



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

SPIRITUALISM.

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MRS. HARDY'S SEANCE AT THE SPIRITUAL INSTITUTION.

The seance of Thursday evening, June 15th, was in every sense a decided success. The manifestations were excellent, the audience was large, and the financial results satisfactory. It is the more pleasant to record this inasmuch as the seance was the outcome of a spontaneous offer on the part of Mrs. Hardy, thus to devote her marvellous gifts towards the maintenance of our Sunday Services at Doughty Hall; and the numbers present may be taken as both a welcome homage to those high gifts and an indication of interest in those efforts to sustain and promote Spiritualism in our midst.

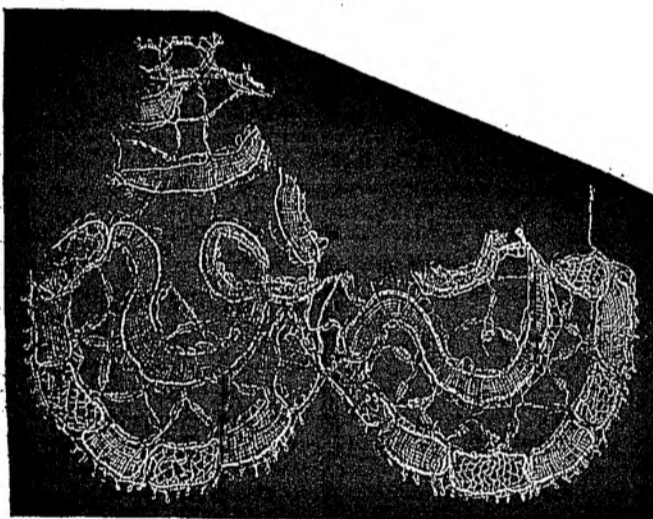
Mr. Burns made a few introductory remarks on the preparations and arrangements for the seance. The first portion would be for the materialisation of spirit-hands—Mrs. Hardy's speciality. As in other instances of materialisation, darkness seemed to be requisite for the collection and condensation of the power, light in most cases acting as a disintegrator. Some form of dark cabinet is generally resorted to for that purpose. It would be observed, however, that Mrs. Hardy sat in full view of the audience, an important element in the question of the genuineness of the phenomena. The requisite darkness had been obtained by surrounding the ordinary telescope table of the room with drapery, leaving two of the leaves sufficiently apart to present an aperture through which the hands might be projected to view. To facilitate the concentration and retention of the power, a box lined with black and open in front, with a slit diaphragm at bottom, had been prepared and was on the table to be used or not as occasion might require. That all the visitors might witness the phenomena, the table was raised on a low platform. These were the only preparations which had been made, and with them Mrs. Hardy had had nothing whatever to do. They had, in fact, been made by Mrs. Burns and himself, and the audience would have an opportunity of examining these very simple preparations at the close of the sitting. But so far as tests are concerned, the one great test was that Mrs. Hardy sat there in full view, with her hands above the table, while the spirit-hands made their appearance at the aperture. Mrs. Burns sat on the opposite side of the table, because her mediumistic power greatly assisted the manifestations.

[The first row of sitters was crowded close to the front of the platform on which the table and mediums were placed; and on each side spectators stood occupying every corner, the table and the mediums being exposed to view from all points. Behind the first row of sitters, as closely as they

could be packed together, was row after row of chairs, extending into the front room, in which the remainder of the audience was crowded, standing on sofas nearly up to the very ceiling. In this way almost every one present had a very satisfactory view of the manifestations, more particularly those in front. Mr. Burns explained that for these arrangements Mrs. Hardy was not responsible. She did not receive one farthing of the proceeds. The seance was for the benefit of the funds used in sustaining the Sunday meetings at Doughty Hall, and he hoped any disadvantages would be put up with, seeing that the object was rather to promote the cause of Spiritualism than for any personal ends.

The seance commenced with one gas-burner remaining nearly full on, which threw sufficient light upon the table to enable writing to be readily done. A hymn was sung, and at its termination white objects were seen to flutter at the opening in the cloth on the table, and though but few could see this incipient manifestation, yet the report of its occurrence sent a thrill of eager expectation through all parts of the room.

The first hand soon appeared, after which there was no further delay in the occurrence of the phenomena. Spirit-hand after spirit-hand was soon observed projected through the aperture of the table, some small, others larger, differing apparently in degree of development; and some, on being touched, presented the sensation of being gloved, which we take to be some peculiarity in the development associated with



PHOTOGRAPHIC FAC-SIMILE OF LACE CUT FROM THE MATERIALISED SPIRIT-HAND AT MRS. HARDY'S SEANCE.

the amount of power for materialisation.

Hands were protruded for the recognition of a friend accompanying Mr. Johnston; for Mr. Grey, Mr. Potts, Mrs. Hallock, Mrs. Gillibrand, and others. With the exception of the first, all these were recognised as manifestations from departed relatives who, with all their old affection, wished to denote their spirit-presence by the gentle tap or affectionate grasp.

Among the concomitant phenomena we may notice that a covering of some kind being observed to invest the wrist of one hand, Mr. Burns made the request that a portion of the drapery might be cut off. A large white mass, like lace in a roll, was seen revolving under the aperture in the table. Mrs. Burns handed Mrs. Hardy a pair of scissors, and that lady, in full view of the spectators, put her hands into the aperture and cut off as much as she could secure, which, on being brought clearly into view, was found to be a piece of Honiton lace. The remaining portion of lace on the spirit-wrist was observed by Mrs. Burns to be dissolved, as it were, into atoms as the light streamed into the aperture. In illustration of the muscular power of these hands, Mrs. Gillibrand passed a small bouquet

for their acceptance. The flowers, on being placed near the aperture, were withdrawn into the dark space below. Subsequently, at request, the bouquet made its appearance above the orifice, being held there by two hands. When the side-covers were removed from the table at the close of the sitting, these flowers, picked to pieces—petal by petal and leaf by leaf—were found strewn on the floor.

Mr. Potts, after advancing to the table to receive the hand which, apparently with the agitation of joy, was held forth, presented to the hand a ring, which was "her own ring." This was placed on the finger, and the hand re-appeared with the ring in position, remaining for some time that the audience might have a good view of it. The ring was subsequently returned.

Mrs. Hallock, who had been seated far back in the room, was signalled for by a spirit-hand. On advancing and placing her hand within the aperture, Mrs. Hallock was greeted by quite an assemblage of friendly forms, who gave ready response to her many questions. Among these, rushing, as it were, for earth-greeting, she said were her father and mother, her son Frederick, Alice, and Phoebe Cary, Mrs. Farnham, Margaret Fuller, and others. Mrs. Hallock had been sitting that day at her residence, and the spirit-hands gave signals indicating that the spirits who had communicated in the morning were then present. She had quite a long and satisfactory interview with her spirit-friends. Mr. Burns desired to touch the hand presented by Mrs. Farnham. He put his hand into the opening, and was playfully touched by a hand having well-developed nails on the fingers.

Answers to mental questions were given to a lady, who was signalled to the table by the hand of her departed uncle. Mental questions were also responded to in the case of others, who were called up for recognition.

A baby-hand tokened Mrs. Gillibrand, who thus had evidence that "the little one that died" has not broken loose from the maternal link by its transference to the higher spheres.

As an experiment, a small slate was presented at the aperture, which was taken by hands below. This was soon returned to Mrs. Gillibrand. While the slate was under the table the sound of writing was heard, and there were some marks on it when it was received back again, but no distinct writing could be made out. The slate was again presented, and again brought up to view, evidently with the intention of manifesting the muscular power of the hands; for, on Mrs. Burns attempting to take it, it was forcibly drawn down from her grasp several times. Mr. Burns tried to take it away, but failed; several others did the same, with a like result; and there seemed to be taught us a little lesson, of the weakness of mortal grasp in the presence of spirit-power. To give a full account of all that took place at this wonderful seance would occupy much more space than we have at disposal.

The second portion of the seance consisted of test and other communications, given by Mrs. Hardy while entranced. It was, of course, impossible that in such a large meeting all could be favoured with communications, but those who were so were highly satisfied, and in some instances great astonishment was expressed at the marvellous accuracy of description as to circumstances, places, names, &c., which could not have come within Mrs. Hardy's previous cognisance. This, indeed, is the most characteristic feature of Mrs. Hardy's mediumship—the extreme precision and truthfulness of detail with which the life of the sitter is recalled. But these communications also embraced messages from spirit-friends, generally full of consolation to the mourning heart. In some, though perhaps in rarer instances, facts of the future are prophesied. Not only the future, but messages from the living, are brought from distant parts of the earth. In view of this last fact we cannot restrain from forecasting the time when by such or similar spiritual means the marvels of modern telegraphy will be far surpassed. True, the world may be girdled with telegraphic wires, or continents and beneath intervening oceans, but lines of thought that never can corrode will, we believe, one day be accepted as the unremitting agent of communication. Of this Mrs. Hardy gave the example mentioned below.

Mrs. Hardy, having passed under the control of her spirit-guide "Willie," made a few general observations to the audience, and humorously addressed Mr. Burns as Mr. Lord Mayor of that seance. Spirits came fast for communication. We can only give a selection. First came the wife of Mr. Potts, who referred to her partial materialisation previously on that evening and on other occasions elsewhere; and she further assured her husband that she would be enabled ere long to materialise her full form in an unmistakable manner. Her husband, she said, must not be over-anxious, but patiently wait the time for this manifestation of truth. It will take place first of all on a Saturday night.

"Who is Aggie?" said "Willie." It was Mr. Burns's cousin from Glasgow, who was in the room with her sister and brother. Many particulars were given to these young people, which were recognised by them and also by Mr. Burns. A message was sent to his mother in Scotland from her brother recently deceased. "Willie" seemed to know all about these family relations. The statements made were highly satisfactory, and when spiced with the humorous manner of "Willie" they afforded good entertainment to all.

Mr. Henley, who was present, was much surprised to receive

a message from his son Clement, whom he supposed to be in America, and anxiously inquired if he was dead. "Dead! No," was the reply; "he is alive and doing well in America, but he is standing close to you now. He wants you to write to him. You haven't written him a long time, although you promised to do so. You must keep your promise, and write him a longer letter." This gentleman subsequently received another communication from his departed brother James, containing particulars respecting the early death of a child of a most convincing nature. Mr. Henley testified to the truth of all the circumstances narrated.

Captain James received assuring messages from a near relative, whose name was accurately given. But the remarkable coincidence was that the spirits of the same name were indicated. And Captain James informed us that these were perfectly correct.

A spirit named "Phoebe" came to assure Mrs. Hallock that the work with which she was associated in New York would still go on during her absence. Several other spirit-messages came to Mrs. Hallock, mentioning family names with great precision.

"Pocka," a controlling spirit of the Messrs. Farland and Wood, who were present, put in an appearance, expressing disapproval of the severe tests to which those mediums were being subjected by investigators, and stated it was not the intention of the spirits to permit such procedure. These remarks had reference to a scientific investigation of Spiritualism now in course with these mediums.

"Dr. Rush," one of Mrs. Tappan's spirit-guides, here interposed that "The time will come when there will be no necessity to suffer for Spiritualism; for such conviction will come to all—men of science included—as will render all these painful tests nugatory." "Dr. Rush" further added that "Spiritualists, as a body, do wrong to submit to such abuses."

Two spirits, named respectively "Harriet" and "Emily," came to communicate with the Countess—. One of these was described as having passed away with a very painful affection of the chest. The Countess received a private message, which was whispered in her ear. The Countess stated that this was a test message, and that the lady referred to had died of *angina pectoris*, or spasm of the heart.

Two spirit-ladies—one with a baby in her arms—and a fine elderly gentleman communicated with Mrs. Gillibrand. The child had brought a rose. The elderly gentleman stated that remarkable manifestations would soon take place which would set all doubts at rest.

Thus the notes might be very much more extended, but these must suffice. The large assembly, which crowded both rooms, leaving only a small space in the middle, seemed much gratified with the evening's proceedings, and exhibited the utmost good nature in respect to the difficulty of seeing the spirit-hands from the back part of the rooms. For this good behaviour they are entitled to our gratitude. The evening closed with Mr. Burns thanking Mrs. Hardy for her kindness in giving the seance. Never had there been such another held in these rooms. He also thanked the meeting for the kind manner in which the tickets had been taken up. Mrs. Hardy replied to the compliment which had been passed to her by thanking the company for the order that had been maintained under such trying circumstances. She was at all times glad to have the opportunity to help on the good cause in every way in her power.

Mrs. Hardy seemed to be much exhausted by the long double seance, which she so willingly gave for the promotion of the Sunday Meetings.

DISCOURSE BY DR. HALLOCK AT DOUGHTY HALL, SUNDAY, JULY 18TH, 1875.

RELIGIOUS AND SCIENTIFIC DOGMATISM.

Our Modern Spiritualism, as we call it, is a system of facts and philosophy standing between the modern pulpit and the modern platform. I use these terms—pulpit and platform—as expressing the religious idea on the one hand and the scientific idea on the other. Between these two powers or forces, or influences, there is discord, and has been for a long period. The preponderance and the victory for a long time have been on the part of the pulpit, or the religious idea. In our days the victory is more doubtful. It is leaning the other way. The platform is getting more disciples than the pulpit, and it is matter for consideration to what this rapidly accumulating force will lead our civilisation. It seems to me that we stand on the middle ground, and are able to hold out the olive branch to both.

We, as Spiritualists, are despised, it is true, but that makes no difference, for the great principles of truth were just as true before man discovered them as afterwards. And these principles of truth are sure to be recognised sooner or later; they cannot spend their forces in this universe in vain. Therefore, it makes no difference in what view we may be held by either party.

Now, the Church, if you like the term better, has its roots in the spiritual nature of man. It sets out to answer questions which arise spontaneously in the human mind, and of which nothing short of a spiritual solution can render the required satisfaction. In saying this, I speak of the Church's original idea. It sets out to lead humanity in accordance with principles and rules which cannot be found elsewhere than in the spiritual idea. The principle supposes that man is dual in his nature, and it is to the

spiritual wants of man that religion applies. On the other hand, the platform may be said to represent the head, while the pulpit represents the heart of humanity. It addresses itself to the heart and affections. It first takes shape in the old question that Job of old opened up, "If a man die, shall he live again?" That is the one thing common to all. There is nothing in Physics that can answer that question satisfactorily, because Physics, and the philosophy growing out of it, looks upon death as the end of man altogether. It sees, on the termination of life, nothing but decomposition. All the functions and properties which belonged to the individual disappear, and the bodily compounds are reduced to their elements. Everything goes. It is the end. Therefore, Physics cannot answer the question satisfactorily. It may dogmatise. All it can say is, there lies the beloved of yesterday, who was all animation and life, now incapable of answering to your call, as cold as the clod of the valley. It is Spiritualism which answers that question. For it presents us to those who alone can do so—viz., to those who have once been the subjects of that natural law, but who, still existing, come back and give the answer that man that dies lives again. That is the province of the religious idea. There are no instruments of science that solve that question. But why should there be this discord between the two? Why should each party dogmatise as it does? I think we may admit the honesty of both parties. I do not charge those who have guided the religious instincts of men with corrupt motives. They were earnest men; but they may have been mistaken. Let us therefore reason together on this subject, and see if we cannot point out some of the errors of those who have directed these religious instincts, and thereby show the way for the better fulfilment of their high mission.

