

A WEEKLY JOURNAL DEVOTED TO THE HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF
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**THE CAREER OF A SPIRIT FROM EARTH, WITH ITS
 FIRST EXPERIENCES IN SPIRIT-LIFE.**

Address by Mr. W. J. COLVILLE at Doughty Hall, Bedford Row,
 Sunday Evening, April 8, 1877.

INVOCATION.

O God our Father, Thou divine and infinite Soul, Thou perfect and all pervading Spirit; Thou who art the life and light of all; Thou who art the creator and sustainer of the vast universe; Thou who art the infinite, loving, and gracious Father of each one of Thy children; we come to Thee this evening, and we would offer to Thee our sacrifice of praise. From the very depths of our hearts, from the innermost recesses of our being, would we pour forth our thanks to Thee for all Thy manifold blessings. O our Father, we can only praise Thee; for Thy love has been showered down upon us from the earliest dawn of our infancy to the present day. We can thank Thee; we can praise Thee; we can glorify Thy holy name for all Thy goodness and for all Thy love to each one of Thy creatures. And O may we all realise that Thou art the all-pervading spirit of the universe—art our gracious Father. May we all realise that the portals are unbarred, and that the gates are opened, and that there is communication between earth and the spirit-spheres. O may we all be aware of the presence of the angel-messengers at our fire-side. May we all realise that death is but the portal of everlasting life; yea, that there is no death, but that all live to Thee, and for Thy glory. O Thou Infinite Parent! Thou divine soul! Thou who art our gracious and loving benefactor! we would approach Thee, and we would pray to Thee for the continuance of Thy mercy. We would pray to Thee that Thy spirit may be showered down upon us all to-day, in larger measure than before. We would pray that we may be all filled with Thine own spirit, that we may all realise thy presence, and live in the enjoyment and in the conscious knowledge of Thy love. O our Father, if there are those who are in sadness, O let them be aware that the angels are at their side to cheer them and to comfort them. If there are mourners here, O may they know that there is no death, and that the stone has been rolled away from the sepulchre, and that the loved friend is not there but has risen to a brighter sphere where she shall develop all the faculties of the soul, and so rise higher and higher, until her perfection and beauty are reached. O embrace us all, and surround us all with gentle, kind, and loving influences. May all thoughts of discord be banished far away. May all that is out of harmony with Thine own spirit be perfectly eliminated from our midst, and may Thine own spirit, Thy perfect light, Thy perfect love, Thine own perfect and unalterable truth, make its advent into the soul of each one, and may all in this silent room be permeated with Thy love. May we all rejoice in the possibilities of communion with the bright ones from the angel spheres; and to Thee our gracious Father, our loving benefactor, our wise and gracious Creator, will we ascribe all praise, all glory, all thanksgiving, both now and for evermore. Amen.

ADDRESS.

We have to address you this evening upon the career of a spirit from earth to the spirit-world, and its first experiences on entering the spirit-life. Now, this of course is a wide and comprehensive subject, and one to which it would be impossible for us to do full justice in a single hour, and within the limits of a single discourse,

for this reason primarily, that all spirits have not by any means the same experience: the career of one spirit from earth to the spirit-world is very different indeed in many respects from the career of another spirit, and the impressions and the experiences which one spirit has on entering the spirit-world are certainly very different from the experiences and the impressions of some other spirit. But we will endeavour to deal with this subject as generally, and as exhaustively as we can. We will endeavour to speak to you upon the general impression which spirits have for the most part on entering the spirit-world, and at all events we shall be able to give you some slight account of our own experience in this direction. Of course there is no spirit who can exactly relate to you the experience of any other spirit, for though there are points of analogy, though there are points of similarity in many cases between our own experience and the experience of many other spirits, nevertheless there are distinctive features in the life, in the progression, and in the experience of every human spirit. Are there two men or two women on the face of the earth who have lived exactly the same life, in whose history precisely the same events have transpired? Are there not diversities in the experience of each one of you? Though you may live side by side, though you may live together in the closest fellowship, in the fondest and the most loving communion, though you may pass the whole of your lives in the most intimate social relations, closely bound to each other, both by the ties of nature and of friendship, nevertheless you each live your own life, you each have interior if not exterior experiences, which the other does not have; and most undeniably there never have been two lives lived upon the face of the earth which, though they may have been pretty much the same in detail, have had always the same distinctive characteristics.

And as it is with earth-life, so it is with spirit-life; as it is with your career while in the material form, so it is while you are passing from that form and in the earlier stages of your life in the spirit-world.

There is infinite diversity, there is infinite variety of experience, for each spirit enters the spirit-world exactly at the point and exactly in that manner which the life that spirit has lived in the mortal form enables it to do; so that though in speaking of experiences in the spirit-world and of our impressions and of our feelings in entering the spirit-life, we may be speaking in such language and speaking of such events as commonly transpire in the history of the great majority of souls who pass out from your midst, nevertheless we can but fully detail and give accurate expression to our own personal experience. This we shall now proceed to do as briefly and as satisfactorily as we can, through the present medium, and in the limited time at our disposal.

The spirit who is now about to address you, and who is to relate his experience to the present assemblage, does not recognise on the present occasion one single familiar face. Believe me when I say that I do not see one before me whom I recognise. You are all strangers to me personally, but though you may be strangers after the flesh, you are not after the spirit, and as my beloved brethren and sisters I greet you this evening. From another stage of being I greet you all, and I am here this evening that I may be able to unfold to you, very imperfectly and very briefly though it may be, some of those glorious realities of spiritual existence in which you yourselves shall some day participate. We are not this evening addressing a company of atheists who deny the existence of the

future life, for undoubtedly all of you who have embraced in any measure the glorious truths of Spiritualism, believe unquestioningly—yea, you believe from positive proof in accordance with those facts which have been brought home to your individual experience—that there is a future life awaiting each individual human spirit, when the mortal form shall have been cast aside. Therefore we are not here this evening to reason upon the possibilities and the probabilities, yea, and the certainties, of spirit-life; but we are here this evening to relate to a company of those who do acknowledge the existence of the spirit-life some of our own experience, and to relate to you some few details which may be somewhat interesting, and it may be instructive, to some persons who are here present. How strange it is that the majority of mankind seem to care not to receive tidings from the spirit-world. How remarkable it appears to us, who have passed on another step in the stage of existence, that the majority of mankind who believe in the immortality of the soul, who realise that the future life is a reality, who at all events accept it as an article of faith, as an ecclesiastical dogma, yet nevertheless refuse to hear the words from the lips of those who are under the direct influence of those who have passed on to the other state of existence.

No priest, no minister of the gospel, no man or woman who has not left the world-form, unless this priest, this minister, this man or woman receives some communication from the spirit-world, can possibly describe to you the realities of spiritual existence. It is all in vain that any seek from their own personal knowledge, reasoning, or researches in the realm of spirits, for spiritual realities can only be communicated to earth by those who have left earth and entered the spirit-world. There may be various forms of communication—ways in which this knowledge is received by mortals. It may be by direct inspiration, it may be by intuition, it may be in a thousand different ways; but, nevertheless, all the knowledge that humanity possesses of the spirit-world, of its social conditions, of the experiences of spirits therein, must, at some time or other, have been gained, in some way or other, from the inmates of that spirit-world. Suppose that a man desires to know something of some foreign country that he has not visited—must he not obtain his information from those who have been there, if he desires to obtain information which is in any respect reliable? and if he has not the privilege of holding fellowship and of receiving these tidings direct from the natives of that land, or from travellers who have visited and sojourned in that land, still he must appeal to books which have been written not by those who have stayed at home in their studies, and dreamed and imagined of those lands, but by those who have travelled there, by those who have sent on their journals, or who have themselves returned from those countries, and transmitted their thoughts to paper, and through the press to the individual who desires to obtain this knowledge.

And so it is with information respecting the spirit-world. It is only those who have been therein who can give you any accurate description of that world. And we cannot communicate with you direct; we cannot always stand at your side, appear to you in a visible form, address you in an audible voice; we cannot, though we are often with you, make you always aware of our presence, and make you conscious of the fact that we are close beside you. But, nevertheless, there are thousands of impressions, there are countless waves of intuition, there are numberless thoughts, desires, feelings, and aspirations which would never have been in your breasts, which would never have welled up in your minds, if they had not been placed there by the spirits who have been close beside you and impressing you, though you were all unaware of their presence. When we speak to you through this present medium, or, indeed, though any medium who has been reared up by the spirit-world for the purpose of transmitting thoughts from the spheres to mortals, we have some difficulty in communicating our knowledge in all its entirety; for you must remember that all communications received from the spirit-world by mortals must be more or less affected by the medium through whom they have to pass.

Suppose you receive a light into your hall through a coloured window, you receive the light in accordance with the colours of the glass; and so it is when we convey our thoughts through a medium, we are compelled in some way to adapt our language to the capabilities of the medium. He cannot go beyond his possibilities; we can use our instrument to the very highest point of which it is capable, but yet we cannot form new chords in that instrument, we can only play upon those that are there. Suppose a talented musician sits down to play a grand and beautiful symphony;—if he has a grand and fine instrument on which to perform, which is well supplied with notes and stops and pedals, then it is that the sounds may well forth and you may be delighted with the beautiful harmony of sound and with the richness and fulness of expression. But if, on the other hand, this same musician, with all the possibilities of performing this beautiful symphony, with all his powers of execution, sits down to a poor instrument which contains but few notes, and which is not supplied with the necessary conditions for the performance of this symphony, what a very different effect it has upon the ears of those who listen. And this will account for the diversities of communications which are received upon earth purporting to come from the spirit-world. Suppose a great, noble soul, full of intelligence, wishes to relate to you his experiences of spirit-life, and he has a medium well adapted to his needs, reared by the spirit-world for the special purpose of transmitting his thoughts, then it is an easy task to give forth in glowing language the thoughts he desires to communicate. But if, on the other hand, he has to use an instrument which he

has no familiarity with, which is not adapted to his use, then the result is far more meagre and less satisfactory to those who hear. So it is that communications purporting to come from great men of the past, distinguished orators, citizens, and poets, have often appeared to those to whom they were given, to be far below the writings and speeches of these men when they were on the earth-plane. It is for this reason, that when these spirits were upon earth they could work through their own body, they could use their own mental and physical organisation for the purpose of expressing their thoughts pretty fully; but when they have passed on to the spirit-world, and have to use an instrument with which they are not familiar, and which is not adapted to the transmission of their ideas, then it is that those ideas lose greatly in power, and that the glowing language which they would have used upon earth to produce eloquence is lost, and the communication appears to be less grand and sublime than could have been expected by humanity from such a source.

Now, the spirit who is now addressing you is known to none of you, and what we may lose this evening in power by having to address you through the present medium, we shall doubtless gain in spirituality, for this medium has been specially reared up by the spirit-world for the purpose of transmitting the thoughts of the spirits and the words of the spirits to humanity.

We may tell you that our own experiences have been but simple. The spirit who is now speaking to you was a native of the United States of America. He will not give his name this evening, but at some future time undoubtedly you will become aware of who it is that has addressed you; but we do not wish that our identity should be proved this evening. We wish you to accept our communications, and to accept our teaching entirely upon their own merit, entirely as they commend themselves to your own consciences, and we do not desire that you should be either predisposed in their favour or prejudiced against them because you know that they have come from any spirit with whom you may have been or may not have been familiar. When I passed into the spirit-world I was on a bed of sickness; lying down in profound slumber. My friends were all gathered around me; my relations were at my side. There were bouquets of beautiful flowers in the room, and there was abundance of delightful fruit with which I was permitted to regale myself; for when I was in my last illness, as it was termed, I was unable for some time to partake of any nourishment at all, except the fruits of the earth, and I was continually surrounded with the most loving care of my beloved friends; they all ministered to me with the most loving solicitude, and they cared far more for my poor, frail, and perishing material form than I myself cared for it; for I felt that I was longing to burst the bars of my earthly prison; I felt as though I were a bird caged, and I desired to be free and spread my wings in the spiritual atmosphere. I was not unfamiliar with something of the spheres of spirit-life; for while in the mortal form, beloved ones from the spheres of light and beauty had been continually attending me; I had in rapturous sleeps, in ecstasy, and in trance, often had visions of the spirit-world; yea, it had been even vouchsafed to me to enter into the spirit-world, and I had walked about amongst spirits as one of them. I frequently knew what it was to leave the body, and to be united thereto by some subtle and magnetic link, which I never could satisfactorily define. I knew what it was to pass out of the mortal form, and, with my spiritual faculties unfolded, with my spiritual perceptions opened, to traverse the realms of spiritual existence; and there I had visions vouchsafed to me, which I could not fully transcribe in mortal language; there I beheld sights, and I heard sounds which were far more beautiful and far more melodious than aught you have upon earth. I witnessed flowers so beautiful, and so gorgeous in hue, of whose colours you can have no idea; and I heard songs, yea, I heard beautiful music, which was so mellifluous, which was so grand, which was so transcendently glorious, that no mortal language could possibly depict its beauty; and I beheld scenes where all that you have upon earth, all the most lovely parts of your world, were pictured, only that they were more beautiful. The flowers there knew no thorns; there were no briars, there were no weeds. The beautiful songs, and the glorious music, knew no discordant and imperfect notes. The beautiful landscape was never clouded over, but the bright sun was always shining, and the celestial birds were always singing; and I beheld sights which were so transcendently glorious, so unspeakably beautiful, that mortal man could not thoroughly realise the possibility of their existence.

