The Temple of the Soul
The Heavenly Home and Spiritual Kin-
dred
The Eternal Progression of the Human
Spirit
Cul Devo?
The Spiritual Outlook for the New Year
Purity
The Need and Efficacy of Prayer
Spiritual Gifts
Charity
Some of the Historical Evidences of
Spiritualism
"And these Signs shall follow them
that believe"
The Origin of Evil, its Introduction to
the World, and the Remedy sug-
gested by Spiritualism
The Signs of the Times
The "Many Mansions;" or, Different
Conditions of Spiritual Life
The Influences of the Present Life upon
the Future
The Celestial Arcana; or, the Realm
wherein the Attributes of Spirit are
known and understood
An Address suggested by the Twenty-
Sixth Anniversary of Modern Spi-
ritualism
A Sermon for the Season
An Answer to those who pronounced
Spiritualism Satanic in its Origin
The Hope of the World
Spiritualism: its Advantages to the
Present and Future Life
Science versus Morality; or, the Causes
of the Rise and Fall of Nations

The Judgment Day
Social States in Spiritual Life
The New Messiah; or, Who is the
Comforter?
IV.—"Judge Edmonds"
Series.
Memorial Discourse on the Life and
Works of "Judge Edmonds." By
"Theodore Parker."
Experiences in passing through the
change called Death and in entering
Spirit-Life
The Social and Political Government of
Spiritual Life
EXTRACTS.
God and Evil Spirits
Benefit of Spirit-Communion to Dis-
embodied Spirits
Sympathy
Spiritualism, Electricity, and Psychic
Force
The Characteristics of Spiritualism
Unseen Influences
The Work of Spiritualism
Spiritualism, neither Clairvoyance nor
Psychology
Theories advanced to explain Spiritu-
alism
Importance of the Physical Phenomena
The distinctive Features of Clairvoyance
Evidences of Immortality
POEMS.
"The Old World was Dead"
The Beautiful Land
"O Beautiful White Mother, Death."
Prayer
Inspiration
The Best Gifts
Invocation
"Katey"
Truth
Birth Pangs
"O'er utter Spirit moves in the very
heart of things"
Spiritual Progression
Why is the Spirit-World Invisibile?

Cremation
Happiness
Who is the Comforter?
Angel-Glory
Immortality
"O Thou who trod'st life's weary vale"
Lunyan
The Song of your Guardian Spirits
"Quina's" Poem
Poem by "Robert Burns"
The Temple of Light
Home in Heaven
Waiting
The Boon
A Song for the New Year
Growth to Purity
The Garden of God
The Answer to Prayer
The Death of Christ
The Three Messengers
Perfect
The Wonder Worker
The Sepulchre of Life
Faith, Hope, and Love
Stars, Rocks, and Flowers
The King and the Beggar
The Mystical Vale
The Sign
The Three Angels
Anniversary Poem
Easter Morn
Creation
Tokens of Angel Love
A Song of Life
Resurrection
The Future of England
The Love of God
Mon-a-do-Wah (the Bird-Lover)
"Whim the full rich Glories"
"Down through the Vibrant Spaces"
"By the Tomb of the Prophet"
MESSAGES FROM "QUINA."
To Mrs. L.—To Mr. L.—
"Quina's" Song of Gladness
"Quina's" Poem
Soul of Love Star Flower
To Miss T.—To Mr. T.—
To Mrs. H.—To Mr. H.—

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## THE MEDIUM AND DAYBREAK.

FRIDAY, APRIL 28, 1876.

### A NEW SOURCE OF INCOME TO THE SPIRITUAL INSTITUTION.

For fifteen years I have devoted my entire energies to the work of Spiritualism. It has been one of the hardest tasks that could possibly be imagined. On several occasions it has placed me in close proximity with eternity, and all along has been a severe burden financially, intellectually, and in other respects. After all these years of work, the burden is not in any respect lightened, the work and responsibility being increased enormously, and likely to be so, while the means of support do not augment proportionally. The work at the present time involves a consideration of some thousand pounds per annum—that is, to get along without too much care and friction, the man who occupies my position, and has to take on my present responsibility, would require to have a clear income of £1,000 per annum to enable him to fulfil his obligations. Unfortunately only a little over the half of that sum has in any year been collected, and the result has been uncomfortable in many ways. Those engaged have been much overworked, and hence have not been able to do their best in every task they have undertaken; health has been impaired, and my position as a man of business has been seriously implicated.

As a means of somewhat remedying this state of things, I have determined to devote my energies more specially than heretofore to the psycho-organic delineation of character. Before I became so much engrossed in spiritual work, I could readily earn from £10 to £20 a week as a practical phrenologist, and at that time I supported my work entirely from my own resources. After the labours of the Spiritual Institution more than absorbed my individual energies, it was needful to have recourse to the aid of Spiritualists generally to support a work which I could not at one and the same time perform personally and earn money to sustain.

These delineations I term psycho-organic, because in their production there are involved the usual external observation of the phrenologist, and such psychometric impressions as may accompany them. This power of entering into the higher or super-organic sphere of the sitter, becomes more and more a fact with me, and by cultivation it will, no doubt, largely increase. These delineations have afforded much satisfaction and guidance to those who have obtained them, and are indeed regarded by many as the most remarkable and useful thing of the kind that has been placed before the public. Seeing that such is the case, and that I possess this power of usefulness, I desire to turn it to the best advantage for the cause of Spiritualism and humanity. It is my intention, as far as possible, to cut myself apart from the intrusion of minor occupations which so besettingly absorb one in my position, and devote my spare energies to the exercise of this faculty. I therefore announce that when I am at home, also on my visits to the country, I am prepared to give these delineations to those who may apply for them on the following terms:—

Written delineations, with chart, one guinea.

Verbal delineations, with chart, half a guinea.

Verbal delineation, five shillings.

Brief verbal consultation for children under 12, and those of limited means, two shillings and sixpence.

All the money derived from this source will be devoted to the support of the Spiritual Institution. In making this contribution

from my own individual resources, I do not intend to relax my efforts in collecting from others; and I hope this determination on my part will act as an incentive to my brother Spiritualists to devote some part of their means and energies to the promotion of a work in which they have as much personal interest as I have myself.

From what has been stated above, Spiritualists will perceive that I am not obliged to depend upon Spiritualism for my livelihood. Quite the contrary. By devoting myself to this work I have missed the opportunity of making myself a man of wealth, and therefore "respectable" in the eyes of the world. The spiritual promoters of this movement found me adapted to their purpose, and they have made me the instrument of effecting a work which stands alone of all the efforts which have been put forth on behalf of Spiritualism in any part of the world. There is no such institution, form of organisation, or facilities for circulating information, and helping on the work in any country as there is in England, to which is to be added a weekly organ, which competes, as to cheapness and variety of matter, with the organs of any of the most popular sects.

All this has been accomplished by the help of friends through my organism, means, and efforts; and now, after fifteen years of it I feel my burden much heavier, and my purse lighter than it was at the commencement. My recompense has been a means of development which, though it has sadly impaired my body, will be the basis of a never-failing treasure in the spirit; and now that this experience has been attained, and that there is a greater use for it than ever, I promulgate this new resolve as a means of carrying to a thoroughly successful issue a work which, under spiritual guidance, has been undertaken and carried out thus far.

An advertisement in another part of the paper gives further particulars, and with the kind recommendation and patronage of the thousands of friends whom I have the pleasure of recognising in this work, I may be made the means of doing very much good to my clients, and earn sufficient to make good that which is denied me by the great number of brother Spiritualists, who do nothing whatever to sustain the work of the Spiritual Institution.

J. BURNS.

#### SPECIAL SERVICE AT DOUGHTY HALL.

On Sunday evening Mr. J. Burns will deliver a lecture on a new subject, viz., "The Connection between Physiology and Phrenology, and Spiritual Phenomena." This new ground will, it is hoped, draw together a full audience, which is desirable on other considerations; for at the close of the service a collection will be made for the benefit of Miss D'Arcy, who for nearly two years has presided so ably at the harmonium with but little acknowledgment. This notice is recommended to the consideration of the friends in London, with the hope that they will personally do all they can to secure a good audience, and one which will contribute liberally to the object named. Doughty Hall, 14, Bedford Row, Holborn. Service at seven o'clock.

#### MR. PITCHER'S ENTERTAINMENT.

On Wednesday evening Mr. Orville Pitcher will give his entertainment, called "Lights and Shades," at Doughty Hall, for the benefit of the Spiritual Institution. Mr. Pitcher is a man of a fine vital temperament, and well-developed brain, and while he thoroughly amuses and recreates his audience, he at the same time elevates and heals them, so to speak. His influence is healthy and refined, and he supplies a means of recreation which is very difficult to obtain even in London. From the programme the details may be gathered.