We are related to the scientific platform. They have done a good work for us, but they are beginning in our time to be dogmatic, and call upon their followers to look not above for light, not to the spiritual nature of man; but for his very Creator, man is to look at the bottom of some tropical sea! There is the origin of man, says the scientist; there are your poor relations, your ancestors, in all their gradations, and they laugh to scorn the genesis of man as described in the book which the Church reveres. Is that a rational procedure? What says the Genesis, according to the Church? That man was made of the dust of the earth. What says science? That man was made out of protoplasm. One is dust, the other mud! Where is the difference? If there be any advantage here, it is certainly on the side of the Church idea. That idea is that there is a power superior to that dust, to breathe life into that dust, that the power came not from the dust, but was something superior to it; whereas, according to science, protoplasm does it all. And the angels that have guided this world are but the survivals of the fittest, those who could by superior strength maintain their existence and carry it upwards from the formative protoplasm through a long line of animal forms to monkeys, apes, and men! Now this is not proved. It is as pure dogmatism as that of the Church. Choose you which is the more rational of the two? I think the Church idea is the more rational. Professor Tyndall said in one of his papers, written during a summer ramble among the Alps: On looking at one of those hoary peaks, I could not but feel a regret that it was being disintegrated by the elements, and must finally come down; and then it occurred to me that if my regret was in the original firemist, out of which they tell us this earth was formed, then, said he, we shall have to re-write our definition of matter. Indeed, I think we should. What authority has any scientist for the thought that that regret, or any emotion, was in that firemist? It is pure dogmatism. Were it true, then would the fact precede its cause, and reasoning from analogy would be of no use, because when we look at a phenomenon we find that the power which lifts the lower stratum of organic or inorganic matter is always from the higher. There is no power whatever in the mineral kingdom to lift itself to the vegetable. It is the vegetable kingdom goes down with its roots into the mineral, and brings up the gases and materials in order to express itself. So there is no power in the vegetable to lift itself to the animal. It is the animal that takes hold of the vegetable, as the vegetable does the mineral. Take, for example, the silex around the cereals, that glossy, smooth surface was not put there by any effort of itself. The vegetable, through its plastic power, reached out and got it for support to hold itself up while its fruit ripened. That work done, the chemist can give it you back again as silex. So with the iron in your blood. You reach down to the mineral and take it up for assimilation into the system. It does its work, and, as you know, it can all be recovered. So in all cases, it is the higher brings up the lower invariably. There is no power in the bitter almond to make itself into a peach. That is the work of humanity, of intelligence. All the products of horticulture in like manner are not the evolution of lower forms to higher by inherent power, but by the infusion into them of human intelligence. Nay, withdraw the intelligence, and what happens? They go back. They do not certainly go forward. Apply your intelligence for a time to the culture and modification of any wild plant, and your desire is realised. Neglect it, and it goes back at least to its wild condition. It is the same with animals. Your finer horses are the product of human intelligence, acting according to the natural law of the organism. Withdraw the intelligence, and back they go. It has been so in America, as is well known. That is the tendency of all these things, and there is nothing that holds them in their places except intelligence. From all this you observe that this dogmatism needs to be considered, needs to be taught better.

Now, the appliances by which we have sought to answer the

great question I have advanced, and the building up of our civilization by means of the religious element, have become very defective as a matter of course.

The mission of the Spiritualist, and the best contribution he can make to his fellows, in the Church or out of it, is to reason with them. Let us help the man who believes in the Church and the Bible, by teaching him how to read it. If I should seem to dogmatise in this matter, it is but the opinion of one man. Now, the Church has entirely mistaken the mission of its founder. The mission of that man, that great Spiritualist, that wonderful medium, was to bring the immortality of life to light. That was the Gospel—the glad tidings of the continued existence of man and of the laws with which he was surrounded, and to manifest the superiority of the spiritual over the physical. In his life he gave an example of the superiority of those laws, and he informed the people of the source of power—nothing in himself as a man, but it came from above him. That was the work of his three years' public ministry. He was to be taken away, was to become a victim of mistaken prejudice. But he told the people that after his death he would come back; and he did come back. They saw him; they talked with him; and, as you recollect, he met them in that upper room, and found fault with them a little because they would not believe the women who had told of his resurrection. Then, when he had demonstrated to them his existence after he had been laid in the grave, he said, "Go, preach this Gospel to every creature." They were to believe in the spiritual nature of man, and in the omnipotence of spiritual law. These were the points of that Gospel that would save this England now, and this world now. It was the neglect of this that lost Jerusalem its place in the geography of the world. Thus here are the Jews, but you may seek Jerusalem in the midst thereof and not find it; they present a nation without a territory, and for the sufficient reason that Christ himself gave.

Let us look at this matter from a rational stand-point, remembering that "the letter kills," and that "it is the spirit that giveth life." It is because we have lived under the "letter" that controversy has come to pass. Christendom has become divided into little sects—one taking one passage literally, and another doing the same with another passage, and so forth—and the "letter" thus does its work of killing. We must read between the lines sometimes. We must look at these records in the light of similar spiritual experience. The mere study of the dead languages will do us no good. The accounts we have in the Bible were, no doubt, written from memory—the church would say inspired memory, but inspiration is not infallible. Matthew, for example, could not have been eye-witness of all of which he writes. These records read as if an honest man had gathered up all the salient points of Christ's life and then wrote them. But without the one key of reconciliation which alone comes from a similar experience, what becomes of these records? What did King James's translators know of the matter of which they were writing? They were learned men, they could act as scholars, but the spirit of that book—what did they know of it? The thing was not in their consciousness or experience; therefore, that book comes down to us to be justified, to be comprehended, to be taken down from the niche of a mere idol, and to be brought under the scrutiny of judgment, and of experience, and of science, and thus to take its place among the precious things of human experience, and to restore it to its true place in the literature of the soul and of humanity. This is the object. It can be done. There are many things that we hold in common with the religious world. We believe in immortality; they do the same. They have pictured the immortality, the future life of man. They have drawn the picture from no fact, but from the scholasticism of the Middle Ages. The great system of modern Christianity is made up of dogmatic utterances, resting on the experiences of no man, but nevertheless consolidated into a creed. But those creeds are only potent now for those who have decided to give up the business of thinking. Creeds may hold their power over that class of our fellow-creatures who are satisfied with what has been presented to them, and do not want to know or to see any more,—a class who would rather have their thinking done for them. Over that class the church still wields some power. But with the great mass of mankind, and with those that take the platform, they do want to know. The platform priests are so anxious to know, that they would perform any vivisection upon themselves rather than not know. But the other class do not want to know.

To give you some idea how little these men seem to understand of the nature of that which they reveal as the God Jesus, observe the decision just given in your Law Court. A man sues a clergyman for refusing to administer to him the Sacrament, and the Judge decides that a man who does not believe in the eternity of future punishment and the personality of the Devil must be shut out of the awful privilege of eating some bread and wine! Is there anything in the teaching of Jesus that would lead a man to go to law to get that privilege? Think of it,—going to law in order to compel or allow a man to eat that supper in honour of the Prince of Peace, who repudiated war and contention of every kind! I have seen men so anxious to denounce infidelity from the pulpit, as to do it with their fists! What can a man know of Jesus when he doubles up his fist? The true thought of Jesus, the true comprehension of his character, would lead a man to open his hand and stretch out his arm, saying, as He himself said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." "Take my yoke upon you, for my yoke is easy and my burden is light." Here is the spirit of invitation, of gentleness, which opens the hand and never closes it. By watch-

ing these straws of public opinion, we see how little is known of the true, grand nature of Jesus. All these matters require re-consideration. We go into St. Paul's Cathedral, and what do we see? An array of boys and men in white shirts, a beadle walking about with all the pomposity of his order to keep propriety, and a man mumbling out something that nobody can hear, and that is called Divine service. Does it help God or man? We may, indeed, ask with Mr. Gladstone, Is such a Church worth preserving? As an institution, what part is it playing? What is it doing for man? To me it seems that there is in the Church a great lack of comprehension as to the true nature of religion, and of its essential spirituality.

Now, if we turn to the scientific side, we shall find that our scientific men are rather the exponents of spiritual laws, consciously or otherwise. As to the missionaries of the Church, they are utterly valueless, and worse than that. It is not the true method. There is but one door into the kingdom of heaven, and any man who climbs up another way is a thief and a robber. That one door is Growth. How does a boy become a man? By growth; and the stature of the spiritual man in Christ is reached in no other way than by growth. How do we grow physically? By food. And spiritually it is the same. By eating the bread of Truth. That is the way the mind develops. The Scriptures speak of the "stature of a man in Christ Jesus." It is growth that makes such a man. It is experience makes the Christian. What would make the wisest man? Would it not be he who knew most of the universe in its broad sense, spiritual and physical? And he who kept its laws would be the best man, the fullest of wisdom and of fidelity to the things that he knows. That is the highest conception we can have of the growth of manhood. In proportion as we master the problems of the universe we become wise, and as we keep the laws thereof we become good. And we may take it as an axiom that a perfect knowledge of the laws, physical, moral, and spiritual, of the grand universe around us, is the stepping-stone into the Temple of Truth, and the living out that truth is the essence of religion.

A SCHOOL FOR THE CHILDREN OF SPIRITUALISTS.

Being unable to call at Dalton during our northern tour, we have been fortunate enough to secure the services of a friend to visit the Dalton Grammar School, taught by Mr. P. R. Harrison, and report upon the state of things there observed. Our instructions in this respect must account for the circumstantial nature of the following letter. Our correspondent seems to have done his best to carry out our instructions, and we thank Mr. Harrison for the facilities which have been extended to our representative:—

To the Editor.—Dear Sir,—After seeing Mr. P. R. Harrison's school at Dalton-in-Furness, I feel strongly impressed to urge on your readers the excellence of that establishment as a place of education for the sons of Spiritualists. Had I any family myself I should be delighted to place the boys under Mr. Harrison's care. I fancy that this subject has hardly received the consideration due to it, and that English Spiritualists are not sufficiently awake to the advantages that would accrue to their children from being educated at such a school—among companions holding the same principles, and where any germs of mediumship would be not repressed, but encouraged. With a little hearty co-operation, this establishment might be made the Port Royal of Spiritualism, and would be of incalculable value in the spreading of our faith.

The house and school are rather above half a mile apart; thus giving to boarders the benefits of a healthy walk before and after school hours. Dalton I found to be a somewhat ill-built town, but charmingly situated. Mr. Harrison's house is placed on the summit of a small hill at the extreme verge of the town. It is a commodious building, commanding charming views, and has comfortable accommodation for upwards of twenty boarders. Extreme attention appears to be paid to the boys, and each receives, as far as possible, the benefits of individual tuition, the masters carefully acquainting themselves with the character of every pupil; and, while they stimulate him with regard to any subjects where he may be backward, take special care to ensure his rapid advancement in those branches of study for which he displays aptitude. The curriculum is sufficiently extensive, comprising, besides ordinary English subjects and the whole of arithmetic and bookkeeping, French, German, Latin, Greek, the various branches of mathematics, phonography, geometrical and free-hand drawing, chemistry, physiology, and logic, singing, and drill. I believe it is proposed to fit up a gymnasium shortly, and Mr. Harrison, if I understand rightly, has also other improvements in contemplation.

The pupils seem, as a whole, to be remarkably advanced, and have, I find, just passed a very creditable examination. The first Latin class are far advanced in "Caesar's Commentaries;" and the first French class seem able to translate fluently, and have also a good knowledge of the structure of that language. In arithmetic I found that the premier class had advanced to involution, evolution, discount, exchange, &c., and that their juniors of the second class were occupied with practice, fractions, and proportion. In algebra, Euclid, trigonometry, and mensuration many of the boys seem to have made quite a wonderful progress. Of course much of this is owing to the excellence of the instruction they receive. Mr. Harrison is an eminent mathematical scholar, and in every way well calculated to advance the welfare of his young charges. His assistant-master, Mr. Veitch, is, as I think most of your readers know, the medium of the poet "Thomas Chatterton." From his pen proceeds the "Life," which, with Chatterton's notes, is at present publishing in *Human Nature*.

Among other subjects in which the pupils seem to have made great progress I may mention history, geography, grammar, and composition. The drawings of some of the boys are also exceedingly good, and they sing charmingly. I am thus particular in describing the course of study pursued at the Dalton Grammar School, because of the extreme degree in which I was interested. What I saw there has been

productive of the utmost pleasure to me, and I again repeat that this establishment deserves the heartiest support of Spiritualists. The dietary of the boys is at once liberal and varied; in fact I know few boarding-schools where the pupils are so well catered for. The air is excellent; the house comfortable and well situated; the neighbourhood abounds in charming scenery, and has excellent facilities for sea-bathing, cricket, &c.; and the scholars are under the care of a judicious and competent principal. I trust a prosperous future lies before Mr. Harrison's establishment, and I am certain that it deserves it. With energetic co-operation on the part of British Spiritualists, this school is sure to flourish exceedingly; and will prove a home to which they may send their sons, with a certainty of their being exposed to the best influences and trained in the best manner. A circle, I believe, sits in Mr. Harrison's house twice a week, and how beneficial it would be to enlarge it with a number of the children of Spiritualists need scarcely be pointed out. Besides Mr. Veitch, one of the pupils resident in the house is a good physical medium; and the manifestations ought, therefore, to be worth witnessing. Mr. Veitch has, I understand, on more than one occasion obtained the test of handling live coals without injury. The intellectual fruits of his mediumship I need not speak of. If any of my brother Spiritualists who are about deciding at what school they shall place their sons will turn their attention to the Dalton Grammar School, I have not the slightest doubt but that Mr. Harrison's establishment will at once obtain the preference.—I am, yours faithfully,

London, July 5th.

TRAVELLER.

The session commences on Wednesday next. Particulars are given weekly in our advertising columns.

MRS. TAPPAN IN EDINBURGH.

Mrs. Tappan's invasion of Scotland seems to have been one of the greatest triumphs attending her career in this country. The overcome and the captivated rejoice in their overthrow. Edward I. could not have wished for a more successful campaign. And yet Mrs. Tappan's army of invisibles has had to contend with a foe as tenacious as Wallace or Bruce. Scotch theology is as "dour" as Scotch patriotism, but these formidable opponents have been completely eclipsed (and it has been an eclipse) by Scotch weather. This "doughty" foe, with its outlying skirmishing mists, has indeed declared that Mrs. Tappan shall not get far into the Highlands, but it has not prevented her taking by storm the intellect and affections of the people with whom she has mingled. Newspaper reports and private letters are unanimous on the success which has attended the lectures in Edinburgh. An epistle, not prepared for publication, and therefore free from exaggeration of any kind, says:—

Mrs. Tappan has come and gone, and, though our meetings have been financially a loss, they have been nevertheless a great spiritual success. I am certain the small but select audiences that assembled to hear that wonderful medium can never forget the words she uttered, which must have gone to the hearts of all. At the three meetings during the orations there was not a whisper to be heard, which showed she had rivetted the attention of all. The local papers, I am sorry to say, said very little; in fact, if they would stick to the truth in what they did say it would be well, but they did not. I suppose they must say what public opinion would say. However, the visit here has created some talk in the city, and must make people begin to think for themselves.