And why? Because scenes in the spirit-world can be beheld only by the spiritual eyes; the music of the angel-spheres can be heard only by the spiritual ear; and so it is that when the spirits are here to-day, when they are bringing their beautiful flowers close to you, when they are asking you to inhale their delicious fragrance, you are unaware of their presence; when their songs are sung in your ears you hear them not; when their words are spoken beside you, you are not conscious that there has been a sound.

And why? Because mankind for the most part have permitted that which is gross, and physical, and corporeal to predominate over that which is spiritual; and as you cannot possibly live as concerns the mortal form upon spiritual food—as you cannot with spiritual ears, hear that which is material, and perceive that which is corporeal and physical—so it is that with the physical senses you cannot apprehend any of the realities of spiritual existence.

But thanks to the bountiful Father of all, and thanks to my loving guides and the beautiful angel-messengers who were often, yea, continually, at my side, cheering me in my hours of despondency and giving me patience and rest in my hours of sickness, my

spiritual faculties were in some measure unfolded, my spiritual perception became keen and acute; and, though while in the mortal form, I frequently appeared to leave that form and to be connected thereto but by a link so fine that I thought it might be snapped at any moment and my freed spirit enter into the spirit-world; yet when I came to the point of final dissolution—the hour which fills so many with dread—I felt no terror, no fear of entering the abodes of spirit-life and of mingling with disembodied souls. For had I not been there before? Had I not been in their company? Had I not heard their songs? and had not their words of counsel, sympathy, and kindness cheered me and uplifted me? So I said to my beloved friends and my near relations—near and dear though they all were to me—that I was not sorry to part from them, for I knew that I was not in reality parting from them, though they perchance thought that I was far away; for I knew that there was communication between earth and the spirit-world; I knew that the beautiful ones from the upper spheres returned to earth, and I knew that the loving friends, the relatives, of those whom they had left behind upon earth, were capable of returning and of impressing the minds, even if they could not make themselves visible to the outward senses of those who had still to remain a little longer in the mortal form.

When I entered the spirit-world, I appeared to pass through an arch, and that arch was blue in its hue. It appeared to me that one of these arches was formed every time a spirit entered the spirit-world, that there are countless millions, billions, and trillions of arches there, that they are so numerous that no human arithmetic could possibly compute them; for in the entrance to the spirit-world there is an arch formed when each soul enters, and that is a distinct registration of the passing of the spirit into the spirit-world. Of course these arches are not formed, except the spirit enters into the sphere; they are not formed for those who remain in the earth-bound sphere until they have risen from that sphere; for I am thankful to be able to relate to you that through the loving ministrations of the angels, through the kindness and sympathy and instruction which I had received from them when in a mortal form, I was spared the shame, the remorse, and the sorrow, and the degradation which many spirits feel when they pass into the world of souls. Truly my life had not been faultless, nor had my conduct been at all times without reproach; truly I had done but very little indeed for the welfare of humanity compared with what I might have done; but nevertheless I am thankful to be able to stand forth to day and to testify to the fact that though I have not done all that I might have done, and ought to have done, nevertheless, aided by the loving spirits and under the guidance of the bountiful Father of all, I had been permitted to do some little for the benefit of humanity. It had been my delight when upon earth in some measure to minister to human suffering, to cheer those who were in sorrow, to uplift those who were in sin; and when I entered the spirit-world, those whom I had benefited in ever so slight a degree when in the mortal form, who had passed on before me into the spirit-world, came forth and greeted me, and laid their offerings at my feet. One said to me, "I learned the realities of spirit-life through you; it was through your instrumentality that I was converted from total unbelief to a blessed realisation of the spirit-life." And another said, "I was homeless and outcast, I had none to cheer me, and you ministered to me in my sufferings, and in thus ministering you have benefited your own soul." But when these offerings were brought to my feet, and when these loving and grateful ones gathered round me, though I felt cheered and encouraged, though I felt unutterably thankful that I had ever been in even so slight a measure permitted to do something for the welfare of humanity, nevertheless the consciousness of my own shortcomings, the feeling of what I had left undone and might have done, came upon me with overpowering force, and I felt that I was not fit to enter the abode of the spirits. And as I sat down and wept, as I mourned over my shortcomings, and while, at the same time, I was grateful to those who testified their kindness and their good feeling and their gratitude to me, my own beloved wife, who had passed on some years before me into the spirit-world, appeared at my side, and she said to me, "We are reunited for ever, nothing shall separate us; we shall live together in our beautiful spirit-home."

You know that each spirit has a distinct home provided. Jesus said that there are many mansions in spirit-life, and so there are. There is a mansion prepared, and that mansion is adapted to the wants and the tastes of each individual who is to inhabit it. But when two spirits have loved each other dearly upon earth; when their tastes have assimilated; when they have been married not only with a civil rite, not only outwardly as in the eyes of man, but inwardly, and when the witnesses have been spirits; when the angel-world has testified to the union, and when they have been united in heart as well as by the law; when they have been connected by the bands of love, and their tastes have assimilated, and their thoughts have been in harmony the one with the other, they become united in the spirit-world; they share together the spirit-home; for their tastes, if they accord, and their thoughts, if they assimilate, make it delightful for them that they should share one abode. Nevertheless, it is not compulsory on the part of any spirit that it should be yoked to another spirit. It is never necessary that any spirit should abide in the home except alone; but when spirits dearly love one another, and find their life, their harmony, and their enjoyments in each other's society, then it is vouchsafed to them to enjoy this blessing and this privilege.

And my beloved companion who was then my angel-guide, and who is now my instructress in spiritual things, stood beside me and

showed me to my beautiful spirit-abode. There I found the scenes of my past life pictured before me; I found that all the events that had transpired in my mortal existence were there faithfully recorded; there I found many of my most secret thoughts and actions, some of them good and some of them the reverse, staring me in the face; and these things were just what I required for unfolding all powers, and developing all my talents. In the abodes of each spirit in the spirit-world there are placed, through the wise laws of the bountiful Father, those utensils and those appliances which are necessary for the spirit to carry out the particular bent of his own will in all those things which are not sinful, and which do not relate alone to mortal existence. So that if there is a spirit who passes out into the spirit-world who has a taste for music and singing, that spirit can there play upon musical instruments and delight in the sweetest harmonies, sweeter than any known upon earth. If there are those who delight in painting, in drawing, in whatever it may be, there are all the utensils provided for them; and if there are any who delight in works of kindness and in deeds of love, there are countless opportunities for these to be exercised; and whatever has been the particular bent of your talent upon earth, whatever has been the special employment in which you have delighted while in the mortal form, they are spiritualised, etherealised, and made permanent, and strong, and pure, and you shall go on performing that work and be engaged in that avocation.

My dear friends, if there are any of you labouring in uncongenial toil; if there are those who feel they are engaged in a work for which they are not naturally adapted, and in which they have no sympathy, oh, remember, and let the thought cheer you, that it shall not be so in the spirit-world. Those who have a particular bent in one direction shall not be compelled to work in another direction, but all those talents which you have shall be unfolded; all those powers which you possess shall be exercised; all that you delight in which is not sinful you shall be able to perform, you shall be able to enjoy.

Ah, yes! it is sin alone that must fade, and perish, and die. It is evil and imperfection which must fade before the shining eternal sun; but every talent, every power, which God has endowed you with, is permanent, and lasting, and eternal, and in a glorified form it exists in the spirit-world, and in a spiritual manner you can exercise every talent and every power which you possess.

For what is the outward physical form? Is it not simply the shell? Is it not simply the house which contains the living spirit, and are not all the thoughts, and all the talents, and all the powers and possibilities those of the spirit? and is not the body but the medium through which they operate? So all that is of the spirit lasts in the spirit-world, all that is inseparably connected with your spiritual existence, and which has its origin therein, must last on for ever. So see to it that you cultivate that which is enduring; see to it that you unfold that which shall last; see to it that your spiritual powers are cultivated and that your material form does not receive the highest amount of attention; see to it that your works are the offshoots of an abiding charity, then shall your thoughts and actions be there in your spirit-home, pictured upon the walls of your abode, and you shall delight in witnessing them.

I saw there was much there in which I could not delight, for the dark things of my life were there, and my secret sins were there, unfolded to view; but as I desired to obliterate them, and as I desired progression, I found it, and by working and loving I could dispel that which was sad and distasteful, and which filled me with shame and remorse.

I have now lived for some time in the spirit-world, and I have found that my home has grown more bright and more beautiful; I have found that it has been in proportion as I have endeavoured to uplift the fallen; as I have gone down into the earth-bound sphere and sought to bring up those who were grovelling therein; as I have stood by the side of the mourner and pointed him to the realm of the spirit, and told him of the unending life of beauty, where every power shall be unfolded as the destiny of the loving one which he thought he had lost; as I have endeavoured to unfold the best part of their nature, aided by those who are brighter and more advanced than myself—in proportion I have been able to accomplish some little work for the benefit and the advancement of my fellows, and I am here to-night controlling the organisation of the medium that is now before you, in order to bring home to your consciousness the realities of spiritual existence. I know not how many these words may reach, but all I know is that I have spoken that which is simply an unvarnished truth. I have endeavoured to speak to the spirit, to unfold the realities of spirit-life, very briefly and very imperfectly, but nevertheless I trust that some word which has been spoken may go home to some heart, and if I know that I have benefited some mortal in ever so slight a degree I shall feel that I have cause for thankfulness, that I have reason to praise the Infinite Father that he permits me to return to earth; yea, I shall feel that Spiritualism is indeed more blessed than I have yet thought it to be.

Spiritualism undoubtedly is the gift of God to this present age. What is there that can refute the fallacious statements of those that deny there is God and spirit but the tidings received from the spirit-world? You must remember that all manifestations of the spirit are good and useful. I myself have found that there is no gift bestowed upon humanity in vain; that there is no power which you have that you cannot wield as a potent force for good. Everything upon earth can be turned to good account; and precisely in proportion as you have turned it to good account will your entrance into the spirit-world be bright or dark. I have

beheld thousands going out from your earth as the dark ones, simply because they have lived only for the mortal part, and have neglected the spirit. I have witnessed those who have gone out in degrading superstitions, who have been priest-ridden, who have been down-trodden under the foot of human authority, who have sacrificed the best part of their life and their noblest faculties to debauchery, to intemperance and sin: and these the loving spirits in the upper spheres are seeking to uplift. All our experiences are not bright. It is not all a path of roses in the spirit-world; for as there is so much darkness in your earth, so much ignorance, so much crime, so there is so much in the spirit-world, because the mere fact of casting aside the mortal form does not alter the immortal spirit. And there are thousands who go forth into our world totally unable to enter the spheres of life and beauty and of love, and these have to be ministered to by those who are further advanced in the spirit-world. But think not the loving spirits count it a toil to benefit these fallen, and dejected, and sinful ones. Ah! no. It is our delight; it is the means of our own advancement; it is a step in the ladder of our progression. Every time we descend from our spheres of light, every time we leave our homes, every time we sacrifice somewhat of our personal ease and comfort for the benefit of some of these dejected ones, ah! believe us, it is our greatest privilege. Ah, yes; we love you all. The higher we rise the more we love you, for love alone is imperishable and undying, and is the spark from the infinite spirit that will live on for ever. Vision may fade away; hope may be realised; faith may be no longer required; but love shall endure and triumph over all death and all change, and shall make the desert blossom as the rose.

And from the spirit-world to-day we bring you a message of love. We have beheld class after class, we have beheld those who have gone out from your earth, and who had a natural avocation for the ministry learning in the spirit-world new truths, gaining more knowledge and imparting it to a class of students around them. There are spirits eminent in every branch of science in the spirit-world, the same as upon earth, and their researches are continued for the purpose of imparting this knowledge to earth. There are in the spirit-world to-day those who are plodding over the affairs of nations, and who are endeavouring to form laws that war shall cease, and to impress these upon the crowned heads of the world. And there are religious teachers there who are still learning, but who yet know more than any upon earth, and are imparting to a class of students their added knowledge. These are they which return to earth that they may cause you to attach less importance to creeds, and dogmas, and articles of faith, than you have hitherto done, and more importance to that which is pure, and spiritual, and enduring. There are those who are plodding for reform in your social and political system; there are those who are seeking to benefit you in thousands of different ways; they themselves advance and progress in proportion as they seek your progression.

There is a wave of spiritual truth flowing to-day, there is the surging sea of spiritual life now waiting to roll upon your world, and see to it that your earth becomes saturated with spiritual truth; see to it that this love is embraced and that this message from the angel-spheres is welcomed, for the time may come that the spirit will not strive—for there is a law that the spirit shall not always strive—if you do not accept the message.

