



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

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MR. MORSE AT MANCHESTER.

On Sunday, March 25, two inspirational discourses were given through Mr. Morse, at Manchester. In the afternoon the subject was "Moral Reform. In what does it consist, and how is to be accomplished?" We are indebted to Mr. Henry Pitman for the following condensed report:—

The subject of our address this afternoon, suggested by an esteemed friend, has for its basis "Moral Reform;" in what does it consist and how is it to be accomplished, are questions that we have taken the liberty of adding to the suggestion of our friend. We are sure that there is not one intelligent person within the sound of our voice this afternoon who will not feel a deep interest in this important problem. That the world needs a moral reformation there will be little question; the character of that moral reformation and the machinery whereby it is to be accomplished are questions of the gravest import at the present time. We often hear complaints that mankind is steeped in moral infamy. It is questionable whether the world is after all so bad as its more dolorous inhabitants paint it; but it is bad enough in all conscience. It would be paying a poor compliment to the spiritual life of man if we were to suppose it stood upon exactly the same level that it did ages gone by; if, in other words, we were to admit that in all things man may progress, but that in morality he is obliged to stand still. We cannot imagine that all the illustrious examples of moral worth and self-sacrifice have been without use and value to the world. If we were to think so, we should be denying what to us is a cardinal truth—that goodness, great or small, present or remote, has a vital power and positive nature appertaining to it which is sufficient to oppose evil of a corresponding nature that is brought to bear against. Truth, as the expression of Divine Providence, will prevail over every form of moral disease and decrepitude that may be manifested by humanity; yet of this moral reform there can be no question that much remains to be accomplished.

There are several things that strike us as being somewhat incongruous. Moral reformation, when applied to individual character, is marked with special designs and purposes, and limned in fair and distinct characters, every one of which the individual is supposed to fulfil before his moral reformation can be considered complete; but when we extend the application of the case to the nation it does not hold good, and that which is perfectly applicable to the requirements of the individual hopelessly breaks down when it is confronted with what you term "questions of high political policy." For instance, it is morally wrong for a man to steal a loaf of bread from a baker's shop, and the majesty of the law awards the starving wretch sundry days of close confinement for his temerity. But armed policemen, called soldiers, may invade neighbouring territory, lay fruitful fields of grain in waste, dismantle peaceful homes, and break up human ties,—and all this is condoned by high questions of political policy. Morality in the one case is seriously infringed, and the majesty of the law must punish the poor offender; but when high and mighty ones lay waste their neighbours' country, and do infinitely more wrong, they are called the world's heroes, and placed in humanity's pantheons. While these strange diversities and startling anomalies exist in human life, we claim that the world does not appreciate what moral reform consists of, and consequently moral reformation, as such, cannot be considered as practically successful. If it is wrong for an indi-

vidual to do a certain action, it cannot be right for a number of individuals to do the same thing. Therefore, we repeat, the question of moral reformation requires a little adjustment.

We are often told that there can be no moral reformation apart from religious reformation; that apart from religious conviction moral reformation is useless, if not injurious. We are quite aware that that argument is a very ultra and extreme one, and is not always resorted to by the intelligent religionist. Not long since, however, similar arguments were in vogue, and the startling affirmation was made, that moral reformation without religious conviction accompanying it counted nothing for the good of the individual and was practically as dirty rags. Why, this is dividing morality from its necessary conditions, and assuming that unless an individual happens to believe in our particular estimate of religion, his moral goodness will count as nothing in his favour hereafter. For instance, when a person of Evangelical opinions leads a moral life, his religious convictions get the credit; but when a man without religious convictions acts in a precisely similar manner, the startling affirmation is made, forsooth, that his acts of goodness are practically without any value. Where, in the name of common sense, can you find support for such an argument? Common sense has very little to do with such an analysis; it is utterly absurd and incongruous. What do we mean, then, by "moral reformation?" Do we wish to assert that moral reformation is independent of religious conviction? Yes; we claim it is quite possible for a man to tell the truth, even if he be a Jew; quite possible for a man to live a temperate life, even if a Mohammedan; quite possible for a man to lead a virtuous existence and be a Spiritualist; quite possible for a man to be honourable and just, even though he does not profess any religion.

If it is possible for men to do these things, and not entertain evangelical opinions, we are bound to claim that morality and religion are not necessarily related to each other. We may be inclined to admit that the man who leads a temperate, moral, and virtuous life will be necessarily inclined to spiritual contemplation. A man may lead a truly devout and religious life, however, without subscribing to any particular creed or dogma. Therefore, while morality does not come from religion, religion may very often be the result of morality—not that religion which is called creedal or dogmatic, but that vital religion which deals with the principles of being, and inculcates in human nature the closest obedience to the highest spiritual truth and perception.

But to be more distinct still,—In what do we conceive moral reformation to consist? Some imagine it consists in the reform of those who are addicted to trifling with the truth—more plainly, lying. Others will say it is the reclamation of the intemperate and the vicious. True, all these reforms are needed, and they would be great blessings; but to assume that moral reformation has no wider application is to assume a postulate that it is our particular business this afternoon to endeavour to disprove. When the individual is reformed, has the work ceased? No. The moral nature of man is a perception of right, and an endeavour to live out the right in every relation of existence. If, then, this moral reformation be a perception and performance of right under all circumstances, you will agree that there hinges upon it a great deal more than the sentimental acceptance of what are called moral acts and obedience thereto. For instance: the division of society into upper, lower, and middle classes, governing classes, &c., is

flying in the face of the fundamental fact that all souls are equal in the eye of God, and that in humanity there is only one division, and that is, moral advance and progress. Here, then, we find a very strong objection to the supposition that reform in a moral sense is to be confined to the individual; it must extend to the whole of society, which is composed of individuals.

There is another fallacy. It is considered that moral reformation is only for the humbler and inferior classes of society—only for those people who are low down in the social scale. But who made them humbler? who keep them inferior? The accident of birth, the misfortune of position, the lack of opportunities to assist in their advancement. It is a mockery to talk of moral reform while a huge injustice is inflicted upon these classes by preventing their rising, and treating them as of an inferior breed of soul. After all, say they, we are made of the same blood as the people who want to reform us.

Are we preaching wild doctrines? are we levelling society and removing all its landmarks? Not at all. We have no such heretical notions. We believe them to be impracticable; because, after all, divisions will exist in society, and are the natural order of existence; but not the peculiar kind of division that exists to-day. Morally speaking, what is the division between two men you meet in the street? Is it their moral character, their religious conviction? No. It is the texture of the cloth of their coats; it is the house they live in; it is the society they mingle with; it is the amount of support they give to public charities; it is a hundred and one things, but hardly the moral goodness that underlies the character of the individual. To talk of moral reformation while these adventitious circumstances, these hollow and false divisions of society exist, is moonshine.

We have already indicated that our conception of moral reform is found in the ability of the individual to love and do the right after being informed thereof. Now, so long as you accept brand new schemes of reform, so long will you lack one essential quality in your ability to appreciate the right, and to live it out. That essential quality is selfhood, which makes your own life the pivot round which the circumstances of life will revolve and minister to its proper development. So long as the world lacks selfhood—so long as men are "led by the nose" through the predominant influence of any set of thinkers or teachers—so long will moral individual reformation be absent. But some may ask, Are there not to be persons in authority? How are we to do our own thinking? We admit that under existing conditions of human society it is utterly impossible for mankind to devote very much time to thinking. It seems necessary that certain people should do the thinking for them,—that there should be professors of morality, religion, science, art, and literature to work out grand schemes of moral reformation for the benefit of mankind, and enunciate them from the platform and through the Press. But though men have little time at present to devote to thinking, we believe it would be better if humanity lived according to its own thought than give their allegiance to these wrangling professors, who cannot agree among themselves. But why is it that humanity has very little time to think, and why does the world deem it necessary to set apart men to think for it? Why, because of the immorality, and mad race for wealth, upon which the ambition of men seems to be centred. In this vicious race for wealth every feeling of kindness, charity, and spirituality is sacrificed to the golden god. This being so, it will be a long time before mankind can think for itself. Mankind will have to abandon this wild race for land and wealth, with the horrible viciousness and selfishness that it creates, and learn that the great object of being is not to amass heaps of gold, but to have a pure soul, a calm mind, and live an honourable life. When men seek these grander treasures than gold or bank-notes, then man will be able to think for himself, and will be his own parson and his own religion. The ground we take, then, is that the world's base is radically wrong to begin with, and that individual reform under present circumstances is only tinkering at amendment.

We are quite prepared to admit that if all men could be taught to tell the truth, then moral reformation would be an accomplished fact. Telling the truth involves far more than seems upon the surface. Try the experiment any one of you for the rest of your lives, never to tell a lie under any circumstances that may arise, and you will find yourselves surrounded by a nest of hornets in a very short time. It is practically impossible, friends; you could not do it and maintain the same amount of happiness and enjoyment that you possess now. O, but some will say, "Certainly we could. Why I never told a lie in my life." Though not in the habit of using harsh phrases, we have to say that we do not believe the statement. Lies differ in magnitude. Some will say, "You do not of course include what we call 'white lies'?" A "white lie" is essentially the same in principle as a black lie. It is not the extent or magnitude of the lie that constitutes its sinfulness; it is the fact of its being a perversion of the truth; whether it be great or small, in principle it is essentially the same. In commercial and diplomatic life white lies abound, and allegiance to truth is the exception. Any assumed truth that is inimical to righteousness must be abandoned.

We claim that the reformation of the individual must be of such a character that when completed it shall be manifested by society at large. How then is this reformation to be successfully accomplished. Religion is the dominant faculty, and those who have evinced religious conviction have given the noblest examples of human life. But the life of those who call themselves Christians will not always bear the strictest examination. Why is this?

Philosophers who do not trouble themselves with religious convictions and their lives exhibit strange lapses from morality at times; therefore they have not mastered the problem of moral life and goodness. We take next those who do not believe in religion, spirituality, or the existence of God; who regard Nature as all in all, and who claim that death ends the mortal career; and in many cases their life has a brilliancy that would not be imparted by any other system; for it requires more strength of mind and more courage of conviction to live a life of practical goodness and morality without any expectation of reward hereafter, than when you are promised heaven for being moral. But here again we find lapses from morality, and therefore secularism or materialism seems incapable of effecting the moral reformation of the world. Does Spiritualism accomplish the object? Are the lives of Spiritualists full of morality and goodness? We are sorry to say that we do not think that moral reformation has become a crown of glory to Spiritualists, or that Spiritualists are quite free from moral lapses. We may be wrong, of course; and perhaps some may think it very ungenerous to hint that Spiritualists are not pinks and patterns of perfection. But we have more respect for allegiance to truth than for the opinions of partial friends.

Why is it that these systems have severally failed? First, because the world's capacity for moral reformation is not fully developed. Men cannot receive elevating opinions, or express them in their conduct, before their capacity is developed. Therefore we will not quarrel with the world's lack of moral reformation; we will not speak harsh words of humanity because it fails to be as moral as its best friends would like to see it; we will not quarrel with Providence for not forcing men to be honest; but we will be thankful for the morality the world does possess; and having gathered so much of moral truth, there is good hope, in our opinion, that the world will go farther on the road of moral goodness and purity, and ultimately reach the highest ideal. We should be thankful for what we have, and labour zealously to make it a great deal more. Pause not in your striving for more of God's light, and truth, and purity. Lift yourselves up by every action of thought and will; inspire your life by purity and goodness, and resolve that you will be as virtuous, and noble, and true as you can possibly be. None can do more, and none should do less, than that. When men feel the absolute necessity of the highest individual reformation, then the spirit of goodness will spread abroad, and the fearful lapses between individual aspiration and its collective expression will be bridged over slowly and surely, and through every division of human life the glad tidings of moral goodness shall flow on, never ebbing again.

It is impossible, some will say. Not so; nothing that is desirable is impossible. It is quite possible to banish craft, chicanery, double dealing, and viciousness from every walk of life by the sweet teachings of the Nazarene. But while men try to overreach their neighbours in trade, and nations are ready to let slip the dogs of war, moral reformation is impossible. We shift the argument from the individual specially to carry it to society, and we extend it from society to the nations of the world, and make it an international and universal question. True, individual reformation must be the basis of universal reformation; true, the world can only be reformed when the world perceives its necessity; and if those who preach reformation would practise it, we should see some good result.

There are certain things we want to impress upon your minds ere we close. It is very wrong for a man to be intemperate. We must trample under foot the hideous cause of the monster evil of intemperance, namely, the vested interests in the trade of misery and social degradation. We must also set our faces against the immoralities of trade which bring so many to beggary. Above all remove the immoralities of religion—that if men "believe" certain things they will escape hell. Why, friends, this is only a premium on villany. Teach men to do right because it is right, and not for the sake of reward. Again, the world will have to learn the important fact that parental peculiarities are transmitted to children, and thus the seeds of vice are perpetuated. If the world is to be peopled with wise and virtuous folk, the parentage of the world must be wise and virtuous also. Conjugal relations must be understood and respected; then moral reformation will ultimate itself in the natural unfoldment of mankind in ways of peace, goodness, and virtue for evermore.

The address concluded with an eloquent peroration.

NOTES FROM A WORKER'S DIARY.

SPECIALY COMPILED FOR THE "MEDIUM AND DAYBREAK."

By J. J. MORSE.

Five months have come and gone, Mr. Editor, since I last compiled a letter for the columns of the MEDIUM, and in those months how much has been experienced! Two prominent and noted physical mediums have been prosecuted; one is now languishing in prison, and the other prevented rendering service to our Cause in England, because "the known course of nature," as by law interpreted, makes him a "rogue and a vagabond," and promises him a prison also, if he returns amongst us. It has been remarked that "adversity teaches us who are our friends," and truly such has been the case of late with Spiritualism. Fairweather Spiritualists are but little use to the Cause; enthusiastic while the sun shines, they are paralysed at the first cloud that passes over them. Let us hope that experience and our angel-friends may succeed in making them stronger for future labour. I know that Spiritualism is true, and, storm or fair, with popular favour or without it, I

stand by the glorious truth under all circumstances. I am the servant of the spirits, and I dare not desert my mission, even though the world should crush me, and my friends desert me. But there, Sir, all protestations are bad in principle. Actions make men, not words. As a worker I will do my best, leaving the issue to time and the blessed souls in the great Beyond.

The worker in the spiritual vineyard does not have too easy a time of it; and at times his experiences are not of the most pleasant character. Thus, for instance, your correspondent was under engagement with the friends in Manchester, for Sunday, October 29th, 1876. He purposed reaching his destination at 9.45 p.m. on Saturday, the 28th. For that purpose his intention was to travel *via* the London and North-Western Railway, from Euston Square Station, starting from Old Ford to Broad Street Station (North London Railway). His calculations were considerably embarrassed by discovering that his trunk was *non est*, the guard having delivered it up to a man who claimed it, with other things, at Dalston! Subsequent inquiries elicited the fact that said trunk had gone to Richmond, and being unclaimed, was then (5.40 p.m.) lying there waiting an owner! By 9.30 my trunk returned from its excursion, and at 12, midnight, I left London for Manchester, reaching there at 5.10 Sunday morning. A kind welcome from my host, Mr. R. Fitton, and a good sound sleep dissipated fatigue and annoyance, and prepared me for the labours of the afternoon and evening. Still, the possible loss of one's wardrobe was not a very pleasant prospect. Two very nice little meetings were held, and the words of my worthy guides were listened to with much interest. For the Monday evening we had a select circle, and addresses were delivered by my controls, Mr. Oxley having a very interesting conversation with the "Strolling Player," as he informed me afterwards. The arrest of Dr. Monck had just occurred at this time, and the expressions of opinion were alike various and curious. Mr. Oxley stoutly championed the Doctor, expressing his opinion of the reality of his mediumship.