So there is a candid letter, looking at the matter we must suppose, from the darker side; for here is the verdict of the *North British Advertiser and Ladies' Journal*:—

WAVERLEY HALL.—MRS. TAPPAN ON SPIRITUALISM.—The acceptors of the doctrine of Modern Spiritualism have been particularly fortunate in finding an exponent of their views so eloquent, so logical, and so fertile in responsive resource, as this gifted lady. She has now delivered two lectures, each evincing a degree of extemporising power very rare indeed, even among professional orators of the other sex; and, unless we are to assume the truth of her allegation that she speaks upon the inspiration of immaterialised spirits, not very easily explainable. In the course of these she has handled many of the most abstruse and difficult questions on theology, and given remarkably happy replies to the difficulties raised by interrogators at the close of her discourses. Not the least startling element in connection with her expositions is the absence of what we may term the heterodoxy so frequently incident to spiritualistic writings. So far from purveying objections to revelation, she frequently refers to it in support of her views; while, in answer to an apparently clerical gentleman, who seemed to suppose she was endeavouring to supersede Christianity in the interest of Spiritualism, she readily replied that for those who had faith in the existence and immortality of the soul, as expounded by Christ, the revelations of Spiritualism were unnecessary, and might very well (save as questions of science) be disregarded. Those, therefore, who have any curiosity about a matter which has been so largely engaging public attention for many years past, may, in our opinion, not merely safely, but profitably listen to Mrs. Tappan's views.

Our friends in other places must not be discouraged at the financial loss which is thus reported from Edinburgh. Large and aristocratic cities are expensive to advertise, and non-productive as regards audiences. In small, compact places greater results can be achieved at less cost.

MRS. TAPPAN IN GLASGOW.

Following the lecture given in the City Hall on the 5th instant, Mrs. Tappan gave three lectures during the week in the City Hall Saloon, a room capable of accommodating nearly 400 people. On all the evenings the room was filled, and the audience seemed to be more select, intelligent, and appreciative than the one at the first meeting. The discourses were given in the usual eloquent and masterly style, and gave to Spiritualist and non-Spiritualist very great satisfaction. The following subjects were selected by the meeting:—7th July—"The Social Condition of the Spirit-World," and, "How are we to Distinguish between True and False Communications." These two subjects were

treated of in one discourse, at the request of the controlling intelligence, the voting for both being about equal. 8th July—"God and His Attributes as Revealed by the Spirit-World." 9th July—"Describe the Higher Spheres in Spirit-Life, and describe the Efforts being made to Communicate with this World." At the conclusion of each discourse a number of questions were asked, not always pertaining to the subject, but often on theological questions. This was naturally to be expected from a Scottish audience, seeing that theological dogmas have formed an important part of the education of the people from a very early period. The controlling intelligences, however, were quite equal to the occasion, and the audience, as a whole, seemed to be well satisfied with the replies.

At a private seance, held on the evening of the 11th, we were assured by the spirit in control that a great acquisition of power would follow from the meetings, and at the meeting held on the same evening a number of strangers came to inquire into the subject. It is a matter of comment amongst the older Spiritualists here that Mrs. Tappan's visit and discourses have been received more favourably by the public than those given by any former speaker, thus showing the adaptability of Mrs. Tappan's mediumship to propagate Spiritualism, and also that as time advances the work is leavening society, and day by day receives less opposition.

109, North Street, Glasgow.

ROBERT BROWN.

AN EXCELLENT TEST AT MRS. GUPPY'S SEANCE.

To the Editor.—Dear Sir,—Through the kindness of Mrs. Guppy, I had the pleasure of attending one of the most highly interesting seances at her residence in South Kensington on the evening of the 30th ult., at which there were present thirteen ladies and gentlemen. All but one or two were strangers to me, and as it seemed to be my lot to receive the best test of the evening, I deem it just to Mrs. Guppy and the cause she so nobly represents to give a brief account of the seance, especially that part relating to myself.

At the request of Mrs. Guppy the room was thoroughly searched, secured, and arranged for the circle by the gentlemen present, in which I took an active part, and I can most cheerfully state that nothing was found secreted in the room, nor were there any flowers of any description in the room, or any opening left unfastened through which they could have been brought in, visible to the human eye. These preliminaries being settled, we took our seats around the table, uniting hands in the usual manner, when almost immediately there were indications of spirit-presence, and by raps gave directions how to conduct the seance, and the character of the manifestations which we might expect. We were then requested by Mrs. Guppy to name the articles we desired the spirits to bring us. When it became my turn I said I would make no request, but they might bring me what they chose.

I had, however, before leaving my residence that evening, stated to a friend that I would ask to have a wreath placed upon my head, with flowers in it corresponding to the number of my children (being seven) now in the States. The lights were now extinguished, and the spirits began to fan us rapidly, which was most agreeable, as it was excessively warm with the door and windows all shut and closely curtained; but we were not kept long in waiting before the scene was changed, and all at once the room seemed filled with a rich perfume, as of many flowers, and those at the table one after another exclaimed, "They are dropping flowers on the table," others that "They are placing roses in my hair or hand," &c., and upon turning on the light the table was found to be covered with flowers, mostly roses, several thickesses deep. Several of the ladies had large beautiful roses placed in their hair or hands. The flowers seemed fresh and quite wet (it had rained in the afternoon), and all that were brought that evening would have nearly or quite filled a half-bushel basket.

By request of the spirits, the lights were now turned down quite low, when a white, vapory, ghostlike figure was seen to be slowly rising from the floor, between Mrs. Guppy and the lady upon her right, and when a little above the table it was observed there was a wreath upon its head, which it requested in a whisper to be taken off, and was taken by a lady from Chicago sitting nearly opposite to me. This ghostly figure continued to rise slowly, and came very close to the lady on Mrs. Guppy's right, when she was heard to screech in a frightful manner as she discovered his dark face and long black beard within a few inches of her own, causing considerable excitement for the time. She begged the spirit to leave her, when it passed over to Mrs. Guppy, who also became much excited and begged it to leave her. It then leaned forward quite to the centre of the table and seemed to bow gracefully to nearly all the sitters, and then slowly disappeared in the same manner in which it came.

Considerable other phenomena occurred, such as bright lights, bells, &c., floating over the table and about the room, hands were seen and felt by nearly all the sitters through the opening in the top of the table, and many flowers and other articles were given to each sitter as they asked for them; but I must omit a full account of them in this short article, as my principal object is to describe the test which I received, although there were others very good.

Towards the close of the seance I heard something rushing through the air, as if coming from the ceiling, and alighting upon my head, which, from its feeling, I took to be a wreath, and so stated; others in the circle said it was highly illuminated, and reflected its light upon my face. The lights were now turned on, and, upon examining the wreath, it was found to contain seven choice flowers, the precise number of my children—two small red roses, four pansies, and one heliotrope. Now, when it is remembered that I had not made known my wish to any one present, and had not even mentally wished it at the seance, I consider it a remarkably good test, and it deserves to be made public, as it most clearly proves the genuineness of Mrs. Guppy's wonderful powers, which she gives "without money and without price" to such as are favoured with a sitting in her circles.

I must relate one other very good test, and I have done. A gentleman, while in the circle around the table, requested that his hat might be brought him from the hat-stand in the hall, which was not done; but, while partaking of a sumptuous tea generously provided by our hostess, his hat was brought and placed in his lap. While sitting closely

packed between two ladies he felt his hat being forced into his lap from under the table, as if to create a little merriment, as well as a test.

In my humble opinion, too great an estimate cannot be placed on Mrs. Guppy's labours, as she is a lady of the highest respectability, who attracts to her free seances those of high rank and position, not so easily reached by the more common mediums, who cannot afford to give their services gratuitously. Thus it seems spirits choose their own instruments as best pleases them to forward their own great work.

I must apologise for trespassing so much upon your valuable time and space.—Respectfully yours,

A. L. WILLIAMS, of Michigan, U.S.A.

166, Finborough Road, West Brompton, July 18, 1875.

MRS. GUPPY'S SEANCE.

To the Editor.—Dear Sir,—In your interesting and generally correct report of the seance held at Mrs. Guppy's, on Wednesday, the 7th July, there is one error, to which I would draw your attention.

You say, "Communication was established with the spirit-guides by means of raps. We were told to wish for different kinds of fresh-water fish."

Now, from the last sentence, your readers would naturally infer that the idea of fresh-water fish was suggested by the spirit-guides, whereas the fact was that the test was my own spontaneous choice.

Attention to these minutiae may probably appear trifling to some of your readers, but I think you will allow that apparent trifles are often of great importance in the investigation of scientific phenomena.

As you aptly observe, "There was something very remarkable in the fact that the identical fish asked for, and no others, had been deposited in the basin. How could the medium or her guides have guessed that just those fishes would be asked for?" And I may add, how was it that they were so rapidly conveyed into a room, with locked doors and in a state of total darkness?

JOHN JAMES.

Tottenham, July 19th.

[We gladly admit the correction. We were reluctantly obliged to cut the account of some of the circumstances very short; and the phenomena hurried after each other with such rapidity that to hear what the sitters said, remember what was done, and write it down in darkness was itself a phenomenon.—Ed. M.]

RARE AND ANCIENT WORKS ON OCCULT SCIENCE.

To the Editor.—Dear Sir,—In reply to the query of M. A. (Oxon), "L'Etoile Flamboyante," which contains valuable occult indicia, by the Baron de Tschoudy, will be for sale, with numerous scarce works of the mediæval Rosicrucians and Mystics, on the 27th and 28th inst., at the auction rooms of Sotheby, Wilkinson and Hodge, in Wellington Street, Strand.

There will be sold the unique Masonic Library collected by my father for his private use. Catalogues are scarce, but a glossary may be found in the numbers for June 26, July 3rd and 10th of the *Freemasons' Chronicle*, and the collection will be on view two days prior to the sale, which, having been extensively advertised for months as the richest of its kind ever offered, will probably be attended by a large gathering of Freemasons from all parts of the world.

Your correspondent is, I believe, correct in his estimate of the old masters. To them and not to such frothy writers as the late Eliphaz Levi (Louis Constant) we must go to school. I recommend M. A. to look over Lot 450* of the sale mentioned.—Yours faithfully,

WALTER SPENCER, C.E., F.R.G.S.,

Member of the Congress of Orientalists, and of the Rosicrucian Society of England.

Spencer's Masonic Depot (opposite Freemasons' Hall),
23a, Gt. Queen St., London, W.C., July 17, 1875.

ANCIENT WORKS ON OCCULT SCIENCE.

To the Editor.—Dear Sir,—"M. A." (Oxon) will find a large collection of works on the above subject in the British Museum. In the Sloane MSS. there is quite a mine of them; also in the General Catalogue under the names of the various authors—such as Agrippa, Bacon, Gabilis, Helmont, Paracelsus, Sandivagius, &c., &c. He will find much to interest him in "Alchemia, the Lives of the Alchemical Philosophers," but I would specially recommend him to read carefully "The Hermetic Mystery," published in London, 1850. In it he will find a masterly inquiry into the subject. I have also a few of the same class of books that are not in the Museum, which I would be pleased to lend him. Those he mentions, especially Philalethes, are likely to be in the Museum, and if I can facilitate his search in the Museum Catalogue, I will gladly do so, as I have taken a more than usual interest in this subject for a very great number of years.

He is quite right about the great mystery which hangs over those old philosophers. Their knowledge of spiritual things far transcended anything known at the present day. To them divine things were reduced to an absolute science—more absolute, I should say, than even our exact sciences, because the exact sciences have had their origin with these very men, and were the result of the attainment of a higher degree of spiritual development than is conceived of or known at the present day.

A chain of circumstances of a most extraordinary kind, which it would be out of place here to enumerate, put me in possession of the key to the Hermetic Mystery in 1859. Since that time I have made pretty good use of it, as the public shall soon discover, having managed to solve those problems that are of the greatest vital interest to mankind, and which have puzzled the world for thousands of years up to the present, and if we may judge from the results of our boasted increase of scientific knowledge, by our mortality statistics, we are as far, if not farther, off than ever. The very importance of these discoveries of mine necessitates the utmost care and caution being used to prepare the public for them, in order that the greatest good may be done to the greatest number, and thereby secure a proper consideration for the time and labour spent in maturing and proving of those discoveries, and so

* The "Secret Figures of the Rosicrucians of the 16th and 17th Centuries." In German.

putting them beyond the possibility of a doubt, and therefore in the field of absolute science.

There is no subject of which so little is known as the Hermetic Philosophy, and none that requires so much caution in speaking of, especially to outsiders. So few have the least idea of what is at the bottom of it, and such ideas as are abroad concerning it are diametrically opposed to its intrinsic teachings. Such being the case, one must be extremely careful to whom they speak on the subject. No amount of idle curiosity will give anyone a true insight into it. None but a practical, patient, painstaking, philosophical, and mathematical turn of mind need enter into this arena, and his motives or purposes must be of the purest and highest order, or he will labour in vain, as the old philosophers themselves testify, one having laboured for thirty-five years before he arrived at what he sought after; but to such a one as above described I am warranted in saying—and I know it from practical personal experience—that there is no problem of Nature in the bounds of reason—and many, too, that may be considered impossible—which cannot be solved through a knowledge of this philosophy, for it gives us a much deeper insight into Nature than can possibly be got otherwise, or could be conceived of, and therefore what is possible and reasonable becomes lucid and absolute to such minds, which would otherwise be an undecided cloud or muddle to the outer world, or those on the lower plane of thought. I enclose my card, and am

LUX ET LUX.

Dear Friend Burns.—In answer to M.A. (Oxon), I beg to say that I have been an investigator of "The Occult Sciences" the greater part of my life. I have endeavoured, without success, to procure "L'Etoile Flamboyante" of the Baron Tschoudi. Bailliere could not meet with a copy anywhere. The works of Eugenius Philalethes I have met with in the British Museum, and also the "Clavis ab Initio Mundi Absconditis" of Gulielmus Postellus. All such are written "under seal," and can only be understood by initiates. It will save him a great deal of time and disappointment if he reads first the modern works of Eliphas Levi, and these again are still further interpreted by the works of Alphonse Cahagnet, who is more practical. The French intellect is more adapted to, and has worked out these subjects more than thirty years ago. Their works may be procured through any bookseller.

19th July, 1875.

W. A. A.

HEAL THE SICK.

To the Editor.—Sir,—Under the above heading, in your last issue, I was pleased to see the claims of the healing art so ably set forward by your correspondent, Mr. R. Linton. Permit me to make a few remarks as late secretary of the Psychopathic Institution.

In the years 1870 and 1871 an attempt was made to form an institution for the practice of magnetic healing, with the late J. W. Jackson as president; but, owing to the death of that veteran in the cause, the movement fell through; but, in May of 1873, another attempt was made, when the present Psychopathic Institution was founded. Subscribers came forward, and guaranteed the rent for three months; but, owing to the great success, no further subscriptions were called for. The rooms were open for all to practice the healing art, and two evenings per week were set aside for the treatment of the poor, free of charge, thus giving an opportunity for beginners to watch, question, practice, and gain the necessary experience whereby they might alleviate disease. Certain of those became developed healers, and practised with success, as testimonials at the Institution will show. The poor have never been sent away simply because they were poor, but occasionally there were not sufficient healers to satisfy the demand; and at the present time many have to be turned away for want of more healers. Any information I can give I shall be happy to afford, by either writing to my address, as under, or to the Psychopathic Institution, 254, Marylebone Road.

Mr. Ashman has proved himself a most wonderful healer. By his steady practice, and the publication of his work on Psychopathic healing, he has greatly promoted the healing art in this country.

Surely there are good, true, and earnest lovers of humanity who will stretch forth their hand, and assist in establishing a House of Refuge, where poor, suffering humanity, laden with ills, not all of their own seeking, may find the Comforter.

Should there be any sympathisers (which surely there are) in this great, noble, and glorious work of beneficence, it is for them to come forward, express their opinions, call a meeting, strike out a favourable line as a commencement, and they would quickly be rewarded by a knowledge of the efficacy of magnetic healing, drawing them onward in their heavenly mission.