Mr. Pitcher is a Spiritualist, and takes this means of helping on the work by giving his services entirely gratuitously. We trust his kindness will be reciprocated by metropolitan friends who are in the habit of occasionally seeking an evening's pleasant entertainment. Tickets are now ready, price 3s., 2s., and 1s.

#### EXTRACT OF A LETTER FROM MRS. TAPPAN TO MRS. STRAWBRIDGE.

"San Francisco, March 13th, 1876.

"I have this day opened the box containing the Illuminated Address from England, and for the first time see it. It is exquisite, chaste, elegant, and pleases me beyond measure. As a work of art it is beautiful and perfect; as a token, is beyond all value. Please convey this to Mr. Coleman, who was so earnest in its production, and who will wish to know how I like it as a matter of art, for he knows already my appreciation of the gift itself."

#### DR. MACK AND MRS. KIMBALL AT THE MANCHESTER CONFERENCE.

Since his return to this country, many friends in the provinces, who cannot visit London, have expressed their regret that they cannot consult Dr. Mack personally. To somewhat meet this requirement, the Doctor has arranged to visit Manchester on the occasion of the next Lancashire District Conference.

It is more particularly from that district that a demand comes, seeing that it was at Bolton, at a former Conference, just six months ago, he restored to sight the eye of a young man.

Particulars of Dr. Mack's address in Manchester, where he may be consulted, will be given next week.

We believe Mrs. Kimball also contemplates accompanying the London friends to Manchester. Those who may desire to avail themselves of her visit, should make their arrangements accordingly.

SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION.

We gratefully acknowledge a slight increase of interest in the affairs of the Spiritual Institution. Our expenses cannot be avoided, and when the burden is allowed to fall entirely upon us it is overwhelming. At present the Institution owes us a considerable sum of money, and as we have heavy demands to meet next week, we respectfully but explicitly ask our friends to work for us heartily for the next few days, and send on as many subscriptions as they can afford or collect from others.

It has been said, by those who are best able to act generously, that we should extract from the public as high a price as possible for the MEDIUM, and make it "pay." We could do so well if we turned our back on Spiritualism, and made it a pretext for fleecing our readers. We might let several pages a week to adventurous advertisers, use large type, to save in the cost of production, and even then sell the copies at three or four times the present price. In this way we could make upwards of £1,000 a year of clear profit, but we would be renegades, and no longer Spiritualists—serving Mammon, not God and his spirit-messengers. By raising the price of the MEDIUM even a halfpenny we would deprive hundreds of God's poor from their weekly spiritual aliment. None of these poor people cry out against the cheapness of the MEDIUM, but it is rich people who in all cases do so, and grumble when, out of their vast accumulations, they are called upon to hand out a trifle to sustain the grandest work of spiritual enlightenment which they have ever heard of.

The cheap and well-freighted, full-souled MEDIUM is the life of Spiritualism. Take it out of the Movement, and what a collapse there would be! It is also the weekly messenger of truth and light to thousands who find it as difficult to pay a penny weekly for the paper as others of our readers do to contribute their £5, £10, or £20. If our Spiritualism is at all a shade above the selfish principle of an eye for an eye and a tooth for a tooth, it must result in bringing rich and poor, good and bad, enlightened and ignorant, more in contact with each other for mutual benefit. We hold ourselves entitled to ask of those who can afford it, means to carry on our beneficent work—a work like unto His of whom of old it was said: "The common people heard Him gladly." We say to you rich, and you who are not what may be called rich but who can afford something, that you ought to consider it one of your highest privileges to contribute to this work. The few enlightened social magnates who befriended the Spiritual Worker of Nazareth have their names and deeds handed down to posterity, while close-fisted, criticising, and "economic law" contemporaries were ignored and are forgotten.

We think when the affluent ones see a poor Scottish peasant struggling to maintain this great work by the industrial exercise of his faculties, it ought to somewhat influence action in this matter. The vast number of people who are continually being aided by the Spiritual Institution and its agencies, make it a mission of far greater importance than the upholding of any ordinary church or chapel, and yet it does not receive the cordial aid which these other establishments so frequently enjoy.

The following sums are acknowledged with many thanks, as they were received at a most opportune time:—

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"ART MAGIC."

Mrs. Emma Hardinge Britten has written to say that the new book for which she is agent is now ready, and that parcels have been despatched to English subscribers through the agency of Wells, Fargo and Co. Before another issue of the MEDIUM, the book will no doubt have been received, when it will be made the subject of further remark. Its appearance has elicited much comment in American papers, but we prefer to speak of it from practical acquaintance with its merits.

MR. GEO. BROWNE, Secretary of the Liverpool Psychological Society, has removed to 42, Eastlake Street, Everton, Liverpool.

MR. WILLIE EGLINTON desires us to notify the near approach of his provincial tour. Applications for sances should reach him as soon as possible. See advertisement.

THE ASSOCIATION for the Search and Promotion of Truth devotes the current quarter to the investigation of Spiritualism. Meetings at 5, Blandford Street, Baker Street, are announced for May 3rd and 17th, June 7th and 21st, at 9 o'clock prompt.—JOHN FOULGER, Secretary, 8, Sulchester Road, Notting Hill, W.

A PHRENOLOGICAL entertainment will be given by Mr. Burns at 25, Quebec Street, Marylebone Road, on Tuesday evening, at eight o'clock. The characters of entire strangers will be read from their heads before the audience. Those who come forward for examination will be required to contribute 1s. to the funds of the Marylebone Association.

NO GHOSTS HERE!—The intrusion of the spirit-world into the dwellings of mortals is arousing the ire of landlords. The South London Association have been compelled to quit their premises, and now we are informed that Mrs. Woodforde, who had recently removed to new quarters, is also driven out by the cry, "No ghosts and their sances here!" Mrs. Woodforde, however, has secured premises in every way desirable at 90, Great Russell Street, Bloomsbury, where, in excellent rooms, she will henceforth, unmolested, be able to practice her mediumship, and where the interesting sances she has introduced for the higher phenomena will be continued as advertised.

Contents of the "Medium" for this week.

	Page		Page
Intuition. By Mrs. F. Kingman. A Tale. <i>Continued</i> ...	257	Subscriptions to the Spiritual Institution ...	265
Marvellous Psychological Phenomena ...	258	The Star-Circle at the Spiritual Institution ...	265
Silk a Powerful Non-Conductor ...	259	Mr. A. D. Wilson's Entertainment ...	266
Notes and Notions ...	260	Sale of Progressive Literature ...	266
Seance with Dr. Browne ...	261	A Distinguished Philanthropist on Vaccination ...	257
Mr. Harper at Doughty Hall ...	261	Testimonial to Mr. Benjamin Coleman ...	267
Materialisation in Birmingham ...	262	The Spiritualist D. D. Home ...	267
Miss Lottie Fowler ...	262	Spiritualism and the Blackburn Murder ...	268
Transference of Hair ...	262	Quarterly Conference of Lancashire Spiritualists ...	268
Dr. Monck in the North ...	262	Mr. Pitcher's Entertainment at Doughty Hall ...	269
Mr. Linton at Doughty Hall ...	262	Seances and Meetings during the Week ...	270
Orthodoxy giving way ...	262	Manchester Conference ...	263, 271 & 272
A New Source of Income to the Spiritual Institution ...	264		
Special Service at Doughty Hall ...	264		
Extract of a Letter from Mrs. Tappan ...	264		
Manchester Conference ...	264		

Mrs. KIMBALL holds a select seance on Wednesday evening at her rooms, 2, Vernon Place, Bloomsbury Square. This meeting is for the purpose of affording visitors conditions for development, for the study of the higher phenomena, and for personal advice and direction,—in short, for personal benefit in various forms. On this account only a few are admitted each evening. Tickets, 5s. each, must be procured in advance. The sitting commences at eight o'clock. To meet the convenience of ladies and those of delicate health who do not desire to go out in the evening, Mrs. Kimball gives a select seance on Tuesday, at 2.30; admission 5s. Private seances are also given to individual sitters daily, fee 21s., at which diagnosis of disease, and full delineation of personal and spiritual characteristics, suitable for each particular case, are given. Mrs. Kimball will visit places near London and give personal and general seances on a sufficient number of sittings being engaged.

THE STAR CIRCLE AT THE SPIRITUAL INSTITUTION.

On Monday evening, Mr. Burns will commence a series of meetings for the purpose of affording information on the subject of "Phrenology; or, the Relation between Mind and Organism." The programme will consist of the delineation of well-known public characters. Lieutenant Cameron, the African traveller, will be delineated on the first evening. Instruction will be imparted to those who attend, and examinations will be given from the organisms of those present.