I next went on to Newcastle-on-Tyne for my regular monthly visit, paying a brief visit to friend Sykes of Heckmondwike *en route*. Spiritualism in this little town seems to have an attack of suspended animation, at least so far as the public are concerned.

During my stay in Newcastle I was retained by the "North of England Conference Committee" to attend a meeting at Walker-on-Tyne. Owing to some unfortunate error in arrangements, the meeting was a miserable failure.

A trip to Liverpool, where I met my usual kind reception, and then on to London, brought me home once more. My friends raised their voices in Doughty Hall on November 19, and I enjoyed the pleasure of meeting my old friends once again. On the following Sunday I concluded a six months' engagement with our warm-hearted Halifax friends. The courteous secretary, Mr. J. Longbottom, deserves my thanks for his kind attention, while I am also indebted for other acts of kindness to, among many others, Mr. Culpin, Mr. and Mrs. Wilson, Mrs. Downsbrough, and Mr. Swain. At the close of the service a cordial resolution was unanimously passed in favour of the good services of my spirit-friends.

From thence to Newcastle, and on to Oldham, brought me again into the midst of earnest workers. I found our friends actively alive and full of energy in prosecuting the good work.—Mr. T. Kershaw, as usual, being to the front. I had the pleasure of meeting in Oldham Mr. Allan Hough, a medium well known in the district; Mr. Wood, the well-known Halifax medium, now resident in Oldham; and Mr. Quarmby, an inspirational speaker, whose services are well appreciated in surrounding towns (this gentleman is now secretary to the Oldham Society). We held two meetings in the Temperance Hall on the Sunday, numerous and interested audiences assembling at each service. Two week-night lectures were held in opposite districts of the town, but they were not very numerous attended. I spent a very pleasant week with the friends, whose earnestness is highly to be commended.

On the Saturday (December 16) of the same week above noted, my guides delivered an address through me in the Town Hall, New Mills; Mr. Johnson of Hyde in the chair. This meeting was under the auspices of the Lancashire District Committee. It was well attended, and gave, I am told, general satisfaction. I here met Mr. Lithgow of Hayfield (a neighbouring town), who has done much for Spiritualism in his district.

The next day (Sunday) my guides again spoke with acceptance in the Grosvenor Street Temperance Hall, Manchester, after which I went on to Wolverhampton, having a most pleasant and interesting "chamber lecture" at the house of my esteemed friend Mr. T. M. Simkiss. Then home again for the Christmas holidays, my guides occupying the platform at Doughty Hall the two last Sundays of the year.

The year closed, and I found I had journeyed to and fro some 20,000 miles. My guides had delivered over 200 addresses, public and private, and answered innumerable questions. I had received over 600 letters, and written upwards of 800. I had faced all weathers, been absent from home almost two-thirds of the year, and had laboured hard for our Cause, careless of praise or profit; but, unlike some, even if "it don't pay," I mean to work on to the end. 'Tis the least I can do for those angel-friends who have done so much for me. To all my friends I return my grateful thanks for aid and service in the past. So long as they find me worthy of their kindness I trust their kind words and acts will cheer my path. My motto is, "For Humanity and the Truth." Under it I do my work for all.

The first address delivered through me in the present year was in the Hall of the Marylebone Association, London. A pouring rain came down at the meeting time, but a good audience assembled.

On the first Sunday in January I was again at my post in Newcastle-on-Tyne, and on the second Sunday I had the honour of presiding over the Quarterly Conference of the North of England Conference Committee. In the evening my controls delivered an address on "Spiritualism and its Critics" to a full audience.

On Sunday, January 21, I commenced a year's engagement with the Liverpool Psychological Society, my controls giving the first of a course of three lectures on the subject of "Spirit-life." In spite of exceedingly inclement weather, good audiences assembled, especially at night. On the following Sunday my spirit-friends delivered an address in the Templars' Hall, Ladywood Road, Birmingham, on the subject of "What the Stars Teach." The hall was crowded. On subsequent evenings "chamber lectures" were given at the house of my host, Mr. J. Foley, and the house of Mr. Sunderland, the photographer, respectively. A public lecture was also given in the Manor Rooms. Mr. R. Harper presided, and he exhibited no falling off either in zeal or efficiency. The Birmingham friends made a six months' engagement with me, embracing the months of April, May, June, October, November, and December of this year.

A severe attack of congestion of the liver is by no means a pleasant adjunct to a long railway ride, but as I had promised to be in Newcastle-on-Tyne in time to perform the ceremony of naming Mr. Robson's infant son on Saturday, February 3, I did the best I could with my interior disagreement, and was on hand as per arrangement. I noticed your "occasional contributor" sent you a report of the ceremony. Our Sunday and Monday meetings passed off much as usual, and on the following Sunday (February 11) I again found myself in Glasgow. I was the guest of Mr. J. Leary, of the Blythswood Hotel, Argyle Street, in which elegant establishment I was most hospitably entertained. On Sunday evening, February 11, the Trades Hall was completely filled in every part, my control's address (lasting upwards of ninety minutes) being attentively listened to up to its close. On the Thursday a "chamber lecture" was given at the house of Mr. Dowall of Barrhead—a pleasant and instructive evening being thus spent. I found our Scotch friends—the Messrs. Nisbet, Brown, Bowman, Duguid, and the rest—quite as active as ever. I am now under a contract for a visit once a quarter, for one year, with our Glasgow workers.

Over the rails again, and once more in Liverpool, where on Sunday, February 18, "Tien" gave his second lecture on "Spirit-life" to a capital attendance, in the evening of the day mentioned.

From there on to Cardiff, for a course of meetings, was my next pilgrimage. The meetings were semi-public, and deeply interested audiences assembled, the subjects of four of the five lectures being selected by the audience. I found a pleasant home with my host, Mr. R. Daly, whose kindness and attention I am deeply grateful for. Pleasant drives to Caerphilly, inspecting the remarkable ruins of that name; to Penarth, Wenvoe, and other points of interest, including a visit to Llandaf Cathedral, a structure first erected in A.D. 400, and partially unroofed for many years, caused my visit to glide away all too quickly. I met Mr. J. G. Robson, the medium, at Mr. Daly's, where he was recruiting his health. Mr. Rees Lewis presided over the various meetings, which were brought to a close with a tea and social gathering.

Again in Newcastle; closing my year's engagement with the society. It affords me pleasure to announce the fact that I have enjoyed the most cordial relations with the Newcastle Society and friends during my year's engagement among them, and it was a pleasant fact to have a "resolution" to that effect passed on the Monday evening that closed the service. The pleasure was increased when coupled with the resolution was the announcement that I had been re-engaged for a second year's work. I trust our pleasant relations in the past, friends, may be extended through the coming year.

From the coally Tyne to the silvery Trent is a fair sweep, and the contrast is not a little remarkable. At Nottingham, then, I found myself, on Sunday, March 14th. Six years had elapsed since I visited the friends for the first time. I received a welcome that had not cooled with the lapse of time. I was the guest of Mr. Burlingham, whose considerate attention left nothing to be desired. A public tea was held on the Sunday afternoon, and in the evening my guides had a crowded audience to speak to. A public lecture in the Mechanics' Hall, a capital report of which appeared in the *Nottingham Journal* of March 15, and two "chamber lectures" comprised my work; and on Thursday, March 15, my control delivered a Temperance address in Belper. I had a long chat with Mr. W. P. Adshad over the late seances with Miss Wood, and was kindly shown by him the "paraffine moulds" and "photographic plates" that you illustrated in the *MEDIUM* of this current week. If the account is startling to read, I can assure you, Sir, it is simply marvellous to hear it from the eye witnesses.

From Belper to Liverpool again, where my revered spirit-teacher concluded his course of lectures on "Spirit-life," and from thence to Manchester, where two addresses were delivered, brings me to the end of my first quarter's wanderings for our Cause in 1877. When I add that I have journeyed upwards of 2,800 miles in that time the reader will feel that to be a missionary in the Cause is not all idleness and enjoyment.

Well, Sir, as I am afraid you will not thank me to extend any further, I will now draw in. The good work goes bravely on, and there is room enough for a host of workers of the true sort. I count it a good reward that I am an humble instrument in the work the result of which will be seen in the death of superstition, the progress of humanity, in the ushering in of that glorious time when shall be seen around us, "Peace on earth, good will to men."

A SERMON BY A MANCHESTER MERCHANT.

Mr. William Birch commenced preaching about twelve years ago. At last he yielded to the pressure of his friends, and took the Free Trade Hall, Manchester, and had his sermons reported and printed. Several of our Manchester correspondents have repeatedly called our attention to Mr. Birch's work, and we have received permission to print the following extracts from a recent sermon entitled, "Learners," founded on the text in Matthew—"Learn of Me." The effort is to show what Jesus would consider true religion and social duty. The Free Trade Hall, Manchester, is said to hold 5,000 to 6,000 people. The sermon from which we reprint is reported by Mr. R. Fitton to have been delivered to a "crowded audience," but the hall, we are told by another correspondent, is "well filled in all weathers." A collection is always made, and it generally yields about £20, chiefly in copper coin, which meets the expenses. The sermon from which we extract is the 199th. The whole series has been reported by Mr. H. Pitman. They are sold at one penny each, and the circulation is said to be enormous and is constantly on the increase. The profits go to the support of orphanages which Mr. Birch labours to sustain. Concerts are held, and voluntary contributions of clothes, &c., received to help the work. Of this department we are not sufficiently informed to speak at length, but from the announcements we have seen on the reported "Sunday Evenings for the People," as Mr. Birch designates his published sermons, the orphanages are a great and successful work of genuine philanthropy.

Mr. Birch was originally a Baptist; now he is of no sect at all. The tenor of his sermon shows that he preaches a pure and simple Gospel morality, in which a slight infusion of the Spiritual is to be found. Would it be believed that while this noble worker has blessed thousands, he at the same time meets with ungenerous persecution from the ultra-religious. His preaching of sympathy, purity, and love is an offence to those doctrinaires who delight in dictation and condemnation, and hence the suffering Mr. Birch has to endure for his liberality. We wish there were more such workers.

LEARNERS.

What is a Christian? Some people reply, "It is a man who believes in the Christian doctrine." But what answer would the New Testament give? I think it would urge that a Christian is a man who strives to live according to the teaching and example of Christ.

As to what is true Religion.—Christ lived to teach goodness, not to dictate creeds. Bigoted theology and lovable religion are seldom seen together.

The error of priestcraft has been, that it has often preached up faith in a doctrine instead of holiness of life. It is a lamentable fact that the priests of religions have generally sought to fetter the reason of their people.

The cry of priestcraft has too often been, "Conquer your reason, and believe our doctrine;" but the teaching of Christ is, "Strive, first, to do the will of God, and in due time you shall know the doctrine."

Churches sometimes make an assent to doctrine the test of salvation; but Christ insists on a good and helpful life as the standard for those who shall occupy places at the right hand of his glory. The bigoted man who believes that he is right and that everybody who differs from him is wrong, cries, "Come to my church, and worship God there." But Christ says, "Lock your door and pray to your Father in secret; and let your daily actions prove that you are a truthful worshipper of God."

Christ is more liberal than the most liberal-minded of his disciples. It is probable he would call some men *religious* whom you put down as certain for everlasting torment: yet, on the other hand, he might mark some persons as *unchristian* who are members of your own Church.

Keeping the spirit of the parables and sermons of the Gospels before our view, let us imagine that Christ came to Manchester to show us the men whom he considers to be truly religious.

Standing at the gate of the Jewish synagogue just before the time of prayer, he sees, passing along the street, a Christian, who shrugs his shoulders, and says within himself, "Unless they believe as I do, all those Jews will be punished in hell for ever!" But Christ puts his hand on the shoulder of a man, who is entering the synagogue, and exclaims, "It is true that this man is a Jew, but nevertheless he worships God in spirit and in truth; he is an honour to his parents, and just and merciful in all his dealings with his fellow-men; true, he does not honour my name, but does he not follow my example in love to his God and helpfulness to his suffering neighbour? Therefore, though he is called a Jew, he is a religious man to whom the door of heaven shall be opened."

Then, leaning on the rail in Oxford Road, in front of the church of the Holy Name, you may see a Roman Catholic who takes off his hat and reverently bows in the street, when he stands opposite the door; and you might exclaim, "Poor deluded man!" But Christ touches your arm, saying, "Yes; that man is superstitious; but his life is lovable, and he visits the afflicted and the fatherless; he often fasts in order that his animal passions may be subdued; he mourns over his sins, and sincerely strives to be pure and holy; is he not, therefore, one of my beloved disciples?"

You might then go to Cross-street Chapel, and say, "Why, Lord, that man is a Unitarian! Surely, he cannot be saved!" But, perhaps, Jesus would reply, "Ah, friend, you do not see men as I see them. You despise that Unitarian because he does not worship me as God; but, this morning, I saw him in his bedroom reading the Gospel of my life; soon he fell on his knees, tears filled his eyes, and with a sob of earnest desire, he prayed, 'Oh, Heavenly Father, teach me to have the same mind and spirit as Jesus had!' Is he not also my disciple?"

But, on the other hand, Christ might be severe on some of our own faith. When he shake the hand of a sturdy Protestant at the door of the Cathedral, Christ might say, "Yes; he protests against the sins of a neighbouring church, but alas! he consents to sins in his own life."

Then, you may say of another, "Now, Lord, here is an Independent; surely, he is one after your own heart!" Christ might answer, "This

man, it is true, is a strict Independent; but he insists that he alone shall have freedom of thought and conscience, and tries to put the fetters of his creed on all his neighbours." You may go to another dissenting chapel, and when you point to a friend of yours, Christ might say, "I admit that he is an excellent *Nonconformist* to the alliance of Church and State; but, alas, he conforms to customs of trade which demoralise his brother: does he not send ship-loads of gin and brandy to the naked savages of Africa?"

Then, Christ might say of somebody here whom we love,—"Yes; he professes religion capably, but his visits to the tavern and the theatre are bad practices." He might say of another, "Yes, this man may be considered a good *Methodist*; he is strict to the jot and tittle of the red tape of his church policy and subscriptions; but he is often careless about the justice and loveliness of his dealings towards his neighbours. He opens his heart to the ministers and officers of his church; but, alas! he often closes it to his neighbour who worships in a building on the other side of the street."

Perhaps, Christ would then visit the Free Trade Hall to-night, and standing on this platform before the Bible there, he might say, "Yes; it is a grand congregation; on Sundays their ocean-wave of song reaches to the heavens, and from the kindly look on their faces, one might think they were almost angels; but on week-days, both the minister and his congregation are no better than they should be; are they not much worse than they might be? It is true they crowd the Hall; but, sometimes, they send the collecting-box empty away."

Sheltering from the rain under the awning of the theatre in this street, you may see a poor, starved, thin-faced, haggard-looking young woman, almost a girl. Once she had a home; but it is now closed against her. She has been the half-consenting victim of a bad man, and now carries the living sign-board of her shame in her arms. The wretched creature cannot find food for herself, nor will her breast supply the famishing child which she tries to shelter from the rain and cold. The babe is too weak with hunger to cry loudly, but it does cry; and the weary girl goes under the lamp, and, opening her shawl, looks on and kisses the pinched, little face cradled there. She feels in her pocket—she has done so a hundred times to-day—but there is no penny there, and not even a crumb of bread. She looks wistfully around; but everybody appears vexed and angry with the rain; and again she crouches in the doorway.

She closes her eyes: she is praying for death. Then, she gets up and walks along the street, and when opposite this Hall, stops, and whispers, "They say he is the minister of the poor and unfortunate; but, if I went in, perhaps, he would call me a vile outcast, as the other minister did." She walks wearily along, and when in Water Street, passes through a great gateway. Creeping near huge balks of timber, and great stacks of coal, she stands on the edge of the black, rushing river; and by the reflection of a lamp on the Salford side, wearily watches the heavy raindrops sparkle like stars as they fall on the water. Her babe moans, and she sits on a log of wood to try to hush that weak cry, which hurts her, like the driving of a nail into her heart. She rocks herself to and fro, to hush the child; and the teeming rain falls upon her.