I hope some steps will be taken to increase the usefulness of magnetic healing.—Yours truly,

37, Wyndham Street, Bryanston Square,
22nd July, 1875.

C. WHITE.

SPIRITUALISM AT MALTON.

On Sunday, the 11th instant, Mrs. Ohlsen completed an engagement with a circle of friends here, who some time ago determined to investigate the spiritual phenomena, with a view of proving the truth or fallacy of this science (if science it can be called) which is engrossing the attention of some of our greatest scholars and scientists of the present day. It is but just to say that some of the persons composing this circle were decidedly sceptical in reference to the matter in hand; but unlike many that could be named, anxious and honest enough to inquire into and thoroughly sift, rather than hastily accept the dogmatic teachings of opponents, or the crude ideas of those who never care to prove for themselves, but ever ready to join in any ignorant clamour and condemn by wholesale that which they do not understand. During this lady's short stay amongst us, tests were given, more or less satisfactory to everyone present. On her arrival she expressed a desire that private matters connected with the circle and their friends should be carefully concealed from her, which was strictly adhered to. She gave trance and inspirational discourses of a very high order, and replied to queries of a complicated character.

Departed friends and relatives of the circle controlling her gave such proofs of identity, stating facts which were indisputable, and

which she, in her normal condition, could not have the slightest idea of. In one instance the spirit of a departed relative described the interment of his own body, and manifested pleasure at seeing certain persons there; told of matters which were only known to himself and another, and which have been corroborated since. Another spirit which was present whilst deceased was being put into the coffin mentioned other circumstances connected with that event. The medium described two children which are now in spirit-life, their relative ages, date of departure, &c. She also described most accurately a spirit which she saw, and gave the name correctly, every one in the circle being fully satisfied that she could not have any means of getting the information, and afterwards challenged a likeness as being identical with the one she had seen. These are a few of the facts elicited, given under the strictest test conditions, which are presented to the readers of DAYBREAK for their calm and dispassionate deliberation, in the hope that others will investigate with the same spirit as this circle, being fully persuaded they will come to the conclusion that there are more things in heaven and earth than are dreamt of in the orthodox philosophy.—Yours, on behalf of the circle and in the cause of progress,

W. S. H.

REPORTS OF PUBLIC LECTURES.

Nothing can be more interesting to your readers than reports of lectures, speeches, or addresses of mediums and those highly gifted labourers who grace the spiritual platforms Sunday after Sunday, some without fee or reward. And it is a loss to the community when reports of these lectures are not given to the world through the Spiritual Press. Some are carefully reported, but the great majority are not. I think if a short synopsis of all good addresses were sent to be printed it would do more to the enlightenment of the public mind upon the subject of Spiritualism than anything else. In the first place it would cause the publications to sell, and gratify thousands of those who are not privileged to hear such lectures, and who are not aware that Spiritualists have such a body of lecturers among them.

There are plenty who can take notes and gather the pith of and extract from every discourse amongst Spiritualists in every large town; and wherever discourses are delivered it should not be lost sight of. Liverpool, above all other towns, has of late been very remiss in this respect. There have been recently some of the finest discourses given from Mr. John Lamont, Dr. Hitchman, and Mr. John Priest, normal speakers, and Mr. Johnson, Mrs. Butterfield, mediums, and others, that could be listened to, and not one of them has been reported. Mr. John Priest last Sunday gave two discourses, afternoon and evening. The latter was from the words, "He spake as never man spake." My memory fails to give anything like an outline of the discourse, but it was a display of logic, eloquence, and sublimity. I heard many expressions of regret that such a discourse could not be taken down and printed *verbatim*. He contrasted in sublime rhetoric the defective education which the man Jesus suffered under to the scholastic philosophers of Greece and the educated Romans who drew from the same source. Mr. Priest said he had weighed over the four gospels, and leaving out John's dogmatic theories, he had failed to discover any words of excellence or any ideas which had not been given to the world by others in previous ages. The eloquence of Demosthenes and the Philippics of Cicero were far more telling in lore than what has been reported of the words of Christ. He asked the question, "In what did the words of this man Jesus consist that it should be said 'He spake as never man spake'?" He explained that there was a language not expressed by words, and that came from the spirit, whether in the body or out of it, and although it was held by some that the brain was the organ of the mind and that all expressions came through its organs, he believed that there was a spiritual body and a spiritual power which scientists have never taken cognisance of as yet, and that this power is felt by persons more than the words they express; and he could only conceive that it was this spiritual power which gave Jesus that superiority over men's hearts and mind, that it was the language of the heart and not of the tongue which was the great secret of Christ's language being felt now, and will be in all time, over all others.

Mr. Shepherd and Dr. Hitchman will address the meetings next Sunday.

JOHN CHAPMAN.

MATERIALIZATION AT MR. PETTY'S, NEWCASTLE-ON-TYNE.

To the Editor.—Dear Sir,—I had the pleasure of being present at a most remarkable seance a few days since at Mr. Petty's. The lamp-light was sufficient to see the time by my watch; the cabinet was fixed by hanging two curtains on a wire across the corner of the room. The two mediums, Mrs. Petty and her son William, sat outside and in front of these curtains, we, the sitters, forming a half-circle close to and behind the mediums. Mrs. Petty never became entranced, but conversed with us the whole time. Her son soon became entranced by "Chico," who manipulated a mouth-organ most dexterously. A fiddle and other instruments were played, moved about, and projected from the cabinet far above the mediums' heads. One gentleman was asked to put his ear near the curtain. He rose and did so, with one hand resting on each of the mediums' shoulders, when he was delightfully surprised by the fiddle being brought down with a crack on his head. Several white forms appeared between the mediums and the cabinet. I was then requested by "Chico" to approach the cabinet and give a little child-form some sweets I had with me. I did so, and stood between the mediums and the cabinet. I opened the curtains and looked into the cabinet, and saw a beautiful childlike form, draped in lovely white, standing at my feet. I then dropped the sweets into its hand, and a warm child's cheek, of delicate softness, was pressed gently on the back of my hand. Shortly after the sitting closed.

Now, Mr. Editor, I am not a Spiritualist, but really I must honestly confess that definite matter-of-fact evidence of this kind is hard to kick against, and if those seances be mental delusions, as stated to be by Tyndall and other justly-celebrated lecturers, then I say that their lectures, to which I have listened, are also all delusions, themselves and myself into the bargain.—Yours truly,

JAMES ROBSON.

North Shields, July 17, 1875.

THE PERSONALITY OF SATAN.

The Church, writes a correspondent, will not allow the Devil to be taken from it, but keeps him on hand, like a shepherd's collie, to harry the "sheep" into the fold, so that they may be the more easily fleeced. Those who doubted need doubt no more, as his personality has now been legally established in the Archies Court, July 16, 1875, by Sir R. Phillimore, Dean of Archies, in the case of "Jenkins v. The Rev. Flavel S. Cook." In summing up, his lordship dwelt on the denial by Mr. Jenkins of the eternity of punishments and of the existence and personality of Satan, as he had expunged all such passages from his "Selections from the Old and New Testament," both of which allegations were at variance with the plain teaching of the Church. Numerous passages in the Holy Scriptures were referred to by his lordship, who held that Mr. Jenkins, who denied the eternity of punishment and the existence of the Devil, was, in the words of the canon and rubrics, "an evil liver," and "a depraver of the Book," in such sense as to warrant the defendant in refusing to administer the Holy Communion to him until he disavowed or withdrew his avowal of that heretical opinion.

SPIRITUALISM IN LEICESTER.

The following is the first quarterly report of the Leicester Society of Spiritualists, presented at the quarterly meeting, held in the society's meeting-room, Silver Street, July 8th, 1875.—The committee beg to submit their first quarterly report for your approval. It will be remembered by some friends that Spiritualism has had an existence in Leicester for a long time, and that private circles have been formed as the subject gained popularity. Among the friends who have been the pioneers in bringing Spiritualism before the Leicester public may be mentioned Mr. and Mrs. Muir and Mr. J. K. Smith. The latter gentleman held a public seance at his residence in Bond Street, and devoted much time to a careful investigation of the subject, being the means of demonstrating the truthfulness of Spiritualism to the minds of many. It was Mr. Smith who introduced Mr. Morse, the celebrated trance-speaking medium to the public of Leicester. Later on public seances were opened at the houses of Mr. W. Burdett, Noble Street; Mr. Grimes, Grove Street; Mr. Hawkins, Gower Street, and in other parts of the town, and these have been the means of promoting to a great extent an inquiry into Spiritualism. It will also be remembered that Dr. Sexton visited Leicester, and delivered three orations in the Temperance Hall, in November of last year, ably demonstrating the truthfulness of Spiritualism. These have resulted in the formation of this society; and if no other results are traceable to the Doctor's visit, the formation of this society is a grand return for time and money expended in securing such a talented and able advocate. As a society we have had to work in the face of difficulties. Since its formation, we, through religious bigotry and other causes, have had to remove twice from rooms we have taken, but now, I am happy to say, that the committee have secured a very suitable room in the centre of the town for the society's meetings. You have also elected a good working committee. The society sustained a great loss when our late president, Mr. Woner, resigned his office, for he was a thorough worker in the cause of Spiritualism. I am happy to say you have elected in Mr. Woner's place an energetic worker in the cause of Spiritualism. A few weeks ago, as you are aware, we were honoured by a visit from Mr. and Mrs. Hitchcock, Mr. and Mrs. Martin, of Nottingham, when excellent trance addresses were delivered, and test communications were given of great value to members who attended the meetings, and these friends have left a promise to visit the society again on some future occasion. During the time the society has been in existence we have had many successful meetings, and at these meetings instruction of great value has been given by our unseen friends, together with promises of success. Considering the difficulty of forming a society, we have done well, and there is every prospect of doing.—CHARLES BURDETT, Secretary.—*Leicester Daily Mercury.*

MR. J. REGINALD OWEN AT OLDHAM.

To the Editor.—Dear Sir,—On Sunday, July 11th, Mr. J. Reginald Owen, of Liverpool, poet and lecturer, favoured us with his presence.

In the afternoon Mr. Owen's address was "Spiritualism from the Poets," in the course of which he favoured the audience with selections from the works of Robert Leighton, Tom Hood, and Gerald Massey, which were very well received.

In the evening the lecturer's subject was "Spiritism, the Key-note of Progress." Mr. Owen spoke with an even and easy delivery, almost devoid of anything like passion, and proceeded to show the various causes that led up to Spiritualism. After dealing with the practical, he passed on to the higher and intellectual phases of Spiritualism, and urged the audience to push on in the search for higher phenomena. Mr. Owen evidently is enamoured of the æsthetic, and his tribute to the altar of intellectual beauty was paid in a very elegant manner.

The Oldham people seemed quite pleased with Mr. Owen's visit, and expressed an emphatic wish that he should repeat his visit at an early date.

On Sunday next I speak here in the afternoon, on "Moral Courage, the Great Want of the Age." Evening, "The Threelfold Principle of the Human Mind, Physically, Intellectually, and Morally Considered."—Yours truly, SAMUEL H. QUARREY.
July 14, 1875.

SPIRITUALISM IN NORTHUMBERLAND.

To the Editor.—Dear Sir,—Our picnic on Saturday, July 17, was a decided success. We met at the "British Workman," Morpeth, where an excellent tea was served out to us. Owing to other parties having picnics the same day, we could not get a room to hold a meeting in, on account of the throng. As we were determined on doing business, it was proposed to go to the public woods and hold a meeting there. After a little searching, we finally found a suitable spot, under a tree covered with foliage, which protected us from the rays of the sun. All were delighted with the privilege of meeting under the broad canopy of heaven, none daring lawfully to make us afraid to enjoy the ministrations of angel companions. After a hymn was sung, the spiritual hosts took possession of the medium, Mr. Brown, and delivered a suitable

address on "The Want of the Age," in which they showed that Spiritualism, in its scientific, philosophic, and religious aspects, supplied that want. After the address was delivered, a gentleman present, who was not a Spiritualist, desired some proof of its reality. This called forth several speeches from persons who were mediumistic, and others who had observed the phenomena.

Mr. Joseph Skipsey, a poet of some renown, first related the experiences he had had with Mr. Brown the night previous to our meeting. He was a normal clairvoyant, and had conversed with Mr. Brown's guides, and had received information thereby that satisfied him could not have come from the medium's mind.

Mr. George Smith next gave confirmatory evidence of Mr. Skipsey's statement.

Mr. Smith, a brother of Mr. George Smith, then related some facts he had had communicated to him through table-tipping, relative to his daughter in America.

Mr. Robert Elliott gave a lengthy speech on the advantages of spirit-communion. He also contrasted the views of the orthodox churches with the teachings of Spiritualism in relation to God and future punishment, showing that the former taught views which disgraced the Almighty, while the latter taught views that commended themselves to the philosophic mind on these subjects.

After the speeches were delivered, a resolution was proposed by Mr. Joseph James, that we meet one month from that day, in the Unitarian Chapel, Choppington, to take into consideration the best means of bringing the subject of Spiritualism intelligently before the people of Northumberland, which was unanimously agreed to.

The writer learned from private conversation that many men of good position in Morpeth and its neighbourhood had looked into the subject, but had not as yet made it known to their neighbours.

It was stated that about fifty persons had already been brought into contact with Spiritualism in Choppington, and that many of them had arrived at the conviction that it was the work of disembodied men.

If the work of conversion goes on at this rate, perhaps Mr. Elliott's sanguine expectation, to which he gave utterance, will be realised, viz., that Morpeth Town-hall shall not be big enough to contain those who shall be at our picnic next year. However, there is a manly courage displayed among those who have hitherto realised this great truth in this district, which, if properly directed, may be productive of good and great results in the future.—Yours most truly, GEORGE FORSTER.
Seghill, July 19, 1875.

DR. HALLOCK'S TEACHING.

To the Editor.—Sir,—I was much interested in the explanation that Dr. Hallock gave of the character of Jesus Christ in his address last Sunday evening at Doughty Hall. A good lecture is a good lecture, and I have seldom heard an address put more clearly, reasonably, and forcibly; but what we want is truth. I do not say he was not speaking the truth, but if Dr. Hallock's address was supported by argument, references, and proofs, that would place the Scriptural statements beyond the cavil of the sceptic or the dogmatism of the orthodox, the Spiritualists would have a power in a principle and a precept with which to fight (I beg Dr. Hallock's pardon, he objects to fighting), to reason with the pulpit and the platform, and to win the whole world to accept Spiritualism as the Church of Beneficence, of which Mrs. Tappan so eloquently prophesied the advent, and which Mr. Linton so earnestly advocated at the conclusion of the lecture. "Give us a true guide" is the cry of the world.—Yours respectfully, F. WILSON.

ANTI-COMPULSORY VACCINATION AND MUTUAL PROTECTION SOCIETY FOR GREAT BRITAIN AND IRELAND.

The quarterly meeting of this association was held in the Baptist Chapel, Maryland Road, Paddington, on Tuesday evening, July 13th. Mr. Stephens, of Whitechapel, in the chair.

Since January 1st sixty new members have joined; fines and costs have been paid for members amounting to £106 10s.

The hon. secretary reported that, owing to the frequent demands on the funds, and the more general enforcement of the iniquitous vaccination laws, the funds were somewhat in arrears, and it was hoped that friends of the cause would aid, to the best of their ability, to enable the committee to carry on their arduous work free from debt.