Ah! but we will not believe, we cannot believe, that humanity will reject the message which the spirits bring, for there are many souls here in this room who are unfolding their spiritual preceptions, and who are waiting to catch the rays from the spirit-world. Ah, be thankful for the smallest truth; embrace it, and you shall be wafted upon the wings of love up to the realms of endless fruition and of everlasting life. There shall you realise that which you now cannot, and there shall you attain to that which you even could not hope for; there shall your doubts and your difficulties be cleared away; there shall those abstruse problems be solved which are vexing humanity to-day, which are puzzling the scientist and confounding the theologian; there shall all that appears dark, and inharmonious, and strange in the government of the universe be made clear and plain; there shall you realise the infinite love of the all-wise Creator; there shall you be able to see that there are no discrepancies in the government of the universe, and that what appeared discrepancies to your vision, were so because it was not perfect, and because your faculties were not matured and capable of receiving the truth.

Therefore, be gentle with all; be loving with all. There is truth underlying all religions under all systems; but see to it that you are not confined to one sect or to one nation. See to it that you seek not to limit the operations of the spirit; but know that God careth for all his creatures, and that even the most fallen, the most sinful, the most degraded, contains within him some germ of the infinite.

POEM.

From the spheres of beauty, and love, and light,
We bring you a message of peace to-night;
On the wings of the evening air we bring
This message sweet; and our spirits would sing
To your spirits, in tones both pure and low,
That the truth in your hearts you may surely know.
We cannot tell all, but we can tell this
That there is a state far brighter than this,
And that there are spheres of progression and light,
Realms of fair beauty and days knowing no night;
And there are abodes for each tried human soul,
For all of humanity; yes, all the whole.

Shall be perfected there some day yet to come,
In their beautiful mansion, their far spirit-home
Ah yes! there's a temple; it's building is high
And its turrets they reach far above the blue sky:
Its minarets fair, and its top, oh, so grand!
'Tis rolled out from your thoughts and from every land;
And multitudes thronging from earth's teeming shore
Pass onward, uniting, to part there no more.

You are building that temple, 'tis woven of thought
And your deeds and your actions with love that are fraught.
They are piling the stones in that temple on high,—
That beautiful building above that bright sky.

Ah, yes! it is building, that temple so fair,
And when your souls, passing in love over there,
Shall meet all your kindred and friends in one mind
Shall your thoughts be outwoven, and love to mankind
Shall triumph o'er evil and conquer all sin,
And your perfected spirits shall be all pure within.

Then seek that the temple that's rearing on high,
That is forming in beauty which none can desery,
May have for its portals your deeds and your thought,
And your kind loving actions with blessings fraught;
For each deed that is holy, each thought that is pure,
In that fair bright temple abides: it is sure:
It shall never depart; it shall last there for aye;
It shall greet you and love you through unending day.

All mere mortal structures may pass to decay;
The piles now so grand they may soon fade away:
And earth and all mortals may pass to their grave,
But know that the angels are standing to save.

They are there close beside the dark porch of the tomb,
They are radiant with beauty, and cheering the gloom;
They are here: they are with you, beside you to-day;
And love from the Father is shedding its ray,—
Its ray so transcendent, so pure, and so fair—
Upon poor, erring mortals, to banish all care;
To redeem all from evil, to crown all the right,
To usher in the bright day which knows no night.

Then see that your thoughts are all noble and pure,
For love, truth, and peace alone shall endure;
Then see that you're building the temple below
In your immortal spirits, and then you shall know
That the thoughts all conserved in that region so fair,
In the bright upper spheres where cometh no care,
Shall greet you, shall meet you; and, where all is light,
Shall your home be fair, beauteous, and evermore bright.

Three subjects were then handed in by members of the audience for an impromptu poem—namely, "Works and Faith," "Angel Life in the Beautiful Land on High," and "Heaven and Hell." On a show of hands being taken, it was found that the subject selected was, "Angel Life in the Beautiful Land on High."

Mr. Colville: You are requested to unite in singing a hymn before the rendering of the impromptu poem; because we request that the poem will be immediately followed by the benediction.

A hymn having been sung, the medium rose and delivered a poem on the subject chosen, viz.:—"Angel Life in the Beautiful Land on High."

This poem extended to upwards of 100 lines, but our space will not permit of its appearing in this report.

The poem having been concluded, the service was brought to a close by Mr. Colville, under influence, pronouncing the

BENEDICTION.

May the blessing of the Infinite Father, the wise and kind and gracious benefactor of all men, be upon you and abide with you continually; and may you be surrounded by night and by day with the loving messengers from the spheres of peace and light and beauty; and, aided by their gentle ministrations, cheered by their words of comfort, and guided by their loving counsel, may you all, following that which is true, loving that which is right, and hating all that is evil, work onward through life the works of love, and lay each one of you a stone in that glorious temple which is building on high, and which shall last and abide for ever. Amen.

ONE IN NEED.

To the Editor.—Dear Sir,—I do not as a rule trouble your columns, but the case I now place before you I trust will trouble a few of our spiritual friends in a manner that will be beneficial to the party concerned. You and we all know old Mr. Perks. I call him old because it has two meanings. He is the oldest Spiritualist in Birmingham that has kept an open seance-room, and I believe one of the first. You know how he has worked for the Cause, and through him the pot has been kept boiling in Birmingham—ever ready with his hand and purse, as far as it lay in his power; and the present proves that he has paid too much—that is, more than he could afford. He is, my dear sir, placed on a bed of sickness, from which it is expected he never will rise again, and he and his family are at the present time starving in the very meaning of the word. How many well-to-do Spiritualists could well spare a few shillings out of their little luxuries to enable him and his family to get better than a piece of dry bread for a Sunday's dinner. This I know to be a fact. I trust this appeal will have the desired effect, and will assist to rally some of the old friends around him in the present crisis. I have nothing more to add, but request that those possessing spiritual feeling remit their offerings to Mr. Perks, 112, Bridge Street West, Birmingham, and that Mr. T. Horton and myself intend giving him a benefit at my house on Thursday, April 21.—Yours faithfully,

JOHN SUMMERFIELD.

109, Grove Place, Clifford Street, Lozells,
Birmingham, April 9, 1877.

DR. SEXTON'S CASE.

To the Editor.—Sir,—It is true I have always had a friendly feeling towards Dr. Sexton, since I have read almost every word he has penned on Spiritualism, including his letter to the *Christian World*; but I must now tell him that friendly feeling has passed away because of his many "dissolving views." I cannot respect a man who has played so fast and loose a game with the most sacred feelings of humanity.

I will, Sir, with your permission proceed to make my case good.

In his lecture on "The Utility of Spiritualism" he says: "Spiritualism brings the consolation of spirit-communion. Our beloved ones, whom the world calls dead, have only passed to the summer-land before us, to return again as ministering angels. As ministering angels; aye, there is the main consolation of Spiritualism. In this it is that its powerful value consists. To the bereaved one whose very heart-strings are snapped by the intense grief that he has experienced in the wresting away from him of the one being upon whom his affections were fixed, and with whom his very soul was entwined so intimately that they appeared to have become as one, this much despised Spiritualism brings joy unspeakable."

Now, in the Doctor's letter to the *Christian World* his plain and obvious meaning is that there is so little good in Spiritualism, that it had better be put an end to altogether. This is one "view."

Again; in his lecture on "The Claims of Spiritualism on Public Attention" he says: "With a cold, blank, cheerless atheism on the one hand, and the stern and cruel dogmas of the Churches on the other, it is assuredly something to obtain a clear insight into the spirit-world. Spiritualism came at a time when it was most of all needed to enlighten the minds of men on this important subject. Here you had the rotten worn-out Churches preaching about their everlasting brimstone lake, into which all were to be plunged for ever and ever who did not accept certain dogmas, of which one of their own advocates had said 'Reason stands aghast and faith herself is half confounded'; and there a grim and ghastly materialism, declaring that at death consciousness would be extinct, and that annihilation was the fate in store for all of us. Between these two horrible destinies we scarcely knew which was the worse; both were bad almost beyond conception." And now we find the Doctor an apologist for all of these "rotten worn out Churches." Another view.

In an entertainment given to Mr. Peebles in London, a few years ago, Dr. Sexton said that Peebles's "Seers of the Ages" had a great deal to do with his conversion to Spiritualism, and that he would have considered himself honoured to have been the author of such a work. Now, the principles of that work are the very opposite to his present attitude to the Bible and Christianity. Another dissolved view.

In Newcastle-on-Tyne, a short time ago, at an entertainment given to Dr. Sexton by Swedenborgians, he said that had he read Swedenborg sooner it would have saved him from all his scepticism. Surely he had read Swedenborg before Modern Spiritualism came in his way. And yet he tells us in his lecture on "God and Immortality" that Spiritualism opened his eyes on these subjects; and opened them so wide that one would have thought he would have died a martyr in its behalf.

The Doctor will no doubt think that it is unfair to quote from his earlier utterances on this subject, and that before any one attempts to criticise his position, he ought always to inquire of him beforehand as to what "changes his opinions have undergone" on the subjects in dispute. This course of action seems especially necessary in his case, as his opinions seem always to be undergoing a radical change. But let me remind him that what I am dealing with has been written within the last four years, after mature judgment, and mature age on his part. But the Doctor intimates that I and my friends should not object to change of opinion because we have changed from Christianity to Spiritualism. Surely the Doctor does not want to compare his many changes with the one change of a few poor young pitmen! Is he aware that he had something to do with our change? The first tract on Spiritualism that came under my notice at Seghill, was "Dr. Sexton's Conversion to Spiritualism." Perhaps he will kindly suggest to keep following him and to go back, to what he has characterised, as "the rotten worn-out Churches." It strikes me that other changes would have to be shortly made, if we were to keep following this will-o'-the-wisp; because I fear the great body of Christians do not consider him a genuine Christian yet. Does the Doctor not know that the great body of Christians sincerely believe in the doctrines of a personal devil, physical resurrection, eternal torments, and that Spiritualism is Satanic, and that every word within the backs of the Bible is the word of God? Has he prostituted his intellect so far as to believe in these doctrines, where "reason stands aghast, and faith herself is half confounded?"

My conclusion is that the Doctor is a * * * * [We cancel our correspondent's energetic disclaimer.]

My feeling towards the Doctor now is, that of pity and commiseration.—Yours truly,
GEORGE FORSTER.
Seghill, April 9, 1877.

To the Editor.—Sir,—I have read with interest the letters you have published from time to time in the columns of the *MEDIUM*, written in defence of Christian Spiritualism. When I read that Dr. Sexton had become the editor of the *Christian Spiritualist*, I read that paper and also some of the numbers of the *Spiritual Magazine*, in order to try and understand what Christian Spiritualism meant. I do not know if I am more stupid than other people? but I am no better informed as to the meaning of those words now, than before I read any of those papers. Dr. Sexton stated in his letter to the *Christian World* of about six weeks since, that his object in editing the *Christian Spiritualist* was to try and give Spiritualism a Christian turn.

I do not know how the editor of the *Christian World* came to insert that letter, unless the editor of that paper never read any of the papers published by Dr. Sexton. Most of the articles from the Doctor's pen, that it has been my privilege to read, have certainly been at variance with the views of the different bodies calling themselves Christians that I happen to know. And as the Doctor has now recently become a Christian, the kind of "Christian turn" he tried to give to Spiritualism must I presume have been at variance with his present Christian views. I have looked forward to having Dr. Sexton down this way to lecture, when I had hoped to have asked him to explain what I could not get

explained in his writings. But Spiritualists prefer reading and thinking to paying for many lectures; and to one who has been in the habit of looking upon himself as a light, and who has been paid for doing the thinking for his congregation or society, the fact of Dick, Tom, or Harry doing the thinking for themselves must be very annoying; but when we look at it in a pecuniary point of view, the intended preacher or lecturer's complaint is indeed a very serious one.

Will Dr. Sexton kindly exercise his Christian charity, and for a little while at least forget the injuries the Spiritualists have done him, and tell us what he means by Christian? Is it the Christianity of the Greek or Roman Churches, of the Protestant, Established, or Dissenting Churches? or is it a purer and better Christianity than either of the above, of which Dr. Sexton is the founder?

From the tone of the Doctor's letters in the *Christian World*, and in your columns of last week, I think we are also justified in asking if pecuniary considerations had anything to do with his change of views.

—I am, Sir, yours respectfully,
Plymouth, April 10.

S. WYATT.

A WORD OF EXPLANATION.

To the Editor.—Dear Sir,—I notice in Dr. Sexton's "valedictory" address, published in the March number of the *Spiritual Magazine*, the following:—

"I have worked hard in the Cause during the past four years, and have devoted the greater part of my time to its advocacy. I have not only received no remuneration for my services, but have expended out of my own pocket some hundreds of pounds."

I wish simply to say, so far as Newcastle is concerned, the above statement is not correct. The Doctor was engaged by Mr. Sewell, on behalf of the Newcastle Society, to give lectures, and privately by Mr. Barkas on another occasion, for which the Doctor received his fees in full, as well as his hotel expences.—Yours truly,
Newcastle-on-Tyne.

EDWARD JOS. BLAKE.

A SPECIFIC FOR SMALL-POX AND SCARLET FEVER.