She is bending her face to the dying babe under her shawl, and, with a trembling voice, is singing a cradle hymn,—"Little child, lie still and slumber." But now her heart is breaking, her brain is reeling; and in the insanity caused by poverty, hunger, shame, and despair, she rushes blindly forward in the darkness, and leaps headlong into the river. When her body, with the infant clasped on her breast, is picked up at Throstle Nest, and people know who and what she was, some of them speak of her as "damned," and others whisper that she has "gone to hell;" but Christ replies, "Hush! our Father in Heaven is saying to her, 'Poor child, sit down near me, and rest awhile.'"

Christ may pay a visit to the wretched waif and stray that goes about ragged and bare-foot during the day, and sleeps on a bit of sacking near the hearthstone of his widowed mother's room at night. His mother drinks, but she loves her ragged son in her way, and the little, hungry fellow loves his mother as if she were a queen. Her hug and her kiss are to him more than an atonement for her continual neglect. In the morning, the poor boy kneels on the floor, clasps his hard, dirty hands together, closes his eyes, and prays, "Lord Jesus, give me luck with my papers to-day, and help me to bring home a shilling to mother." His mother gives him some weak, warm tea, and two slices of bread—one for his breakfast, and the other for his dinner; but he has no butter, no cheese, no meat. He eats his breakfast-bread during his walk to the city, where he looks out for little jobs to do for anybody—to hold a horse, open a cab door, carry a parcel, run an errand, and at noon to sell newspapers. Christ follows him through the wet streets, and keeps up with him when he runs, as if he would break his neck, between omnibuses and coaches, and between the legs of quick passengers, who thrust him away! Christ walks by him when for more than a mile he carries a parcel so heavy that it makes his knees bend and his back feel as if would break—all for a penny. Then, while the boy waits for the newspapers, Christ sees him get under the shelter of a hand-cart and pull his bread, which is in a red handkerchief, from his pocket, and sees him give a big bite as the commencement of his dinner. Soon a child-girl, more wretched than he, stands looking, with great, longing eyes, on his bread, and Christ hears the widow's bare-footed son say, "Here Mary," and he sees him give her half his bread. She sits down by his side, under the old hand-cart, and his eyes shine brightly when he sees Mary enjoy that dinner and that snug shelter from the rain. Then he says, "Wait here a bit, Mary." He has had good luck that morning, and like the shot of a gun, he runs off to buy a hot meat pie. When he returns, he carefully holds the pie to her lips to drink some of the hot gravy, through a hole in the lid; and then he drinks the rest. He pulls off the lid and gives her half of it, and he breaks the tasty pie in two parts, and hands her the biggest piece. There they sit lovingly together under the old hand-cart in the rain, and she is saying, "Isn't it nice, Sam?" and he is replying, "Jesus has given me good luck to-day!" Crowds of men pass by within two or three yards, and thousands of merchants are met for business in the great Exchange opposite; but nobody stops to look at that love-feast under the cart, except the angels, and the spirit of Sam's dead father, and the spirit of Mary's dead mother. Christ looks on, and I hear him say to the angels, "True; this poor boy is the son of a drunken mother; his clothes are ragged, his skin is dirty,

his speech vulgar, his manners are rude; but is he not a loved child of our Father in heaven? In feeding the hungry, motherless girl, does he not exhibit the spirit of the most exalted godliness?"

Let us learn of Jesus to be helpful to our fellow-men.—There is too much of the conflict of battle in daily life—the struggle and worry of business, of social society—who shall be first, who shall be leader; and, alas! the battle of religions.

Friends, your daily life is the grandest pulpit in the world. Be religious in your conversation; carry your religion behind the counter; put religion into the hand which wields the hammer and the saw; stand clothed in the beauty of religion at the loom and the spindle; and put the religion of trust in God and charity to your neighbour into your life.

Learn of Jesus to reverence your fellow-men.—That is a dark and gloomy doctrine, which teaches that God created men who are "totally depraved." It is a depraved notion. Jesus teaches that every man's heart has a door by which the Lord may enter; and let it be our privilege to be sacred messengers who shall by our kindness and goodness find the latch to open every human heart for God. Christ teaches that, there is a crevice in every man's heart in which the seed of truth may lodge. Learn of him to reverence your fellow-men. Believe that every man knows in his heart what is right, and let your hopefulness give him courage to make effort to take the first step in self-denial and holy virtue; and when he fails, let your forbearance and forgiveness teach him that though he fall seventy times seven, he need not be lost.

The Churches sometimes make an error in teaching, that if a man be saved, he must have something put into him. On the contrary, Christ seeks to bring out something, which is already in us, and in all men. He says, "The kingdom of God is within you."

MISSION WORK IN LONDON.

Dear Mr. Burns and Friends.—I am much pleased with the reception that has been accorded to my efforts in the important work upon which I am engaged, and feel that the sympathy of all Spiritualist friends comes to me to sustain me, and that the spirit-friends are assisting with all their power to make the movement a success. I feel sometimes, when I think of the immense task before me—when I consider the multitude of people, and the vast number of houses to be called at—when I see what a small portion of this populous city of ours I can traverse and canvass in a week—I feel as though I shall never accomplish the task; the streets are so many and close, and the time flies so quickly in waiting until the people come, and then in conversing with them, that it seems as though I make very little progress, if it were not for the fact that I can count up a good total of papers distributed in the course of the day.

The mission has its amusing aspects as well as its more serious and important one: for instance, at one house when I got into conversation with the landlady I was told that she had read a great deal about Spiritualism—in the *Police News*—our respectable opponent. Another, didn't want any to-day; so I told her I'd give it her if she would read it. "Oh! you are kind" said she, scarcely believing me; so I said "Yes, it isn't everybody who is so generous as I am." "Oh! it's about Spiritualism is it?" she exclaimed. "What's that?" said another voice from the regions above, followed by the appearance of the owner thereof; "something about Dr. Slade?" "Yes," I said; "something about Dr. Slade." Well, he soon hooked it out of the country, didn't he? "Yes," I said; "and why shouldn't he when he was innocent and fairly acquitted? Why should he stay to be punished for what he did not deserve? You would have gone away had you been in his place;" and then I asked them to read carefully the papers I had given them, and to give them to someone else when they had done so, and to follow the directions in the tract (No. 4 "Seed Corn") and sit round a table with some friends, when they could prove for themselves that those they called dead were not so, but were living and loving them, and thus "entertain angel-visitors"—not unawares, but knowingly. They became serious as I talked, and promised to try.

It isn't always so pleasant though, as the following will show. I left a paper at a house, and had gone some few houses down the street, when I heard a female voice calling, and turned round to see a lady holding up the MEDIUM and beckoning me. I returned, and she said, "Here, you had better take this back; I've quite made up my mind on that subject." "Then I suppose you know something about it," I replied. "Well, we all know that it's wrong: God's Word says so, and it's a great sin to go round promulgating such a thing and misleading people." This she said quite indignantly. "But I know it to be true and good," I rejoined. "You have not lived in the world so long as I have, young man," said she, shaking her head pityingly. "Possibly not," said I, "but all the same I may have had more experience: in this matter I have at any rate." She opened the door again as I finished—she had been slowly closing it the whole time—and said in as loud a voice as she could, that a gentleman might hear as he approached, and shook her head self-complacently at the same time, "I don't want any experiences or dealings with spirits." "But you would be all the better if you did," I responded, and she slammed the door.

Another knew all about spirits, had read her Bible, and didn't want anything that was not Church of England.

In contradistinction to such as these, the many who smile with pleasure as I speak to them, and promise to read the papers as though they were only too glad to get an opportunity, stand out in bold relief. Some have seen the paper before and have read it.

It is interesting to watch the countenances of the people as I talk. Some look at me as though they thought I had come out without my keeper; others as though they expected to see a spirit by my side, or at least a caudal appendage and cloven hoofs; but I go on undeterred by any of them, and not one has dared to question my purpose or to ridicule me—in my presence—though I daresay I have come in for a fair share of abuse, pity, and contempt behind my back.

I felt nervous at first, and awkward, and rather inclined, Nicodemus fashion, to do good by stealth, by dropping tracts into letter-boxes, and pushing them under the doors, but now I have grown bolder, and make the people answer me, and tell them right out I am a Spiritualist, that Spiritualism is true, and ask them to read the paper I offer them, and pass it on to a friend when done with. One woman wanted to know how we could make it accord with the Bible, and could I point it out to

her in that book. I referred her to Corinthians, and St. Paul's list of spiritual gifts, to the appearance of spirits to Jesus, to St. Peter, and to the Old Testament worthies, and to the promise by Jesus, "Greater works shall ye do," &c. I told her of the teachings of the spirits, that this life determined our position and condition in the future; that it was by our motives, desires, and efforts, that we were judged and which constituted our happiness or misery; to which she replied that she believed that herself, and had long held those views, although she knew nothing of Spiritualism.

On Monday, March 26, I assisted in some experiments made by the Messrs. Barnes, father and son, to obtain spirit-photographs. Mr. Butcher, Mr. Lewis, and myself, paid them a visit to help them to obtain them if possible, but after spending two hours and taking nine or ten pictures with no success we gave it up.

On Tuesday, owing to the wet evening, the meeting at Clifton Crescent turned out to be a complete failure, only two others attending beside myself.

I must not forget to mention that I called at the house of our friends and earnest co-workers, Mr. and Mrs. Simpson, where I was cordially received and refreshed, and after tea, whilst sitting chatting, I was controlled, and my guides spoke words of counsel and cheer to Mrs. Simpson.

On Wednesday I contented myself with doing some writing, having taken cold from getting wet the previous day.

On Thursday I commenced work in the Albany Road, and soon got into an argument with an American lady. She believed that Spiritualism was wicked and contrary to God; that peace, quiet, and rest were heavenly; the sweet calm of a quiet conscience she considered to be the highest possession of men on the earth. When I told her that Spiritualism was a later dispensation, and came to counteract the prevalent tendency to materialism, she said that she was afraid I was much mistaken, that it distracted and disturbed people and drove them mad. I told her that the facts were very different to what she thought, for the truth is that Spiritualism has rescued thousands from the gloomy doctrines of atheism and scientific materialism, and has brought back the days of primitive Christianity, for people are healed by the laying on of hands, and others speak, as did the apostles, when the spirit gives them utterance, the most lofty sentiments, pure moral precepts, and inculcate the true religion. "Well," she said, "that must be very nice, and such people are very good; they must be or they could not do it, but still Spiritualism is very wicked." I replied, "Excuse me, madam, but Jesus said we should judge of the tree by its fruits; I have told you what Spiritualism does and you admit that the fruits are good; how, then, can you assert that Spiritualism is wicked?" "It is contrary to God," she said. I said in reply, "Who am I, or you, that we should limit God's will and set up our judgment as a standard and assert what is according or contrary to the will of God? We might talk till Doomsday about God and be no nearer the truth than when we began, but it is clear that Spiritualism must be beneficial to man or it would not do so much good, and if it is good it is of God, and not contrary. As for peace, rest, and calm, I enjoy my rest and have calmness of conscience, but I recognise the divinity of work, the beauty of exercise, and the heavenly power of labour, which makes the peace and rest so much more enjoyable." I talked thus to her for rather more than an hour, until I was tired, and I thought she was tired of standing too, so I said, "I hope you will excuse me, madam; I do not wish to say anything ungentlemanly or discourteous, but I must say that you are very bigoted and very much prejudiced," but she still held to her opinion that it was wicked, and not conducive to that glorious rest and heavenly brooding calm and peace so dear to her, but she promised that she would read her paper.

I attended the meeting at 37, Clifton Crescent, in the evening, after partaking of tea at Mr. Simpson's, and was controlled, first by a spirit who said he had committed suicide in the house, and had been held down by the recollection of his past misdeeds, but he was very sorry, and would try to do some good, and for that reason he had been permitted to control, that he might be set free. The friends encouraged him to try hard, and not be downhearted. He gave place to one of my guides, who spoke for some time on "Spiritualism," followed by the Indian, "Lightheart," who very successfully delineated the character of a stranger present.

On Sunday last a few friends came to tea with us, to celebrate my fifth spiritual birthday, and in the evening my guides referred to that fact, and promised to make still greater efforts in the coming year, to help on the grand and good cause of Spirituality against sensuality and materialism through me as their instrument, after which they gave an address on the topic, "Why Spiritualists do not Organise." Miss Young passed under control at the close of the address, and spoke some words of encouragement to the "missionary friend." My guides have intimated to me their intention of speaking next Sunday evening on the following topic: "Spiritualism as a Reformatory Agent," at the East End Spiritual Institution as usual.—I am, yours in the cause of truth and progress.

E. W. WALLIS.

15, St. Peter's Road, Mile End, E.

Dear Mr. Burns.—We have decided to give up the public meetings at Clifton Crescent, as they have not been well attended up to the present, owing partly to the wet weather, and to the difficulty of finding the house. Therefore for the present I shall confine myself to attending the circles in the neighbourhood, and to endeavouring to start new ones.

If any one wishes me to call and help them, I shall be glad to do the best I can if they will apply to me, and kindly enclose a stamped envelope for reply.—Yours, &c.,

E. W. WALLIS.

Fairlawn, New Cross, April 3, 1877.

LIVERPOOL.—On Sunday week, Mr. John Chapman gave an address on the teachings of Spiritualism, at 63, Newland Street. Some regarded the phenomena as strange and meaningless, but so, he argued, were the miracles of Gospel times, which were not received, nor was their author sustained, but deserted by his followers. Paul had a vision of Jesus, and thus knew that he was alive, though he had been put to death, and thus reasoned out human immortality, for if one man lived after death, so would all men. Spiritualists had a similar experience, and he urged them to be as earnest as Paul. They should show by the righteousness of their lives the truth of their principles.

EXTRAORDINARY MANIFESTATIONS IN THE DUCIE CLUB.

SOME CLENCHERS FOR DARING GRASSHOPPERS ON THE FIELD OF ARGUMENT. BY CHRISTIAN REIMERS.

Our club seems indeed destined to leave a mark in the history of our Cause, and the witnesses of most remarkable phenomena are gradually forced to consider whether the future reader will peruse with admiration or disgust the records of facts, over which scientific "grands" tumble, like bluebottles running their heads against invisible but hard glass. If these hot-heads would only wait until the whole window is opened; instead of spying for a crack in the pane, their skulls might be saved, and spare us the rattle of "dried peas" loosened by the violent contact.