As an illustration of the widespread extent of the society's operations, it was stated that fines had been paid for members in the following towns:—Andover, Bicester, Boston, Broadwell, Coggleshall, East Halton, Furness Vale, Glossop, Hunslet, Hendon, Isle of Wight, Kingsbridge, Lee, Long Riston, Leeds, Manchester, Marton, Melbourn, Otley, Stockport, Sheffield, Tring, Whitwell, Walsall, and Workson.
July 14, 1875. Wm. Young.

THE PLANCHETTE.—"Inquirer" says:—"Having used from time to time the above-mentioned instrument more as a toy than anything else, I at length accidentally had an opportunity of writing with someone who appeared to possess stronger power than usual, inasmuch as we were able to get long sentences in fair handwriting. It was then that the first phenomenon of any importance occurred, viz., of sending a message to a person at a distance, and getting an answer. This we did many times, the planchette always saying how long it would take to reach a certain place, and refusing to move over the paper until the expiration of that period, when it wrote the supposed answer very quickly. It would also say where, i.e. in what place, it approached the individual to whom sent, and what happened to be his or her occupation at the time. The second phenomenon was that of writing music. In this experiment we were able to get two or three airs of a somewhat wild nature, and one phant with the Bass and Alto; in this case the harmonies were fairly correct. The third, and perhaps best production, was a poem, written with great rapidity and fluency, consisting of five or six verses. The rhythm was perfectly correct, and the imagery very poetical. On this occasion I was writing with a person who had seldom, if ever, before, tried the planchette, whereas in the other cases my companion was in the habit of constantly writing with me. I will conclude by observing that I do not pretend to understand the planchette, and only desire to gain information by stating the foregoing facts."

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

The Publisher is instituting the greatest facilities for circulating the paper, and submits the following Scale of Subscriptions:—

One copy, post free, weekly,	2d.; per annum,	8s. 8d.
Two copies " " "	4d. " "	17s. 4d.
Three " " "	5d. " "	\$1 3s. 10d.

Four copies and upwards, in one wrapper, post free, 1d. each per week for 6s. 6d. per year.

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

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

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

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

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

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

The Banner of Light, weekly. 15s. per annum.

The Religio-Philosophical Journal, weekly. 15s. per annum.

THE MEDIUM AND DAYBREAK.

FRIDAY, JULY 23, 1875.

THE PARIS PROSECUTION.

A cry for help comes from across the Channel. As intimated in a previous number of the MEDIUM, M. Leymarie is about to appeal against the judgment which has been pronounced. This appeal will be heard on August 4—with what result is doubtful, for, to use M. Leymarie's own words, "We are condemned beforehand." In that case the real truth is as little likely to come to light as in the previous mock trial, for mock trial it was. When a judge holds in his hand an extinguisher, which, at his own perverse will he can bring down upon the head of a truthful witness to snuff him out, when the ermine descends to banter, and essential evidence is suppressed, and affidavits are thrust out of court, it amounts to a mockery of justice, which is a disgrace to civilisation.

If French courts of justice will not hear the truth, the outer world of honour demands it. M. Leymarie is about to respond to that demand by printing and publishing forthwith a *verbatim* report of the now famous trial. That report will contain the suppressed evidence, and all the affidavits made by various individuals in England, France, Spain, &c., who have obtained recognised spirit-photographs. This will constitute a body of reliable evidence of the utmost value to the cause of Spiritualism. It will be issued in the form of the *Revue Spirite*, making a volume of about 140 pages, and it is purposed to print 6,000 copies. No profit will be gained on this transaction—on the contrary, it will be issued under cost price, to facilitate a wide distribution. To meet the outlay involved in thus bringing before the great tribunal of the world the question of spirit-photography, M. Leymarie courts the pecuniary aid of those who would defend the principles of Spiritualism from the aspersions recently cast upon them.

Contributions for this object, and orders for the volume (which should be given without delay), may be sent to the Spiritual Institution, 15, Southampton Row, Holborn, W.C.

HELP TO THE FREE GOSPEL OF SPIRITUALISM.

The meetings at Doughty Hall have been continued for the last nine months without any appeal having been made for means to sustain them. Much of the labour has been done gratuitously. The speakers, it is true, have not been at all times of uniform merit, but some of the most memorable discourses of the season have been given in that Hall, and which, by publication, have effected great good. The meetings have, therefore, been a useful work, in the prosecution of which Mr. Burns entailed a considerable deficiency. Recent events have enabled a great portion of this to be met. Mrs. Hardy's seance at the Spiritual Institution realised £11 15s., by far the most productive seance ever held in our experience. For this kindness Mrs. Hardy deserves the thanks of Spiritualists throughout the country, for they all more or less participate in the advantages derived from the existence of a Free Gospel platform in London. Dr. Hallock's services on the last two Sunday evenings have also been given entirely free, and the collections have been in excess of the expenses, thus aiding the funds materially. We regret to hear that the Doctor is suffering from ill-health, which considerably interfered with his labours on Sunday last. By his discourses at Doughty Hall, our genial and talented visitor has commended himself to every Spiritualist in Britain, and is everywhere regarded as "one of us." The cause of Spiritualism cannot fail to maintain its ascendancy while it has such disinterested help afforded it, as we have the pleasure of acknowledging in the above remarks.

* We have had frequent visits from Miss Fairlamb and Miss Wood during their sojourn in London. We hear they are about to return to Newcastle.

MRS. HARDY'S MEDIUMSHIP.

Mrs. Hardy has been occupied every morning and evening with her mediumistic gifts. She sits for test communications at 2, Vernon Place, Bloomsbury, every morning between 10 and 2, fee 21s.; all her evenings are occupied. A gentleman from Manchester returned from a sitting and said he had had a very satisfactory seance. He was much pleased with the information given on the subject, on which he went to consult her guides. For the first time in his life he had seen and felt spirit-hands in the light. This is a specimen of the reports we are continually receiving. Mrs. Hardy will leave London in about another week.

DR. MAIN.

From a letter posted at Badajoz on July 14, we learn that Dr. Main is proceeding on his Eastern tour. He expected to arrive at Granada on the 20th. He has been most warmly received by the Spiritualists at Madrid, of whom he speaks in very high terms. The mission on which he has been sent by spirit-promptings seems to be opening out as he now begins to move Eastward.

DR. MONK'S SEANCES.

Dr. Monk is still busily engaged at Birmingham. Another most satisfactory seance was held with Mr. Perks's circle last Monday evening, and another will probably be given on Monday next. One noteworthy circumstance at Dr. Monk's Birmingham seances has been the success which has attended the adoption of tests requested by the sitters; for instance, we are informed that at several seances Dr. Monk's hands have been firmly held, while luminous hands, &c., were seen floating about. At Mr. Perks's last Monday these were clearly seen, while Mr. Franklin and Mrs. Groom held one hand, and two others held the other.

We are pleased to observe that our suggestion last week, that friends in adjacent towns should avail themselves of Dr. Monk's presence in the neighbourhood to engage him for seances, has been attended to, the Doctor having received numerous invites to sit at Lye, Tipton, Coventry, Belper, &c. Others should follow suit at once, and keep the Doctor at work for another week or two.

DR. SEXTON AT CAVENDISH ROOMS.

On Sunday last, in the absence of Dr. Sexton, the platform at the above rooms was occupied by the Rev. F. R. Young, of Swindon, who delivered an interesting discourse entitled "The Old and the New," in which he ably pointed out the differences between the Mosiac laws and the teachings of Jesus Christ. The oration was listened to throughout with the greatest attention by the congregation which, we are sorry to say, was not so large as we could have wished to have seen it.

Next Sunday Dr. Sexton will deliver a discourse on "Sincerity." Service at seven o'clock.

MRS. TAPPAN'S APPOINTMENTS.

Newcastle: August 29, and following days.

Bishop Auckland: Sunday, September 5.

Belper: September 7 and 9.

Liverpool and Southport the week following.

Cornwall in November.

Mrs. Tappan will spend the month of August at Saltburn for repose.

Address: Mrs. Tappan, 15, Southampton Row, London, W.C.

Mrs. BULLOCK'S HALL, 19, Church Street, Islington.—Dr. Hallock has kindly consented to lecture on Sunday evening next, July 25th. Commence at seven o'clock.

ALLAN KARDEC'S WORKS IN ENGLISH.—In acknowledgment of the past services which Mr. Burns has rendered to the cause of free inquiry in publishing Miss Blackwell's articles in *Human Nature* and the MEDIUM, that lady has sent him an early copy of her translation of "The Spirits' Book," by Allan Kardec. Miss Blackwell says:—"These translations have nearly worn out my eyes. I have 'The Medium's Book,' in press, and 'Heaven and Hell' will also, I hope, be in press in the course of the present month."

THE TEN COMMANDMENTS.—Our notice respecting this fine pictorial print for the walls of Spiritualists' homes has called forth several inquiries for them. One correspondent reports that he has already sold the whole dozen he ordered. The exhibition of this pictorial exposition of our principles in the houses of Spiritualists is an excellent way of promoting the cause. We think there are a few hundreds of our readers who could each sell a dozen copies, which we supply wholesale for 1 guinea. The plates sell at 2s. 6d. each. The profit will cover the effort.

DR. MACK.—The rooms of this eminent healer continue to be besieged by suffering humanity, and with similar results to those already indicated. Distance being no obstacle to the exercise of his curative powers, applications by letter for advice come pouring in so fast that he has been obliged to employ a clerk, thus entailing additional expenditure. By a notice in our advertising columns it will be seen that on a remittance of five shillings Dr. Mack will send magnetised paper with full instructions. Letters of consultation, seeking advice, &c., should contain stamps or P.O.O. for two shillings and sixpence. At home daily from ten to five. Free days, Tuesday and Friday.—26, Southampton Row, Holborn, W.C.

MISS EMILY FAITHFULL'S readings from American poetry at the Egyptian Hall introduce most favourably to the public a school of literature almost unknown in this country. Truly, the Americans are a distinct people, and a great ethnical metamorphosis is going on under our eyes. The clever dramatic performance which follows is unique, and cannot well be described in the terms usually employed. Miss Ella Dietz, Miss Kate Pattison, and Mr. Rutland Barrington, in "Lessons in Harmony," throw an influence over the auditors of a most pleasing yet indescribable kind. The performance has about it an atmosphere, as Spiritualists would call it, pure and subtle, which searches into many cracks and crannies of the soul usually unapproachable by ordinary entertainments. Our good wishes go with such efforts.

THE PECUNIARY REQUIREMENTS OF THE SPIRITUAL INSTITUTION.

To the Editor.—Dear Sir,—I have on several occasions seen appeals for pecuniary aid in the pages of your widely circulated journal; I have also seen sporadic responses to the same, which on the aggregate amount to about £500 per annum. The sums that reach you appear to arrive very irregularly and very uncertainly, and are generally of small amounts. Of course, the smallest help is occasionally useful; but in order to free you from the burden of pressing pecuniary responsibilities, incurred not apparently for personal aggrandisement, but for the purpose of promoting the views on Spiritualism and alleged spiritual phenomena, which are accepted by a large proportion of those who are interested in the investigation of them, we ought individually to bear our share of the burden which has fallen so heavily on your shoulders, and on the shoulders of others who are engaged in the dissemination of the literature of Spiritualism.

A few days ago, I was consulted by a Spiritualist in Newcastle-on-Tyne as to what ought to be done in order to meet the constant and apparently growing deficiency in the funds of the Spiritual Institution, consequent upon the publication of so large an amount of progressive literature as is issued from your press. I suggested to him that instead of the isolated shillings, half-crowns, guineas, and five-pound notes which are occasionally sent, there ought to be an organised effort to raise fixed sums in given localities, and that Newcastle-on-Tyne, for example, should subscribe from £30 to £50 per annum, on condition that from thirty to fifty other places contribute a similar amount. There is really no great reason why an individual or any single locality should be taxed for the support of progressive literature while the great mass of Spiritualists and inquirers do nothing but purchase the products of your press, at less than cost price, and enjoy their perusal.

We ought to have from fifty to one hundred foot in England where annual subscriptions should be received for the promulgation of information respecting spiritual phenomena and the inferences that may be drawn therefrom. I have mentioned the matter to Mr. Blake, of Newcastle-on-Tyne, and he has agreed to receive subscriptions to the funds of the Spiritual Institution, on condition that a simultaneous effort be made, and that your requirements be fully and amply met. It is nearly useless to throw a few odd pounds into a vortex that requires, according to your own showing, a minimum of £10 per week to keep it supported and to free you from loss, without taking into account the fair reward of your labour. If you give your time to the promotion of the inquiry in which we are interested, surely it is not too much to ask that you be freed from the carking cares of meeting accounts that are constantly becoming due.

I sometimes think that you and your contributors speak rather too disparagingly of the position of orthodox believers. This, at all events, I know of them, that where Spiritualists *pro rata* give £1 for the promotion of their peculiar opinions, orthodox religionists give £100. A mere handful of despised Wesleyan Methodists in this town have recently erected a chapel at a cost of about £6,000, and nearly every farthing of that large amount has been contributed within a very short period. Place that against our national contributions to the publication of spiritual literature during the last six years—£3,000 to your Institution, and less than £1,000 to all other organisations—and we may hide our heads in shame and confusion.

I mention these facts not because I have any special sympathy with orthodox notions, but because the facts should be generally known, and that the conceit of supposed correct opinions should not supersede the duty of personal pecuniary sacrifices in the promulgation of unpopular opinions. Mr. Blake has already received some pounds towards the amount I have already named, and if friends in other parts of the kingdom would during the next few days exert themselves, I have little doubt that at least £500 might be raised before the month of August expires.—I am, yours truly,
T. P. BARKAS.

Art Gallery, Newcastle-on-Tyne, July 19th, 1875.

A FEW REMARKS FROM MR. BURNS.

I ask permission to say a few words as an individual Spiritualist, and on a matter somewhat connected with myself. It has been repeatedly suggested that some of the expenses of the Spiritual Institution might be met by raising the price of the MEDIUM, though I am happy to say that the article on the subject printed last week has met with a very hearty reception. I think a great many Spiritualists make the mistake of confounding my business position with the progress of the movement. The Spiritual Institution and my business as a publisher are two things, just as distinct as are that institution and the business of any person who reads these words. If so, why should I be expected to sell my goods, say 100 per cent. above market value, in order that the cause of Spiritualism may be sustained? What should we think of the grocer who would charge one shilling for a pound of sugar, or the baker who would charge one shilling and sixpence for a quarter loaf, and as an excuse for the extortion would reply to his astonished customer, "I am the manager of a Spiritual Institution, and it is necessary for me to extract from my profits the sum of £1,000 per annum to meet the expenses of the said Institution." I think such a grocer, baker, or business man would find but few customers, nor would his enthusiasm on behalf of the "Institution" be regarded very favourably by honest, common-sense men. Yet this is precisely the sort of conduct that is recommended to me. Now, I have a business position to maintain, as well as to keep afloat the operations of the Spiritual Institution. My worldly success depends entirely upon my fair dealing; and, allow me to state, that though I earnestly plead for funds to sustain the cause of Spiritualism, yet, as a man of business, I am as thoroughly independent as any other man in Britain. When I sell I expect to give value for the money; and when I am used as the instrument of a philanthropic movement, I expect that side issue to stand upon a basis of its own. Business is business. Spiritualism is Spiritualism. Do not let us mix them up together. If I ruin my reputation as a publisher by acting dishonestly towards my customers, who will sustain me in my failure should such an event occur? Will the Spiritualists do so? Is it likely that they would come to the relief of a dishonoured and broken-down publisher, when they reluctantly keep alive a hard-worker who has given shape to their movement, and serves them in every capacity which they require? I fear not. And hence I must

MR. LINTON'S LECTURE AT MRS. BULLOCK'S HALL, CHURCH STREET, ISLINGTON.—On Wednesday evening, the 14th inst., Mr. Linton gave a lecture on "Telegrams from the Stars." It was an able *résumé* of the deductions from the modern discoveries of science, more particularly of astronomy. The physical constitution of the heavenly bodies was explained as deduced from the combined use of the telescope and the spectroscope. The origin, progression, and ultimate decay of worlds were discussed, as was also the great object in the creation of a material universe. The various forms of matter, from the rocks beneath us to suns, stars, and nebulae, finally terminating in the interstellar spaces, were passed in review. The philosophical conclusions deducible from the survey were ranged by Mr. Linton in the form of twelve propositions, which he calls telegrams from the stars. The coincidence between these propositions, derived solely from scientific research, and the revelations given by inspirational mediums, is very remarkable. The lecture from first to last was of the deepest interest, and was given with a clearness of language and energy of purpose that sent us home with a deep sense of the wonders of the firmament. The interest was greatly increased by numerous illustrative diagrams on the walls and magic lantern views. The spectra of some of the metals were also shown through the spectroscope. Now that Mr. Linton's scientific knowledge is recognised, and his popularity as a lecturer assured, we shall hope to find his name often before the public as one who can not only instruct and interest, but also can command attention by an earnest manner and an eloquent delivery. So much gratification was derived from the lecture that Mr. Linton has been requested to repeat it in the same hall on Wednesday, July 28, when no doubt there will be a crowded audience.—F. W.

not be asked to tax my products, in order that I may save the pockets of people who would be glad to excuse themselves from being my customers on the score that my goods were expensive.