It is intended to combine Psychometry with Phrenology, also Clairvoyance, and persons possessed of those faculties are desired to attend, and take part in the work. Such a meeting is excellently adapted for development, either in the art of Phrenology, Psychometry, or Clairvoyance. The peculiar atmosphere established by the activity of one or more minds is highly advantageous to those who are susceptible to development in these useful arts. The admission will be one shilling each visitor. The proceeds will be devoted to the promotion of Spiritualism. To commence at eight o'clock, on Monday evening, May 1, at the Spiritual Institution 15, Southampton Row, Holborn.

THE STAR CIRCLE AT THE SPIRITUAL INSTITUTION.

CONCLUSION OF THE SERIES.

On Monday evening the last sitting of the series conducted by Mrs. Kimball was held. There was a good attendance, consisting mostly of gentlemen, and these chiefly from the country. A very heavy influence pervaded the circle, which was felt even by gentlemen who had sat for the first time. It was some time before the control could be established. Mrs. Kimball described many spirits as being present, but in a condition too obscure to permit of personal delineation. It was indicated that coincident with the gathering of mortals there was an assemblage of spirits congregated there for spiritual purposes. Ultimately "Mary Stuart" influenced Mrs. Kimball, and stated that the spirits who had been attracted thither had to be attended to in the first place. A beneficial influence had been exerted on many, the nature of which was not fully disclosed. During this control a number of spirits were described as being in the sphere of sitters, and some were recognised. The meeting then became conversational, which very much lifted the weight which was at the beginning felt to press so heavily, and the proceedings became very interesting. Many truly instructive utterances were given by Mrs. Kimball. "Mary Stuart" was asked if the full-length portrait of herself by Zucchero, seen by Mrs. Kimball and Mr. Burns on the previous day at Hampton Court Palace, was at all like her when on earth. She replied that she could not determine, but she was sure it had not been painted from life, but was probably a copy from some other picture, and done while she was in prison, and entirely unknown to her. One of Mrs. Kimball's familiar controls, who had not before spoken through her in this country, then came and made pleasant remarks, particularly on the power of certain individuals to receive inventions from the spirit-world. To do so, it was useful that the person desire them, that he have an organism fitted to receive them, and that he condition himself to do so. The mind had to be prepared for the thought communicated. Cases of inductive reasoning were forms of spirit-reception, for it was impossible for the reasoner to disconnect himself from spirit, and hence his dependence thereon, or intercourse therewith. "Silverlight" came to say good bye for a time to the friends who were interested in these circles.

Mr. Burns said he felt it to be his duty to publicly acknowledge the services Mrs. Kimball had rendered in holding these circles.

They had been instituted at the suggestion of her controls, and it was right that they should discontinue them when they saw fit. The first series was given entirely free. A few payments had been latterly received, which had been handed over to the funds of the Doughty Hall Meetings, with the exception of one evening's proceeds. It was with pleasure he testified to Mrs. Kimball's disinterestedness and faithfulness in that work. She had laboured hard and earnestly, as much so as if she had been highly paid. Of all the workers he had known, either home or foreign, none had done the same kind of useful work. Great benefit to mediumship and the science generally could be gathered from such efforts. He was compelled to notice that those who had been most benefited deserted the whole thing as soon as they had got all the good they thought was in store for them, or when they thought something was expected of them in return. It was impossible to organise a powerful circle if all the developed elements thus deserted it. As well might a seat of learning be attempted if all the scholars left as soon as they had mastered the rudiments and allowed the school to be refilled with pupils of the lowest grade. He was pleased to place Mrs. Kimball's conduct on one side, and this very opposite policy of those who had received all the benefit on the other. He had great pleasure in publicly thanking Mrs. Kimball. He had been present at all her sittings but one, and could speak practically of the value which these meetings had been to him as a constant attendant and student of Spiritualism.

Mrs. Kimball replied in a very few words. She said if she had been of any use at all, that was her recompense. She did not know what her spirit-friends had in store for her, but they had desired her not to sit at all for a few days.

The company joined heartily in the acknowledgment of Mrs. Kimball's services, and broke up with reluctance.

We have reported these meetings very fully that the various proceedings might be some contribution to the higher investigation of Spiritualism. Chiefly will be noticed the wonderful psychometric delineations of Mrs. Kimball. Under the most favourable conditions, these have been the most striking and useful phase of psychical experiments we have witnessed. These examinations have not only been curious, but most useful, particularly in the direction of health, mental powers, moral and aspirational aptitudes, and mediumistic qualities. The degree of spirituality or sphere of the sitters has been sometimes strikingly portrayed. All readers of character know that this is the most difficult part of their art. The pitch or plane of mind always serves as the basis for detail. Phrenologists, without this, never can build up a life-like character from their delineation. Mrs. Kimball, with her fine perceptions, detected from the light around the sitters and their spirit-attendants the peculiar place in the scale of the person before her. But her spirit-guides worked on the spirit-plane as well as through her organism, and while the sitting was proceeding, sensitives felt the definite action of spirit-friends, and carried the results along with them. In various instances health was improved, better controls secured, mediumship exalted, and spirituality promoted. On some occasions, when the company was favourable, the influence was delightful, and never to be forgotten. These inner experiences, with their permanent results, we regard as of far more importance than the verbal teachings given through the lips of Mrs. Kimball. That lady has a personal sphere which admirably fits her for operating from a centre. She gives off a positive influence which enables spirits to effect a work which is almost peculiar to her own mediumship. This exhausts her very much, and unless there be elements in the circle to reciprocate, the good cannot be effected which it is possible for such a medium to achieve. The necessary atmosphere must be evolved from the circle, and the medium must be sustained sympathetically, or no great amount of work can be done. This was made amply manifest from the results of the various sittings.

Added to the more spiritual effects of Mrs. Kimball's mediumship, must be noticed the valuable teachings conveyed orally, and which we have regarded as secondary to the interior work done. These valuable teachings we have been able to report very meagrely. Every sitter and condition, favourable or the reverse, gave "Mary Stuart" opportunity to convey teachings of the greatest practical usefulness on the relations of spirits to mortals, and the manifestation of spirit in nearly all its phases. It was like a college course of lectures, and might have been reported fully, and published as a handbook of mediumistic science.

In all this work nothing could be more apparent, looking at it as a whole, than Mrs. Kimball's claim to genuine mediumship and the distinct personality of the spirit-controls. In many instances Mrs. Kimball has been quite transfigured, and the influence which has accompanied her has been of such a kind as to change from discord to harmony the entire circle. It has been as if an angel came amongst the sitters and breathed on them the gentle airs of a purer and brighter world. To secure the permanency of these good things, it is needful that a circle hold together for spiritual purposes alone, and devote at least one evening a week to the work of development and harmony within themselves and towards the spirit-world. All selfishness and clutching at personal benefits must be left out of view, if aught spiritual is to be gained. On this basis the meetings of the Star Circle have been conducted to the last, and they mark a truly new era in the working of this movement in its more public form.

We hope the prominence we have given to these meetings may have a practical result in stimulating the exercise of the psychometric faculty, which might be rendered of so much advantage to mankind. We have often wished that every groper after spiritual

light could have a delineation from Mrs. Kimball. As yet the faculty is not sufficiently appreciated, but no doubt the morning of a new day has dawned.

On Monday evening next Mr. Burns will continue the meetings by giving short lectures and psycho-organic readings of character, adding those of public men. Lieutenant Cameron will be delineated on Monday evening. Admission 1s.

#### MR. A. D. WILSON'S DRAMATIC ENTERTAINMENT.

Our late visitor, Mr. A. D. Wilson of Keighley, has had a very pleasant and successful expedition to London. His lecture at Doughty Hall has been already alluded to. The succeeding efforts made by him at Quebec Hall on Tuesday week, and at the Islington Hall last Sunday evening, were even more felicitous. We are glad to think that Yorkshire possesses in Mr. Wilson such an able and polished advocate of progressive views, and we hope that the friends in the West Riding will see that he does not rust out for want of use. On Tuesday evening his sojourn fittingly culminated in an entertainment given at the Spiritual Institution.

The programme was introduced by two recitations by Mr. Wilson, given with much taste and dramatic effect. Then followed the "Condemned Heretic," a dramatic sketch written by Mr. Wilson himself.