I have not to describe a grand seance, for such are, as I have already stated, most emphatically forbidden in this place (and which resolution I heartily seconded), but only a lot of tremendous manifestations which occurred whilst we (five of us) sat at a card-table, a position, I presume, which runs not against the virtues of a club. We had, it is true, no cards in hand (it being dark), but "tricks" were played by some mysterious beings joining us, setting our training for that kind of game entirely at naught. We had a chat at the bar, when a seance was suggested, which notion I at first received with horror, and tried to back out. [Mr. Reimers seems to have at last consented to a seance.] In our room was nothing but tables and chairs, and I placed one chair against the door, balancing it in such a manner that it would tumble over if the door was opened, and as our intellects could shine in the proposed "chat" without the blaze of gas, we retired, after putting it out, into a dark corner of the room. Our principal medium was that interesting gentleman known as Mr. Do'no, whose left hand I held, whilst his right was in the left of Mr. S. N.—, who had the left of a lady friend, kindly consenting to join us. Next her sat a gentleman, whose conversation, though unsupported by experience, pleased me very much. I held the right of this friend, and so our ring was closed, and that of the invisibles almost instantly opened. A billiard-ball dropped on the table out of its lodging in the adjoining hall. Tremendous raps, and a boisterous shuffling of the table, and noises outside our circle told of the kettle of power being now boiling. I felt touches at my back, and suggested that my hat might be taken from my head and put on the lady's. Our hands never separated, and on striking a match the sight was indeed perplexing even to me. The lady's earrings, with greatest trouble removable, as she expressed on the spot, were placed on the table, my hat on her head, her necktie taken off, and neatly folded some distance off. But what kicked my friend to the left out of the door of scepticism was the discovery of his wedding-ring being transferred to the lady's hand, and showing the exceptionally deep groove impressed on the finger; his assurance that it had not been removed since he first put it on, needed no further explanation when I tried in vain to screw and twist it again to its place. It was impossible! Our astonishment was truly arrested here, but repeated in the replacement of the divorced ornament. Light being out, there came a wave of power uncontrollable to all appearance. The table bent as if an elephant put a leg on it, a terrible struggle and shuffling, and a crack and groans of the medium falling back. I quickly struck a match. A leg of table was clean broken in the solid part; Mr. N. and the medium grasping hands through the railing of the chair, and my friend to the left in a trance, although sitting in his chair, his eyes staring, but altogether dead against the loudest shouting to recall his consciousness, which at last returned with a shudder, when the "chair test" greeted him on the new shore of strange reality, and finding his ring back on its old place, he looked round in utter bewilderment. I pointed to the door, where the chair remained undisturbed in its balance, securing the door against a secret confederate, armed with impossible conjuring abilities. The scene was a perfect *tableau* of indescribable marvel. But not to close here, the medium could not awake, and I put out the light after the ring of hands was re-established. Now came a thud on the table, followed by another and signal for light, when my friend to the left beheld his umbrella, left in the hall, on our table along with the lady's diary. Once more extinguishing light, after strictly closing hands, the umbrella moved about, touching in turn all of us; and what was never seen before on these occasions, a spirit-light flickered about, absorbing all attention of the new witnesses; and when it described curves and figures at my request, the surprise culminated into awe, kept up by touches of hands until the call for light revealed the finale in the umbrella being completely expanded! Thus one marvel pushed the other, direct writing with chalk on the table nearly being lost in the display. Several of us had marks of chalk on the back, and taking off my overcoat to look at my share, my undercoat had distinct marks too—double slate-writing *à la* Dr. Slade! These marks, however, are easily wiped off; but those on the minds of the sitters may require an extra "rub," and should they be tempted to consult the confessors of Owen's College, to restore the balance of former notions, probably they will go home with these marks deeper imbedded than before. The clash with public opinion has on former occasions produced a deplorable confusion among new converts. Fixed theories, hardened by scores of years, cannot be upset by a couple of hours, whatever phenomena may battle against them, and from this point of view the feeling against bitter and desperate opponents must considerably change, leaving only a kind forbearance with the arguments put forth, and compassion, as far as it is possible, with the sometimes ungentlemanly manner of defending them.

A PRIVATE SEANCE WITH MR. WILLIAMS.

To the Editor,—Dear Sir.—On Good Friday evening, at the residence of Mr. T. J. Collins, 27, Albert Road, Kilburn, we held a private seance; Mr. C. E. Williams, of 61, Lamb's Conduit Street being the medium. The number of sitters present were twelve, two of whom were Materialists. After singing a hymn and sitting a few minutes, Mrs. Collins and I distinctly felt a hand upon each of our shoulders, which was immediately followed by various phenomena, such as the fairy bells being played beautifully over our heads, then apparently taken from one room to another, playing all the time. The hand-bell was rung several times, and carried about with the spirit-lights attached: a glass with flowers was taken from a side-table, and placed upon the one at which we were sitting, without spilling the water; a plate of oranges

was also brought, and several were placed in the hands of the sitters; one gentleman wished a piece to be placed in his mouth—we not being aware of the same—and immediately his wish was gratified,—the fruit being carried straight to his mouth without any other part of his face being touched. Various hands were seen and felt by several of us, and spirit-lights by all in different parts of the room. A concertina was played upon, and a fan freely used. I myself was frequently touched during the whole of the seance, my chair being moved several times. I was sitting next to the medium, holding his hand firmly the whole of the time.

After the dark seance Mr. Williams retired to a cabinet, which was simply two shawls arranged in one corner of the room, when spirit-lights appeared both inside and outside of the cabinet; also rapping on the table occurred. Mr. Williams then left us, and several of us expressed a wish to hold a sitting by ourselves. Mr. Collins kindly complied with our request.

Mr. H. Collins, brother of the host, being a trance medium, was immediately controlled by several spirits, the chief one being "Rosa" an Indian spirit, who answered very satisfactorily several questions given by one of the Materialists present. In conclusion, allow me to state all were quite satisfied of the genuineness of Mr. Williams's mediumship.—I beg to remain, dear Sir, yours truly,

LOUISE E. MORRIS.

2, Kilburn Park Road, Carlton Road, Kilburn, April 1,

THE CROOK CONFERENCE.

To the Editor.—Dear Sir,—The development which Spiritualism has attained in this locality is certainly encouraging. From the time the first seance was held at the residence of Mr. Thomas Brown, Howden-le-Wear, about five years ago, there has been a steady influx of minds that have laboured disinterestedly in the cause of truth, and to their indefatigable exertions we are doubtless indebted for the present position we occupy. Mr. Lobley and Mr. Brown are the pioneers of the Movement in this district, and they still continue with unabated zeal to promulgate those divine truths wherever they find minds receptive to their influence. From that little circle in Howden the Cause has gradually spread until we now present an army who are resolved to attack the opposing forces, and convey to the outside world with irresistible evidence the glorious truths of our sublime philosophy. Among the most ardent advocates in our ranks is one who, in spite of the most gigantic opposition, the most disheartening conditions, and a great want of ample facilities for investigation, has with unswerving ardour and zeal on all occasions boldly defended what he knew to be the truth. I refer to Mr. Meneaus Couper, of East Hedleyhope, whose unabashed exertions against mighty obstacles are so characteristic of a true Englishman. Only a few weeks ago, in order to witness the materialisation phenomenon which is now being developed through the mediumship of Mr. Robert Brunskill, he walked about sixteen miles one of the stormiest nights we have had this winter.

Our mediums are possessed of gifts which, if honestly cultivated and developed, cannot fail to revolutionise the religious thoughts in this district. Mr. Brunskill, who, as I previously observed, is developing for materialisation, will doubtless become one of the best physical mediums extant, if he will but select his sitters.

Mr. S. De Main is a trance medium, who is usually controlled by an advanced intelligence, and the information we from time to time receive is of a superior order. His house has ever been open to all anxious inquirers for truth. He receives no remuneration for his services, but cheerfully fulfils his duty as a servant of the spirit-world. We are also very much indebted to Mrs. De Main for her influence in the Movement. We hope before long to be enabled to utilise Mr. De Main's valuable mediumship and extend his sphere of usefulness. At present, the private circle is the only recipient of the sublime teaching delivered through him, although it has often been a matter of serious consideration how we might allow the public to participate in the benefits resulting therefrom. It was therefore resolved by the local friends to meet in conference, to consider the best means to be adopted to disseminate the truths of the spiritual philosophy. Accordingly, we assembled in the Old Unitarian Chapel, Crook, on Good Friday, to deliberate on the best practical steps to take in this important matter. Subjoined you will find an abbreviated report of the business transacted.

Mr. Lobley being voted to the chair, proceeded to suggest the basis on which the district might be worked. He said local circles might elect a president and secretary, the president to have the management of that circle, and represent it at the centre every month, when he could report success; the secretary to take notes of any remarkable phenomena and submit such experience to the representative. He also advocated the formation of a book-club.

After considerable discussion it was resolved that each local circle elect a representative, who should form one of a managing committee, and that each representative meet in that place on Sunday, April 8, when proper arrangements would then be made. This concluded the business of the Conference. We then adjourned to a more spacious apartment, where a substantial repast was prepared by Mesdames Brown, Wake, Hetherington, Taylor, Lobley, and Ayre.

EVENING MEETING.

Mr. Lobley, in opening the meeting, said the idea had often occurred to him that he would like to celebrate the anniversary of Modern Spiritualism by a public meeting, and he was happy to say that the desire was realised in the present instance. He then related the circumstances attending its advent, and in conclusion expressed the pleasure it afforded him to be enabled to grasp the truth, and asserted that he had now obtained the key to unlock the mysteries of the Bible, which had previously caused him many heart-burnings.

Mr. W. Wake, Crook, said his first introduction to Spiritualism was a year ago last December. He had previously been a Methodist, who readily imbibed the creed and dogmas of that body; in fact, he durst not think for himself, fearing he might be eternally lost. However, as he grew older he began to doubt. He could not comprehend how a God of love could look with indifference upon a lost soul consigned to eternal torment; nor could he understand how a mother, who would have braved death to protect her son, could at the final day look with unconcern upon his banishment to eternal perdition, and even say Amen to

it. Eventually he became a Unitarian, and a while after having adopted that faith he was induced to go to Shildon to hear Mr. Dunn speak in the trance on Spiritualism. He questioned Dunn's control by a series of Scriptural passages, and when he would have quoted a particular passage he could not recollect it, but the control suggested the very words. This led him to investigate, and his present conceptions of Spiritualism filled a void in his mind which had hitherto remained unoccupied.

Mr. Hetherington, Crook, said his experience had been somewhat similar to the last speaker. Although his mind had passed through such a revolution, he could never have made an Atheist. The most insignificant thing in nature suggested a Designing Power. When he was very young he had strange impressions, and had an intense desire to be useful to humanity. Although of a sceptical mind, he had found demonstrable proofs of the reality of Spiritualism.

He said as this was an age of progress, "Onward and upward" should be our motto. Our minds should be free to accept truth, come from what source it may. Our lives must be purely regulated so that we may be enabled to soar into the regions of light, when we lay aside the material body.

Mr. Barker, Byer's Green said, although he was a stranger amongst us he felt perfectly at home. He then described his experience in the peculiar vernacular so characteristic of the north country miner, which kept the meeting convulsed with laughter.

His first sensations of development were very peculiar. One night he went home and told his wife that he had been informed he had been in a trance three hours, and during that time had delivered an excellent lecture and "Thoo naws vary well au can lecter nyen." Subsequently he became a useful instrument in the hands of his spirit-guides, and hoped he would be a benefit to the Cause he loved so well.

Mr. Ross, Shildon, having passed under control of his guide, said the best way to love God was to love our fellow-men. He then earnestly exhorted us to educate our spiritual natures, and after describing the effect of earthly conditions on spiritual surroundings, entreated us to live purely and nobly, and great would be our reward.

Mr. Lobley then sang "Gone are the Days," which was favourably received.

Mr. De Main's guide then assumed control, and said: "From the shores of spirit-life we congratulate you on the success of your labours. There is a sacred principle enunciated by the Great Spiritualist of old—'My Father worketh hitherto, and I work.' Christ obtained his mighty power from the spirit-world, and by working in harmony therewith he was enabled to exert such a mighty influence for good. By being united in a compact body you will have great power, but individual effort is vitally essential. Every lover of truth will defend the angelic messenger of Spiritualism in spite of the most formidable opposition. Ultimately Spiritualism will soar from the gloom which now envelopes her, and Paradise will again be upon the earth. If you sow to the spirit, you will reap an abundant harvest, and felicity, love, and harmony will be your reward."

Mr. John Wake then gave a reading entitled "The Devil's Reply to Robbie Burns."

Mr. R. Brunskill said he had been introduced to Spiritualism by Mr. Lobley four years ago that night. He was naturally sceptical, but he had received irresistibly convincing proof of its reality in his own family circle. He was fortunate in being possessed of mediumistic power, and much wonderful phenomena were produced through his mediumship. He experienced no regret that his venerable friend had introduced this sublime truth to him, and he was earnestly resolved to devote his powers to the propagation of a philosophy which had been fraught with such inestimable blessings to his mind.

Mr. Lobley then sang "Far Away," and the meeting concluded in the usual manner.

There was one particular feature worthy of observation in the evening meeting, and that was the expressions of unsophisticated emotion, the serenity of mind, and the consoling influence which every speaker had experienced in Spiritualism. This evidently shows that we are possessed of the requisite material for wielding a mighty influence when the opportunity offers to accomplish a beneficent work.—Yours fraternally,

C. G. OYSTON.

Hunwick, Willington, Durham, April 2, 1877.

MR. THOMAS BROWN AT STOCKTON-ON-TEES.

A correspondent writes:—"On Thursday and Friday evenings, March 15 and 16, a few friends at Stockton-on-Tees assembled to hear inspirational addresses given by Mr. T. Brown, of Howden-le-Wear."

"On the former evening an eloquent address was delivered on 'Spiritualism: its Influence on the Words, Thoughts, and Actions of Men.' On the latter evening the subject was chosen. Three subjects were suggested by a committee appointed by the audience, out of which one was selected by a majority of those present. This was entitled 'The Constitution of Man in the Earth-Sphere, and the Changes which take place at his Removal by Death.'"

"Scarcely had the chairman announced the subject ere the medium commenced to speak upon it. The address occupied about an hour, and a most excellent one it was. It was an impossibility for those present who recently heard Dr. Carpenter's lecture on 'Epidemic Delusions' not to draw comparisons. Dr. Carpenter's visit to the town was heralded by a literary association. His name, with all its titled scientific appendages, was placarded in an attractive manner on every available spot. His lecture was 'stale, flat, and unprofitable,' 'full of wise saws and modern instances,' having been delivered as long ago as 1872. No questions were invited at its close."

"Mr. Brown came to town unknown to any save about thirty persons. He came without titles to his name, had matriculated at no college, graduated at no university, nor been blest with 'early training to (so-called) scientific methods of thought,' having had to earn his bread by the sweat of his brow as a coke-drawer. He knew not what subject he was going to speak upon. Yet, notwithstanding these apparent drawbacks, he delivered an oration which, for logic, scientific treatment, simplicity, and eloquence, utterly put Dr. Carpenter's lecture to shame. At the close of Mr. Brown's lecture questions were invited, and numerous questions were put."

Our correspondent sends us a verbatim report of a selection of ques-

tions and answers. One from each interrogator is given. We print them for the benefit of our readers:—

"Q. Some things that have been uttered this evening come entirely in collision with Bible teaching. I should like to ask this question: Is the Bible a safe guide to us?—A. I could answer your question by putting another, but I do not wish to do that. I simply say this: The Bible guides one man one way, and another man another way, and it all depends upon the use made of that way whether it be a guide or not."

"Q. Is it better for man to know himself or God?—A. When man knows himself fully he is in a better position to know God."

"Q. We have had presented to us this evening a view of the Almighty which I have never heard given before, and which has never entered my mind; but whether it be true or not I am not prepared to say. The view is this: that the Almighty is not perfect, but subject to the law of progression. Would the control kindly explain his views more fully on this point?—A. The Almighty Being has always been looked upon as absolutely perfect. I maintain there is no such thing, in the strictest and truest sense, as absolute perfection. I have no wish whatever to detract from the greatness of the Divine Being, but I think upon the fact that He possesses creative power, and has created fresh worlds, and fresh beings to dwell thereon. It proves by their possession of change that God must be a progressive being, and being thus progressive, must grow in experience, and gain more wisdom and power."

"Q. You have spoken of spheres in the spirit-world and the planetary systems. Are we to understand that those planetary bodies are the spheres of developed spirits, or are the planets one thing and the spheres another?—A. Every state or planet into which a spirit enters is a sphere, and each spirit rises from one state or system to the other, just in proportion to its fitness to occupy, and not only to occupy but to enjoy the state into which he has entered. Consequently all planets that are inhabited are spheres. A great many planets are not habitable, and when they become so spirits enter them according to their fitness."