The reply to this may be returned, that the MEDIUM is the organ of the movement, and not a mere article of commerce; and therefore I am not individually responsible for any enhancement of price which might be resorted to in order to make it self-supporting. Well, the question is just as broad as it is long. If it would be dishonest or unbusiness-like (to use a mild term) for me, as an individual Spiritualist, to sell a paper at double its value, would it be commendable for the whole body of Spiritualists to do so? When Spiritualists, as a body, prepare an article for sale, let them do so generously and honestly, as any individual trader would. Is our Spiritualism to sink in morality beneath the plane of the market-place? God forbid that it should. And yet there is more generosity and fair dealing in the business relations of life than I have yet witnessed in this movement. Men's talents, time, and means are recompensed in other occupations, but in Spiritualism it is for me unfortunately otherwise. It is a reproach against the popular religion that it has descended to the level of a trade, and that nothing is done therein but what can be made to pay. Let not this reproach fall upon Spiritualism, but let every man and woman resolve to do something disinterestedly in this work. Had I been actuated by the mercenary policy which is recommended to me by some, I should never have begun this work. And though the thousands who profit by my exertions weekly have subscribed perhaps £2,000 to the work, yet I and a very few personal friends have added much more, of which no public statement has ever been made.

I name these facts with the intention of educating my co-Spiritualists into the prime virtue of generosity—not alms-giving, but the honest purpose of doing to me as they would like to be done by. Some are already endowed with that spiritual gift, as our lists show. But while it is suggested to me that I should overcharge my customers in order to save the pockets of Spiritualists, a very great work in that direction yet remains to be done. Surely my co-workers think that I am a very untruthful person, or else they are in a worse plight than I am myself. For several weeks an appeal, as urgent as language could make it, has been before them, yet the balance of subscriptions due on the past six months have not been contributed. With these arrears unmet, and with great difficulties in meeting my engagements, I have continued to supply the paper with special reports, illustrations, and such abundance of choice matter, that numerous correspondents say it is more interesting than ever. I have continued to answer letters, to see inquirers, to distribute information, to turn my rooms into a place for seances for the benefit of the movement, and in no way have I slackened my pace in the path of progress.

If, then, I have struggled to do my duty under such unpropitious circumstances, may I not be excused in referring back to the statements which have recently appeared in the MEDIUM, not one of which has been contradicted or questioned by the many correspondents who have alluded to them?

My co-workers must really make this matter their own, and feel that it is their duty to supply me with means, even as I, without urging, do my duty in the sphere in which I am placed.

J. BURNS.

Spiritual Institution, 15, Southampton Row, W.C.

EDITORIAL RAMBLES.

If the Manager of the Midland Railway Company would have the good sense to favour us with a free pass in perpetuity over his lines, we would on all occasions earnestly recommend the faithful to travel to Manchester and Liverpool by the celebrated Peak route. The ride from Derby to Marple is one of the prettiest which we ever made by railway in any country we have yet visited.

We left London a few hours earlier on Saturday week to be present at the pic-nic on the wild moors above Hayfield, which mark the northern limit of the picturesque Peak region. The quaint village of Hayfield, the scramble with hearty friends over dykes and ditches on to the moors, the recumbent position amidst the fragrant and blooming heath, the passing shower and temporary encampment under shawls and umbrellas (there were ladies in the party), the rude reproof of a red-faced, bucolic native for leaving a sheep-gate open, the race downhill to the village, the evening meal in the "antiquarian tea-room" to the music of the rippling brook which laves its foundations, all were well worthy the sacrifice of a few hours.

We met many friends—Mr. Danby, Mr. Fitton, Mr. Gallagher, the Misses Davies, and others, from Manchester; Mr. Parsons and Mr. Sutcliffe, from Rochdale; Mr. Barlow, from Newton Heath; Mr. Meredith, Mr. and Mrs. Coates, Mr. J. R. Owen, and Mr. Isaacs, from Liverpool; Mr. Chadwick, from Oldham; Mr. Rogers, from Macclesfield, &c. The friends of the first arrivals got on to the surrounding summits first, and had a seance on the brink of a yawning gulf, which called forth an eloquent oration from the controlling spirit. Those who arrived by the second train scarcely had an opportunity to explore so far. Upwards of sixty persons took tea at two sittings. During the first service, accompanied by Mr. Lithgow and other friends, we made a tour of the village. We found the MEDIUM publicly placarded at Mr. Hudson's bookshop, and Mr. Lithgow, who deals in groceries, had a small stack of them in his window. We asked, "Does it not interfere with your trade thus to expose the papers?" The answer was, "No; our customers take no umbrage at our Spiritualism." Would that it were so everywhere. We name this fact for the encouragement of the faint-hearted.

After tea Mr. Danby called the meeting to order, and Mr. Johnson was soon under control by a spirit who contorted the medium's fine figure into the crumpled-up form of an eccentric old man, who spoke in the local dialect. He was recognised as the returning spirit of an old miser, who had been very eccentric in his habits. The spirit gave a discourse upon the mending of coats; how the great work of life was to supply one another with materials for

such a purpose, and that in the spirit-world coats had to be thoroughly mended before they could be thrown aside, and he thought he should soon have a new coat altogether, and for ever forget his rags. His address was remarkably quaint, humorous, instructive, and supplied food for thought as well as materials for amusement. Mr. Coates also gave a very pleasing address, and a lady was enfranchised and spoke to the meeting.

On the following Sunday we attempted two discourses in the Temperance Hall, Grosvenor Street, Manchester, on a theme suggested by the conductors of the meeting. But what a place to speak in! Our subject was "Human Depravity and Universal Salvation." We found it extremely difficult to rise above the level of the first portion of the subject. That Temperance Hall sadly stands in need of being "re-incarnated." The walls are covered with leprous blotches, upon which nameless forms of cryptogamic life assail the eye, while the nose is outraged by a stench which is indescribable. The psychical perceptions are even more bewildered by an amalgam of spent "psychic force," which has for years emanated from the exertions of Mormons, Maine-Law-ites, Teetotalers, Good Templars, Secularists, Atheists, Bible-believers, Christadelphians, Spiritualists, Philanthropists, Negationists, Positivists, and nondescripts in general. It is impossible to rise above the overwhelming flood of such influences without going on the housetop, as prophets are said to have done in the olden time. We hear that Mrs. Tappan has positively refused to speak in this place again, and we hope our Manchester friends will not long be under the disadvantage of labouring in such a sphere. It is not their fault that they are so uncomfortably located. Halls are not to be found in Manchester. Warehouses for dry goods crowd out the ordinary facilities for the distribution of those treasures which moth and rust cannot corrupt. It seems queer that a small margin of the immense capital which must be invested in commercial architecture cannot be obtained for the more comfortable housing of the mind and its products. Our audience paid for admission, and yet they were fairly numerous and earnestly attentive. Some fresh ideas were placed before them, which they devoured with avidity. The proceeds of the meeting, after paying other expenses, were devoted to the speaker, which satisfied the requirements of the Midland Railway Company.

The Manchester friends are as earnest as ever in their work, and appear to be making great headway. We perceived a vast improvement in the intelligence and devotion of the audience. An attempt is being made to form a local Progressive Library, and for that purpose we have executed an extensive order for choice books.

On Monday morning we paid a visit to the Free Library, which has branches in various parts of the city. Spiritualistic and kindred works are well represented. The Manchester friends have voted copies of valuable works to this useful institution. We were pleased to find among the files of current periodicals a reading-case labelled on the back, "MEDIUM." Mr. Sutton, the gentlemanly superintendent, assured us that it is in considerable request by visitors, and has been provided to supply the demand manifested by the public for information on the subject of Spiritualism. A good work would be done for the cause by our friends placing the MEDIUM in a similar position in their local libraries.

We travelled by express from Manchester, which carried us to Matlock Bath. This was a station beyond our destination, but, remembering that Dr. Hunter is resident physician at Mr. Smedley's Institution, we took advantage of his carriage, which we found at the station, and rode through the picturesque valley to Matlock Bridge, where we called on the Doctor previous to our lecture. Matlock is one of the most beautiful districts in this country, and the afternoon passed rapidly. We knew no friend of the cause in the district, and hence were particularly delighted to see Mr. Adsead, of Belper, draw up with nearly a dozen of his friends in the cause of Spiritualism. They had driven over from Belper—a distance of nine or ten miles—to be present at the meeting. The attendance was not large, being composed chiefly of the scattered adherents to the cause, who thus met together in public for the first time.

Mr. Adsead kindly presided, and our lecture was very favourably received. It was considered to be a good start. We shall not soon forget the kindness of Mr. Adsead and the Belper friends for their timely support.

Later in the evening we retired to the residence of an investigator, and took part in an impromptu sitting. The mediums, who are in the personating stage, have not long been under development, and a control was not effected. The family party, however, sat round the table, and we felt quite refreshed by their good influence, as well as recreated by their harmonious singing. We never listened to better vocal harmony in the spirit-circle. The cause must make great progress among such people, and are long we may expect to hear of gratifying results in this district.

We were home again on Tuesday soon after midday with an eager anticipation of breakfast. At the Temperance Hotel, Matlock Bridge, the Maine Law is carried to extravagant lengths, and, unless the traveller who has to start early has a commissariat department attached he is forced to undertake his journey under extreme temperance principles.

MOTHER SHIPTON.—Please oblige by informing me, through the MEDIUM, where I could obtain a copy of the celebrated "Prophecy of Mother Shipton."—A CONSTANT SUBSCRIBER.—[A pamphlet edition is sold almost everywhere in Yorkshire.—ED. M.]

OBITUARY.

MRS. HODGE, DARLINGTON.

Another good woman has been released from the ills of this life. The announcement came to us in the following words, dated July 18:—"My very faithful and true companion left me last night about eight o'clock.—Yours truly, JOHN HODGE, Darlington." Mrs. Hodge was a remarkable medium for almost all the higher methods of spirit-communion, but the extremely delicate state of her health prevented her remarkable gifts being made public. The terms used in respect to her above by her bereft husband will be endorsed by all who knew her. She was goodness and kindness herself, and her house was at all times a home to the weary wanderer in the toilsome path of progress. Mr. Hodge was a munificent helper to the movement in its earlier history, and his devoted wife was heart and soul with him in it all. To have known such a woman is a treasure indeed.

Dear Mr. Mr. Burns.—The duty of reporting to you (for the columns of the *Medium*) the death and burial of the mortal casket of our dearly beloved sister, Mrs. Annie Hodge, devolves upon me. After a lingering and somewhat painful illness she withdrew from the form on the 17th inst. at 7.45 p.m. She passed away in peace, without a doubt upon her mind as regards the great future. She retained the full use of her faculties until her last two or three minutes.

The burial of her remains was appointed for this day (the 20th) at three p.m., and I, your fellow servant, was appointed to the task of conducting the service attending upon the interment of the remains of this dearly beloved one. At the appointed time all our friends in attendance were armed with bouquets of choice and beautiful flowers, and opportunity was afforded to the friends to speak out their sentiments and feelings before removing the precious casket from the home in which she had done such great honour to herself as a faithful wife, a loving and affectionate mother, and as a faithful minister of the Gospel of Truth and facts.

The weather was damp and rainy, but all proceeded with loving and cheerful hearts to the cemetery. The cortege proceeded with the armoury of flowers in full sight, direct to the grave-side, and when the remains had been lowered, bearing upon it some bouquets of flowers, the following brief address was pronounced:—

Dear friends, we do not bury the mortal remains of our dearly beloved sister in this lowly manner because she had no noble ancestry or renown, or because she had no virtues which we might recount, but because it is most fitting and appropriate to her extreme modesty and her virtues, and the sacred and progressive order of mediumship to which she most lovingly devoted herself without money or price. The remains of our beloved sister now lying before us, contain in its substance and descent the antiquity of the race. It could not otherwise exist without a second or special creation, therefore for its ancestry and kindred and nobility it can boast that of the whole human race. Its kindred are Adam and Eve, and Abraham and Isaac and Jacob, and Solomon, and Jesus and the Apostles, and as a progressive Spiritualist she is related to their work and the descent of the same in the earth. The spirit which animated this mortal casket, being derived in the same way, has the same ancestry of which to boast, and as the one returns to dust (here drop a few crumbs of earth) as its goal, so the immortal person returns to God, who gave it into being. And now may God our Heavenly Father breathe on her the breath of his own Eternal Being. Amen.

Now, dear friends, I have to thank you for the performance of the last kind act towards our dear sister and her mortal remains. But I have yet another word. Our dear sister was blessed with a precious call and gift in the ministry of truth and the gospel of facts, by which life and immortality are brought to light, and many dear souls received, by means of her ministry, the light of life, and full assurance of the life beyond the tomb, and also sweet consolation and a holy communion from dear friends in the immortal world of existence. May we all go from this sacred place, and as our beloved sister was, be faithful to our faith and trust to the end of our days, and like her, we shall lay down the mortal casket in sweet peace, and receive from our Heavenly Father our unspeakable reward. Amen.

As a last token of our affectionate regard, in taking leave of the remains, I will bestow on the same Mother Earth's choicest gifts—her beautiful flowers. Here are the rose, the lily, the Sweet William, the pink, and a choice fern. (The friends all bestowed their beautiful bouquets upon the remains.)

Mr. M. Fooks followed with a very appropriate, touching, and sympathetic address, speaking of our dear sister as a spiritual mother to the friends in our town, to which all present responded and cheerfully bore witness. Thus closed our happy meeting and service at the grave, and the company, pleasantly conversing, returned (not sorrowing, as is usual on such occasions) to the carriages and to our homes, after partaking of an excellent and substantial repast, as is usual in this part of our mortal order.—I remain, yours as ever, and on behalf of the friends of the Spiritual Institution at Darlington,

D. RICHMOND.

18, Chapel Street, Darlington, July 20th, 1875.