To the Editor.—Sir,—Allow me through your columns to call the attention of your readers to one of the greatest discoveries of modern times: a specific for the cure of that terrible disease small-pox, also scarlet fever. It will cure small-pox though the pitting's are filling, and is as unfailing as fate; it will conquer in every instance. During my short stay in England, I have used it in nearly a hundred cases, nine of which the medical men said the patients must die. This remedy will do away with the fear of the pest-house, or small-pox hospital, during my stay in America, small-pox has raged three times, twice very bad: the first time I had not completed my remedy, but I had so far advanced, that it did more good than anything known at the time; and when in Boston in 1873, thousands were sent to Gallups Island and other pest-houses, I had the satisfaction of testing fully the effects in almost every stage of the disease, and was surprised to see the wonderful effects in every case, and I knew if I had been of the regular school of medicine my preparation would have been adopted by them! but I am happy to state I am not; nor is my preparation made according to their rules. It is purely an astrological mixture compounded under the different stellar influences, and I know in the majority of cases it would be two tedious and long a job for the regular practitioner to make it, even if he knew how; but as a rule they would rather "vaccinate" and so spread broadcast disease all over the land, and in many cases violent skin complaints that cannot easily be got rid of. In conclusion let me say that by the aid of astrology I believe all ailments can be thoroughly and radically cured. The objection offered so often, I lament, is too true, that many charlatans pretend to the science that could not set a figure of the heavens correctly and have not the perception to be able to judge correctly from an horary figure, which is the simplest part of astrology.

If this noble science was better understood we should not find so many thousands in pursuits that bring them neither honour nor profit, because they have no natural talent for their calling; this is the only infallible remedy for such mistakes; it discloses to parents their children's natural capabilities, defects, dispositions, means of improvement, &c.; what trade or profession best adapted for; it teaches how to select pursuits in life best suited to their abilities; and—the most important thing in life to young people—it teaches to select conjugal life partners adapted to each other. To show that my mode of treatment is appreciated, I have only to say that during my eight years' residence in the United States I have given audience to more people than any other in a similar profession, and my correspondence covers a large territory. All I have to say is, if you value advice and experience, use this kind of treatment.

C. D. JENKINS, Astrologer.

22, Tremont Row, Boston, U.S.A.

MR. C. REIMERS'S REPORT.

Dear Mr. Editor.—Your remark in my report: "Mr. Reimers seems at last to have consented," calls for an explanation, to restore harmony in the apparent contradiction. The fact is, I didn't consent to a formal seance as proposed, but simply to a conversation, taking the chance of interesting disturbances as beyond the mark of my responsibility. My queer fancy to prefer a discussion on a most intricate subject in a dark room, however, needs some comment to make it appreciable, at least from my point of view. I found out that arguments at the "bar" are generally spiced with intruding and capricious waves of temper, often assume the tone of course "brawling," and if a stout, strong fellow, so inspired, pitches up his points with pugilistic gestures, the weaker part of the listeners mistake the "roaring" for honest conviction, and if particularly blessed with want of own wit and confidence—for truth. In the dark, however, the words and sentences go only by their real force—just as music is tested to the point if the sometimes enthusiastic (and often clever cunning) gestures of the executants are out of sight. But if "dodgeful spirits" take advantage of such innocent arrangements (the joining of hands, too, securing only against undue bodily excitement), that's not our fault. Your printer indulged in a curious misprint in the same report which I must correct. It ought to be "professors" instead of "confessors" of Owen's College. To be sure there is a difference between "professors" and "confessors" of truth.—Yours truly,

C. REIMERS.

Manchester, April 9.

ANOTHER WEEK OF MISSION WORK.

Dear Friends.—Once more I take an opportunity to report upon my labours in the good Cause, thinking that it will be interesting to many to know how the work progresses.

Easter Monday being Bank Holiday, I contented myself with distributing some "Seed Corn" to the pedestrians in Mile End, Stepney, and Shadwell.

On Tuesday I wrote my report of the previous week's work, and held a short seance at Mr. Butcher's in the evening.

On Wednesday I went to Lewisham and called upon Mrs. Kerby, who is a very earnest and devoted adherent to the Cause, although almost entirely alone in that neighbourhood. She would be very glad to meet with other Spiritualists and to form a circle for development in her own house if possible. My guides had a long conversation with her, giving her advice and counsel respecting her health and other matters. I delivered some tracts and papers on my way, and returned to New Cross just in time to escape the heavy storm which passed over London that afternoon.

On Thursday morning I called upon Mrs. Horsley and magnetised her, she being almost unable to move for rheumatics in her ankles and right knee. I then went to Deptford Road and delivered a number of Mediums in the Blue Anchor Road and Upper Grange Road, and then along the Albany Road, until I had delivered all the papers I had with me, when I called upon Mrs. Simpson and held a seance with her and some friends who had been asked to attend.

On Friday, as the weather was wet, I stayed at home and did some writing. In the evening I held my usual seance at Mr. Burns's, where Mr. Colville took the chair.

On Saturday I called upon Mr. Burns for some more literature, and in the afternoon went to Bow to call upon and converse with a gentleman of materialistic proclivities. Whilst we were talking I was suddenly controlled, and my guides addressed him for fully an hour. He told me afterwards that they had taken up his train of thoughts and elucidated just those points which puzzled him. In the three weeks that I have engaged in the mission work I have distributed over 2,000 Mediums and tracts, besides other work, such as seances, healing, and correspondence, and this at a time when Spiritualism is at a discount with those outside the Movement and when many professed Spiritualists do not care to be identified with the Cause.

Unfortunately the work cannot be carried on without monetary support, and that which has been afforded is exhausted, so that next week I will work without any prospect of remuneration at the end. The appended statement will show how much money has been received and how expended:—

MR. E. WALLIS'S MISSION FUND.

	£	s.	d.
A Friend	2	0	0
J. W.	0	2	6
Two Gentlemen at Doughty Hall...	0	7	6
D. Y.	0	5	0
Mrs. Col. Boyd	0	5	0
Mrs. Kerby	0	2	6
Proceeds of Meetings—3s. 7d. and 2s. 6d.	0	6	1
Mrs. Jones	0	1	0
Mr. Aitken	0	0	6
Mrs. H.	0	1	0
Mrs. Wood	1	1	0
Mrs. Welsh	0	5	0
	£4	17	1
April 7.—Paid in all to Mr. Wallis at date	3	8	7

In hand £1 8 6

The above payments include Mr. Wallis's salary for three weeks. In that time he spent 9s. 6d. for postage, bus fares, &c. J. BURNS.

I am of opinion that great good could be done in the way I have adopted, and it seems to me that Spiritualists ought to be able to support at least one missionary, and I trust that means will be forthcoming to enable me to continue. I shall be glad to receive calls to lecture from any friends within a moderate distance from London, and should be willing to go further afield if the necessary arrangements could be made, and so extend the sphere of my labours. Trusting that the sympathy which has been expressed with the Movement will be practically manifested, and my efforts seconded in such a way as to enable me to continue the work.—I am yours fraternally for the truth and humanity,
E. W. WALLIS, Missionary Medium.

MR. EGLINTON'S SEANCES AT MRS. OLIVE'S.

To the Editor.—Dear Sir,—I have lately been attending some seances that have been held at Mrs. Olive's rooms, Ainger Terrace, with Mr. W. Eglinton as the medium, and as the results have been to me, and I think I may add to others also, eminently satisfactory, I thought perhaps you might like a short account of them for the MEDIUM. We have had wonderful manifestations of spirit-power at each of the seances at which I have been present, but the one that made the greatest impression on my mind, was that of the 14th of February. We sat round the table, hands joined, I holding Mr. Eglinton's right hand, and another lady his left. There was a large musical box on the table and a mouth-harmonium. The former was lifted up in the air playing, and some notes were played on the latter instrument, and "Joey" asked one of the ladies present if he could play any particular tune to please her, she asked for "The Last Rose of Summer," which was accordingly played, the sound floating about in different parts of the room; hands, large and small, were felt, some very little ones like a child's; these felt my face all over, and played with my ear-rings. I then felt my head and face enveloped in something which required much arrangement, "Joey" whispering to me all the time not to be frightened, not to move. He asked for a light, and it was found that he had wrapped the curtain that hung in front of the cabinet round me. A little table had been brought from another part of the room, and placed on the one round which we were sitting. I can answer for it, that Mr. Eglinton had not moved from his chair while this was going on. We then sat in the

dark for materialisations, and after a short time a form known as "Ernest" appeared. He showed himself by a light from his own hands; he retired, but quickly gaining more power, he came farther into the room, and went round to each one of the circle, standing within a few inches of each of us. He sometimes seemed to kneel down or become much smaller, and then rose to his full height again. After staying some time with us, he suddenly increased in height considerably, and then gradually dematerialised before our eyes, until there was nothing left but the face (still luminous) on the floor, when it finally disappeared. While this form was in our view, quite away from the cabinet, we heard the medium breathing heavily, and the chair moved in the cabinet, as "Joey" said he was very anxious to give us every proof in his power, but it was difficult to get the medium to do anything—he was like a lump of lead.

In a few minutes another form appeared—a female one this time. She walked into the centre of the room, then retired, and came out of the cabinet at the side close to me. I exclaimed, after a minute's steady look, "Why, it is Mrs. —!" as indeed it was the form of a most intimate friend of mine, who passed away about a year and a half ago; there could be no possibility of a doubt. I am as certain of this fact as I am of my own existence. The face beamed with pleasure at the recognition; she bowed, and patted me on the shoulder, and stroked my face. I begged her to go to my daughter (who also recognised her), but she only bowed to her; she could not move so far. After more loving demonstrations, she kissed her hand to us several times, and gradually disappeared. This form had the most beautiful appearance, the face clearly and distinctly shown by a light proceeding from the left hand, the drapery about the head and shoulders being all luminous. "Joey" said she could not move far from the cabinet. It was the first time she had materialised, and she had not sufficient power. Of course this was quite enough to convince me, if I had had no other proof, of the genuineness of the manifestations, but we have, in the course of these seances at Mrs. Olive's, had many. At the seance on the 14th of March my friend who had materialised on the previous occasion came to me, though invisibly, and, stroking my face as she had done before, said, in quite a distinct voice, "I cannot show myself to-night, dear, but I will the next time, perhaps." At the last seance, on the 31st of March, we were twice shown the medium with the materialised form of "Abdullah" by his side.

I do not wish my name and address to be published, but you have it, and I should be very pleased to answer any inquiries that may be made through you, and remain, dear Sir, yours truly,
"A. F."

THE WICKED CRIME OF VACCINATION.

A remarkable series of letters under the above heading have been appearing for some time, about every fortnight, in a newspaper called *The Man of Ross*. The letters are singularly vigorous and crushing. The facts of course, many of them, are well-known enough to anti-vaccinators. But there are some facts new and important, such as a proof by a veritable document that small-pox at the end of the reign of Elizabeth, was considered by legal and medical men as rarely or never killing any human being. The letters are not anonymous, but signed "William Gibson Ward, F.R.H.S.," a name well-known in vegetarian literature and in the agitation of the land question, and the depressed and degraded state of our farm labourers.

The letters are far too long to copy, and to give an abstract of them would be troublesome, and yet unsatisfactory. They are headed with some striking texts or mottoes. We do not say extracts, for we think they are cleverly made for the occasion. They would make hand-bills, or leaflets for letters. We give one now, that our readers may judge for themselves. Next week we may give two more.

Student. I have called up thy spirit doctor,
Well stored with the wisdom of two worlds,
To lay my doubts,—increase my knowledge,—and
Solve my difficulties. Tell me, was small-pox
Known in thy days? Is it a heaven-sent
Calamity? Or, do men require it,
To purge their blood of filth,—the appetite
Planted there? Have the doctors made a purge
A pestilence? Curs't man with pollution
Instead of healing him? Urged him to
Foolish luxury,—then—made the surfeit
Into a plague? Made folly terribly
Criminal, and a lackey to their wealth?

Doctor } Thou questions shrewdly! Heaven sends no pains
Faustus. } Except to purify mankind. Men eat
For luxury,—not necessity. Eat
Once salted flesh, till leprosy swept the
People rotting and rotted into graves.
Leprosy left no chance for small diseases,
To flourish,—raise fortunes,—and multiply,
Fresh meat and kail,—suppressed leprosy
To bring in small-pox,—only then a surfeit.
The doctors sank the patients by stifling
Him in his own filth. Fresh air would cure, but—
Doctors had their trade to make their fortunes,
So small-pox grew malignant, and to
Spread it, doctors inoculated and
Vaccinated,—until, the doctors are
The greater curse,—beyond—disease.

Student. I thank thee. Now my suspicions become
Firm convictions. My duties plain. Teach the
People that—their sacrifice of infants
To the vile superstition of vaccine
Corruption is—viler than the sin of
Israel offering their first-born to Baal.

"THE DEVIL AND DOCTOR FAUSTUS."

On Saturday evening, Mr. Colville and Mr. Herne will sit at the Spiritual Institution for a materialisation experiment. A few friends will be admitted on the usual terms. Intending sitters should apply in advance. Time, 8 o'clock.

QUESTIONS ANSWERED BY MRS. RICHMOND.

WILL THE CONTROLLING SPIRIT EXPLAIN HOW IT IS POSSIBLE FOR SPIRITS TO PENETRATE THROUGH PONDERABLE MASSES OF MATTER, LIKE THE WALLS OF A ROOM?