After a speech from the Chairman, disagreeing with some points in the lecture, a vote of thanks was passed to Mr. Brown's control, for his able address, who, in thanking his hearers, said:—"I am not sorry that you do not agree with all I have said. I hope this will induce thought. You gave me a subject complex and difficult. No language of mine can fully express the great deity of God. With regard to God not being perfect, I cannot explain to you, for want of language being definite and clear enough, what I really meant by the progressive state of the Deity. I shall feel glad if this meeting has resulted in leading every one to think, to be better, and wiser, and more reverent, to that Being whom I shall reverence evermore."

A VALIANT CHAMPION OF ORTHODOXY.

To the Editor.—Dear Sir,—On Wednesday evening, the 28th ult., the Rev. — Round, of Newcastle, lectured in the New Connexion Chapel, Willington, on Modern Spiritualism: Is it Divine or Satanic? As the substance of his remarks may be found in a little work entitled "Spiritualism Unveiled, and shown to be the Work of Demons," by Miles Grant, it will be unnecessary to reproduce them here; and as your correspondent Mr. George Forster has referred to the foul aspersions uttered by this courageous advocate, I will simply state that he graciously condescended to reply to questions at the close of the lecture. Accordingly as he acknowledged that Spiritualists could work miracles, I put to him this question: "Why was it that the Church did not retain the spiritual gifts referred to by Christ when he said, 'These signs shall follow them that believe,' &c. His reply was that evil spirits could produce miracles. I then told him that I had been in communication with my own brother, who had positively established his identity by imparting information to me respecting a circumstance which had hitherto been confined to our two selves. This was given to me as a test of identity through a medium who was totally ignorant of my private affairs. He then kindly suggested that an evil spirit might be present when we made the arrangement."

Now, Sir, how long will the orthodox body tolerate such nonsensical and impotent advocacy. Here is a man desirous of annihilating Spiritualism, who resides in a city rendered notorious as the most enterprising in the north, and who, instead of disabusing his neighbours' minds of these dangerous teachings, comes to attack it in a village where there is not one solitary Spiritualist. He admitted in his lecture that many believers in the spiritual philosophy were eminent in the scientific and literary world, and yet he would inform them they laboured under a delusion. It is surprising to me that all liberal minded theologians are not perfectly surfeited with such intolerant presumption.—Yours fraternally,

C. G. OYSTON.

Hunwick, Willington Durham, April 3.

SPIRITUALISM IS NOT DR. SEXTON'S CHRISTIANITY, THEREFORE IT IS EVIL.

To the Editor.—Sir,—Being in the North of Scotland, I have but just now seen your issue of last week, in which I find my name somewhat freely used by Mr. George Forster, of Seghill. As I have spent some pleasant hours in Mr. Forster's company, and as I always considered he had a friendly feeling towards me, I should have expected that at least he would have taken the trouble to learn from me to what extent my views had undergone a change on the subject of Spiritualism before rushing into print to condemn me in the way he has done. Had he perused the March number of the *Spiritual Magazine* he would have gathered something of my present attitude towards the Spiritual Movement. Mr. Round's account of the interview I had with him is not quite correct, since I have never said, or even thought, that all spirit-communications are of evil origin. That very many of them are so is to my mind certain, and I should judge that the Seghill circle has not been exempt from these, for as far as I can remember most of the Spiritualists of Seghill, Mr. George Forster included, were a few years ago Christians, but are no longer, Spiritualism having in their opinion superseded Christianity.

Aberdeen, April 3.

GEORGE SEXTON.

The *Otago Daily Times* of Jan. 6 gives, in "News from Home" an account of the Slade and Monck prosecutions, which had then just begun to stir up the antepodal mind.

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TO SPIRITUALISTS IN THE COLONIES.

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

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

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

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 MEDIUM AND DAYBREAK.

FRIDAY, APRIL 6, 1877.

THE ANNIVERSARY SOIREE.

For several years London Spiritualists have observed the new year of Spiritualism with a grand meeting, the proceeds of which have been devoted to the wants of some deserving worker in the Cause. Saturday, March 31, was the twenty-ninth anniversary of Spiritualism, but to avoid the Easter holidays the celebration has been postponed till Tuesday, April 10, on which date a tea-meeting and *soirée* will be held at Doughty Hall, 14, Bedford Row, Holborn. Tea will be on table at six o'clock prompt. The chair will be taken shortly before eight o'clock, when an interesting programme will be gone through. The most popular mediums of the day will be present, including Mr. Morse, Mr. E. W. Wallis, Mr. Colville, and others. Well-known veterans in the Cause will speak. The various mediums will be controlled by their spirit-guides. Recitations, songs, and instrumental music will be introduced, and a happy evening will be finished with a few dances if the younger branches are disposed to accept the opportunity.

These meetings have been great successes in the past, and why not this year? Besides providing an evening's genuine entertainment, it fosters a social feeling amongst Spiritualists, and gives strength to those who have to bear the burden of the Movement. We hope our London friends will make it a point to be present and add to the wealth of good feeling for truth and humanity, which will no doubt be the great attraction of the evening.

Those who cannot be present would do well to send on the price of a ticket towards the fund, as the proceeds are to be presented to Mr. W. Wallace, the missionary medium, whose many friends recommend him to the kind consideration of the friends of Spiritualism at this season.

A fund has already been opened, to which the following sums have been subscribed:—Mr. Bielfeld, £1; Mr. J. C. Luxmoor, 10s.; Dr. Dixon, 10s.; Mrs. Dixon, 10s.; Mrs. Prestinari, 10s. The tickets are now ready, price 2s. each; double tickets, to admit a lady and gentleman, or two ladies, 3s. 6d.; to be had at the Spiritual Institution, of any member of the committee, or of the officers:—

W. TOWNS, Chairman, 1, Albert Terrace, Cloudsley Road, Islington, N.

H. BIELFELD, Treasurer, 208, Euston Road, N.W.

J. BURNS, Secretary, 15, Southampton Row, W.C.

A SPECIAL SEANCE BY MR. MORSE.

As Mr. Morse has resolved on coming all the way from Liverpool to attend the Anniversary *Soirée*, at Doughty Hall, on Tuesday, it has been arranged that he give a seance at the Spiritual Institution on Thursday evening, April 12. It is some years since Mr. Morse gave one of these seances, so that no doubt many old friends will be glad to meet his spirit-guides. The seance will take place, at 8 o'clock, at 15, Southampton Row; admission, 1s. Tickets are now ready, and should be secured in advance to prevent disappointment.

LECTURES AGAINST SPIRITUALISM.

There are a few wandering stars, whose continued light would dazzle any one set of people, who are here and there, now and again lecturing against Spiritualism. Spiritualists in the Northumberland district turn these luminaries to good account, by circulating at their meetings printed information on the subject of Spiritualism. We are at all times ready to send on a parcel for that purpose, and we ask our friends to keep on the look-out for lectures against Spiritualism, that a supply of literature may be distributed to those who attend it.

MR. COLVILLE IN LONDON.

Our visitor is well adapted to follow the apostolic mission in connection with Spiritualism. He is affable in his manner and simple in his habits, being anti-tobacco, vegetarian, and teetotal in his predilections. He loves walking, and goes long distances over London on foot, thus keeping down expenses and keeping up muscular vigour; he is fond of hard work, and his anxiety is to be employed every evening; and, lastly, money does not stand in the way. On Sunday evening he had a splendid meeting at Doughty Hall. On Monday evening his guides manifested at 15, Southampton Row; on Tuesday evening he had a full and interesting meeting at Quebec Hall; on Wednesday evening he visited the East-End Spiritual Institution; on Thursday evening, the Dalston Association; and to-night he expects to be present at Mr. Wallis's seance at the Spiritual Institution.

On Sunday he will be again at Doughty Hall, on Monday at Mrs. Olive's, on Tuesday at the Anniversary *Soirée*, on Wednesday at Miss Leigh Hunt's, and on Thursday at Mr. Morse's seance, and so on.

NEGLECTS.

It is pointed out to us that we omit to report many matters intimately connected with our work. As instance, Mr. Morse's last lecture at Doughty Hall; also, the last appearances there of Mr. Burns and Mr. Wallis. All we have to say is that we cannot afford to keep a reporter or amanuensis; one pair of hands has to do all the work in connection with the MEDIUM, the business, and correspondence involved, which, put it all together, is perhaps as heavy a handful as has been undertaken in modern times. Of late the support has been so precarious that the whole grasp of the one pair of hands has been to cling on to existence and let all else slide. If Spiritualists were wise enough to put their money into Spiritualism instead of into the pockets of adventurers and lawyers, it would be different. But they cannot have a high opinion of their principles, when they so badly maintain those who do their most essential work for them.

MR. COLVILLE AT DOUGHTY HALL.

On Sunday evening a good attendance met Mr. Colville at Doughty Hall, and his guides gave a suitable oration on the Twenty-ninth Anniversary of Spiritualism. Mr. Linton occupied the chair. The address was over an hour in length, and it was followed by two poems. The large audience appeared to be highly satisfied.

Mr. Colville will give another oration at Doughty Hall on Sunday evening, when no doubt there will be a crowded hall. Doughty Hall, 14, Bedford Row, Holborn, at seven o'clock.

DR. MONCK'S DEFENCE FUND.

FURTHER SUBSCRIPTIONS.

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Major Bradish	0	5	0
Mr. Bowman (Glasgow)	2	0	0
Mr. T. Gaskell (Manchester)	0	10	0
Mr. Mylne (India)	5	0	0

A few pounds more are yet required, which may be sent to

Mr. T. EVERITT, Treasurer, Lilian Villa, Holder's Hill, Hendon, N.W.; or to

J. BURNS, Secretary, 15, Southampton Row, W.C.

Several communications have arrived too late for insertion this week, and some omissions have unavoidably occurred because of the serious disability under which we still perform our duties. We crave the kind indulgence of correspondents and readers.

THE SPIRITUAL MAGAZINE FOR APRIL.

The new editor, Mr. Enmore Jones, has sent us a complimentary copy of his first issue. We congratulate him on the interesting miscellany he has presented the reading public. We say miscellany advisedly and without any intention of depreciating the contents of our contemporary. It is a hard matter to get literary wares of a higher excellence than that which occupies the columns of our weeklies. The *Spiritual Magazine* is indeed a monthly newspaper in octavo form, and in value worth about as much as an average copy of the MEDIUM. What is the good, then, of so many periodicals? Mr. Jones has had considerable freedom of expression in the existing periodicals, and there are none of them that deny representation to his peculiar form of thought. Why, then, should the forces be weakened by so much competition? If every man must have an organ and an intolerant opinion of his own, then Spiritualism must be the most veritable of sect nests.

A magazine should be the vehicle of original and advanced thought, but an original thought in some quarters is heresy, and to "advance" is to "go back," but not far enough to get at the genesis of dogmatic thought. We frankly admit that the greatest originality in spiritual questions may be attained by going back; but it must be beyond the medieval mists which envelop the minds of those involved in the fogs of modern theology. The light and spiritual findings of the past can only be read truly in the brilliant light of modern inspiration. Hence originality and successful antiquarian research must go together, and past truth must be recognised in the radiant beams of present discovery. We wish our contemporary and its new editor all success in their work, which is certainly not one of emolument. We only wish some of the publishers would make money, for we would gladly sell out if a competent and liberal customer presented himself. It is not our fault that there is competition in the field, seeing that we stand oldest and first.

NOTICE.—Mr. W. J. Colville has arranged to deliver a trance address at the residence of Miss Chandos Leigh Hunt on the evening of Wednesday, the 18th instant, to which her London pupils are invited.

A SOUTH AFRICAN VISITOR.

Mr. T. Berks Hutchinson, of Cape Town, thus writes:—

On the 27th inst., I purpose leaving these shores, my adopted country, on a tour to Europe, professional and pleasure, killing two birds with one stone. I have practised here as a dental surgeon for ten years and deserve a holiday. During the last five years I have pioneered the truth of spirit-communion, in South Africa, Cape Town especially, so firmly that no future storm or tempest can uproot it. This has not been done without having to pass very many shoals and quicksands, but, thank God, I have steered clear of all, and defied scoffs and sneers. I never let an opportunity pass without speaking of the subject, at the risk of being considered a monomaniac. I won't be put down by a lot of spiritually deaf and blind people who fancy they know all, and I hope all others who work for our grand Truth will follow suit. "No cross no crown," my spirit-friends have often said.

I hope to have the pleasure of addressing a sympathetic audience one day in your parts; till then I must wait. My greatest wish will be consummated if I can only see a good case of materialisation, and spirit-photography.

I am in hopes to get a photo of my little girl, three years old, I lost some months ago; if I can get a good picture, it will be worth £50 and will convince all my immediate friends, as we have no photo of her.

I anticipate a treat with my friend Dr. Monck, and possibly Slade, both of whom I have staunchly defended at all times and places.

Cape Town, March 6, 1877.

Mr. Berks Hutchinson's visit is a great pleasure in immediate prospect. He will meet with a hearty welcome from many friends who have heard of his good work in the southern hemisphere.

HUMAN NATURE FOR APRIL.

The new issue is most interesting and varied. The leading article is by "M.A. (Oxon.)," on Tuttle's "Arcana of Spiritualism," and is one of the best articles which we have noticed from that well-known and highly-prized writer. Of the "Arcana" he speaks highly, picking out such tit-bits as make it in all a very instructive article. "M.A.'s" opinion of the book may be summed up thus: "In taking leave of the author, I desire to express my conviction that his book is one which all Spiritualists may read with advantage, and from which even the most advanced may learn much. It would be an excellent text-book for societies to read at meetings gathered for mutual instruction. I have always regretted that such meetings are not more widely held, that there is not an attempt to study the philosophy of the subject, more mutual counsel and interchange of thought among us. A suggestive work of this kind read aloud, and criticised by those who are capable of so doing, or commented on by those who can confirm and elucidate its statements from personal experience, would be extremely useful."

To aid in the object recommended by "M.A.," the publisher offers the purchaser of *Human Nature* for April a specimen copy of the "Arcana of Spiritualism" at 3s. 6d., post free 4s. Both *Human Nature* and the "Arcana" may thus be had post free for 4s. 6d., an offer which no doubt many will eagerly embrace. "English Mysticism in the Eighteenth Century" shows, by an extract from a work published seventy-seven years ago, that spirit-communion was recognised by a club in London before the close of the last century.

Mrs. Cora L. V. Richmond's oration on "Freemasonry and other Kindred Orders, as Analysed by Spiritualism," is a very sensible review of the whole matter, and interesting alike to the brethren and those who are uninitiated. It was delivered in Chicago on February 11, and is one of the best discourses we have read.

"Woman the Creator and Perfection of the Race" is a translation from the French of M. Legouvé, by Madame E. G. S., with a note by the Translator. The subject is viewed physiologically, and the notice taken of the respiratory and glandular systems shows that the author has hit on points that are generally overlooked. In our analysis of the human organism, which has been published in the English edition of Weaver's "Lectures on Mental Science," we adopted a temperamental system, including the definitions suggested in this article.

"The Artichoke" is a pleasant fragment, which is at the same time "something more." The author of it wrote a poem on the same subject: the care of children in cities, and providing proper means for their recreation, which was published in this magazine some years ago, and republished in America.

The Review of "England and Islam" is terse and suggestive, and will induce many to dip into the book itself. The "Science of Life," also reviewed, appears to be an appeal to all the members of the Universities of Oxford and Cambridge on the important yet delicate question of sexual morality. Absolute chastity is recommended with a purity of utterance and vigour that will make an impression. Letters from Ruskin recommending the work are printed in the Review.