A SKETCH OF MRS. HODGES' MEDIUMSHIP.

A dear friend of yours and mine has, Mr. Editor, just passed to the other side. On Saturday evening, at a quarter to eight o'clock, Annie Hodge, wife of Mr. John Hodge, of Darlington, sank peacefully into her rest, aged forty-one. I, with Mrs. Richmond, Mrs. Stamper (the mother of the deceased), and one other, were alone privileged to see the happy termination of a quiet but eminently valuable life. As the last fleeting breath was ebbing away in that pleasant home which our dear sister entered thirteen years ago as a bride, and which has since been the privileged scene of many re-unions between this and the life immortal, we looked on the mysterious severance of the connecting-link with tearful eyes and awe-inspiring feelings; but while sorrow filled the heart, hope—joyous and assured hope—carried us upward and onward to those blissful regions to which our dear sister was rapidly tending. Mingled thoughts filled our minds on that bright and glorious summer evening as we looked from the couch of the depart-

ing one upon that pleasant scene beyond of green fields, with the sheep and cattle pleasantly browsing or gambolling in the meadows. The weary invalid confined to bed for months past has many times felt refreshed by these pleasant natural surroundings, and her heart has frequently been upraised from Nature to Nature's God as she has contemplated the prospect which now rivetted our attention, and which in all the brightness of summer beauty threw into deeper contrast the death we were witnessing. So gradual and peaceful was the end that we knew not the precise moment when the spirit had left the mortal tenement.

Such was the happy transit from the outer to the inner world. And now what more shall be said? I almost feel inclined to content myself with what has been written. I feel, however, that the cause which we all love demands at my hands something more than a passing notice of one so eminent as a medium, and who was a true and faithful worker in the cause when contumely and ridicule were the inevitable lot of those who had the moral courage to declare themselves Spiritualists. I need not describe to you, Mr. Editor, the faithfulness and devotion which for the last dozen years our deceased sister and her worthy husband have manifested in the cause of Modern Spiritualism. Sacrifices, personal, social, and pecuniary, have been willingly borne by them both in the maintenance of those truths which had become the beacon light of their earthly existence.

Though it was unfortunately not my privilege to know Mrs. Hodge in the hey-day of her spiritual gifts, I have no hesitation in saying that, from all that I can learn, she was one of the best, if not the best, of English mediums that has yet been developed. As a test-medium she was certainly, in my experience, unequalled. She possessed such a variety, such an affluence of spiritual gifts, as rarely falls to the lot of those possessing the mediumistic faculty. In the height of her spiritual experience a few years back she was clairaudient, clairvoyant, a splendid trance-medium, and through her a succession of the spirits of the friends of those around her in the circle would manifest their identity so clearly as not to leave a doubt. She was also a writing-medium of such a fine quality that the handwriting of deceased persons who manifested, and of whom she had never heard, was regularly given in *fac simile*.

Scarcely a person, however sceptical, could have a seance with Mrs. Hodge without getting tests sufficient to convince, if they were willing to allow their judgment and reason fair-play. There were a few choice spirits years ago who drank deep at the spiritual fount in Darlington, and often have I heard our good brother Joseph Dixon, now in America, speak of the glorious meetings held at the house of Mr. Hodge at Eastbourne, a pleasant suburb of Darlington. About three or four years ago a revival of Spiritualism took place at Darlington until, from the few who previously believed and could be counted on one's fingers, the number has swelled to comparatively large proportions. At that time myself and the Messrs. Hinde and others were brought to a knowledge of the subject, and mainly, if not altogether, through the mediumship of our good friend just deceased. Many of us, therefore, regard her as our spiritual mother, and in addition to her excellent personal qualities, I have always felt a sort of sacred regard for her person on account of the spiritual gifts which were so abundantly showered upon her. In my own case I have read great quantities of spiritual literature, I had sat at circles frequently, I had been privileged to sit with mediums like Mr. Home, the late Mrs. Marshall, Mr. Herne, &c., but no satisfactory evidence could I obtain. The very first sitting I had with Mrs. Hodge I had ample evidence of the truth of spirit-communion. For more than three years past, however, it has been wisely deemed desirable, on account of her condition of health, that she should refrain from attending seances, as they told too heavily on her very sensitive and highly nervous temperament. Gradually the seeds of consumption have developed in her delicate frame, and with the exception of a slight interval in the early part of the summer she has kept her bed for some months past, receiving the utmost attention from her devoted husband, who has nearly broken down by the heavy labours which a loving heart prompted him to undertake on behalf of her who was daily wasting before his eyes.

You, Mr. Editor, must have a special interest in the mediumship of our departed sister. When on your way to the Darlington Conference three years since, and before she had seen you, the controlling influence of your friend J. W. Jackson found a ready instrument in the hand of Mrs. Hodge to pan that warning which at that time appeared in the *Medium*, and for which, had you not listened and taken an immediate holiday, you would, as events proved, have been utterly incapacitated.

Mrs. Hodge was jointly with her husband appointed by the Conference of Progressive Spiritualists, which was held at Darlington ten years ago, as president of the first national spiritual association ever formed in Great Britain, and out of which I believe, or in connection with which, the Spiritual Institution of which you are now the honoured head had its origin.

I learn from my friend Mr. Richmond that he has sent you an account of the funeral of our dear sister, which was carried out in truly spiritual form. I will not, therefore, add more, but subscribe myself, yours very truly,

M. FOOKS.

PHRENOLOGY, PHYSIOLOGY.—Professor R. B. D. and Mrs. Wells will commence this season's lectures on "Mental Science" and on "Health" on Monday next, at their Phrenological and Hygienic Rooms, Pavilion Place, Westborough. It is unnecessary for us to commend them to the public of Scarborough, for their high abilities as lecturers, delineators of character, and healers, are well known in the town. It may not generally be known, however, that they have now made arrangements for treating in-door patients by their novel, yet successful, method; yet such is the case, and they are making many marvellous cures. Their lectures are likely to be more than ordinarily interesting this season, in consequence of their having added a number of new models, casts, skulls, &c., to their previous extensive collection, and those who want a treat should pay them an early visit. We also notice that they have been kindly eulogised by the press in the large towns which they have visited during the last winter, and it does not require any stretch of the imagination to predict that their services will be much sought after.—*Scarborough Gazette*.

GARIBALDI A PRONOUNCED SPIRITUALIST.

Dear Mr. Burns.—It has been no secret to Italian Spiritualists that Garibaldi was one of them, but in a recent speech, which not long ago he delivered at Frascati, near Rome, on the occasion of a banquet given in honour of him by an association of workmen, he left no doubt of his spiritualistic doctrines. True, he was not clear and explicit, as you or I would have been, but this is to be ascribed, no doubt, to his finding himself in the midst of men like those who surrounded Christ when He said to them, "I have yet many things to say unto you, but ye cannot hear them now."

On his proposing the prosperity of Rome, he said, "Rome has had two periods of civilisation. The first was at the time of her conquests, when, by spreading her power over the then known world, she sent with her invincible legions the light of science, which she had accumulated in her vast metropolis."

"The second period was that of Christianity, when [the cross, planted on her temples, irradiated the world with the humanitarian doctrine of the brotherhood of men as taught by that great master—Christ; and if the priests, through the love for their belly (*per amore del ventre*) and luxury, had not falsified this sublime doctrine, there would be no dissensions among the human family. Christ said—"I am the Son of Man," and the priests, in order to betray mankind, made a God of him, and they modestly made themselves his ministers in order better to live at the expense of the credulous."

"Christ said—"Do unto others what you would like for yourself," and 'All men are brothers,' and the priests have made of Christian nations dens of wild beasts, barbarously inveighing against and destroying each other."

"Upon you, oh! Romans of the present, devolves the duty of initiating a third period of civilisation, and we shall obtain stupendous results by supplanting all false religions by the religion of truth—a religion without priests, based upon reason and science."

"If you want to know what the religion of truth is, fathom the depths of conscience, and it will not be difficult for you to distinguish between truth and falsehood."

"For instance, can the infallibility of the Pope be a truth? Infallible! that poor old man, who conformably to the inexorable laws of nature will shortly, like all of us, pay his last tribute to earth. Will it be very easy then to distinguish his loathsome skull from that of the poorest beggar? On the other hand, it would be impossible to deny the greatness of Rome—a greatness whose vestiges may be seen in every part of the world of the ancients. There are besides other evident truths—two and two make four, the sun is hot, and ice is cold. But when an impostor tells you that an image of a Madonna winks, and that another sneezes, these are untruths with which those idle beggars try to betray you in order to live at your expense. Time is endless, space is infinite, matter inexhaustible. Who could prove the contrary of this? The harmony of the worlds which rotate in space, and the eternal laws by which they move, prove beyond doubt the existence of an infinite intelligence ruling the whole. Again, who can doubt that it is an infinitesimal part of that intelligence which directs the motion of our body? This idea, that our intelligence, though small, is but a part of the infinite intelligence, is one that ennobles man. How delightful to us that correspondence of thought with the dear departed! How sweet the idea that our thought turned to an angel mother is returned by her."

'Sweet exchange of loving thoughts.'

"I am not here as a teacher. I am only pointing out the religion of truth, the religion of science, which exists in human conscience when not perverted. Well, it is with that religion that Rome must initiate her third period of civilisation."

"I have visited the five parts of the world, and lived amongst many people, and I can assure you that I have found no race more intelligent than the Italian, and no people less unprejudiced than the Roman. This arises, no doubt, from being here nearer to the great Beast. Not one of us believes in the priests, or rather we look upon a priest as upon a cunning libertine; although I am sorry to find that there are still some of our women who place themselves under the guidance of these dishonest men. And that happens because the spreading of free thought, or the doctrine of truth, through a baneful negligence, by which our enemies profit, is not pushed with energy by all free-thinkers. We are all, all in duty bound to teach the truth to our families, and redeem them from the superstitions in which they are immersed by the priests of lies, who are destined to disappear, as have disappeared those from the shrine of Jupiter and Mercury, but who meanwhile stop the progress of the Italian family. I tell you, there is no liberty without the liberty of the soul."

However circumspect in speaking of Spiritualism, in the remainder of his allocution, Garibaldi is not wanting in plainness, as you see.

Let me now touch upon another subject of the highest importance to Spiritualists, and which may by-and-by be the cause of great discussions amongst you in England. I mean Reincarnation. It is much to be regretted that this question has hitherto been treated in England with a lightness of purpose, and a curl of the lip, befitting only our self-styled men of science when dealing with facts beyond their ken. I know by experience how repugnant the theory of reincarnation may be; but if it be a truth, I do not see the wisdom of shutting our eyes or turning our back to it. Far more profitable it will be to read what has been written on the subject, especially the controversies spread through the spiritual literature; consult with the spirits without animus, fear, or preconception, and then consider and judge. I recollect reading the polemics on reincarnation when quite unbiassed in the matter, and I must confess that the non-reincarnationists were ever worsted in argument, leaving the arena confused and bleeding. One of them, alluding to a fact mentioned by Mrs. Blackwell, of a mother being reincarnated through her own daughter, exclaimed most triumphantly, "A mother becoming the child of her child? What nonsense is this?" But why this is nonsense; why a grandfather cannot become the grandchild of his granddaughter; how this can affect in any way the eternal progress of a spirit, the objector would or could not tell. I am now a reincarnationist, and have become so, not so much through reading its philosophy, or through the defeats of its opponents, but through per-

sonal patient investigation, the results of which have left no doubt on my mind that I have been several times reincarnated; but as in a matter like this no man should be converted through the experience of another, I refrain from giving my experience to the world. Let any man who wishes to know the truth enter the field with a strong desire to know the truth, and he will find kindly spirits who will put him on its way. Nor let anybody overlook the fact that reincarnation has not only been taught by the spirits, and accepted by the Spiritualists of all Europe (save England), but that it has for some time been asserted in America, where it was at first ignored by the spirits. If English Spiritualists persist in repelling reincarnation as folly, such conduct would be equal to declaration that all the Spiritualists of the world have communed only with the clowns of the other side, and that the English people alone have been blessed with communications from angels of light and wisdom. I hope that insular pride may not go so far, and that English Spiritualists will not fail in their duty of studying seriously this important branch of our philosophy. The hardest to be convinced, I know, will be the Christian Spiritualists, but of them I would ask, What did Christ mean when, speaking of John the Baptist, he said—St. Math. xi. v. 14—"And if ye will receive it, this is Elias, which was for to come?" (See also Math. xvii. v. 12-13).

I know these passages of Holy Writ have undergone great torture at the hands of non-reincarnationists, but the Christian Spiritualists of England are too high-minded, too honest and sincere, to make me for a moment suppose that they would tax their ingenuity to destroy the clear meaning of the Holy Text. With Garibaldi, I would say, "I am not here as a teacher;" and if I raise my poor voice, it is to say to the non-reincarnationists, Do not make up your mind hastily on any subject relating to Spiritualism, because we know very little about it yet.

I have been extremely pained in perusing at page 282 of the *Spiritual Magazine* for June, an article indited by Baron Dierckinck-Hölmfeld, and in which he, after naively avowing that he got the precious information at the hands of learned French savans, retails a cock-and-bull story, intended to blacken with the darkest dye the memory of Allan Kardec. The story is so monstrously unkind, and so utterly absurd, that I am sure the editor of that earnest and serious publication, as the *Spiritual Magazine* is, must not have read it before he passed it to the printer.—Very truly yours,

G. DAMIANI.

P.S.—At page 405 of the *MEDIUM* for June 25th, in the middle of an article signed "M. A. (Oxon)," I read the following:—"It is the old story of Orton over again, 'plenty brains' preying on 'plenty money.'" Thus it appears that M.A. (Oxon) has made up his mind in a hurry on a question that is far from its solution. And so it happens that the cleverest minds are ever the readiest to pack up. Would it not have been better for M.A. (Oxon) to have waited a little longer before giving his final judgment on so puzzling a question?

Naples, July 1st, 1875.

VEGETARIANISM IN LONDON.

On the evening of Thursday, July 8th, a meeting of the London Dietetic Reform was held at Quebec Institute. The attendance was good, and the speakers were well received. On the platform were Dr. Sexton (chairman), Professor Newman, Dr. Nichols, and Mr. Clark, secretary to the society.

Dr. Sexton was the first to speak, and he gave a very vigorous and persuasive address. He showed how flesh meat must of necessity be diseased even in its freshest state. In life there is always a process of death going on. We cannot move a limb without wearing the muscles which are brought into play, and the worn-out tissue passes off into the venous system as effete matter to be purified by coming in contact with oxygen in the lungs. He said it was the same when food was being turned into tissue. So that when the animal is killed these two processes must be going on, and that when dead there must be diseased matter in every part of the carcass. And then the freshest flesh is not considered best, for the more diseased it is the more tender and juicy it becomes, and consequently the more delicious. He afterwards appealed to the moral sense, and asked what excuse have we to kill those animals, which have as much right to live as we have.

The Secretary then gave a few remarks on the formation of the society and the necessity of having such a one in London which could co-operate with the one at head-quarters in Manchester.

Professor Newman next spoke at great length against the habit of smoking. Assuring the audience that it weakens the eyesight, and brings on dyspepsia.

Dr. Nichols then addressed the meeting. He related his experience under Sylvester Graham, and spoke of the vegetarian diet as being the one best adapted to the human system. He said that when some epidemic was raging in America, and when fruit was plentiful, the vegetarians were living like kings and escaped the enemy. He was himself given up to die when young, but by adopting a vegetarian diet he had been enabled to do as much mental work as any man. By adopting a vegetarian diet all traces of hereditary disease might be removed at the end of the third generation.