The back drawing-room was converted into a stage, the background of which represented the walls of a prison, the scene of the action. Mr. Wilson sustained the leading character, who introduced the piece with a long soliloquy setting forth the cause of his imprisonment. Then Walter Fearman (Mr. G. F. Tilby) visits him, with the intention of inducing the reformer to recant. This visit is followed with that of John Stoutheart (Mr. C. White), who exercises an opposite influence. The prisoner, overcome with despair, is aroused from his reverie by spirit-music, which ushers in his spirit-mother (Miss Chandos), who was fittingly costumed for the part, and her figure was illuminated by some secret process behind the scenes, with much stage effect. The spirit-mother assures the prisoner that she has impressed good friends to operate on behalf of himself and his starving family.

The prisoner, left to himself, bewails his loneliness and separation from his family, when in trips his little daughter (Master J. Burns), and tells him of the state of the family. Left to himself again, he feels on the verge of madness, when the Jailer (Mr. J. Burns) hands him in a letter, which brought words confirming all that his spirit-mother had told him, after which the curtain descends.

The various characters conducted themselves with great credit, seeing that, with the exception of Mr. Wilson, it was their first appearance in the piece, and with most of them it was their first attempt at anything of the kind. The spirit-music was efficiently introduced by Miss Ward.

Mr. Wilson, at the close received the congratulations of the audience, and in reply stated it was his intention to enlarge the piece by the introduction of a concluding act, with the view of making it more complete.

After this, a miscellaneous programme was introduced. Mr. F. Wilson ably recited the "Grandmother's Apology." Mr. Burns read "Tam o' Shanter;" and Mr. Wilson sang several songs, accompanied by Mr. Ward, who kindly concluded the entertainment by singing with great ability two characteristic songs, which filled the evening's cup of enjoyment to overflowing. Seldom has a much pleasanter evening been spent at the Spiritual Institution, and if the friends in Lancashire and Yorkshire are wise, they will have many a happy evening with Mr. Wilson and such coadjutors as he may be able to collect around him during the approaching winter.

#### THE SALE OF PROGRESSIVE LITERATURE.

A few of our friends in various centres are employing themselves usefully, and benefiting their position by promoting the sale of works on Spiritualism and kindred subjects. We have now a considerable variety of publications, at all prices, and on a number of subjects, which would be eagerly purchased if they were brought before the notice of the public generally. Those who are adapted for the work might make a good salary by devoting their time entirely to the sale of these publications. We would recommend such an agent to procure specimen copies, and call on every progressive person in his district, taking orders for such works as might suit the tastes of those he met with. One family would appreciate works on Hydropathy, Temperance, Dietetics, Physiology, or Hygiene. Another would patronise works on Phrenology, Mesmerism, Physiognomy, &c. Others, again, would more particularly desire to read books on Spiritualism and Progressive Philosophy; and yet another section would appreciate such a book as the "Anaclypsis," and works on theological inquiry, antiquity, and free religion. Such a compass of literature is sufficient to recommend itself to all intelligent minds; and having sold a book on one subject, an opening would be made to introduce those of a different tendency.

We are convinced that if the Spiritual Institution were thoroughly well represented everywhere by its literature, a great work would be achieved. It is those who are already introduced to Spiritualism who would profit most by such instructive works. There are thousands of such families in which not one book on Spiritualism exists; yet the very poorest might be supplied, for, by distributing works on the hire principle, and collecting small weekly payments, useful literature might be obtained without embarrassing the purchaser, or making him pay more for the

volumes than the booksellers would charge for cash. We are ready to make advantageous terms to all who undertake this work. Another means of promoting this department of usefulness is to form Book Clubs, make weekly payments, send a deposit to the Publishing Fund, and obtain works at the cost price. Those who are agents may also secure parcels on these terms, and have the advantage in retailing them to their customers.

#### A DISTINGUISHED PHILANTHROPIST ON THE VACCINATION QUESTION.

Those who have read Mr. Henry Pitman's very interesting "Prison Thoughts" will have learned of the hardship and indignity heaped in the name of law upon intelligent and morally upright citizens who would protect their children from the most disgusting and harmful practice of modern quackery. Mr. Pitman is reporter of the Sunday evening discourses of Mr. W. Birch, Jun., delivered in the Free Trade Hall, Manchester. Before 4000 hearers, the preacher made the following allusion to Mr. Pitman's imprisonment and the question of vaccination:—

When I came home from London late on Thursday night I found a letter announcing that our esteemed friend and brother, who sits before me taking notes of my sermons, had been sent to prison. He sent me a letter from Knutsford Jail, in which he said: "You little thought when asking your congregation to pray for the poor prisoners on Sunday last that I was soon to be amongst the number." But he was released yesterday; and I am glad again to see his kindly face and venerable hair. Some of you may have misunderstood the bill-heads of the newspapers which announced, "Henry Pitman in Prison." He was sentenced to fourteen days' imprisonment because he objected to have his little child vaccinated. And he refused conscientiously, believing it might do the child harm, and the public no good.

It is a subject I do not understand. What I feel sorry for is, that we have a law in our country that can send an honourable, upright man to prison, who has committed no crime. I feel persuaded it is only a law made by a clique of our population, and that if the fathers and mothers of England were to be polled, we should never again send a man to jail, because he loves his child so much that he would rather go there himself than inflict what he considers to be an injury upon it. Fathers and mothers are the protectors of their children; and if they see fit to guard their little ones against some of those horrid diseases which sometimes result from vaccination we ought not on that account to thrust them into jail.

I welcome Mr. Pitman to-night; and should be glad if popular opinion were aroused on the subject. The doctors have it all on their own side. They may be right; but you remember reading that fifty or sixty years ago, they said that bleeding people was right; and sometimes they bled our fathers to death. The medical profession now say that bleeding was a mistake. Who can tell but that twenty years hence, the future generation of medical men shall not say that vaccination was a mistake?

In the meantime we see its evil effects. I know of more than one child who has suffered terrible disease on this account. I think that working men ought to consider the point. It is your question, because the Government compel you to take any sort of matter to be put into your child. When my child had to be vaccinated, I inquired who was the father and who was the mother of the child from whom the lymph, or matter, had been taken; and when I found they were good and sober people, whose lives have been upright and honourable, I consented. But poor men and women have to consent to any sort of matter being used. Why, children in some parts of Lancashire are vaccinated from matter brought from London. How do we know but that it is brought from the back slums of London, and that it may generate disease amongst us?

Let us look upon this subject impartially. It is a religious question. Christ said to his people, "You are not only to preach the gospel, but to heal diseases." My impression is, as I have often told you, that if we pray to God regularly, eat brown bread, and were cleanly, we should need no doctors, unless we needed a broken limb set. Brethren, be your own doctors as far as you can. Be cleanly, and be pure in life; be sober, be temperate and upright, and you shall have a healthy body. A healthy body can only, as a rule, come from good, pure, and holy living. Let us be cleanly in our houses. Were we to spend more money in building better houses for working men and women, we should have less disease. There is a very much larger per-centage of disease amongst the poor than amongst the rich; but it ought not to be. We are one body. But alas! rich and poor are divided by an impassable gulf. Yonder gulf between heaven and hell is not wider than the gulf that divides the rich from the poor. Christianity should bring us together. When you have better houses, and your children are taught to keep themselves clean; when you know how to cook your food better, then you shall not fear smallpox or scarlet fever, or any of the preventible diseases. Christianity teaches cleanliness, moderation, temperance, right living, duty to God and duty to your neighbour; and if we do these things, health will come to us. With clean homes and temperate habits we shall not need to give our children the lymph of a foul disease in order to frighten disease away. Godliness and cleanliness are the best safe-guards against disease.

"Phono," who is studying astrology, would be glad to correspond with a person also studying the above, with a view to mutual improvement in the sublime science. Address 94, Burford Road, Stratford, E.

RECEIVED, a small volume of Essays, Poems, and Fragments by Mr. W. Ormond, who frequently contributes to these columns. The work contains much lofty thought elegantly expressed.

Mr. S. PRIDE should have said that he misinterpreted a remark printed in the MEDIUM. Mrs. Tappan's statement was quite different from the phrase put upon it by Mr. Pride in the *Whitchaven News*.

KEATINGE.—On Sunday, May 7th, Mrs. Ann Hollings of Churwell, near Leeds, and Mr. A. Shackleton of Keighley will occupy the platform of the Lyceum, at 2 in the afternoon and 5.30 evening, when voluntary offerings will be made at the close of each service, in aid of the Lyceum funds.—J. TILLOTSON, Sec.

#### TESTIMONIAL TO MR. BENJAMIN COLEMAN.

One of the earliest and most active workers in the cause of Spiritualism is Mr. Benjamin Coleman; and, perhaps, no one has done so much by his personal influence to extend the knowledge of its facts. More than twenty years ago when he held a good position in the commercial world, and when it required more than common courage, he openly avowed and defended his convictions. Among many instances, we may refer to his letter in the *Morning Advertiser*, October, 1855, in which he corrected the misrepresentations of the late Sir David Brewster.