The other small matters are of interest, particularly an extract from "Life Beyond the Grave," entitled "Cremation, and its Effects on the Spirit." Every Spiritualist should contrive to obtain a reading of *Human Nature* monthly. One copy may be made to do duty for many readers. Those outside of Spiritualism will read this magazine, and thus be induced to study Spiritualism when the class publications would be rejected.

Mrs. DEARBORN has left London for Liverpool. After paying a short visit to Leeds she will return to America. She expects to visit England again in a few months.

BIRMINGHAM.—At Mr. Perks's rooms, 312, Bridge Street West, on Monday evening next, April 9, at half-past 7, Mrs. Elliott, by her spirit-guide "Confidence," will give a lecture for females only. Mothers and daughters over 17 years of age are earnestly and especially invited to attend. All seats free.

Mr. S. S. JONES, of Chicago, editor and proprietor of *The Religious-Philosophical Journal*, has been shot in his office by a travelling phrenologist. This man had lived in his premises, and owed a little rent, which was being paid off in weekly instalments. The cause of the outrage is not known, but a plea of insanity will be set up in defence of Pike, the murderer. Mr. Jones was an able and devoted man, and was much respected. The sudden and violent manner of his going will be painful to many in all parts of the world.

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ANOTHER SEANCE WITH MR. WILLIE EGLINTON.

DESCRIBED BY MISS CHANDOS LEIGH HUNT.

If it is true that pouring rains, which leave not a branching twig uncleaned, nor a bush unbent, nor a tender unsheltered plant unbroken, make conditions unpropitious for the endeavourment of spirits to render themselves visible to their unmaterialised brothers, then, indeed, their efforts must have been strenuously taxed to feast our senses with such food for wonderment as they did, with the startling mental, spiritual, and physical entertainment they gave us on the night of March 3.

The guests who bear witness to my unvarnished statement of facts were ten in number, for eight believers and two sceptics sat down at the commencement, but ten Spiritualists arose at the conclusion.

Our arrangements were simple and impromptu. In the back drawing-room seats were placed describing a horse-shoe curve opposite a cupboard, in which was put an arm-chair for the medium to occupy. The door being opened, a curtain was suspended over the entrance, and two small white strips of paper were pinned upon it, the first to indicate the height of the medium, and the second situated about three inches above.

After all was completed to our satisfaction, everyone seated, and the gas subdued to a low, soft, semi-light, just enabling each to clearly perceive the features of the other, Willie Eglington entered his miniature chamber of isolation.

Scarcely had the curtain fallen, and certainly not subsided into its wonted folds, ere we heard a voice exclaim: "Why, there's something going on here already!" when, at the same instant, the still pendulous curtain was again disturbed, and we beheld a gaunt, erect form, whose height was far above the second mark upon the curtain. He stood there but for a moment, yet all saw him distinctly, draped in long, dusky, unglorious white robes, marking a strong contrast against the dark background.

I was sitting upon the sofa, with the two lady sceptics on either side of me. "Oh," exclaimed the youngest, who, though not devoid of curiosity, opined it necessary to feel alarmed, "I'll not look!" and she therefore placed her head behind me, but cautiously permitted her eyes to be just above my shoulder, in which position she commanded an excellent view of all that was to be seen, and the eldest grasped my hand more tightly, timidly inquiring whether they were likely to advance farther into the room. "Oh yes," I replied, feeling just a little mischievous, "I hope so, for I am going to ask them to shake hands with me;" and this bold determination produced immense consternation, as both were afraid they'd be afraid.

Then we were requested to sing, and on the completion of a few verses of a well-known melody, a second spirit appeared. He was of manly, symmetrical stature, with features large and commanding, step firm, though light and noiseless, and his attitudes graceful and easy. His *tout ensemble* was evidently oriental. His robes were *simplex munditiis*, being loosely gathered around the waist with a broad sash; his bare feet large and well proportioned. He was known as "Abdallah," a Persian prince. Close scrutiny proved him to be possessed of but one arm, to which defect his drapery denied conspicuousness. He lingered with us for a good time, bowing with eastern grace, while placing his hand on his side, in token of friendly respect, and attracted our attention to his stature by standing against the curtain, with his bare feet resting flat upon the floor; and we all saw his height surpassed that of the medium by several inches.

We were next favoured by the momentary appearance of a beautiful female form, in the garb of a nun, who gave her name as "Purity." She was remarkable for the resplendency of her self-illuminating crystalline robes, inspiring all with feeling of wonderment and admiration.

In curious contrast to this silent, modest, prayerful figure, there burst forth immediately upon her disappearance the lithesome, talkative "Joey." He capered across the room, and noisily drawing a chair towards him, sat down, but had to re-enter his medium's *sanctum sanctorum* many times to renew his robes, which again and again commenced visibly dissolving. At last he rejoiced in the permanency of his drapery, and was about to comfortably reseat himself, when the housemaid was heard descending the stairs. He expressed himself slightly apprehensive lest our harmonized conditions should suffer by interruption, so he ran quickly past us to the door, turning the handle, and thus personally ascertaining that it was securely fastened against all intrusion. He then quietly related his history when in earth-life, at my request, and none were surprised to learn that he had been a clown, for his facile, nimble movements showed he still possessed much skilful activity. He leaped upon the piano (an upright cottage), and rested first upon the projecting centre, and then perched upon the top. He was

evidently of marvellously light weight, much lighter than the medium, still the instrument groaned loudly, noting his every movement, thus enabling our ears to testify to the truthfulness of our eyes.

Presently, however, he reoccupied his chair, but the continual sound of articles in the cupboard being moved, and the footsteps that we had heard nearly all the time that "Joey" had been visible to us, began to increase, till they apparently became an interruption to his peace of mind, so, after many times demanding silence, he rose, and peeping behind the curtain suddenly exclaimed, in a comic voice of mock fear, and surprise, "There's somebody there; oh, I'm so frightened!"

"Why don't you sit in front of the door, Joey? you might obtain some manifestations," suggested one of the guests.

"I think I will," he replied promptly, suiting the action to the word.

Thereupon three knocks were sounded *inside* the cabinet, and "Joey" asked in a funny, mild, timid voice, "Is that you, dear friend?" No answer; so he answered himself by rapping three times on the floor with his foot, and then looking down, said, "Thank you, dear friend," and gave three more knocks.

"But I think that's you, Joey," remarked a sitter. "Joey" looked down innocently and inquired, "Is that me, dear friend?" which was replied to by three knocks from within the cupboard.

After this little enlivenment we were gratified by viewing the wonderful phenomenon of transfiguration.

"Joey" requested us to observe him very closely, and after stooping down in the middle of the room, compressing his body into an incredibly small compass for about a quarter of a minute, he arose—no, he did not, but "Abdallah," the Persian Prince did, and stood steadily confronting us; his tall well-shaped figure appearing giant-like, after our eyes had grown accustomed to "Joey's" neat little form. "Abdallah" bowed, and stepped backwards towards the medium. He then stood against the black curtain for an appreciable length of time, and then simply *vanished*, i.e., passed from the visible to the invisible, from the appreciable to the inappreciable, before our eyes.

We had not recovered from our surprise before "Joey," as lively as ever, returned to us, but not to stay longer than to enable him to indulge in a characteristic *pirouette* or two; after which he stood upon the spot from whence the Prince had vanished; but "Joey" did not vanish, nor transfigure, but, visibly to all, *sank through the floor*. This phenomenon was alike wondrous and interesting, for the form that seemed to hitherto have solidly resisted the materiality of the floor, appeared suddenly to possess the ability to pass *through* it, as water through muslin, or else he dematerialized himself upwards, and the parts that remained solidified during the process, simply obeyed the laws of gravitation. In the *appearance* of the phenomenon to me, there was something irresistibly comic, mixed with the marvellous, especially when the head and hair thereon passed out of sight, and I watched for his ascending with similar feeling of dubious expectancy, as for a water-sunk boat oar; but was interrupted by his merry voice sounding from behind the curtain.

Then there issued forth yet a fifth spirit, but, unlike all preceding him; his shape was imperfectly defined, still methought I'd seen that form before, and I learned afterwards that it was the "Captain," the spirit-husband of my lady pupil, who was then present, and he was the same as I have previously described.* He bowed to us, though more especially to his wife, but departed in a few minutes.

In a little time the curtain was again raised, and a tall spirit, accompanied by the entranced medium, was clearly seen by all. The spirit was at least five inches taller than Willie Eglinton, and his features were larger, though thinner. The moment was an exciting one, for there stood the spirit and the material being, side by side, for a distinct and definite period, the curtain being raised by some means evidently disconnected from either. We heard the medium stagger backwards and fall heavily into his chair, as one would do in a state of unconsciousness.

The cupboard door was then partially closed by an invisible agency, and the spirit known as "Ernest" spoke through a tube, which I had previously contrived from a rolled piece of music. He requested complete extinguishment of light, which we complied with to the best of our ability, but the light from the fire prevented our obtaining total darkness.

Then there streamed through the thick curtain some beautiful and configured lights, whose luminosity was peculiarly and essentially spiritual, yet may be described as something similar to the concentrated rays of the sun focused through a magnifying glass, as seen when brought to bear upon a black surface, but still more rounded, and (if the word is admissible) possessing more "body" in them. They were truly of a wondrous nature, defying alike accurate imitation and description.

"Ernest" made efforts to appear, bearing his light, but so much power had been consumed that he regretfully acknowledged his inability, but parted with a kindly benediction to all.

It being understood that all power was exhausted, I arose and relit the gas. Curiosity prompted me to look in at the medium, whom I found in a deep trance. I leaned near to observe his eyes, and was very much startled by "Joey's" voice calling upon me by name, with his lips so nearly in contact with my ears that I could feel the warmth of his breath. I looked up, but nothing could I see or hear. I beat a hasty retreat, for upon discovering Mr. Eglinton had company, I feared I might be intruding, and for

some minutes following we heard "Joey" talking kindly to his medium, blessing him, and concluding with a loud kiss.

Before Mr. Eglinton left us, I had occasion to enter the kitchen, where I discovered a little seance was going on. The sitters were three creatures of the feline species, respectively known as Mrs. Withertail, who was warming herself inside the fender, her daughter Daisy, and her son Young Buffer, both sitting bolt upright in a chair, and all intently watching a cupboard door, with scared looks. I am unable to state exactly which was the medium, but they all seemed suspiciously frightened at my entrance. I first heard a few knocks in different parts of the room, but presently a piece of crooked wood which was lying upon the oven commenced noiselessly cutting capers about the fireplace. This was enough for experienced Mrs. Withertail; she made one straight rush out of the kitchen, with Daisy and Young Buffer following, all with expanded tails erect, but Daisy soon returned, and stood at the door, with high-bridged back, claws extended, and mouth wide open anathematizing the still agile piece of wood. Next Young Buffer cautiously entered, and after assuming the attitude of his elder sister, wisely took a bird's-eye view of the proceedings, by elevating himself to the highest dresser-shelf, where he eventually viewed affairs more calmly, upon discovering the inutility of bad language, but Daisy backed out at the door, and finally took refuge in one of the top rooms of the house. Young Buffer had got over his alarm in a great degree, but evidently objected to being left alone, for no sooner did I turn to depart, than he made a precipitate jump to the ground, keeping his eye upon the grating piece of wood, and joined his sister Daisy.

Mrs. Withertail had hidden herself in the dining-room, and when I was showing Mr. Eglinton out, "Joey" who announced his presence and acquiescence to my observations by loud bumps on the stairs and in the hall, successively increasing in intensity and rapidity, which all so terrified Mrs. Withertail that no sooner was the street-door opened than she made straight out of the house, going direct across the road, and disappearing into the square-garden opposite, and we saw no more of her till the next day, when she entered slowly, after cautiously satisfying herself that all mysterious sounds had ceased, but many were the suspicious eyes cast towards the kitchen fireplace.

And now I have described the evening's entertainment given to us by the spirits.

To those whose mental percepts cannot see the great concealed in the small, such a few hours' experience would be but a source of a moment's wonderment—facts too obscure in their origin to be comprehended, therefore to be cast from the mind, the same as the ignorant ploughboy does a mathematical problem, conceiving that no one could elucidate it, and it is those who confine their expansive thoughts to the limits of their education, who thus shut out the light, by their dense dignified darkness.

But there are those to whom every vibration of a leaf, every phenomenal attitude of nature, varies in a minute degree, imperceptible to the untutored eye, speaking volumes of philosophy, and keeping sweet company to their lonely hours, scattering to the winds all dull thoughts and seeds for germinating evil—when such can be reaped from the "phenomenal attitudes of nature," how much richer can be made the harvest of a careful gleaner, in the fields opened by our kind untiring spirit-friends.

MISSION WORK IN THE NORTH.—OUSTON.

Dear Mr. Burns,—With great pleasure I send you a report from our district in accordance with the wish of the brethren. I have been afraid of intruding on your columns, but seeing missionary reports claiming a place, I thus send ours, if you be pleased to insert it in your valuable paper, which is doing a mighty work among the reading and thinking people in this district.

I have had a tour into Northumberland of late, and find that Spiritualism is germinating wonderfully. Some are suffering, and have houses to seek elsewhere, because of their attachment to the promises and words of Jesus, and this suffering is from the hands of such as profess to love their God. I ask you, readers, to pray for such in the north, who, like the unconverted Saul, think that they are thus doing God's will, but are found, like him, fighting against the spirit.

I made a call at North Shields, where I found some brothers and sisters wishful to obtain some knowledge of this grand and soul-refreshing truth. Coming home by Windy Nook, near Gateshead, I attended their first anniversary, where we had a grand tea, provided by Brother Richardson, and it was enjoyed by a good meeting. We then had a wonderful address, through a little daughter of Mr. Moralees, upon the Five Wise and Five Foolish Virgins.

We have had a treat at West Pelton, in the visit of Miss Longbottom, who on Good Friday gave two excellent addresses in the afternoon—subject chosen by the company—which was Job. xiv. 10. The question in the text was answered by the control to the satisfaction of all. The evening subject was, "Jesus and the Christ-power," which also gave much satisfaction. A public tea was also provided, when a great number was refreshed thereby. Mrs. Hobkirk arranged everything in fine order, according to the circumstances. We had Brother Dunn, with two companions, who walked about sixteen miles from Sildon to West Pelton, all of whom said they were well paid on hearing Miss Longbottom twice.

We have also had a treat with Miss Brown, daughter of Mr. Thos. Brown, the very useful medium, who would have been with us had he not been very busy in Scotland. She has given some grand addresses—or her control rather. In all these good things I may tell your readers that things are going on in a very cheering way among us in general.

We have, like others, no doubt, had some drawbacks, but such it is wise to expect; they will be turning up till Spiritualists get a little more desire to read over and believe in the words and works of Jesus. Before we can do what he said should be done after he went home, a spiritual

* See "A Seance by Willie Eglinton, described by Miss Chandos Leigh Hunt," in No. 363, p. 170 of the MEDIUM AND DAYBREAK.

life and love is wanted, and a true love to our God, and desire to claim His power and promise. Then spirits will be able to give us blessings sent us by our Father's laws, and which we cannot get till we have the new bottles, then we will get the new wine. We have in this district promises of very rich mediums, both in the speaking and healing department. Mrs. M. Lawins, of West Pelton, Mr. S. Stewart, and another sister medium, have been made a blessing to many, part of which cases we may mention:—

Mr. Bateman, of Stanley, suffered from severe pain in his left side. He was relieved by a few passes, the operator receiving the pain herself for a few hours.

Mr. Foster, West Pelton, suffered much. He was also healed in a few moments, and the pains have not returned again.

A little girl at Newfield, having four joints put out on her hand by a fall of some furniture, was put right in a few moments.

Many others I shall not say anything about, but one which is of vast importance, whose name is Henry Walters, of Newfield, who has been long a sufferer, has been greatly blessed by this same medium.