The secret to this explanation lies in the fact that the terms employed by science are only relative terms. Ponderable substances are not solid substances; imponderable substances are not immaterial; but at the same time a substance less dense than the one which forms the wall of a room can easily penetrate that substance which is porous. Even the rocks are porous, and spirit-power or substance is so subtle that it does not disintegrate the particles to pass through the porous walls of a room; on the contrary, like smoke, which adapts itself to any aperture of escape, the spiritual body may be elongated, divided, and subdivided without in the least being disintegrated; and therefore this will explain the passage through seemingly solid substances of the elements that make up the spirit-body.

The spirit-body is material, but is, of course of finer substance than any which you have upon earth, is governed by laws of attraction, and has an organisation that may be disintegrated at will and drawn together again without destroying the fibre. The substances of your material garments or material bodies are so gross that if thus divided they would of course be disintegrated for ever. But not so with the spirit that absorbs its body from the elements of the atmosphere, throws off, changes, adapts itself to the conditions in which it is found, and can enter or leave an apartment without any aperture that is visible to the senses of man.

Then again spirits may be present and still be a thousand miles away. What we mean by this is that there is no space in spirit-life; and when you speak of a person being in a room you of course refer to their physical body; their mind may be elsewhere. The spirit is always present where the thought is engaged, and the intervening atmosphere offers no barrier to that presence, even though there be the distance referred to. You can readily comprehend this by remaining in your seats and thinking of your homes. The thought can traverse not only instantly the space, but you can in retrospection pass along the street, go through all the changes necessary to get to your home in your mind without once crossing the threshold of this room.

Therefore, the mind and spirit acting together, the simultaneous action of the spirit upon the spiritual body can either project that presence into your mind, or, remaining in spirit-life, can influence you from that height as the sun's rays, through millions of miles of distance, affect the flowers at your feet.

NATURE IN THE SPIRIT-WORLD, AND THE LAWS OF ITS OPERATION.

By "nature" we suppose the inquirer means that which you are accustomed to call external or material nature here. There is no nature in the spirit-world separate from spirit-life. Unlike the earth and other material bodies, the substances of spiritual existence are all employed, are all governed by thought, are all swayed by the influence and power of the mind possessing them.

Therefore, a home, external surroundings, landscapes, things that correspond to the external life of earth must be taken in the inverse order of existence here. You call them here objective; then if they are objective here, in spirit-life they are subjective. If they are subjective here, which we contend, then in spirit-life they are objective.

The spirit sways the substances by which it is surrounded. Here man is swayed by the substances. The spirit moves upon, creates, destroys, produces effects, all in response to the mental or spiritual state. Here it takes centuries to produce an impression upon matter, and then for the most part the impression is swept away by the first tempest that passes by. Those old time elements, the earth, the air, and the sky, the various deities that seemed to preside over the external universe, seemed to move man to their bidding, though vanquished by man in detail, as a general result he has produced but very little effect upon them.

All this is reversed in spiritual life. The most material mind is the one having the least power in spiritual life. The one swayed most on earth by material influences is the one that, entering spirit-life, is least conscious of what to do. He has no power to shape the images, the thoughts, the elements surrounding him; he is bowed down and chained by the recollection of his earthly senses and the methods of earthly life, and if he proceed in spirit-life after the manner of earthly life he fails in everything; everything vanishes and evades his touch; the rocks will make no houses, the tree will yield no fruit, the garden has no flowers. If he reverse the method, if he begin within, if the life motor and life principle be there, if he seeks no external surroundings but works away at his thought and mind, he will find his surroundings will follow him; they will grow under his hand; he will appear just what he is. He fashions himself and shapes his abode without collecting together a mass of debris and chiseling out stone walls to rear a temple. But if he think good thoughts and steadily is employed in the direction of spiritual gifts and spiritual life his temple rises around him and the atoms in which he moves and upon which he works become transformed and transfigured and he is in embryo a creator.

This is in brief the answer. Of course it would require a full discourse to answer the question properly.

IS THE INDIVIDUAL EXISTENCE OF ANIMALS CONTINUED BEYOND THE EARTH LIFE?

Everything in the universe has a double existence, that which is

visible and that which is invisible. Every atom, every flower, every tree has an individuality, so to speak, which is never lost, but it always remains an individual in the direction of its existence. For instance, it is believed by the Swedenborgians that every flower and every bird and every animal has a spiritual prototype in spirit-life. Approximately this is true; but there is a spirit-life for them. We mean to say that the atmosphere surrounding the earth and the flowers of the earth is peopled with the spirit of the flowers; that the animals abiding upon the earth exist in a spiritual state around the animal kingdom, and that there is a perpetuation, not of the individual immortality, for that belongs to a volition and consciousness that is complete in its nature and forms the circle of existence, but a spirit-life that is just as well adapted to dogs and horses as the spirit-life of human beings is adapted to them, and where the lines merge much together upon earth they generally merge together in spirit-life, since the man who is devoted to dogs and horses does not generally pass very much beyond the earth's atmosphere when he passes away from earth—at least not immediately. So that it is quite true that they may see dogs and horses in spirit-life as here—because they do not rise above the atmosphere that contains them; and this life is never lost, is never merged in another life, but constitutes for ever the subtle chain of life in similar creations on this or other planets, just as the substances of the body constitute the subtle links forming the external creations of man and woman.

This, as the other question, however, would require a more lengthened elaboration.

MR. T. BROWN writes from Edinburgh to state that he has been induced to prolong his stay in Scotland. On leaving Edinburgh, he will visit Dundee and Kirkcaldy. Address letters—Care of Mr. Alexander Duguid, Newtown, Kirkcaldy, Scotland.

"RESURRECTIONS" was the title of Mr. W. Birch's sermon at the Free Trade Hall, Manchester, on Sunday, April 1. Here is one passage:—"My impression is that in the pulpit trade, the iron trade, the coal trade, the building trade, the newspaper trade, the cotton trade, the silk trade, the woollen trade, the grocery trade, yea, in all trades, we need a resurrection of conscience. If you will let the voice of the Son of God influence you, there shall be a resurrection of conscience in trade as well as in churches. Religion is not merely singing hymns, and chanting theology and creeds; it is loving God enough to do his will, and loving our neighbour enough to treat him with strict honour and true kindness." The sermon concludes with a poem by Lizzie Doten, read from one of her published volumes.

SUNDERLAND.—Mr. J. Wilson speaks highly of his visit to Sunderland, and of the good influence produced by Mr. Morse's orations. A seance of Miss Wood's was a failure, and he comments on the young lady obtaining a guinea for nothing. Now, Miss Wood does not compel people to engage her, and when she does accept one of the many offers that pour in upon her, she gives no promise of phenomena. To go to Sunderland from Newcastle and be put through all the torture and indignities of strict tests is, we think, not over-paid at a guinea; and if no phenomenal results ensue, the conditions of the circle are alone to blame. The more stingy and exacting the circle, the less chance of their receiving satisfaction, and surely it would be both unfair and ungallant to saddle the risk, with its pecuniary liabilities, on the shoulders of the medium. No medium can command manifestations, and to make that an implied condition is to tempt the medium to simulate phenomena if the conditions favour such deception. Surely fifteen Sunderlandians can afford a guinea amongst them for an evening.

LEICESTER.—To the Editor.—Dear Sir.—The Society's accounts have been gone into, and I am glad to tell you that although for some time past we have been heavily in debt, we now stand clear, with a balance of 12s. 7d. in hand to the 25th of March. I am also very sorry to tell you our much respected secretary, Mr. C. Burdett has resigned, owing to his health suffering from over work. Our secretary is now Mr. J. Chapman, 24, Dorset Street, Leicester. I am glad to tell you also that your visit to this town has done much good. There is some improvement in attendance. I wish the friends in every town could hear and feel the good of those lectures; I am sure they have done good work here in more ways than one. The book-club has been arranged, and I trust will be a success. Our trance addresses are of a very intelligent order, and I may say for certain we are doing good work in a quiet way. Our private seances—of which there are several—are very good; but we find the less noise the less opposition; and there is one thing certain—the rich in this world's glitter have no claim to the happiness that the few hard-worked and self-denying friends that first joined hands and heads at Leicester must enjoy to see their feeble efforts crowned with success. All the friends here send their best wishes to you and all workers in truth.—I remain one whose great wish is to see the truth flourish.—R. Y. B., April 9th.

MR. MORSE AT KEIGHLEY.—On Sunday, April 8th, two inspirational discourses were given through Mr. Morse; in the afternoon the subject was the "Phenomena of Spiritualism." The objections raised against it were clearly defined, and most ably answered. In the evening the subject was "The Philosophy and Teachings of Spiritualism." There was a large and appreciative audience, the chair being taken by Mr. John Bottomley, of Keighley, a gentleman quite disinterested in Spiritualism. Mr. Bottomley seems to be a gentleman of free thought, and expressed himself highly delighted with the masterly manner in which the subject was handled. The audience seemed spell-bound with the eloquence and beautiful flow of language that was poured forth from the lips of the medium. We could truly say, with one of old, "Surely it is good to be here." The control showed most clearly the glorious results attainable by mortals who follow out spirit-teachings, making man happy in this life, and leading man to a higher and a holier life in the eternal spheres of everlasting progression and never-ending happiness. We are much indebted to Mr. Morse and his spirit-guides for the treat they have given us, and we hope the time will not be far distant when we shall have the privilege of hearing him at Keighley again.—A. MORRELL.

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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.

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

THE MEDIUM AND DAYBREAK.

FRIDAY, APRIL 13, 1877.

A LETTER FROM DR. MONCK.

Immediately after the issue of last MEDIUM we received a letter from Dr. Monck, which contained the following public notification. He is well and in good spirits. We may give other extracts next week:—

"TO MY COMMITTEE, SUBSCRIBERS, &C.

"Thanks for past valuable co-operation. I shall soon need it again. Our warfare for truth is only begun. Defeats in such a cause are but victories masked. I am not ashamed of this cross. It is set with jewels all alive with a diviner light than ever glowed in Hebrew Urim and Thummim of old.—Matthew v. 11, 12; Psalm xxvi. 1. I face my foes with clean hands, a clear conscience, and a charity that knows how to forgive; this is the noblest retaliation! Engage me a hall for future work as soon as free. Meantime I have learned in whatever state I am, therewith to be content. Space is limited. Adieu!—Yours faithfully,

"FRANCIS W. MONCK."

MR. E. W. WALLIS AT DOUGHTY HALL.

On Sunday evening Mr. E. W. Wallis will again speak at Doughty Hall, 14, Bedford Row, Holborn, at seven o'clock.

MR. W. J. COLVILLE AT THE EAST END.

On Sunday evening Mr. W. J. Colville will deliver a trance address at the East End Spiritual Institution, 15, St. Peter's Road, Mile End, at seven o'clock.

DR. SLADE AT THE HAGUE.

We have received the following communication from the Secretary of the Society Oromase:—

"The Hague, March 5.

"Please be kind enough to acquaint the readers of your most valuable paper that, by decision of last night, Dr. H. Slade and Mr. J. Simmons have been elected honorary members of our spiritualistic Society Oromase here."

Another communication says:—

"Dr. Slade is doing well here. His seances are simply marvellous. We take great care of him here. No Lankester's 'or otherwise' possible here."

JOY v. BURNS.—BURNS v. JOY.

We have been requested by "M.A. (Oxon.)," who has kindly acted as mediator in the matter, to publish the following statements, which have also been transmitted to the Editor of the *Banner of Light*, Boston, U.S.A.:—

In pursuance of an arrangement agreed on between Mr. J. Burns, Editor of the MEDIUM AND DAYBREAK in this country, and myself, in connection with a mutual action for libel between us, I beg to make the following statement:—

I regret having said things in letters published in the *Banner of Light* of Boston, U.S.A., of the 29th January, and 12th February, 1876, reflecting on Mr. Burns's character and position as a public man in connection with Spiritualism; and I hereby withdraw them entirely. (Signed) ALGERNON JOY.

In pursuance of an arrangement agreed on between Mr. Algernon Joy and myself in connection with a mutual action for libel between us, I beg to make the following statement:—

I regret having said things in the MEDIUM of December 8, 1876, and January 12, 1877, reflecting on Mr. Joy's character; and I hereby withdraw them entirely. (Signed) J. BURNS.

March 27, 1877.

DR. MACK'S HEALING POWERS.

We are so frequently met by questions on the subject of this little article that we think it well to make a general reply. The whole question is, however, well answered in the MEDIUM No. 321, in which a phrenological delineation of Dr. Mack appears. Is Dr. Mack clairvoyant? No; he is a medium. The spirits see and direct his operations, sometimes without him being conscious of the merits of the case. A patient will enter, an entire stranger. No explanation is given or asked for, but all at once Dr. Mack will be directed to the seat of the disease, and occasionally feel it acutely in his own person. The spirits have diagnosed the case, and by transferring the sensations to their medium have relieved the sufferer. In many instances the Doctor's guides have accurately described the ailments of patients who have applied by letter, and magnetised paper has been sent, and wrought a cure.

This method of working is very different from clairvoyance. In the latter case the clairvoyant sees, and accordingly acts or prescribes from his own experience or reason. In Dr. Mack's case it is not himself who directs operations, but his spirit-guides, who see the patient, diagnose his state, and direct the Doctor how to operate, or from and through his body charge with appropriate magnetism paper or other article for the relief of the sufferer. This, we would infer, is superior to clairvoyance. It is spirit-mediumship, and when exercised through an appropriate instrument, enables the spirits to bring their superior intelligence to bear on the case and to infuse into the patient spiritual magnetisms which no mundane clairvoyant or operator could command. The same is true of all genuine spiritual healers, and it is possible that all honest and benevolent workers for the welfare of humanity are aided to a degree by the spirit-world.