In 1861 he visited the United States to personally investigate spiritual phenomena, the fruit of his experience being the remarkable volume entitled "Spiritualism in America." In 1865 he instituted a series of *soirées* and conferences for inquiry into Spiritualism; at these meetings Mrs. Emma Hardinge was first introduced to the English public; and to Mr. Coleman's liberality we are indebted for the publication of her eloquent orations on these occasions. A second series of *soirées* was also promoted by Mr. Coleman, in the course of which Mr. Alfred Russell Wallace read his celebrated Essay on Miracles in reply to David Hume, and more recent objectors. These meetings brought together a highly intelligent assembly of inquirers, and were conducive to the most useful results in the Spiritual Movement in England. Mr. Coleman has likewise presided over many public meetings of Spiritualists, and his addresses from the chair have always been received with marked attention and respect. He has been a constant contributor to various Spiritual journals, and has published an interesting account of the "Rise and Progress of Spiritualism in England." He has taken the lead in promoting testimonials of respect to some of the most distinguished representatives of our Cause both in England and America; and has been ever ready with his time, money, and influence, to aid those among us who have needed help.

Owing to a series of commercial disappointments and misfortunes, Mr. Coleman is now, at an advanced age and with impaired health, in a position in which that assistance he has so often and so liberally extended to others, is required by himself.

It is intended that the testimonial to Mr. Coleman shall take the form of securing for him (after the payment of some necessary claims) an annuity, so that he may be relieved from worldly anxieties as far as possible.

The extent of such annuity will necessarily depend upon the amount of the contributions received.

The following ladies and gentlemen have agreed to act as a committee:—

The Countess of Caithness, Stagenhoe Park, Welwyn.  
 Sir Charles Isham, Bart., Lamport Hall, Northampton.  
 William Howitt, Esq., Rome, Italy.  
 S. C. Hall, Esq., F.S.A., 50, Holland Street, Kensington.  
 Charles Blackburn, Esq., Didsbury, Manchester.  
 Alexander Calder, Esq., 1, Hereford Square, South Kensington.  
 Jacob Dixon, Esq., M.D., 8, Great Ormond Street.  
 W. M. Wilkinson, Esq., 44, Lincoln's Inn Fields.  
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 A. Leighton, Esq., 16, South Castle Street, Liverpool.  
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 C. F. Varley, Esq., F.R.S., 2, Great Winchester Street Buildings, E.C.  
 J. O'Sullivan, Esq. (late U.S. Minister to Portugal), 10, Rue Kepler, Paris.  
 Hay Nisbet, Esq., 219, George Street, Glasgow.  
 Mrs. Hamilton, York Place, Portman Square, W.  
 J. Lamont, Esq., Fairfield, Liverpool.  
 Thos. Slater, Esq., 19, Leamington Villas, Westbourne Park.  
 W. J. Williams, Esq., Elliott House, New Steine, Brighton.  
 A. C. Glendinning, Esq., 4, Castledine Road, Anerly, S.E.  
 Subscriptions, which will be duly acknowledged, may be forwarded to the Hon. Treasurer, Alexander Calder, Esq., 1, Hereford Square, South Kensington, S.W.

#### THE SPIRITUALIST D. D. HOME.

The following letter appeared in the last issue of the *Croydon Advertiser*:—

The reported death of D. D. Home, on Saturday, the 1st of April, was an "All Fools' Day" hoax. I, on the 6th, received a letter from him, dated from Nice, on the 3rd. How strange! On Sunday we hear our ministers preaching "that angels (ghosts) are all sent forth to minister," and sing Amen; but on Monday, those who have experienced the ministrations of those ghosts—those angels—so sent forth, are jeered at, and associated with smashers and conjurers. Nay, worse, they are elevated a step higher than the Christian. When I and some four men went forth in 1855, declaring that, by the facts given us, we had proof that man had a continued life through death, we had the atheist, the deist, the parsons against us; we had much to suffer. Now that Spiritualists in the middle and upper classes can be counted by thousands, we five, who still live, can rest and be thankful that so glorious a mission was given to us, and that we are not now needed.

Enmore Park, S.E.

J. ENMORE JONES.

"HAFED."—Mr. Editor,—Allow me to return my most sincere and heartfelt thanks to Mr. Soulsbury, of Albert Terrace, Cleethorpe Road, Grimsby, for a copy of "Hafed," forwarded by you at his request, as a token of respect for the benefit he has received through my instrumentality as healing medium.—JOHN E. BLAND, 15, Walker's Place, Sylkes Street, Hull, April 25.

## SPIRITUALISM AND THE BLACKBURN MURDER.

To the Editor.—Dear Sir,—In order to give more extended publicity to the facts contained in the subjoined communication, have the kindness to insert it in your forthcoming issue, and I shall feel obliged. I ask you to do so simply on account of the important disclosures elicited from the disembodied spirit being completely ignored by your servile contemporaries, while "all the praise" has been given to the dogs. However, we were cognisant of the fact for upwards of a week, as the letter in question indicates, that Fish was the murderer, hence the so-called discovery of the dogs was a striking confirmation of what we advanced.

The prohibition, "Give not that which is holy unto the dogs," has been altogether disregarded—even by a parson who preached on the subject last Sunday night. He had the *Guardian* and the *Chronicle*, in both of which my letter was inserted, only a few yards from him, yet he had not the courage to utter even a word on behalf of God's "ministering spirits," who will ere long so entirely supersede the necessity for such "blind" functionaries, that their "occupation," like Othello's, will be "gone."—I remain, dear Sir, yours, &c.,  
E. FOSTER.  
Preston, April 25th.

From the papers named by Mr. Foster we extract portions of his letters, dated April 19, relative to the subject of his communication:—

"Matthew informs us that when 'a certain ruler' repaired to the great Prophet of Nazareth to raise his daughter, who, said he, 'is even now dead,' Jesus replied, 'The maid is not dead, but sleepeth. And they laughed him to scorn.' That 'history repeats itself,' the following particulars will demonstrate. When I read your first account of the Blackburn murder I was strongly 'impressed' that 'a barber has done this,' and that impression has never been removed. On the contrary, it was confirmed beyond the possibility of doubt last Saturday night but one, the 8th instant. While I and three others were seated around our fire, and in the full blaze of gas, conversing about the Blackburn murder, I stated what I had done frequently before, that 'the barber was the murderer,' a medium who is both clairvoyant and clairaudient saw before the fire the spirit of the murdered girl, and heard her utter the following words, viz., 'Yes; the barber—the barber is the murderer.' This, as already stated, was on the 8th instant. On the 10th, Monday, I told a friend who came soon after breakfast, and he went immediately to inform the editor and proprietor of a local contemporary, and what was the result? Why, he 'laughed him to scorn,' after which he said, 'Tom, you should tell that policeman (Detective Harrison).' Tom did so, and he, also, 'laughed him to scorn.'

"To say, therefore, in the language of Job, 'Then a spirit passed before my face; it stood still; I could discern the form thereof; an image was before mine eyes, there was silence, and I heard a voice,' is to subject ourselves to ridicule. But, sir, 'would it surprise you to hear' that, a few weeks ago, I both saw, conversed with, and grasped the hand of a spirit-form? Doubtless, it will. Nevertheless, what I state is perfectly true, and can be confirmed by eight or ten others who saw and heard, for it was in the light at the same time. 'There are,' sir, as Shakespeare says, 'more things in heaven and earth than are dreamt of in our philosophy,' and hence the spirit-forms to which I have adverted. We told your reporter, on Saturday last, what we had seen and heard; but in order to prevent Spiritualism from coming to the front, which neither men nor devils can, the information was treated with silent contempt; for neither in your ably-written leader, which I have read this afternoon, nor in the columns of other matter relating to the barbarous conduct of the barber, is there the slightest intimation of what we communicated. I may also state that last week I told several persons that if the chimney of the barber were examined the remains of the child's skull, with the hair burnt off, would be discovered, and just at the time we had our sitting on Sunday at Blackburn the truth of my statement was realised. I could, sir, disclose many more facts connected with this murder, but I promised my spirit-friend that I would keep them secret, in accordance with his request. However, it may interest you to know that we had, on Sunday night, at Blackburn, the spirit, 'Emily Holland,' plainly and distinctly seen by many who were present, and, had my Spiritualistic friends in Blackburn formed such a circle as I recommended, we should have had her on the table, visible to all.

"I may state that our disembodied friends have a very great reluctance to disclose the name of a murderer, 'but, Mr. Foster,' as one of them stated on Sunday night, 'abolish capital punishment, and we will not keep you waiting one hour for the name of a murderer.'