All of these are ready to answer any inquirers. This medium, whose name might have appeared before in the MEDIUM, but was not willing to be made public, is ready with a willing heart to do all the good in her power to any sufferers who may wish to avail themselves of her help. Her address is Mrs. M. J. Hardy, Ouston Colliery, near Chester-le-Street. I have much more to relate, but dare not claim more room at present.—From a missionary in the far north, who is out in the glorious battle casting all his care on his Heavenly Father for all he needs,
Ouston, near Chester-le-Street. JAMES WILSON.

WEST PELTON ON GOOD FRIDAY.

Having seen in the MEDIUM a notice that Miss Longbottom was going to give two trance orations, I determined to give myself the pleasure of hearing her and of making the acquaintance of the Spiritualists in the neighbourhood. To accomplish which I had to take the train from Stockton round by Darlington to Fence Houses, and then had a delightful seven miles walk; but when I got to West Pelton I had to introduce myself the best way I could, as I did not know anyone there, so I took a walk among the houses, and finding a bill in a window, made bold to knock at the door, and asked the good wife (Mrs. Stewart) where the Co-operative Hall was, and where Miss Longbottom would be. She said, "At Mrs. Hobkirk's," so I made my way there, and was received with a welcome, inviting the stranger to dinner, and got introduced to friends as they turned up to the meeting. At two o'clock the room was full with an attentive audience of men and women, and Miss Longbottom's guides did justice to the subject that was chosen by the company—"But Man Dieth and Wasteth Away, yea Giveth up the Ghost, and Where Is He?"—which took better than an hour to deliver. Two questions were asked, which were answered very satisfactorily. Tea was provided at Mrs. Hobkirk's for strangers, which was of a first-class style, and to see the consideration which one gave to another was very pleasing to my mind, for they most certainly did follow out the words of Jesus, "A new commandment give I unto you, that ye love one another." I was glad to see three friends from Shildon, who had walked a distance of nearly twenty miles to be at the meetings—James Dunn, John Manfield, and John Swindlehurst (sixty-five years old). At six o'clock in the evening the room was filled to overcrowding. The subject Miss Longbottom's guides spoke from was "Christ, the Anointed of God, and the Man Jesus," which gave great satisfaction to all who were present. After the meeting broke up meetings were recommenced in private houses.

There were about twenty went to Mr. Dodd's house, and we had the pleasure of hearing Mr. Pickford's guides and Mr. Dunn's guides, "Tom Paine" and "Michael Brady," the Irishman who comes out with real practical sense, condemning the practice of smoking and drinking. After spending a most agreeable day, we were kindly invited to stay all night with them, and next morning our good friends Mrs. Hobkirk made Mr. Swindlehurst and me a good plate of oatmeal porridge, and, as "Michael" had denounced smoking in such strong terms, I recommended John Swindlehurst to feed his wife's poultry out of his tobacco money, which would be a blessing to him and his wife.

On Saturday morning the four of us made our way to Mr. Heald's, at Ewe Hill, to see Mr. Skipsey, the seeing medium, who gave us a most splendid poem on "King Gold."

It is pleasing to see the love, joy, and peace which these private circles entertain one towards another. I find they hold private circles in their own families nearly every night, and the work of Spiritualism is growing very rapidly.

I was glad to make the acquaintance of Mr. Wilson, who is very earnest, and has been in the Wesleyan ministry. W.

ORGANISATION AND CO-OPERATION.

Mr. Editor,—Being in weekly receipt of the *Banner of Light* as well as of your most excellent paper, the MEDIUM, I cannot but observe the great stir which has been and which is being made about the subject of exterior or society organisation, and I thought on reading Brother John Hartley, of Hyde, as represented by his short letter headed "Organisation and Co-operation," published in your issue of January 26, I would try to express briefly my thoughts upon the subject. Here allow me to say I have no antagonism with any individual nor with any exterior organisation whatever; I shall endeavour to steer clear of all. Basing back upon existence, I shall, then, inquire, What next? what can be added to existence? whence and what is the perpetual retardment to the exercise of our good and unchangeable existence? and how can we best overcome said retardment?

First, then, as I have said, I will ask you to look back upon existence as a basis to copy thought from and to obtain sufficiently comprehensive views, which only can enable man or angel to speak and to act rationally on the subject of exterior organisation. Is not existence finite and infinite, positive and negative? and, further, will existence suffer exterior bonds? or can existence be bound or set free by anything other than its own inherent, unalterable order or organisation? The answer to this inquiry will be self-evident to every rational mind. The answer, "No," is as supreme and unalterable as the positive existence of my subject.

Secondly, Allow me now to ask your attention to the supreme interior and vitalising energy which lives in, but forms no part of, the infinite and finite body of substance called existence. We say it forms no part because it actuates the infinite body to mode and modes of action which otherwise, or by the supreme law or laws of substance existence, could never take place. The power of said supreme vitaliser being equal in extent or extent, is not bounded by infinite existence, but rather, we should say, is in a superior degree supreme and infinite, and is the source of all special organisations in existence, as instance the vegetable and the animal creations or productions, and also the physiologies of man and of angels, both mortal and spiritual; the creative or organisation producing Being giving a fixity to the organisation of all vegetable and physiological existences, so that they cannot of themselves alter their vital existence. Each finite individual organisation imperatively demands absolute freedom for its full and harmonious unfoldment, which unfoldment must be actuated by its own vital unalterable organisation. It follows, then, that all society or exterior organisations based on the principles or on the spirit of dominion are bonds and hindrances to true unfoldment towards the divine end or object for which immortal beings were created.

Thirdly, What, then, shall we say, Is there no true and desirable society action in orderly emanation from the vitally-organised immortal being called man, spirits and angels? Is there no true fruit which the "Tree of Life" does yield? I answer, Yes, and the fruit is as good as the unalterable existence of man and spirits.

Some of your readers may quaintly ask, and with some degree of propriety too, Can you state to us in a direct manner what said fruit may or should be? I answer, Yes; but I think it best first to explain that there is yet a more superior degree of Supreme Infinite and Finite Being, of which I have not yet spoken, but which is very necessary to the full comprehension of the subject of exterior or society organisation of which I make bold to write, that all great and aspiring minds in particular may be exercised thereon. I press forward to the accomplishment of my task. Do you not behold in the starry space about you a vast number of individual bodies which are comprehended in, or form parts or portions of, the infinite substance existence? These are suspended in order, relative to each other, manifesting to sentient immortal observers, not only substance and order individually, but also principles of physical power by which they are held in said order. Thus the superiority of physical principles or power over physical individual solar or other bodies, and over their order or organisations, will be apparent. Said individual bodies are not the source of the principle or power which holds them in position and order.

I come now to my second proposition, in which I asked your attention to the supreme interior and vitalising energy, and to the Supreme Being, as the source of all vital organisations in the vegetable, the animal, and in the immortal orders of man and spirits. The scientist will allow that the production of the said vital orders or organisations was an immensely varied, most sublime, and intensely energetic work, most profound in minutiae and magnanimous in object, and that in wisdom all the means necessary to the end must have been estimated, the end being personal, vital, and with sentient immortal beings society harmony. Allow me here to submit that (like unto physical existence) organised physiology nor immortal spirit-organisation cannot be the principle or principles on which their being rests; yet, in order to attain to true society order, the said principles must leave each individual, to actuate them to the end and purpose for which immortal beings were created.

The present condition of mankind is down-trodden and degraded by society disorder on the one part, and on the other part stand a band of persons called superiors and their assistants, who are too guilty of pomp and waste of the bread stolen by means of usury or traffic profits or increase. This state of society shows with unmistakable evidence that the principles of the Supreme Being of the universe have not yet leavened the authorities of the present generation of human society. The present state of things alluded to above is not the true fruit of life-society harmony. I must here state it is a solemn truth that no man nor angel can overcome this sinful state of society but by means of the principles of life. Yet the person and the spiritual entity must first be, before the means necessary to the grand end can be applied. A development in knowledge, and in its practical application, both personal and society, in the mortal and in the immortal states of being, were first necessary before the means necessary for the further development and the perfecting of creation to the end projected in the mind of the Divine Being from the beginning could fructify. The principles of the Divine Being have long been known and talked about by angels and man, but they have not been put in practice nationally as the basis of society life, except in the attempt to institute ancient Israel. I do not say that many even have not tried to do so, but the success has never extended to national order. In the Divine Creative Being, as well as spiritual vitality, there are supreme, eternal, unchangeable basic principles—namely, truth, equity, justice—and without these as an interior basis, the immortal beings cannot overcome the present society condition—namely, cruel selfishness and the lust of dominion over fellow-beings. But, vitalised by the three principles of Divine Being, man and angels would soon fructify and bear that fruit which constitutes the divine or true exterior society order, life, or organisation. The output of truth, equity, justice, is individuality, co-operation order, or voluntary co-operation, in all the affairs of life and divine harmony.

Many thousands of my contemporary fellows can see how those principles could be applied by the authorities, for the salvation of man from present society evils, but the question is, how can they now be applied in the organisation of Modern Spiritual Society, or Spiritualism, or Spiritualists—granting that the terms are synonymous. Now, the question is, Can anything be added with impunity to the threefold good and unchanging organisation of our existence? Had we not better apply all our energies at once to bear the fruit thereof? In this case we shall need but very little outward or political organisation. A true Spiritualist has, in a pre-eminent degree, received that spirit which was stated by one of olden time to be "the desire of all nations"—namely, absolute freedom. Hence, a Spiritualist, as such, can in no degree whatever be party to or with any documentary churchal creed, doctrine, or organisation, he must in the fullest sense for ever retain his spiritual

freedom; all Spiritualists should come together in the upper room with one accord. But a Spiritualist has a temporal or mortal body, in this he has a political existence; so, actuated by this, whilst retaining his spirit in perfect freedom and voluntarism, he should voluntarily co-operate with fellow spiritualists on the security of the political basis, that is, in accordance with the protective laws of the nation. Let the Spiritualists of any locality come together and, as volunteers, agree to contribute each his or her specified mite of money for any period or term for a specified purpose—it may be for the renting or building, or purchase of a place to meet in, for the purpose of enjoying and promoting Spiritualism therein. Said items or gifts of money, in promise, should be accompanied with full signature and address. Then, see if in the company of co-operators there be one who will volunteer to work for or to serve the company in whom confidence can be placed as to integrity; if so, confirm him as your worker or servant of all in the co-operative order. He will record your weekly or periodical mites, and make monthly or quarterly and annual returns from his books. At your desire and in his discretion he will rent or otherwise secure for you premises for your use as Spiritualists only. This he will do (if the letter of the premises will do so) on your behalf and in your and his own names united, by a written and stamped agreement with the letter of the premises, signed by your worker and by the letter of the premises. In case the letter will only let to your worker as an individual, then your relation to your worker by your signatures should constitute or be in form of a stamped agreement. The reason for this is obvious—he as worker and you as the body of the co-operative order, should be mutually secure and free from any possible unfaithfulness which might arise on either part. Your worker should record any accession of co-operators and also the fact if any should “pass away” to the immortal stage of existence, and report thereon as to your number, &c. Your worker would no doubt want volunteer assistance to help him in cases of large companies, and when witnesses were necessary in the proper and efficient transaction of business these he would secure for himself.

Say now, your Co-operative Order is established in law, and in order, relative to the nation and to each other. Now meet in your premises as Spiritualists, and look amongst you for a volunteer spiritual worker—one who is not a medium is the best for his position, because, he is not to serve spirits; but he is to serve you as a voluntary spiritual company. In case you found one suitable, who would do his best endeavour to promote spiritual harmony and communion, and spiritual development, his first duty would be to obtain of the co-operative worker at a small rent, the keys of your spiritual institution. He could then proclaim to the spiritual company the offertory open, and the collection of voluntary gifts begun for the furnishing of the room, &c., and for the conducting of spiritual affairs, &c. Your spiritual worker should be perfectly democratic, doing nothing but in council with the spiritual body in meeting assembled; because, in the multitude of counsel there may be more wisdom, and because it would keep those intelligent in regard to business who are likely to have the needful to devote for business purposes. Like unto your co-operative worker, the spiritual worker will make record of all business, making a monthly or quarterly and annual statements of the same in the presence of the spiritual company.

Now, let us say, the spiritual institution stands in perfect spiritual freedom, and none of its furniture, library, music books, musical instruments, pictures, and rare spiritual adornments, are in danger of being sold or seized for rent, or other temporal liability. What shall we say about the protection of our mediums, and about our freedom to hold our meetings within the pale of the law? Mediums who have a public function to fulfil, and who will act within the counsel or advice of a spiritual company (or portion of the Church of God), should be established by the spiritual company as ministers of the Church. The premises should be held in the estimation of all as a place for spiritual communion and worship. Then steps should also be taken by which Spiritualists shall be enabled to perform the marriage ceremony, and to bury the remains of those passed to immortal life and joy.

Before I close this paper I wish to ask, “Whence and what is the perpetual retardment to the exercise of our good and unchangeable existence? and how can we best overcome said retardment?” In the production of the universe, physical, and mental, and spiritual, and in society political order, and in order of eternal principles, the Divine Being works in positive order, and must, as a matter of course, give a degree of fixity to each of the said orders, sufficient to enable the same to endure till each order has accomplished its development. Individuals, in said general orders, may be developed more or less swiftly. Those who become developed in advance of the mass of their fellows—as they had necessarily to be in essential rapport with the mass of their order in themselves coming into existence—they feel the power of the mass, and the slow development of their fellows, as a perpetual retardment to their practical or actual society perfection. The slow mass is in essential rapport with the womb, or the order which brought them into being, and are thus retarded till developed in knowledge and power sufficient to enable them to leave their swathing-bands behind.

The best way to overcome our bonds (which we often falsely speak of in our speechifying as obstacles in our way) is to struggle for a firmer resolution and decision of character, which shall enable us ourselves to do all that we see in the light of truth, equity, and justice. In thus doing, we become *en rapport* with the Divine and Eternal Being of Infinite Being. Wait not for another or others, visible or invisible, but do the work, and you will become wiser than serpents and more harmless than doves, and you will then keep out of the way of persecution, and you will suffer no harm. Organise in positive order, but not in exterior rules, constitutions, churchal creeds, or doctrines.—Yours fraternally,
D. RICHMOND.

3, North Eastern Terrace, Parkgate, Darlington, Feb. 12.

NEW DELAVAL.—Mr. W. Cooper reports that Mr. G. Forster, of Seghill, has lectured on Spiritualism at Hartley. Spiritualists came in from all the surrounding places. A number of tracts were distributed. The religious people are reported to have put the spiritual literature in the fire, and to have torn it from the hands of other people to destroy it. This shows that the Movement is taking root, and it will be all the better in the end.

SPIRITUALISM IN SCOTLAND.

Dear Mr. Burns,—Unwilling to allow the present opportunity to pass without a word on behalf of Mr. T. Brown, trance and test medium, who is at present on a visit to Scotland, I have sent this that friends may at once embrace the opportunity of his visit, and ask him amongst them. It would encourage the heart of that laborious worker, and strengthen their own faith in spirit-communion. There need be no hesitation in asking him; he can suit himself to circumstances, wherever he goes, he is humble, kind, and obliging, as well as possessing clairvoyant gifts of a high order.