Dr. Mack is organised in such a manner as to be peculiarly adapted for being useful in such works of beneficence, and hence the marked success which has attended his efforts.

A LETTER TO DR. MONCK'S COMMITTEE.

In a letter addressed to this committee, Mr. Berks T. Hutchinson, of Cape Town, acknowledges the receipt of the committee's circular, and then alludes to his approaching visit to London. He says: "As an individual Spiritualist, I shall have much pleasure in putting my name down as one of your committee, and hope I may arrive in time to be of service to you in assisting our good champion of truth, Dr. Monck. I never for a single moment believed a word spoken against him."

"I shall try to call the few Spiritualists together and obtain an expression of opinion. Truth must and shall prevail, if we are only true to our colours. I hear Dr. Slade, another sufferer, has been released, the trial having been quashed. There is a great crisis at hand. The 17th chapter of Acts, where the renegade Jews swore to kill Paul, and laid wait for him, will explain our case. 1,800 years have not made any material difference. In heart and soul I am with you."

DR. MONCK'S DEFENCE FUND.

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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.

"OTHELLO" FROM MEMORY.

Mr. J. W. Mahony begs to announce that he will give a recital of Shakspeare's sublime tragedy "Othello" on Monday, April 23 (Shakspeare's birthday), at the Athenaeum, Temple Street, Birmingham. The play contains twenty characters, and twenty-four thousand words.

Mr. Mahony's success in "Hamlet" was in every sense most complete. Mr. Mahony will also give a recital of the entire play of the "Merchant of Venice" at an early date.

Tickets: front seats, 1s.; second seats, 6d. To commence at half-past seven precisely. Programmes of scenes and characters represented in the same will be on sale, 1d. each.

DERBY.—Mr. Morse will speak at the Co-operative Hall, Albert Street; admittance free by ticket only. Tickets to be had at Mr. Mayle's, 133, Parliament Street, and Mr. E. Smith, photographer, Bramble Street.

At the time of our visit to Leicester, Mr. Barber had his hand cut and mangled by a saw mill. On our return to London, we named the matter to Dr. Mack, who, with his accustomed generosity, at once magnetised some paper, which we forwarded to Mr. Barber. The wounded hand made rapid progress, and its speedy recovery is attributed to the magnetised influence derived from the paper prepared by Dr. Mack.

FAIRSWORTH.—Mr. James Robinson, Albert Street West, says: "Our circle, just before Christmas, made a box, in which we put a penny per week, which box we have named 'Institution Box,' and all pence put therein we have resolved to devote to the support of the Spiritual Institution in some form or other, feeling that it is our duty to contribute our mite towards helping and strengthening that which is the soul and life of the Movement, and without which the grand and holy truths of Spiritualism could not be kept in a healthy condition. It is the duty of all Spiritualists to contribute in some manner or other towards supporting the Spiritual Institution, and to see that those who are at the head, or the working of it, are supplied with proper and sufficient means for the working of and spreading of the truths of Spiritualism." We have sent an assortment of books ordered for the money sent, and a supply of tracts as "discount," that the profits may go to the extension of the Cause. We wish all circles would imitate this one.

MATERIALISATION IN DERBYSHIRE.

By "M. A. (Oxon.)"

Mr. Adshead's remarkable letters should not pass by without a word of thankful comment. They supply the best evidence of that illusory phenomenon—materialisation—that I have yet found, and I have been trying my best for two weary years to get something really definite and producible. I think this evidence—and I desire to cast no sort of doubt on any other evidence which is not just now prominent before my mind—I think this evidence unimpeachable. There is no loop-hole that I can see (my friend will forgive me), unless a man choose to impugn the record altogether. There is no room for hesitation as to the reality of that most tremendous fact, the production of a human form when no such form existed before. The very magnitude of the claims made on our faith should be our sufficient excuse for the severest rigour in testing the evidence. It has been very unfortunate that such evidence has not usually been tendered. Those who have needed (as I have) something beyond strong presumption, have not found it. And I hope I do not state the case too strongly when I say that nothing short of positive demonstration should suffice to carry so tremendous a fact. I now say only, I wish I could myself see what is recorded by Mr. Adshead, to which aspiration, I have no doubt, many will say Amen.

Many cases have lately been recorded of transfiguration and transformation. Perhaps the former term had better be confined to change of feature, the latter to change of form, for the sake of clearness. I suspect that both are frequent and perfectly legitimate exercises of spirit-power. I mean that in many cases the features of the medium are made by spirit-power to assume another countenance, in some cases that of a recognised friend, and the form of the medium to personate the attitude and gestures of one known to a sitter. I believe this is far less rare than we think; and we lose much opportunity for observation by putting the medium out of view. It is not necessary, I am sure, and I hope that intelligent and accurate observers will encourage the manifestations which resemble those that Mr. Adshead has so well described, where the medium sits in view, and the cumbrous and perplexing paraphernalia of cages, and hand-cuffs, and bonds are done away with.

A point will strike any one who is endeavouring to gather up a theory as he reads Mr. Adshead's narrative. It was again and again requested that the door of the cage might be left unfastened. Yet the precautions taken precluded the possibility of the medium coming beyond its precincts; and the meshes of the netting were wide enough to let any amount of "influence" through. Can any reason be suggested for this? I confess I cannot understand or explain it, except on a very transcendental Spiritual hypothesis, which, after all, may be true. But is there any assignable reason?

Again, has Mr. Adshead, or have his coadjutors, framed for themselves any theory of the way in which these astounding results are effected? Do they know how it is done? The ordinary spirit explanations are so vague as to lead one to the belief that the actual executants are but the instruments of a higher power. Is this so? or must we conclude that they who produce these portents do not know how they cause them? or is it that they will not, or may not, tell? Is it a process akin to what we call "electrotyping"? Is the spirit-form coated with a veil of matter? Is a dummy framed and animated from without by power akin to that of the messenger? What is the *modus operandi*? or are there several?

The gradual evolution and dissolution of the figure would seem to point to a positive creation, not to a clothing of the spirit-form. Moreover, these forms seem to be organised throughout "with flesh, bones (though not always these), and all things appertaining to the perfection of man's nature." What a mystery! Is it possible that, after all, what we witness may be a transference of an entity from the plane of spirit to the plane of matter, and that no change takes place in the spirit at all?

"These be wild and whirling words." I don't know. These be wildering and bewildering facts, and I want to get at the bottom of them. I once asked some such questions as I have here propounded of a materialised spirit, and the answer was, "I know no change. I am as I was, and as I shall be." I think others have had a similar answer. The electrotyping theory seems, at any rate, not to square with the teeth, and warm breath, and saliva. However it is done, the forms are organised throughout. I wish someone who has the chance would try (with the permission of one of our spiritual visitants) how far it would stand isolation from the medium; what its pulse and temperature were; whether it could eat, and other like experiments. Surely they are not frivolous or absurd. Surely not! When a spirit clothes itself in material form it may be permitted us to suggest (not to impose) corresponding experiments. What could possibly be more interesting, fraught with more far-reaching results? Perhaps the time is not yet come; nevertheless it will come.

Meantime, Mr. Adshead will add to the obligation under which he has already laid us by deducing from his experiments any theories which he thinks they will bear: and everybody ought to thank him sincerely for what he has done.

CASE OF HEALING.

To the Editor.—Dear Sir,—This is to certify that Mr. De Caux kindly cured me of a severe cold, by laying on of hands, in March. No symptoms have returned since. (Miss) VAN DYK.
2, Cecil Street, Mile End Road, E., April 9, 1877.

Mr. BARKAS's sketch of Miss Wood is in type, and as soon as an engraving of Miss Wood can be done, her portrait and Mr. Barkas's article will appear in the MEDIUM.

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"THE HUMAN SOUL."

Seed of the one great Soul,
Sown in the dark earth-night,
To burst, and yearn for the light,
From desolation and dole;
Imprison'd that it may be
Roused, to strive and be free.

Rising above the earth
Into the broad daylight,
Sensitive, fair, and bright,
From it's second birth;
Hark! how it sweetly prays
For the Sun's rays.

Growing thro' the days
More beauteous and bright and strong,
Singing a sweeter song
Of endless praise—
Hark, how the music rolls
Back to the Soul of souls!

Borne on it's own sweet lay
Its spirit is wafted along;
It will not be here long.
It is fainting away;
Ah! now it's freedom's won—
It has gone!

J. REGINALD OWEN.

Everton, April, 1877.

CONDITIONS NECESSARY TO SECURE THE FULLEST AND FREEST COMMUNICATION WITH THE SPIRIT-WORLD; AND OTHER SUBJECTS.

Inspirational Discourse delivered by MRS. CORA L. V. RICHMOND, at Chicago, Ill., Sunday forenoon, February 18, 1877.

THE INVOCATION.

Infinite Spirit! Thou divine Parent! Thou Source of every good and perfect gift; we approach Thee with thanksgiving and praise. Upon the altar of Thy love, even as upon life's altar the sunlight pours its offering of glory, so would we lay our offerings of praise and devotion, of that love which Thou hast implanted within the soul, of that devotion which is the expression of that love; even as these flowers laid upon the shrine of external love, are the offerings of the praise that their sweet fragrance gives, so does the soul lay its tributes upon the shrine of Thine Infinite Spirit, bringing there whatever of loveliness has escaped the turmoil and tempest of life.

Some there may be who bring only withered blossoms, the memories of past hopes, the tears shed over the grave of loved ones. Oh, may these withered blossoms brighten again to immortal beauty, and above the life that was departed the glory of immortal life appear. Some there may be, among whom the thorns and briars of life have grown too swiftly, surrounding the spirit with the tares that we find in the wilderness. Oh, let the Gardener of Life, Thy great Messenger of Power and Truth, cut away these briars, that the flowers of loveliness may grow. Some there may be, upon whom the outward senses press so heavily that even the life beyond death is unknown. Oh, let the hand of Thy love strike the rude rock of external existence until the fountain of beauty shall gush forth, and the immortal anthem of the soul be heard.

Oh, Thou that abidest in the flower and tree, in song of bird, and in rustling wind, in the deep anthem of the sea and the ever-living voices of the stars, speak Thou from within the spirit that the voice of Thy silence and power may be known; that the enkindling fervour of Thy love may abide; that truth and kindness may strew the pathway of men upon earth, and form a brighter chain to the immortal world; that the gateways of heaven may be open, and the messengers of Thy divine love be seen passing to and fro, bearing flowers of their immortal home, flowers of love, and peace, and purity, and the sublime ardours of the spirit that are enkindled in that lofty abode; and even as angels that sing their songs evermore, in deeds of kindness, in ministering mercy, so may Thy children praise Thee evermore, in song, in prayer, in thought, in loving deed. Amen.

THE LECTURE.

(This and the following subjects in this Lecture were handed up to the platform by members of the audience.)

Communication with the spirit-world is by no means new, nor are its methods recently discovered; but so far as any general knowledge of the laws concerning that communication is concerned, the world is, perhaps, as much in ignorance to-day as it ever has been. Manifestations between the two worlds have increased within the last half century, for the reason that the

approximate condition of mankind is greater in the direction of spiritual life, and that necessarily a better atmosphere exists. We say it is greater in the direction of spiritual life, because the tendency of the world is to advance; because the dissemination of ideas upon all subjects is more universal, and because the average condition of mankind to-day is in a better state morally and spiritually than at any antecedent period of time.

But communion with the spirit-life can be only facilitated by spiritual growth. Whatever be the scientific methods of that communion, they will not reach beyond a certain level unless the spiritual condition also reaches beyond that; and for the benefit of mankind certainly it is desirable, not that the manifestations shall become general, as such, but that a knowledge of spiritual laws shall become general, to accompany the manifestations and give evidence of their meaning.

Phenomenally speaking, spiritual manifestations have existed in the last thirty years in an hundred-fold greater degree than in any ancient period or time of spiritual power. Phenomenally speaking, the wonders that have been manifested are such as not only to defy scientific analysis in the usual interpretations of science, but to present for the present an almost utter barrier to any investigation through usual scientific methods, since science has neither the implements, the appropriate terms, nor the requisite formulae for successfully investigating a class of phenomena that depends upon forces entirely unknown to science. Therefore, those who seek for greater facility of investigation through anything that the scientific world may develop in its present state of inquiry, will be disappointed. What the scientific man does is to generally learn the alphabet of spiritual communication, when he witnesses the manifestations that exist to-day, and so far as giving any additional power to investigators, or any additional methods, he is generally baffled by having no suitable comprehension of the powers that are employed by spirits.

The present facility of investigation grows out of the conditions named just before this, and the greater activity in spirit-life, in coming in contact with those occult forces, and the added investigation of spiritual minds themselves; and while the rappings and various other forms of manifestations were known, nothing like an accurate system of investigation was established in the spirit-world until within the last century, and even as electricity has become here the principal method of communication between man and man, so in spirit-life these spiritual forces have become the principal method of communication between spirit and spirit, and through that have become the principal means of communication between spirits and human beings.