"I read, Sir, with more than ordinary pleasure your denunciation of the 'superficial' search of the barber's premises, for it was superficial indeed. With the sound of the discovery recently made in Fishergate yet in their ears, it is passing strange that the chimney of the barber was so signally overlooked. That the dogs—aye, any dog—should perceive the smell of partially-roasted flesh that had been located in the chimney for nearly three weeks is by no means surprising, and particularly as 'it is their nature to;' hence I cannot conceive the propriety of your intimating that 'a superior power to that of man' had interposed 'to shield the innocent, and to unmask the guilty,' and more especially when that, as I have demonstrated, had been already accomplished by the direct interposition of the disembodied spirit.

"This, however, is not the only instance in which the innocent have been freed by spirit interposition, and I can tell you, sir, that it will not be the last. Some may inquire why I did not go and claim the reward, I answer, simply because, at present, evidence obtained from disembodied spirits is altogether inadmissible in criminal proceedings; but, Sir, it will, I assure you, become so eventually. Even on Sunday afternoon, while taking some refreshment at the Golden Lion, Blackburn, and when two gentlemen who were present were expressing an opinion that the murderer had got away, the spirit, in their hearing, distinctly affirmed, 'No, he has not, for he is in Blackburn still.' Here, then, is another remarkable instance of the *cui bono* of Spiritualism."

In our report of the Halifax meetings we noticed the serious indisposition of the aged father of Mr. John Longbottom and of Miss Longbottom. We hear that the sufferer was born into the higher life on the 19th instant, in the seventy-fourth year of his age.

## QUARTERLY CONFERENCE OF LANCASHIRE SPIRITUALISTS.

The Fourth Quarterly Conference of the Lancashire District Spiritualists' Committee will be held on Sunday, May 7th, in the Temperance Hall, Grosvenor Street, All Saints, Manchester.

## ORDER OF PROCEEDINGS.

Morning meeting, 10.30, in the following order (Chairman to be appointed):—

1. To receive the report of the general secretary, the position of the work of the committee, and the meetings held during the expired quarter.

2. To receive suggestions as to the best means of carrying on the work in the various represented districts and neighbourhoods.

3. To receive reports from the Conference representatives in the various towns.

Dinner will be provided at 12.30 at Mr. Hargreave's, 164, London Road. Tickets 1s. 6d. each.

Afternoon meeting at 2.30, in the following order:—

1. The election of secretary and general committee.

2. The election of executive from general committee.

3. For general propositions and suggestions.

4. For the proposition of a guarantee fund, to extend over a period of five years, to enable the executive and general committee to further their work in the cause of Spiritualism by holding more meetings, and to the sale and distribution of literature at all meetings held under the committee. As the committee intend holding many open-air meetings during the summer months, a free distribution of pamphlets at the same time would be necessary, and which expense would be covered by the fund.

A collection will be made at the close of each meeting.

Tea will be provided in the Hall at 4.30. Tickets 1s. each.

Public meeting at 6.30, when Mr. Burns of London, managing representative of the Spiritual Institution, will deliver a lecture; subject:—"The Progress of Spiritualism amongst its friends and the public generally." Admission 6d. and 3d.

To the Spiritualists of Lancashire and surrounding counties we extend a cordial invitation. As Manchester is a centre and easy of access, we trust that the Spiritualists throughout all the districts will encourage us by their presence and support. This committee have opened up places during their term of office that were entirely ignorant of Spiritualism and its teachings, and hope by the aid and support of all interested in the spread of the Cause, we may still further be able to carry our meetings to the inquirer and the ignorant.

Trains leave for all parts of Lancashire and surrounding counties as late as 9 p.m. from Salford, Victoria, and London Road.

Tickets for dinner and tea to be had of Mr. Chiswell, 11, Albert St., Sussex Street, Salford, and Mr. Dawson, Back Quay Street, Water St., Manchester.

Members of the General or Executive Committee having any money claims upon the District Committee are requested to send full particulars of the same to the General Secretary on or before Monday next, May 1.

JAMES SUTCLIFFE, Secretary.

21, Elliott Street, Rochdale, April 25.

## DR. SEXTON AT CAVENDISH ROOMS.

On Sunday last, Dr. Sexton resumed his ministrations at the above rooms, and a tolerably large audience was present to welcome his return. During the past three weeks the Doctor has, it appears, addressed eighteen large public meetings, and travelled fourteen hundred miles. It might have been expected, therefore, that he would have appeared worn-out with these arduous labours. On the contrary, however, he seemed in excellent health, and was as vigorous and animated in his discourse as ever. His subject was "Sceptical Homage to Christ," which was admirably received.

On Sunday next, Dr. Sexton will deliver a discourse in the evening, on the late Rev. Dr. Sears of Boston, the author of "Foregleams and Forebodings of Immortality," and other works of world-wide reputation. Dr. Sears, we believe, occupied the somewhat anomalous position of being the minister of a Unitarian Church, while holding and preaching Swedenborgian sentiments. Service at 7.

## HOW TYNDALL PROPOSED FOR HIS WIFE.

This is the way Professor Tyndall is reported to have proposed to the daughter of Lord Hamilton:—"Saccharine conglomeration of protoplasm! Adorable combination of matter and force! Rarest product of infinite ages of evolution! the luminiferous ether is not more responsive to the rays of light than are my nerve-centres to the mystic influence which emanates from the photosphere of thy countenance. As the heliocentric system was evolved from primordial chaos by the workings of inexorable law, so is that rarefaction of matter which men call my soul lifted from profound despair by the luminance issuing from thy visual organs. Deign, O admirable creature, to respect that attraction which draws me towards thee with a force inversely proportional to the squares of the distance. Grant that we shall be made double suns describing concentric orbits, which shall touch each other at all points of their peripheries.—Your own TYNDALL."

QUEBEC HALL, 25, GREAT QUEBEC STREET, MARYLEBONE ROAD.—On Tuesday, the 11th inst., Mr. J. J. Morse, delivered an address under the control of his guide "Tien-Sien-Tie." Mr. Whitley, vice-president of the association, occupied the chair. The subject was "An Analysis of the Different Phases of Belief among Spiritualists." The eloquence so characteristic of Mr. Morse's control was equal to past efforts, and the subject received very excellent treatment in his hands. Touching upon the various conceptions as to the nature of God, an old proverb was in existence which said that "an honest man is the noblest work of God;" but a writer had traversed it, "an honest God is the noblest work of man." A remark of the speaker as to man being an incarnation of the Infinite called forth some questioning at the close, which was replied to satisfactorily for the majority. A vote of thanks was proposed and carried unanimously for Mr. Morse kindly consenting to lecture for the benefit of the Marylebone Association of Inquirers into Spiritualism.

# Mr. ORVILLE PITCHER

Will give one of his

## Characteristic Entertainments

AT DOUGHTY HALL, 14, BEDFORD ROW,

ON WEDNESDAY EVENING, MAY 3rd, 1876.

The Proceeds to go to the Benefit of the Spiritual Institution.

That Mr. PITCHER's Entertainment is thoroughly enjoyable, and fitted for a refined audience, is testified to by the following

### OPINIONS OF THE PRESS.

The Western Daily Mail.

The entertainment is replete with songs, dances, and instrumental solos, and was completely successful and intensely amusing.

#### South Wales Daily News.

Orville Pitcher is a mimic—a vocalist—and renders, in appropriate costume, songs, dances, and instrumental solos. Sarcastic orations are also included in the programme, which truly embraces much that is interesting, laughable, and refined. We can recommend those of our readers who desire a few hours' amusement, in which vulgarity is not incorporated, to visit this excellent entertainment.

#### South Wales Evening Telegram.

As a public entertainer, Mr. Pitcher is exceedingly popular, and deservedly so, for his "Lights and Shades" include many phases of life and character, all of which he delineated with remarkable fidelity and singular good taste; in fact, his disguises are so admirably contrived that, at times, it is difficult to imagine that the same individual is appearing in the different characters; and wherever he gives his popular and fun-provoking sketches, we can only recommend our friends to pay him a visit.

#### Bristol Daily Post.

The whole burthen of entertaining the audience falls upon Mr. Pitcher's shoulders, but he is fully equal to the task, and admirably and most effectually discharges it. Appearing first of all in irreproachable evening costume, he briefly introduces himself to his audience, and having rapidly sketched the character of the entertainment he is about to set before them, he proceeds to assume a variety of characters, which are portrayed in the most artistic and skilful manner. The rapidity with which he changes his costume is something wonderful, and so quick are the changes of dress that one can scarcely believe that the whole burthen of the evening's entertainment is sustained by one performer. As a humorist, mimic, and comedian, Mr. Pitcher has few equals, and his performance, while replete with fun and amusement, is devoid of anything approaching coarseness and vulgarity.