I noticed an expression in the MEDIUM lately, that the spiritual movement seems uncongenial to Scottish soil (I think in the reports of Mr. Pearce). Well, I doubt this, and none more so than the mind conversant with the Scotch character—north, south, east, and west of the whole country, you breathe an atmosphere redolent of the occult. However, there seems to be a natural instinct to cling to customs and usages, although they have no other recommendation but their antiquity; but it is wonderful that even on this sterile and orthodox soil the Movement is progressing. The land is almost intersected by a chain of circles, and wonderful phenomena are at this moment taking place in the meetings of these circles. If you take the map of Scotland you will follow me when I mention the places where the Movement is firmly planting its roots, viz., Dundee, Kirkcaldy, Edinburgh, Glasgow, a powerful magnetic chain, like an equatorial line, with Forres to the north, and Peebles to the south. From the little experience I have had in spiritual matters, it looks as if a geographical survey has been made, and points of observation established for a glorious future work; and now, in the language of “Dr. Priestley,” one of the controls at our own circle, who indicates his presence amongst us by these words, “Friends of the noble Cause,” combine together and secure the services of these guides of Mr. Brown, who seem most anxious to incorporate the land where “Bruce and Wallace bled” in the Pentecostal blessing of spirit-intercourse.—Yours, &c.
ALEXANDER DUGUID.

New Town, Kirkcaldy, April 2.

CHILDREN'S LYCEUM, OSSETT.

To the Editor.—Dear Sir,—The committee of the “Children's Progressive Lyceum,” Queen Street, Ossett, have great pleasure in announcing that they will hold a public tea-meeting on Saturday, April 14th; tea on the table at 4.30 p.m. Tickets:—adults, 6d.; children, 3d. After tea, a meeting will be held at 7 p.m. When Mr. Joseph Armitage, of Batley Carr, Mr. John Oldroyd Kitson, of Gawthorpe, and Mr. Joseph Olliffe, of Ossett Street Side, will occupy the platform, along with the members, who will give choice recitations. Also, a paper will be read on the Lyceum movement, giving a clear detailed account of it; how it originated, and its progress up to the present. We hope to see a goodly number present.

We also wish to tender our sincere and heartfelt thanks to A. T. T. Peterson, Esq., of Lymington, who supplied the Spiritualists of Ossett, gratis, with one dozen copies per week of the MEDIUM, for three months, wishing them to be distributed to non-Spiritualists, so that there may be, in that time, an interest awakened in them for spiritual truths.—Yours faithfully,
ALFRED KITSON, Sec.

Gawthorpe, Yorkshire.

KEIGHLEY SPIRITUAL BROTHERHOOD LYCEUM.

On Sunday last we had quite a pleasant day of it. Our much respected friend and sister in the cause, Miss Ann Harrison, of Shipley, favoured us with her services in the afternoon and evening. I am happy to inform you, Mr. Editor, that Miss Harrison is making rapid progress as a platform orator; she only wants to get into public more than is her wont to do, and then I think that before long she will be co-equal with our other sisters in the Cause.

On Sunday next, April 8th, the committee of the above Lyceum have made arrangements with Mr. J. J. Morse, of London, to give two discourses in the Temperance Hall, North Street, Keighley; afternoon and evening service, commencing at 2.30 and 6 o'clock prompt. Doors open half an hour previous. A collection will be made at the close of each service to defray expenses.

51, Worth Terrace, Woodhouse Road,
April 2nd, 1877.

JOSEPH TILLOTSON, Sec.

Mr. T. BROWN will leave Scotland next week, and will call at Choppington, New Delaval, Newcastle, and other places on his way home. Letters for Northumberland to be addressed, care of Mr. John Smith, 23, Double Row, New Delaval, near Blyth. Letters for Durham and South may be sent to the home address,—T. Brown, Howden-le-Wear, R.S.O. Durham.

MANCHESTER SOIREE.—The meeting on Monday evening at Grosvenor Street Hall was a success in every way except numbers. The wet weather acted as a damper. The tea and fruit service during the evening was of an ample kind. Mr. John Lamont was present, and his genial influence was much appreciated. The entertainment was followed by a dance. There will not be much for Dr. Monck, but a reception is talked of when his release comes.

NEWCASTLE-ON-TYNE.—The service held in this society's hall, on Sunday last, April 1st, was a very interesting one. A hymn having been sung, Mr. Jos. Skipsey, the Northumbrian poet and clairvoyant, recited an inspirational poem, composed by himself for the occasion. After this the public ceremony of naming the infant daughter of Mr. Thos. Tate, of Percy Street, Newcastle, in accordance with the progressive principles of Modern Spiritualism, by Mr. J. J. Morse, took place, “Tian” concluding this ceremony by a few appropriate remarks. Another hymn having been sung, the guides of Mr. Morse gave a trance oration. This being the commencement of another year's engagement, they announced that they intended giving a series of twelve lectures on the Sunday evenings, at each monthly visit, under the general head of “Elements of Cosmic Philosophy,” the particular department treated on this occasion being embraced under the head of “Supernaturalism,” which they treated in their usual able and eloquent style. The next department they will treat on at the May visit being “Naturalism,” and on the following month it will be “Spiritualism.” Mr. J. Mould occupied the chair. The attendance was good.

MR. MORSE'S APPOINTMENTS.

KEIGHLEY.—Sunday, April 8. Temperance Hall. Afternoon at 2.30; evening at 6. Admission free.
 LONDON.—Tuesday, April 10. Wallace's *Soirée*, Doughty Hall. Special. Thursday, 12. Special subscription seance at the Spiritual Institution, evening at 8. Tickets now ready, 1s. each. Also Sunday evening, April 29, at Doughty Hall. Evening at 7.
 LIVERPOOL.—Sunday, April 15.
 BELPER.—Thursday, April 19.
 DERBY.—Friday, April 20.
 BIRMINGHAM.—Sunday and Monday, April 22 and 23.

SPECIAL NOTICE.

An early application is requested for Mr. Morse's special seance on Thursday next, as the tickets are limited in number.

MR. BURNS'S APPOINTMENTS.

Sunday, April 22.—Eleusis Club, 180, King's Road, Chelsea, at 8.
 Thursday, May 31.—Dalston Association, 74, Navarino Road, at 8.

NEWCASTLE-ON-TYNE.**LECTURES FOR APRIL.**

Sunday, April 8, at 7 p.m.—Inspirational Address. Mr. W. Westgarth.
 Monday, April 9, at 8 p.m.—"Hafed v. Swedenborg." Mr. H. McLagan.
 Sunday, April 15, at 7 p.m.—"The Philosophy and Institutes of Christianity." Mr. W. G. Simpson.
 Monday, April 16, at 8 p.m.—"Magnetism." Mr. John McKay.
 Sunday, April 22, at 7 p.m.—Subject will be announced. Mr. W. C. Robson.
 Monday, April 23, at 8 p.m.—"Original Researches in Psychology." Mr. T. P. Barkas.
 Admission free. A collection to defray expenses.

SPIRITUAL WORKERS.

ALLWOOD, C.W., Phrenologist, Electro-Biologist, &c. Normal.
 BANCROFT, GEORGE, Oxford Street, Werneth, Oldham. Trance.
 BLAND, J. L., 2, Caroline Street, Hull. Healing medium.
 BURNS, J., 15, Southampton Row, London, W.C. Normal.
 COLVILLE, W. J., 14, Sillwood Road, Brighton. Inspirational.
 CRISP, W., Greatham, West Hartlepool. Normal.
 DUNN, J., New Shildon. Trance.
 HARPER, R., Soho Hill, Birmingham. Normal.
 MAHONY, J. W., 1, Cambrian Place, Anglesea Street, Lozells, Birmingham. Normal.
 MORSE, J. J., Warwick Cottage, Old Ford Road, Bow, E. Trance.
 NORMAN, JOHN, J., 6, St. Sidwell's, Exeter. Normal.
 QUARMBY, SAMUEL, 31, Plane Street, Oldham. Trance.
 WALLIS, E. W., 15, St. Peter's Road, Mile End, E. Trance.
 WILSON, A. D., Agnew Street, North View, Skipton Road, Keighley. Inspirational.
 WOOD, EDWARD, Greaves Street, Oldham. Trance and Healing.
 Other names that may be sent in will be added to this list.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, MARYLEBONE ROAD.

On Tuesday, April 3rd, Mr. W. J. Colville, the trance-medium, gave an oration on "What Evidence have we that Man can communicate with the Disembodied?" selected by the audience. Great pleasure was expressed by everyone present at the masterly way in which the controls treated the subject and expounded Spiritualism.

On Friday, April 6th, Mr. Drake will open a discussion on "Friendly Societies in connection with Spiritualism."

On Tuesday, April 10th, Mr. C. White will lecture on "Spiritualism at the Association on Science."

On Friday, April 13th, Mr. F. Wilson will discuss "Impyology," with illustrations.

All seats free, collection at close to defray expenses.

CHARLES WHITE, Hon. Sec.

On Sunday, April 8th, two meetings will be held at Mr. Cropper's, No. 9, Newman Street, Smallbridge, near Rochdale; afternoon, 2.30; evening, 6 o'clock. Collection to defray expenses.—DYSON ELLIOTT.

Mr. LAWRENCE.—To the Editor.—Sir,—I beg to state that Mrs. Lawrence has been prematurely confined, which is doubtless the result of the anxiety and excitement through which she has recently passed, and is still passing. Both mother and child are doing well.—M. A. AYERS, Midwife, 45, Jubilee Street, E.

THE OLDHAM FESTIVAL.—To the Editor.—Dear Sir,—I took your advice in visiting the Oldham Festival, on Good Friday, and was greatly surprised to find so many friends there, as they all seemed on the lookout. Our friend Mr. Bottomley introduced me to several of the Oldham friends. On our arrival at the hall, we found a company of ladies and gentlemen at work, preparing for tea, which was one of the most delicious teas I ever partook of. They all seemed united to each other, as if brothers and sisters. There was also a good gathering of friends from the surrounding districts, and a very good influence prevailed, which seemed to encompass the whole of the audience in its power. The singing was very good, considering the choir had only a fortnight's practice before the entertainment came off; and if they will only keep united with each other they will make rapid progress. The other parts of the entertainment were also interesting.—Yours truly, GEORGE BRADFORD.

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

SUNDAY, APRIL 8.—Mr. Colville at Doughty Hall, 14, Bedford Row, at 7.
TUESDAY, APRIL 10, Mr. Wallace's Anniversary Soirée at Doughty Hall.
FRIDAY, APRIL 13, Mr. Wallis's Discourses and Answers to Questions, at 8 o'clock.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

TUESDAY, APRIL 10, Mrs. Olive's Seance. See advt.
Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8. Developing
WEDNESDAY, APRIL 11, Mr. W. Wallace, 329, Kentish Town Road, at 8.
THURSDAY, APRIL 12, Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 74, Navarino Road, Dalston, E.
Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.
FRIDAY, APRIL 13, Mrs. Olive's Seance, 15, Ainger Terrace. See advt.

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

SUNDAY, Seance at 7.30, Mrs. Hoeker attends; admission 6d. MONDAY, Seance at 8; for Members only. TUESDAY, Lectures and Debates at 8. WEDNESDAY, Seance (for Members only). FRIDAY, Public Discussion Class. SATURDAY, Seance at 8; admission 6d., to pay rent and gas. Local and other mediums invited. Rules and general information, address—Mr. C. White, Hon. Sec. Admission to Seances by previous application or introduction.

EAST END SPIRITUAL INSTITUTION, 15, ST. PETER'S ROAD, MILE END.

SUNDAY—Healing Class at 11 to 12 a.m. Evening, at 7. Trance Addresses. MONDAY—Evening, at 8. Developing Circle, 6s. 6d. per quarter. WEDNESDAY—Evening, Open Circle, 2s. 6d. per quarter. E. W. Wallis, Manager.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, APRIL 8, KEIGHLEY, 10.30 a.m. and 5.30 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hockley, at 6.30 for 7, free, for Spiritualists and friends.
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
BRIGHTON, 18, Atlingworth Street, Marine Parade, at 7.
Hall of Science, 3, Church Street, doors closed 6.30 p.m.
BURY, No. 2 Room, Temperance Hall, Henry Street, at 2.30 and 6.30.
CARDIFF, Frederick Street. Development at 11.30; discourse at 6.30.
DARLINGTON, Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 6 p.m.
GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.
HALIFAX, Psychological Society, Old County Court, Union Street, at 2.30 and 6.
LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.
LIVERPOOL, Public Meetings at Meyerbeer Hall, at 11 a.m. and 6.30 p.m.
LOUGHBOROUGH, Mr. Gutteridge's, School Street, at 6.30.
MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.
MIDDLESBRO', 38, High Duncombe Street, at 2.30 and 6.30.
NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m. Lecture.
NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.
OLDHAM, Temperance Hall, Horsedgate Street, at 6.
OLD SHILDON, Co-operative Hall, for Spiritualists only, at 2.15; Public Meeting at 6.15.
OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m.
OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.
SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
SHEFFIELD, Mr. Hardy, Lowfields, London Road, at 8. Developing Circle. Spiritualists only.
TUESDAY, APRIL 10, CARDIFF, Frederick Street, at 7.30, Developing. Wednesday. Physical.
KEIGHLEY, at the Lyceum, at 7.30 p.m. Local Trance-mediums.
STOCKTON, Meeting at Mr. Frend's, 2, Silver Street at 8.15.
NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.
SHILDON, 155, Rowlinson's Buildings, at 7.
WEDNESDAY, APRIL 11, BOWLING, Spiritualists' Meeting Room, 8 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development at 7.30., for Spiritualists only.
LEEDS, 2, Skinner Street, near the Wellington Baths.
MIDDLESBRO', 38, High Duncombe Street, at 7.30.
OSSETT COMMON, at Mr. John Crane's, at 7.30.
SHILDON, at Mr. Anderson's, Adelaide Colliery, at 7.
THURSDAY, APRIL 12, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.
GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.
LEICESTER, Lecture Room, Silver Street, at 8, for Development.
NEW SHILDON, at Mr. John Mensforth's, St. John's Road, at 7.
FRIDAY, APRIL 13, CARDIFF, Frederick Street. Discourses at 7.30.

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I have been frequently asked to publish a book on Spiritualism. The facilities which I have enjoyed for personal investigation, my acquaintance with the literature of the subject and with prominent workers in it, and the attention that I have paid to the investigation of its various phases, have seemed to many to fit me for such a duty.

It is easier asked than done. A book on Spiritualism, if it did but sketch the subject, should be very voluminous; and, when written, it would be found to omit more than it did discussed or recorded. I cannot write such a book; nor do I think it desirable that any such attempt should be made in the present state of our knowledge.

But I do think it very important that any person who has special facilities for observation should use them, and record their results as best he can. In this belief, I have kept care-

ful records of what I have seen, and from time to time have published Essays and Reviews on the published opinions of others. I have also printed a number of chapters of Personal Research in the Phenomena and Philosophy of Spiritualism, and have selected, from a mass that have been automatically written out, certain Spirit-teachings.

I propose to collect and complete these works.

First, I wish to print a volume of ESSAYS AND REVIEWS. It will contain, in addition to a number of Reviews of works of standard American authors—Olcott, Sargent, Tuttle, Crowell, and others—and a long Essay on the Transcendental Action of Spirit, which have already appeared, much original matter not yet published. A special feature of the book will be the introduction to general readers of the best books on Modern Spiritualism.

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I propose hereafter (but not now) to issue two other works—one "SPIRIT TEACHINGS," dealing with the religious aspect of the question; the other, "RESEARCHES IN THE PHENOMENA AND PHILOSOPHY OF SPIRITUALISM," dealing with the whole subject in its experimental phases, and with the theory and philosophy of it. These will come in due time if they find a place.

For the present I put forward only "ESSAYS AND REVIEWS."

The following friends have kindly formed themselves into a committee with a view of carrying out business arrangements. Those to whose names * is prefixed will receive names of Subscribers, and Mr. Percival, the Treasurer, will receive subscriptions as they become due.

Details of publication will be given when it becomes clear that the book will meet a demand. Unless a sufficient number of copies—about 500—be subscribed for I shall consider that it is not wise to print.

I respectfully beg that no business letters may be sent to me, as my time is already overtaxed.

"M.A. (OXON.)"

Names of Committee.

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