As the magnetic telegraph astonished the world a half century ago, with even the glimmerings of its possibility; and as the steam power was scarcely believed when the very experiments of its force were being tried; so in the spheres of spirit-life, the powers that are now manifesting for communication with earthly minds, have been under experiment and trial, and the interpretation has become so general, and the methods of spiritual communion in spirit-life have become so universally adopted, that the manifestations here are the results of those greater facilities there. What we mean by methods of communication is not the external evidences that you have here of sounds and of movements of external objects. Those are but the latest expression, or rather the most external expression, of spirit-power; but the influence of mind upon mind, as taught by Anton Mesmer; the power of mind-reading, as revealed in clairvoyance and psychometry; the interpretation of all thought, as manifested by those who are readers of the soul; the influence that one mind has upon another that is in direct sympathy with that mind—all of these subjects have been the theme of investigation of mental philosophers, who have lately departed into spiritual life, and the next subject was to discover the occult force nearest connected with human life, that would make those manifestations as available here as in spiritual existence. That occult force is the power that surrounds mediums and which enables the spirits, having knowledge previously of mental conditions, to adapt themselves to this state. But so subtle is this element, so different even from electricity, or the most subtle elements that you employ, that it is affected by things that electricity is not affected by; for instance, an electric current is interrupted by the proximity of a magnet, and a magnetic needle deviates from its course by the presence of any steel, iron, or other bodies possessing power of magnetic attraction. A ship has been sent out of its course many miles because of this, sometimes; and the analysis of the heavenly bodies is frequently interrupted by optical illusions, that are the results of refracted rays of light. These subtle experiments are familiar to science. Then, when you consider that there is another force, still more subtle than electricity, that electricity is neither sufficiently abundant nor sufficiently subtle to answer the purposes of spiritual manifestations, but is one of the most external of the forces employed, but rarely, if ever, constitutes the force that is employed by spirits; when you consider that the force which is employed must be more subtle still, and that if an electric current can be interrupted by a storm in the atmosphere; if the magnetic needle can deviate from its course by the presence of other magnetic bodies, this subtle force that is employed can be changed, altered, or in many ways disturbed by the very power of thought itself; you will consider how subtle the force is that is employed by spirits to communicate with mortals. Anger, fear, hatred, any sort of animosity, suspicion, diverts this occult force from its legitimate and useful channels.

The spiritual forces that pervade the human body are so many points of spiritual life, and anything that interferes with their har-

monious and correct circulation is like the sudden interruption of the circulation of the blood. This spiritual force when flowing harmoniously constitutes the avenue of spiritual manifestation, and whether it be through physical manifestations—like the moving of tangible bodies, when the force is thus diverted from the medium's body, and thrown around the object that is desired to be moved; or whether it be mechanical writing, when the force is changed from the usual current and sent whirling through the arm, which vibrates rapidly; or whether it be inspiration, when the force is turned from its usual channels to feed the body generally, and an additional power is brought to bear upon the brain, it matters not so far as the force itself is concerned. It is the same power, and the operation of it depends upon the knowledge and will-power of the spirit employing it, and upon the condition, organisation, temperament, and development of the medium.

All human beings are mediums; that is, all have spirits, all have these subtle elements that connect the spirit with the body; and as the body is sustained and fed by the external atmosphere, so the spiritual connection between the spirit and the body is kept alive by the spiritual atmosphere. Every person is more or less inspired, moved, acted upon, swayed, governed, by the spirits in the body and by spirits out of the body. You little comprehend how much you are swayed by one another, what subtle currents of life interblend with your own, and change the actions or the thought of a day. Sometimes a poor person passing upon the street will set the mind in a certain channel of thought for the whole day; you will be wondering how to solve the problems of poverty and riches. Sometimes a person who is depressed will cross your pathway, and you will read upon the countenance the expression of sorrow, and for the whole day you are depressed by that consciousness. Sometimes a friend meets you and a word passes—it is scarcely a word—and you are unconsciously irritated by it, and for the whole day you are disturbed, or until some more congenial atmosphere approaches you and sets the magnetic nerves in their proper order again. Sometimes a thought unawares, without a word, without expression, reaches your mind—you seem overshadowed by it as by overbrooding wings. These all seem very subtle, and yet they form just as much a portion of your daily mental life as the sunlight and the air do of your physical life, which you do not see, but which you certainly feel the absence of if you are deprived of them.

In this manner the spirit-world approaches you; not far away, but interblent with your life. Spirits lately disembodied, or to whom you have very strong ties of attraction sway unconsciously, and move you to some point which they may have in view; strive to aid you, perhaps, in external ways, or in some mental problem, and even guide you by unmistakable signs and tokens. Formerly these signs and tokens came in dreams, in what your ancestors called premonitions, and sometimes in audible signals, as of three loud knockings, which in some families indicate a sure premonition of approaching dissolution of some member of the family. Lately this form of manifestation has taken the shape of intuition or impression, and although many people suppose themselves to be impressed, who are not guided aright, it makes no difference about the value of the impression. You are impressed by external beings who do not impress you correctly, and spirits are no more all-wise nor infinite in knowledge than human beings, yet the fact of the impression remains the same, and the methods of that impression are the sympathy between your mind and the spirit impressing you, or some condition of mind or body by which they are brought *en rapport* with you.

To facilitate the influence of the highest spirits upon mortals, to facilitate the expansion of powers of mediumship, that shall be for the best advantage of mankind, to make certain that the impressions you receive are not only from spirit-life, but are measurably correct, depends entirely upon the spiritual growth, upon the average standard of the individual mind, and upon the fineness, the quality, and intonation (if we may use that term) of the brain itself. There is just as much difference in the texture of human brains as there is between the different qualities of instruments of music, and while the trumpet may sound a blast, the harp and the lyre are required for the finer and more exquisite melodies, and while the organ, which is like a composition of men and angels, can sound also the loudest notes it is capable of imitating the softest warble of the bird.

Such is the infinite variety of human minds, and such the varying texture of the faculties employed and the organs upon which the mind itself must work, that a master hand in spirit-life will even govern the brain better than the individual occupying that brain. This is always the case with inspired, musical, speaking, or other mediums, who manifest such powers of eloquence when under spirit-influence, but who have not nearly so good control of their external brain as the spirit in spirit-life. The reason of this is, that there is a fine instrument there, ready to be played upon, but that the person possessing it does not understand all of the stops, all of the keys, all of the wonderful possibilities that are hidden there. The spirit in spirit-life, having larger knowledge and more accurate scope and power of will, can touch the keys that have been silent, can develop all the hidden resources of that organisation, and make a sound of melody or a power of thought that transcends by many years of development the normal state of the medium. Gradually the normal state rises with this action of the master spirit's hand, and the true medium is truly taught by the spirit controlling him.

Sometimes mediums possess wonderful powers in the way of being affected by every influence. This is generally supposed to be

a deplorable condition; but, the more easily affected, the more it proves that there is a sensitive organisation, capable, if well managed and guarded, of presenting the loftiest proofs of spiritual-life. When you find such a medium, and deprecatingly say, "Oh, any influence can approach that medium!" it sounds like reproach; but you do not complain if your watch keeps accurate time, or if an electric battery is sensitive to the electric current, or if, carefully adjusted, the magnetic needle does sway one side and another; you keep away diverting objects, but you do not complain at the sensitiveness which makes it easily diverted. Now, a medium controlled by almost any class of spirits, is the most valuable medium for direct spiritual communication, for the reason that the mediumship reaches the need of every class of human beings. Properly surrounded and sheltered, with suitable circles and harmonious influences, such a medium becomes the mouth-piece of the highest spirits. Surrounded by discord, by antagonism, by suspicion, by remarks that are uncharitable, the medium becomes the subject of influences like those which are attracted by these surroundings, and straightway gives evidence of it in some rough, undeveloped, or unspiritual communication. This disgusts the investigator; but he forgets that the spirit-world is not peopled with angels altogether, but with just such spirits as are daily going out of your midst; that if his thoughts as an investigator are unworthy, he is more likely to be attended by a spirit of the same order; if his thoughts are those of suspicion, and are on the level of the lowest human thought, he is most likely to be accompanied by spirits who will reflect his own thought in the medium.

So, the necessity for carefully guarding mediums is the one point which we wish to impress upon you. With a sensitive organisation, one manifesting powers of mediumship, or if in your own person you discover that there are powers and impressions that you cannot account for, it is time then for you to study to be careful of your surroundings, to watch the unfoldment of these powers, and to see to it that they are not diverted from the aim of spiritual life by any selfish or personal motives.

The chief barrier between the spirit-world and yours is the selfhood of mankind, the individual materiality, the outward body which you value so much, and which amounts to so little, the substance of the external *me*, that all the time raises itself between you and the subject of spiritual investigation, the same kind of self that for ever stands between man and man, between man and the loftiest achievements of human life, between man and his noblest work here. So, in a subtle sense, and in a more usual manner, the selfhood of the individual always stands between you and the investigation of spirit-life.

You have heard of Christians who say that, when called to Christ, they gave themselves away. Now, that is the feeling which every one should have when in the pursuit of truth. You do not propose to stand as a barrier between the sunlight and the flowers at your feet; you cannot stand as a decider between the world and any great spiritual problem. If you interrupt the current in one direction it will find out another. It is no credit to a man to lay a rail upon the railroad track and stop a train, or to break a telegraph wire, and interrupt a message. Undoubtedly he can do it; but will he, if he be not criminal?

Now, there are many persons who approach Spiritualism as a warrior goes to battle, clad in full intellectual armour, prepared to detect deception, fraud, feint, or whatever it may be, aside from truth; prepared and girded round with any amount of theories; if one theory will not suffice here is another ready at hand; and this man or woman has the audacity to claim to be an investigator. You might as well call a man a friend who should come into the house on purpose to shoot you. You might as well suppose a man was in a harmonious condition of mind who was ranting and raving in the highest state of anger. He arms himself against the truth, and then says: "Now if this be true I should like to have it proven to me." Who is the "me," that Truth shall hunt around to find an advocate, when thousands of people in the world are yearning for it? Who is the "me," that the spirit-world shall fight a mimic battle, and engage in intellectual gymnastics with, for the mere sake of vanquishing a moiety of minds, and of external arguments that are not worth the trouble? When the *spirit* needs the truth it will seek it; and though the spirit-world even approaches such minds, they are not the ones who are gathered first into the garden of truth. They must long, must aspire, must wait, must grow; and though they receive intellectual evidence of spirit-life, they do not become its valuable and spiritual exponents; they stop in that chronic stage of phenomena and begin to investigate, and leave off at twenty years just where they commenced, with the most external forms of manifestations.

All these things prove simply that the reception of the truth does not depend upon the existence of truth itself, but upon the condition of the mind that is to receive it; and that a certain stage of growth, and fairness, which does not mean credulity, which does not mean blind faith; but a receptivity that responds to any power of proof, is the highest state of human investigation.

Some one has said in connection with spiritual manifestations, that there is a credulity of unbelief abroad in the world, which is far more startling than anything which the credulous who believe in immortality have adopted, the credulity of believing every theory which professes to explain spiritual manifestations, excepting the one hypothesis which does not require so great credulity; and this is the mania that is abroad in the world to-day. Anything but the truth; anything but that which, according to the plainest evidences of logic, is the easiest to account for the manifestations; any other solution of it, wander the world over, go out of all range

of logic and philosophy. They will perform intellectual gymnastics and somersaults to any required extent, to explain that which has a simple line of sequence of cause and effect, and which any one not so predisposed, would accept upon the evidence offered.

Besides this, those who are mediumistic and those who investigate spiritual manifestations approach it with the question or with the thought uppermost in the mind: "What is this to do with me individually? What is it to do with my preconceived ideas, my opinions, my theology, my religion, my social thought, my philosophy?" The subject itself has nothing to do with your philosophies; is not responsible for them, is not obliged to be reconciled to them. That is your business. You will readily understand that if the sunlight penetrates for the first time into a darkened crevice of the earth, it is not responsible for what may be revealed there. You will understand that if the atmosphere is introduced into a room where there have been vapours and dampness, the atmosphere itself is not responsible for the commotion that may be created in the store-house of *debris*, cobwebs, must, and darkness, that abide there; and that the light of spiritual truth illumining all the chambers of the mind, that are more or less darkened, is likely to reveal things that are not agreeable. But suppose it does? Shall we exclude the sunlight because of this? Shall there be no investigation because human beings cannot bear the light of investigation? Certainly not.

Growth must come after decay, and the old shell that has surrounded your mind, in philosophy, in religion, in theology, must, perhaps, be overcome and broken, and the germ must burst forth into another life, and if there be struggles in this process it shall not be the fault, therefore, of the philosophy itself or of the truth itself.

"Harmonious conditions" is always the injunction in circles. The first word from the spirit-world, if they have an avenue of communication, is "Sing; be harmonious." The reason of this is that music, even indifferent music, acts upon all nerves as a kind of equaliser, through the harmonious sounds producing the requisite currents that flow in the occult regions of the life that belongs to the spirit, and singing, or other means of producing harmony, is the one direct means of inviting or invoking the influence of the spirit-world. The minds should be kept in a harmonious state; excitement of all kinds, previous to the stated periods at which you invoke the presence of the spirits, should be avoided—excess of mind and body in every direction. Otherwise you invite extreme influences. All the approaches to the human spirit should be guarded by the vigilant watchfulness of the mind, that the one avenue may be open to the spirit-world.