#### Ipswich Journal.

An entertainment of a very high order was given by Mr. Orville Pitcher, and the audience testified the satisfaction he gave them by continued applause. As a vocalist, musician, or mimic, Mr. Pitcher has few equals.

## DOUGHTY HALL,

14, BEDFORD ROW, HOLBORN, LONDON, W.C.

WEDNESDAY, MAY 3RD, 1876.

# MR. ORVILLE PITCHER,

The American Humorist,

VOCALIST, MIMIC, COMEDIAN, AND CHARACTER IMPERSONATOR,

In his Original and Highly-Successful Entertainment, entitled

## LIGHTS AND SHADES;

COMPRISING

### Sketches of Eccentric Characters

MET IN EVERY-DAY LIFE,

Replete with Songs, Dances, and Instrumental Solos, Illustrated by Appropriate Costumes,

The whole forming one of the most refined and successful Entertainments now before the public.

PRICES OF ADMISSION—8s., 2s., and 1s.

Doors open at 7.30, commencing at 8. Carriages may be ordered for 10.

Stage Manager ... .. Mr. ALBERT TROTT  
Musical Director ... .. Mr. EDWIN BOGGETT.  
Proprietor and Manager ... .. Mr. ORVILLE PITCHER

## PROGRAMME.

### PART I.—LIGHTS.

OPERATIC OVERTURE (Selected) ... Mr. EDWIN BOGGETT.

### CHARACTERISTIC PORTRAITS.

MR. HEARTYWELL, one of the hearty old school, who, upon this occasion, Mr. Chairman, will make a few more remarks.

SONG ... .. "Never give way to Despair."

MR. FITZWHISKER, a Swell of the Period—"There is no mistake about me."

SONG ... .. "The Moonlight Walk."

TEDDY O'ROURKE, the Broth of a Boy from Ould Erin—"Is it speaking of love I am? Och, murther!"

SONG ... .. "Paddy's Bargain and Paddy's Choice."

MR. NEVERWELL, a Hypochondriac, always sick, in fact, "never well."

SONG ... .. "There is something the matter with me."

FICTION, the Troubadour of the Olden Time (with Guitar Serenade).

SONG ... .. "Awake, Lady, awake."

FACT, the Troubadour of the Present Time. During this Illustration will be introduced a Solo on the Picco, the "Carnival of Venice," with variations.

SONG ... .. (Most dreadfully sentimental)—selected.

MARY M'CARTHY, an Apple Woman—in fact, "The Girl he left behind him."

SONG ... .. "Mary M'Carthy's Lament."

### PART II.—SHADES.

MUSICAL SELECTION ... .. Mr. EDWIN BOGGETT.

### ETHIOPIAN VARIETIES.

MR. JOSEPHUS ORANGEBLOSSOM. Good evening, white folks. I was nicely dressed when I left my residence.

SONG AND DANCE ... .. "Down where the Woodbine twineth."

CHARACTERISTIC BANJO SONG, introducing novel and Ventriloquial Effects.

SONG ... .. "Somebody in the house with Dinah."

BURLESQUE STUMP ORATION, being an absurd piece of satire on would-be Orators, introducing a wonderful conglomeration of ideas which no one will understand.

SUBJECT OF SPEECH ... .. "All things am better an it am."

OLD UNCLE PETER. The old man's return home—Nobody seems to know me now—Old Thompson's Hotel—All seems changed—The old man's description of home.

SONG ... .. "The Little Ones at Home."

TO CONCLUDE WITH THE

## PLANTATION FESTIVAL DANCE,

THE ESSENCE OF OLD VIRGINNY.

### THE SOUTH LONDON ASSOCIATION.

To the Editor.—Sir,—You are aware that for some time past the South London Association of Inquirers into Spiritualism have been without rooms, the landlord of 71, Stamford Street, having objected to their occupation of any part of that house. Up to the present time the committee have been unsuccessful in finding a suitable place, and I write to you in the hope that some of the readers of the MEDIUM may be able to assist the association in the matter. We should like a small hall, or two rooms *en suite*, capable of holding at least sixty or seventy persons, comfortably, and should require their use on every night in the week, if possible, from about seven to ten o'clock.—I am, Sir, yours truly,  
87, Inville Road, Watworth. J. BURTON, Hon. Sec.

ROLANDS, A. H.—The most accomplished Egyptologist of the present day is the Rev. A. H. Sayce, Athenæum Club, London. He can afford you the information you desire.

BURY.—Mr. Bancroft of Oldham will address the Spiritualists of Bury on Sunday next, at the Assembly Room, Cook Street. Times of meeting 2.30 and 6.30. On Sunday May 14th, Mr. John Ainsworth of Liverpool, late of Bury, will give two addresses. Subjects:—"Spiritualism and why I do not object to it;" and "The Life of Christ considered from a Spiritual Standpoint."

MR. A. D. WILSON OF KEIGHLEY AT MRS. BULLOCK'S HALL.—The friends assembled in great force on Sunday evening last in Mrs. Bullock's Hall, to hear an address from Mr. A. D. Wilson, and were highly delighted with the lofty sentiments expressed and the pleasing manner of uttering them. The subject—"God is love"—seems to have been suggested by a motto on the wall, and that so excellent an address was given in such an impromptu manner speaks well for inspirers and inspired.

ST. MATTHEW'S, SPRING GARDENS.—Sermons are being preached by the Rev. Maurice Davies, D.D., on the "Apparitions of Christ during the Great Forty Days," with special reference to their bearing on the future that awaits us. Subjects: 1. April 23rd.—The Apparitions to the Women. The Nature of the Resurrection-body. Woman's Faith and Love. 2. April 30th.—On the Emmaus Road. Man's Despondency. The Change in the Risen Body. 3. May 7th.—To the Ten. The Message of Peace to a Broken Circle. 4. May 14th.—To the Eleven. The Doubter Convinced. The Believer Blessed. 5. May 21st.—On the Sacred Beach. Links with the Past. Loving Provisions for the Future. 6. May 28th.—On the Mount of Ascension. Last Farewells.—Service commences at a quarter-past eleven.—S. FLOOD JONES, M.A., Incumbent.

## MR. MORSE'S APPOINTMENTS.

HALIFAX.—Sunday, April 30th; afternoon at 2.30; evening at 6.30; in aid of the Scattergood Testimonial. Tuesday, May 2nd, Social Meeting.

OSSETT.—Wednesday and Thursday, May 3rd and 4th, Public Meetings. Friday, May 5th, Social Meeting.

NEWCASTLE-ON-TYNE.—Sunday and Monday, May 7th and 8th. Regular monthly engagement.

MANCHESTER.—Sunday, May 14th, Temperance Hall, Grosvenor Street; afternoon at 2.30; evening at 6.30.

LIVERPOOL.—Sunday, May 21st, Islington Assembly Rooms. Afternoon at 3; evening at 7. Admission free.

LONDON.—Thursday, May 25th. Dalston Association, 74, Navarino Road, Dalston, E. 8 p.m.

JERSEY, C. I.—May 27th to June 1st.

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

## DR. SEXTON'S LECTURE ENGAGEMENTS.

RUSHDEN.—May 1 and 2. On the latter night, expected Debate with the Rev. Dr. Collette.

BRADFORD.—May 7. Two lectures in Pullan's Music Hall. Societies in Lancashire and Yorkshire desirous of securing the services of Dr. Sexton, should write at once. All communications to be addressed to 75, Fleet Street, London, E.C.

WANTED, by a young person (a clairvoyante), a situation as companion to a lady. Would not object to travel. Address, E. T., 15, Southampton Row, W.C., London.

THOSE who are desirous of experimenting in the physical phenomena should avail themselves of Mr. Clarence's seances at the Spiritual Institution on April 27 and May 2nd and 3rd, at eight o'clock. Admission, 2s. 6d.

BRADFORD.—PULLAN'S NEW MUSIC HALL, BRUNSWICK PLACE.—On Sunday, the 7th of May, Dr. Sexton, will deliver two lectures in the above place. Afternoon subject: "Is Spiritualism in Conformity with the Bible." Evening subject: "Physiology of the Five Senses, and their relation to the External World." Afternoon service: doors open at 1.30; to commence at 2 p.m.; Evening service: doors open at 5.30; to commence at 6.30. Reserved seats and platform, 1s.; gallery, 6d.; pit, 3d.