Dr. Sexton afterwards gave an amusing sketch of how he stopped smoking, and said that it was all nonsense to stop it by degrees. It must be stopped at once if it is to be stopped at all.

The meeting broke up shortly after ten o'clock.

SOWERBY BRIDGE.—We hear of great success which has attended Dr. Sexton's lectures at the Lyceum anniversary. In the evening, in particular, the hall was crowded to excess, many being unable to obtain admission. The collections amounted to nearly £20. We shall be glad to be favoured with further particulars.

PRESENTATION TO MR. AND MRS. S. O. HALL.—The testimonial to this veteran author and authoress, which has been so long talked of, was on Wednesday, July 14, presented by the Earl of Shaftesbury at the residence of Frederick Griffin, Esq., 1, Palace Gardens. With the sum raised an annuity of £100 a year has been secured to Mr. and Mrs. Hall for their joint lives. The balance was handed to Mr. Hall, with a splendid album containing over 200 letters. Mr. S. O. Hall acknowledged the gifts with much emotion. The garden party, which was to have formed part of the proceedings, was spoiled by the rain which marked the eve of St. Swithin.—*Kensington News*.

ROBERT WITHERSPOON.—Your communication is incomprehensible.

PORTER.—You should consult Dr. Mack.

GEORGE RUBY says:—"I beg in the MEDIUM to return my sincere thanks for the £3 12s. so kindly obtained for me by Mr. Owen at Liverpool." He also adds:—"The Divine Providence has been very good to me, and I hope I will be able to repay the kindness of friends in active service as a useful missionary in the cause of true Spiritualism."

FRAMLINGHAM.—Mr. Dowling writes:—"If seed-corn or funds are wanted for countries devastated by war or floods, thousands of pounds are quickly raised for the purpose; but to stay the floods of ignorance or supply spiritual "seed-corn," a few hundreds of pounds can scarcely be raised. The MEDIUM is the best seed-corn to sow."

PSYCHICAL TELEGRAPHY.—Mr. Philip Davies, Liverpool, says:—"Mrs. Ohlsen has had very successful meetings at Malton. On Sunday evening Mr. Ohlsen, myself, and my wife sat in our house, with the object of sending her a message, and I am glad to tell you that we succeeded, but whether by mental power or spirit-agency we know not as yet."

A SOMNAMBULIST at Tours, in France, who gives medical prescriptions under the mesmerism of her husband, has just been sentenced with her husband to five years imprisonment. The newspapers say, "They are used to persecution, having each been five times condemned within the last fifteen years." Because a small fee was charged for these services the couple are prosecuted for "illegal practice." The French approve to be fooled according to law and gospel. Happy people!

The *Glasgow Bailie*, a "witty" paper, if folly be wit, has learned something from Mrs. Tappan's visit to Glasgow. Here it is: "Appropriate name for a Medium—Mrs. Tappin, only the lady spells her name with an 'a.'" The lucidity of this extraordinary utterance is somewhat clouded by an avowal printed in the preceding paragraph, to the effect that the *Bailie's* appreciation of Spiritualism is on a level with that of an ass. Surely the *Bailie* is of opinion that his readers are *sui generis*, or he would never have taken the trouble to point out this relationship, which is too evident to be overlooked.

THE BIRMINGHAM PIC-NIC.—Our party to Dudley Castle on Sunday was fairly attended, but the weather, which was very threatening all the morning, prevented a good number from starting. Mr. and Mrs. Simkiss, from Wolverhampton, met us at the Castle grounds; also Mr. Pugh, a friend of theirs from Uttoxeter. Tea was provided at the lodge. About thirty met at tea, which was of a most enjoyable nature. Owing to the storm about this time, we were confined to the room, but made ourselves very comfortable by speech-making and sociable chat until the train time arrived. All things considered, we had a most enjoyable afternoon.—I remain, yours fraternally, N. SMITH, 32, Summer Lane, Birmingham.

BIRMINGHAM.—The seance for the benefit of the Spiritual Institution, London, will take place on Monday evening next, July 26th, at Mr. Perk's Room, 312, Bridge Street West, near Well Street. Mr. and Mrs. Summerfield (who have given their services for the occasion) are excellent mediums for the phenomena of flowers and materialised hands, seldom, if ever, failing when the circle is harmonious. Admission for this evening: Inner circle, 1s.; outside circle, 6d. Mr. Horton, a good trance medium, will most probably attend to support the Summerfields; also Mr. Perks, jun. I invite the Birmingham Spiritualists to attend in good round numbers on that evening, for in so doing they will practically demonstrate their sympathy with the Spiritual Institution and its enormous labours. Seances to commence precisely at a quarter-past eight.—J. MAHONY, July 19, 1875.

DIPTON.—Spiritualism is in a very backward condition here. I have fought some hard battles for it, but ignorance, hand in hand with prejudice, try hard to knock me down. I got a very promising circle formed, but it so happened a few of them were class-leaders in the Primitive Connexion, and under pain of losing their saved ones our circle broke up. One of my antagonists the other morning, about four o'clock, was rather astonished. He awoke up, and a woman he knew to be lying dangerously ill was standing at his bedside, and, curious enough, she told him she was going home to glory; and more curious still, when he got up in the morning he received information of her death at the very minute he saw her (four o'clock). He is a local preacher, and his adherents do not know what to say in the matter, but they all try to keep out of my road. I believe the truth will come out, and we will prosper yet.—R. BEATTIE.

INSANITY OF MR. ROBERT DALE OWEN.—The *Chicago Tribune* publishes a despatch announcing that Mr. Robert Dale Owen has become insane. It appears that he had unhesitatingly accepted as supernatural some "manifestations" at Philadelphia, and had lived some time there in order to miss none of the seances. A certain "Katie King," who was the principal agent in producing these manifestations, afterwards confessed that they were a fraud. Mr. Owen had in the meantime written an article upon them in the *Atlantic Monthly*, in which he spoke of them as furnishing an undoubted proof of a life hereafter. The day before the article appeared the fraud was exposed. Mr. Owen wept bitterly, it is said, when a conviction that he had been made a dupe forced itself upon him. He telegraphed to Boston to cut out the article, but it was too late. The magazine was already printed. A thin slip of paper disclaiming any editorial responsibility, and thus increasing that of the author, was prefixed to the sketch. And thus it came to pass that Robert Dale Owen's syllogistic proof that "Katie King" was a spirit, and "Katie's" own confession that she was a fraud, were published together throughout the country. The blow was too heavy, and Mr. Owen's mind gave way under it. Commenting upon the news, the *New York Tribune* says:—"Mr. Robert Dale Owen's insanity, in consequence of the recent exposure of some spiritualistic phenomena which he had accepted, will be heard of with regret by a wide circle of friends and admirers, of whom very few have the least sympathy with Spiritualism, or in general with Spiritualists. Mr. Owen was a man of singular purity and sincerity of character. His intellectual integrity was as unquestionable as his literary skill, and his conversation was as fascinating as his writing. Few of his friends attached much importance to his judgment, and most of them gently laughed at the strange notions to which he devoted so much time during his later years."—*Daily News*, July 20. [These rumours are confirmed by the *Banner of Light*.—Ed. M.]

SHEFFIELD.—Will the gentleman who went on the platform at the close of Mr. Burns's lecture in the Albert Hall, Sheffield, and described the sittings of his family circle, be kind enough to send his address to Mr. George Dawson, 183, Milton Street, Sheffield, as several friends holding weekly sittings are desirous of communicating with him.

A HISTORICAL BOOK.—We have just received from New York the whole remaining stock of one of the earliest works on Spiritualism. It is entitled "Supernal Theology and Life in the Spheres, deduced from alleged (?) Spiritual Manifestations. By Owen G. Warren." The introduction and narrative portion of the work is by "One of the Medical Faculty." This book was published by Fowler and Wells, New York, and bears date 1852. It is interesting to observe that many of the important deductions arrived at in that early day have been fully sustained by subsequent investigations. Copies may be obtained, price 2s., post free. Apply immediately, as we have only a small parcel to dispose of. 15, Southampton Row, W.C.

THE BIBLE AND RIFLE SHOOTING.—What a world of lunatics we live in, to be sure! The newspapers report that Captain Pearse, who has just won a prize for shooting at Wimbledon, said "He felt he owed his triumph to his belief in the Bible, to which he had latterly been brought." But, stupidly enough, the next paragraph informs us that he has studied at the Hythe School of Musketry, and won prizes for shooting "at Totnes, Gloucester, Liverpool, and other places." Angus Cameron, a Highlander, won the Queen's prize twice, and ascribed his success to being a teetotaler. Why then the need of the "cunningly, though hastily prepared champagne cup" of the superstitious and canting Pearse.

Will be ready immediately.

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SATURDAY, JULY 24, Notting Hill, at 11, Blechynden Mews, at 7.30.

SUNDAY, JULY 25.

Dr. Sexton, Cavendish Rooms, at 7.

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

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Mr. Hooker's Circle for Investigators, 33, Henry Street, St. John's Wood, at 8.45; admission 1s.

TUESDAY, JULY 27, at 87, Halton Road, Canonbury, N., at 8 p.m. Write for admission to C. A., as above.

WEDNESDAY, JULY 28, R. Clark, 35, Edith Grove, Fulham Road, at 8.30. Notting Hill, at 11, Blechynden Mews, at 7.30.

THURSDAY, JULY 29, Developing Circle at Mr. W. Cannell's, 35, Frederick Street, Charles Street, Portland Town, at 8.

Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End, at 8 o'clock.

FRIDAY, JULY 30, Mr. Herne's Seance for Spiritualists, at Herne's Oak Villa, Rockmead Road, South Hackney, at 7. Admission, 5s.

Dalston Association of Inquirers into Spiritualism. A Seance at their rooms, 74, Navarino Road, Dalston, E., at 7.30 p.m.

Mrs. Olive, Seance, at 49, Belmont Street, Chalk Farm Road, at 3 p.m. Admission 2s. 6d.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, JULY 25, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

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

BOWLING, Spiritualists' Meeting Room, 2.30 and 8 p.m.

BOWLING, in Hartley's Yard, near Railway Station, Wakefield Road, at 2.30 and 8 o'clock.

BIRMINGHAM, Mr. Perks's, 312, Bridge Street West, Well Street Hockey, United Christian Spiritualists at 6.30 for 7, for Spiritualists only.

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

HALIFAX Psychological Society, Old County Court, Union Street, at 2.30 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 8 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.

Mr. Coates (open air), London Road, at 11.30.

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

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

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

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

HECKMONDWICK, service at 6.30 at Lower George Street.

Developing Circle on Monday and Thursday, at 7.30.

OSSETT Spiritual Institution, Ossett Green (near the G. N. E. Station), Service at 2.30 and 8 p.m. Local mediums.

OLDHAM, Spiritual Institution, Waterloo Street, at 6.

NEW SHILDON, Mr. John Mensforth, 38, Hildyard Terrace, at 6.30.

TUESDAY, JULY 27, KEIGHLEY, at the Lyceum, at 7.30 p.m., Trance-mediums Mrs. Lucas and Messrs. Wright and Shackleton.

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

NEW SHILDON, at Mr. John Sowerby's, 35, Strand Street, at 7 p.m.

At Mr. John Mensforth's, 38, Hildyard Terrace, at 7 p.m.

BIRMINGHAM. Miss Bessie Williams, 71, Alina Street, Aston, trance, test and inspirational medium, at half-past 7 o'clock.

LIVERPOOL, 33, Russell Street, Mrs. Ohlsen, at 7.47, by ticket.

WEDNESDAY, JULY 28, BOWLING, Spiritualists' Meeting Room, 8 p.m.

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

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

LIVERPOOL. Mrs. Ohlsen, at 319, Crown Street, at 8.

THURSDAY, JULY 29, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8.

BIRMINGHAM.—Mrs. Groom, 166, Vincent Street, Ladywood. Admission 2s. Commencing at 8 o'clock.

FRIDAY, JULY 30, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 7.30 p.m. The Committee meet at 7. NOTTINGHAM, Churchgate Low Pavement, Seance at 8 p.m.

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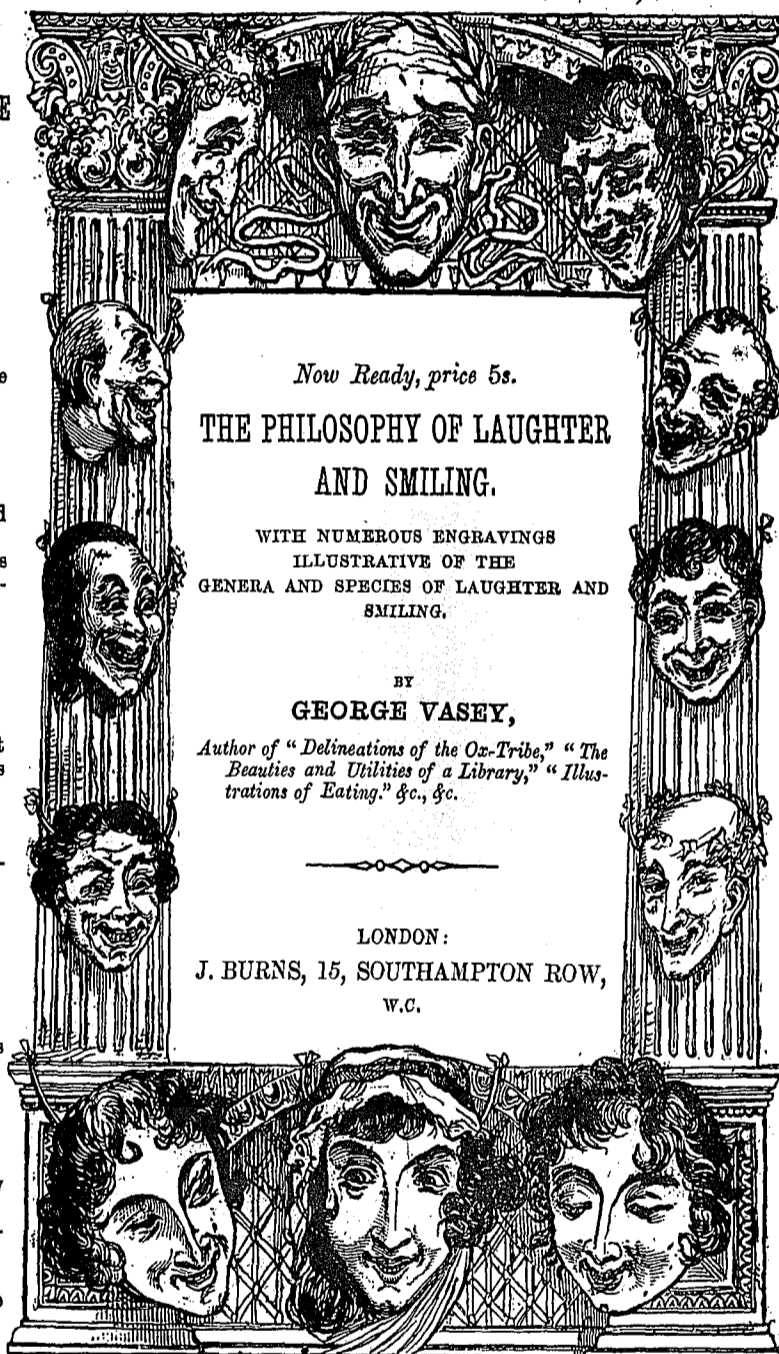
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