Mrs. BULLOCK'S HALL, 19, CHURCH STREET, ISLINGTON.—At the service last Sunday an offer was made to the secretary of the South London Association of the weekly use of the hall for meetings, &c., during their present exile, by an amalgamation with the Friday evening seance, which no doubt our South London friends will be glad to avail themselves. On Sunday next Mr. E. W. Wallis will commence a series of four discourses at this hall, which we hope will attract a large attendance.

BOLTON.—The meetings held here on Sunday, on behalf of the Scattergood testimonial fund, were a success, not only as regards the attendance, but financially as well. Mr. Johnson seemed in excellent condition, and his guides dealt in a most eloquent manner on the duties of man in this his mundane sphere of existence, in order to prepare himself for the more ethereal mansions which are in store for all who follow out those Christ-like doctrines which we so often hear preached, but seldom see practised. In dealing with the theory of the atonement, the guides stated that it was a means of propagating crime, inasmuch as it held out salvation to all who believed in it, no matter how wicked their lives had been. Spiritualism, on the contrary, taught that man was responsible for his actions, and that if he failed to build up a true spiritual fabric, he felt the defects hereafter. The audience seemed highly pleased with the discourses, especially in the evening, and I am sure our hearty thanks are due to Mr. Johnson, inasmuch as he not only gave his services, but he refused to accept even his railway fare.—THOMAS PARRINSON, Secretary.

BISHOP AUCKLAND.—Good Friday was a red-letter day amongst the Spiritualists. The second annual tea and entertainment took place in the Mechanics' Institute, and I am happy to tell you it was the most successful social gathering of Spiritualists ever held here. After the friends had partaken of the good things provided for the inner man, and all was cleared away, the chair was taken by our old friend Mr. Thomas Everitt of London, who was on a visit here, who after some very interesting remarks, which comprised the describing of manifestations which he had witnessed recently, and exhibiting a piece of the robe which was worn by a materialised spirit at one of the seances, and who allowed him to have a piece cut off, he called upon Miss Gordon of Bishop Auckland, who played an overture on the pianoforte in an artistic manner, followed by a duet by the same lady and Mr. T. Faucitt, which was well received. The chairman now introduced Mr. J. J. Morse, who, during his remarks, enjoined those present to hold frequent meetings of this kind for mutual benefit; after which he narrated his personal experiences during his recent tour in America, which, notwithstanding the length of time it occupied, was eagerly listened to, and gave great pleasure, followed by a song by Miss Gordon, entitled, "Silver Threads Among the Gold," which was rendered in a very pleasing manner. Mr. Oyston of Hunwick Lane Ends now gave a recitation, entitled, "Non-Eternity of Punishment," which was very appropriate, and received well-merited applause. Song, "Ring the Bell, Watchman," by Mr. Sowerby of Shildon, chorus joined in by the company. The chairman now called upon Mr. Thomas Brown of Howden-le-Wear, who addressed the meeting for a few minutes in his usual pleasing and earnest manner, followed by a dust by Miss Gordon and Mr. Thomas Faucitt. Mr. J. J. Morse was now controlled by "Tien-Sien-Tie," who addressed the meeting for a short while. After withdrawing, the "Strolling Player" took possession, who, by his witty, wise remarks, amused the audience for some time. Mr. Thomas Hull, who was on the platform, was now controlled by his guide, who spoke for a few minutes. It was now getting time to depart, and after Mr. J. Soutter had proposed the usual vote of thanks to all officiating, closed one of the most enjoyable meetings we have had here. I believe it is the intention of the association to get up a conference shortly, when interesting subjects of importance will be brought forward.—JOS. GIBSON, Hon. Sec., Bishop Auckland, April 24.

A book for Inquirers.—Third Edition, with Appendix.

## WHERE ARE THE DEAD?

OR, SPIRITUALISM EXPLAINED.

By FREDK. A. BINNEY.—PRICE 3s.

London: J. BURNS, 15, Southampton Row, W.C.

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

SUNDAY, APRIL 30, Mr. J. Burns at Doughty Hall, 14, Bedford Row, at 7.

MONDAY, MAY 1, "Star Circle," at 8. Mr. Burns on Phrenology. Admission 1s.

TUESDAY, MAY 2, Mr. W. Clarence, Physical Medium, at 8. 2s. 6d.

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

Mr. W. Clarence, Physical Medium, at 8. 2s. 6d.

Mr. Orville Pitcher's Entertainment at Doughty Hall, at 8. Admission 3s., 2s., and 1s.

FRIDAY, APRIL 28, Miss Eagar, Trance Medium, at 8. Admission, 1s.

## SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SATURDAY, APRIL 29, Notting Hill, at 11, Blechynden Mews, Latimer Road, at Mr. Williams. See advt. [7.30. 3d.]

SUNDAY, APRIL 30, Dr. Sexton, Cavendish Rooms, at 11 and 7.

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

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

MONDAY, MAY 1, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

Mr. Williams. See advt.

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

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

Miss Baker's Developing Circle, at 87, Inville Road, Walworth, S.E., at 8. Admission 1s.

WEDNESDAY, MAY 3, Notting Hill, at 11, Blechynden Mews, at 7.30, for Development, Members only.

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

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

THURSDAY MAY 4, Lecture at Mr. Cogman's, 15, St. Peter's Rd. Mile End, at 8.

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

Mr. Williams. See advt.

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

FRIDAY, MAY 5, Mrs. Olive's Seance, 15, Ainger Terrace, Ainger Road, King Henry's Road, Primrose Hill, at 3. Admission, 2s. 6d.

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

SUNDAY, Healing at 11 a.m.; Service at 7 p.m. TUESDAY, Seance at 8; 1s. FRIDAY, Seance at 8; Non-subscribers 1s. SATURDAY, Developing Class at 8. Subscribers only.

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

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

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

## SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, APRIL 30, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

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

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

BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hockley, United Christian Spiritualists at 6.30 for 7, for Spiritualists only. Spiritual Institute, Athenaeum, Temple Street. Discussion, 11 a.m.; Public Meeting, 7 p.m.

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

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

HALIFAX Psychological Society, Old County Court, Union Street, at 7.30 and 8. Children's Lyceum at 10 a.m.

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

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

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

LIVERPOOL, Public Meetings at the Islington Assembly Rooms, at 3 and 7 p.m. Trance-mediums from all parts of England, &c.

DARLINGTON Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 6 p.m.

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

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

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

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

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

OLDHAM, Spiritual Institution, Waterloo Street, at 6.

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

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

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

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

WEDNESDAY, MAY 3, BOWLING, Spiritualists' Meeting Room, 8 p.m.

OSSETT COMMON, at Mr. John Crane's, at 7.30.

BIRMINGHAM, Mrs. Groom. Developing circle. Mediums only. 6 to 7. 165, St. Vincent Street.

BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street.

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

THURSDAY, MAY 4, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8.

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

FRIDAY, MAY 5, LIVERPOOL, Islington Assembly Rooms. Committee Meeting at 7.30 p.m.; Debate at 8.

NOTTINGHAM, Churchgate Low Pavement. Seance at 8.

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

Mr. Perks's, 312, Bridge Street, at 7.30, for development.

SALFORD, Temperance Hall, Regent Road, at 8.

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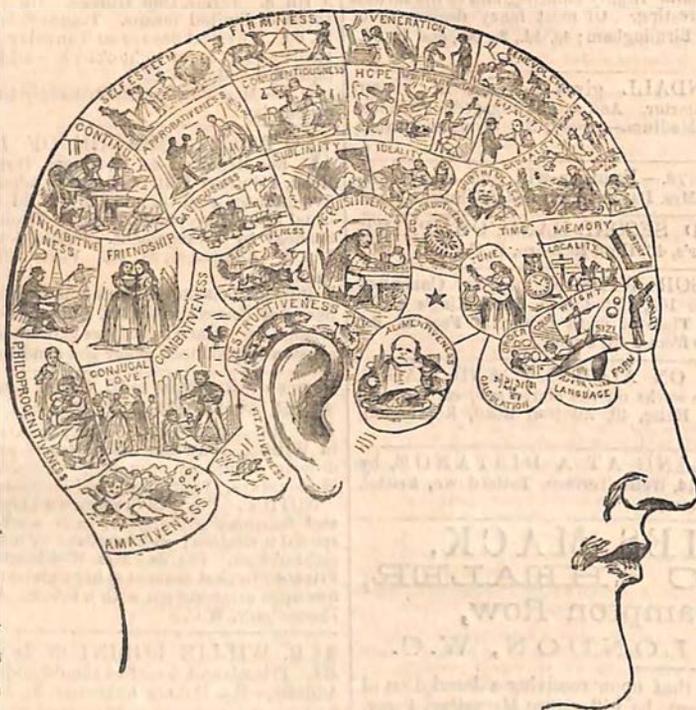
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