Seeking these things in the highest frame of mind, the spirit-world more than half way do their portion of the work, approaching you when you are unconscious of it, guarding you when you are not aware, and by admonition of dream and loving impression seeking to ward off danger, while the great growth of the world, with solemn tread marches on, far behind the growth of that spirit-life, that, like another atmosphere over-arching your world, has found the truth and is waiting for the means of its expression here.

Do well your part, so far as the knowledge is possessed by you, and the avenues to spiritual communion will not only be rapidly increased, but the communication itself will be broader and higher, and the truth received will be such as shall lead men nearer to the kingdom of heaven upon earth.

Questions continued on page 231.

MR. COLVILLE AT BRIGHTON.

Dear Mr. Burns.—Not a few of us are considering ourselves favoured with the mediumistic gifts imparted to Mr. Colville, of this town, and pray that he may be preserved from evil influences, and strengthened in the mission to which he is called, here and elsewhere,—guided as he evidently is, by holy happy intelligences, explaining so beautifully the Jewish records and their true meaning. It may not be amiss to encourage those who like myself are investigating spiritual truths, to say this gentleman with others had been sitting in circle about a year and a half, and just as some were saying, "It's no use to sit any longer," to the surprise of all, the youth, whose general conversation is impeded by a stutter, poured forth in angelic strains, lessons in true oratory and poetry sublime, without the slightest impediment, much of which is lost for want of reporting.

By the kindness of Mr. Colville, on Good Friday, over twenty scientific and educated friends met him in his drawing-room, and the subject chosen by the majority was an address suited to the events which that day commemorated; and for three quarters of an hour the spirit controlling him held us spell-bound; and when about to close it, after a brief pause, he glided into a sweet, pathetic, soul-stirring poem, on the same subject. Mr. Colville became normal and presided at the harmonium, and all seemed to sing with the spirit and with the understanding also.

Again entranced, the majority chose for another poem the following and though not the best of the two, as Mr. Gill has kindly transcribed them from his report, I submit them for insertion in the *MEDIUM*. With this letter, if you have space, for the encouragement of other investigators.—I am, yours sincerely,

Hall of Science Brighton.

[The poem "From Death to Life" our space compels us to hold back, —Ed. M].

THOMAS STOWELL, M.D.

Mr. BRADLAUGH has been arrested for publishing a book on the "Population Question." It had been adjudged "obscene," but Mr. Bradlaugh issued a new edition "on principle," that he might defend the freedom of the press. Mrs. Annie Besant has also been arrested. A Defence Fund has been instituted, of which the secretary is Mr. Touzeau Parria, 10, Eaton Terrace, Circus Road, St. John a Wood, N.W.

EAST END SPIRITUAL INSTITUTION.

Dear Mr. Burns.—We had an unexpected visit from Mr. Colville on Wednesday, April 4th, when his guides lectured on the following topic, chosen by the audience, viz., "The Origin of Man, Spiritually and Physically." They dealt with the theological idea of Creation, and with the Darwinian theories, and endeavoured to show that there was truth in both systems of thought. Many questions were asked at the close of the address, and very ably replied to, and followed by two impromptu poems of considerable length and not a little merit.

Arrangements were made for Mr. Colville to attend and occupy the platform on Sunday evening next, April 15, when his guides will no doubt do their best to interest and instruct those who attend. It is to be hoped that the friends in the East-end will muster in good numbers to support and welcome Mr. Colville on this occasion of his first public appearance in the district, and that they will take the opportunity of introducing as many truthseekers as possible to hear his inspired utterances.

E. W. WALLIS, Manager.

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

[Mr. Colville has had appointments every evening since his arrival in London. He returns to Brighton early in the week, as he speaks at the Pavilion, Brighton, on Wednesday evening.—Ed. M.]

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.

BIRMINGHAM.—On Sunday evening next, April 15, Mr. J. Lamont, of Liverpool, will deliver a lecture at Templar Hall, Ladywood Road, on "Spiritualism." To commence at seven o'clock; admission free. A collection will be made at the close to defray expenses.

OSSETT.—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. Tickets: Adults, 6d.; children, 3d.; tea on the table at 4.30 p.m. 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 some choice recitations. Also, a paper will be read giving a clear and distinct account of the origin and progress of the Lyceum. We hope to see a goodly number present.—ALFRED KITSON, Sec.

SALE OF STANDARD WORKS ON SPIRITUALISM, SPIRIT PHOTOGRAPHS, PORTRAITS AND PHENOMENAL CURIOSITIES, DIRECT WRITINGS, SPIRIT DRAWINGS, PAINTINGS, &c.

Mr. CHARLES WOOD, of Boscundle House, Saltash, having purchased at the Auction almost the entire Library of Spiritual Literature, &c., of the late Mr. S. Hocking, C.E., Camborne, offers them to purchasers at such prices as may be agreed on.

LIST OF BOOKS.

- Spiritual Harp, with Music. 8s.
- Lee's Animal Magnetism. 5s.
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- Clock struck One, Two, Three. 3 vols. 12s.
- Hardinge's Modern American Spiritualism. 15s.
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- Judge Edmonds' Letters and Tracts. 3s. 6d.
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- Dialectical Report. 5s.
- Where are the Dead? 3s.
- The Divinum Humanum in Creation. 3s. 6d.
- Mrs. Tappan's Discourses. 10s. 6d.
- Hand's Will Ability. 2s. 6d.
- Crooke's Phenomena of Spiritualism. 5s.
- Howitt's History of the Supernatural. 2 vols. 18s.
- Flashes of Light from the Spirit-Land. 7s. 6d.
- Ferguson's Supermundane Facts. 5s.
- Biography of Mrs. Conant, the World's Medium. 7s. 6d.
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- Tuttle's Arcana of Spiritualism. 5s.
- Home's Incidents of Life. 2 vols. 17s. 6d.
- Davis's Stellar Key to Summer-Land. 5s.
- Salem Witchcraft. Half-bound antique. 12s. 6d.
- Clarke's Guide to Spiritualism. 6s.
- Denny's Alpha. 3s. 6d.
- Olcott's People from the other World. 12s. 6d.
- Davis's Memoranda of Persons, Places, and Events. 7s. 6d.
- Denton's Nature's Secrets. 6s.
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All the books are perfect and clean.

The published prices are quoted in the above list, but the advertiser is willing to accept fair offers for the works post free.

LIST OF CURIOSITIES.

- Dr. Slade's Glazed Slate, with Spirit Writing done in the presence of S. Hocking. 10s. 6d.
- Two large Albums, containing about 100 each Photo Cartes of Spirits, Mediums, &c. 6 guineas each.
- A large 4to Album, containing several very rare products—large Spirit Photos, Drawings, Correspondence, &c., obtained by the collector whilst in America, France, Spain, London, &c., several being Presentation Specimens. 10 guineas.
- Large Oil Painting, very pleasing scene, in gilt frame, ornamented, "Boppart on the Rhine." Painted by Duguid in Trance. Initials, "J. M. W. T." (Turner). See *Human Nature* for November, 1868. Valued in the Subscription Sale at £15.

The above collection is most complete and interesting, well arranged, and in perfect preservation. It represents the industry of many years of one of the intelligent investigators, and cost much more than is asked for the various articles. Any collector who wants to arrive at the consummation of his wishes with no trouble should not miss the present opportunity.—Address, CHARLES WOOD, Boscundle House, Saltash, Cornwall.

MR. MORSE'S APPOINTMENTS.

LIVERPOOL.—Sunday, April 15. Morning at 11. Subject: "Is Spirituality an Element of Modern Progress?" Evening at 6.30. Subject: "Spirit-teachings." Regular monthly engagement.

BELPER.—Thursday, April 19.

DERBY.—Friday, April 20.

BIRMINGHAM.—Sunday and Monday, April 22 and 23.

LONDON.—Sunday, April 29.

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

NEWCASTLE-ON-TYNE.

LECTURES FOR APRIL.

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.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

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

On Friday next, April 13th, Mr. F. Wilson will open a discussion on "Impyology," with illustrations. Friends are requested to notice this, so that they may have an opportunity of understanding some of the peculiar representations with their embodied ideas.

On Tuesday next, April 17th, Miss Emily Kislbury will lecture on the "Religious Aspect of Spiritualism."

Terms of Membership, 1s. per quarter, including use of Lending Library. CHARLES WHITE, Hon. Sec.

ROYAL PAVILION, BRIGHTON.

(KING'S APARTMENTS.)

ON WEDNESDAY EVENING, APRIL 18, 1877,

AN INSPIRATIONAL

ORATION

ON

SPIRITUALISM AS A SCIENCE AND AS A RELIGION

BY

MR. W. J. COLVILLE,

To be followed by

TWO IMPROMPTU POEMS

On Subjects chosen by the Audience.

To commence at eight o'clock.

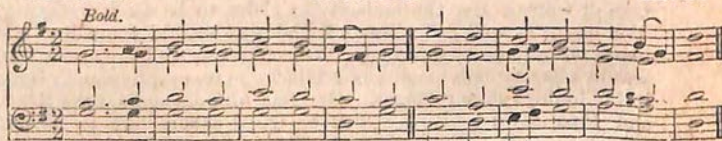
ORDER OF SERVICE.

FIRST HYMN ... "Spiritual Lyre," No. 1.

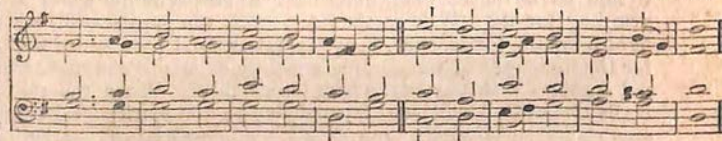
VIENNA.

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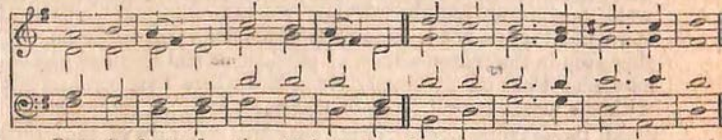
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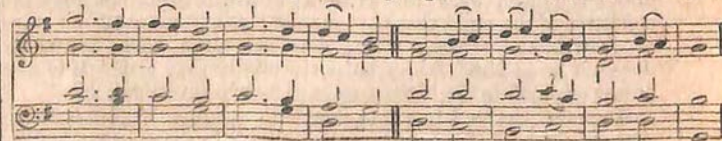
Far from mor-tal cares re-treat-ing, Sor-did hopes and fond de-sires,



Here our will-ing foot-steps meet-ing, Ev-ry heart to heaven as-pires.



From the fount of glo-ry beam-ing, Light ce-les-tial cheers our eyes;



Mer-cy from a-bove pro-claim-ing, Peace and par-don from the skies.

2 Who may share this great salvation? 3 Every stain of guilt abhorring,
Every pure and humble mind, Firm and bold in virtue's cause,
Ever kindred tongue and nation, Still thy providence adoring,
From the dross of guilt refined: Faithful subjects to thy laws,
Blessings all around bestowing, Lord, with favour still attend us;
God withholds his care from none; Bless us with thy wondrous love;
Grace and mercy ever flowing, Thou, our sun and shield, defend us;
From the fountain of his throne. All our hope is, from above.

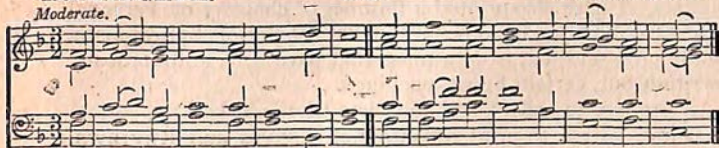
INVOCATION.

SECOND HYMN ... "Spiritual Lyre," No. 47.

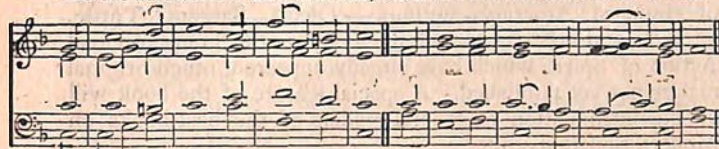
ROCKINGHAM.

L. M.

DR. MILLER, 1787.

Moderate.

The out-ward world is dark and drear, When friends we love are seen no more;



But hark! their hap-py songs we hear, In mu-sic from the spi-rit shore.

2 We wake no more by night to mourn, 3 With cheerful steps to heaven we move,
They are not lost, but gone before; Our mortal toils will soon be o'er;
And still their loving thoughts are borne Then all the angels of our love
In music from the spirit shore. Will greet us on the spirit shore.

4 Our Father-God, for this we pray;—
That we may bear thine image more,
And do thy will in love alway,
Like angels on the spirit shore.

ORATION.

THIRD HYMN ... "Spiritual Lyre," No. 122.

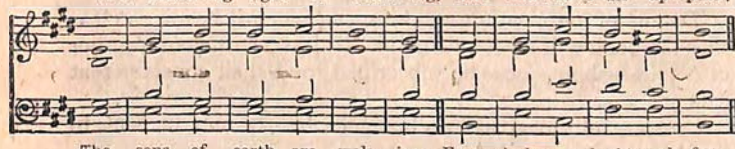
MISSIONARY.

7,6,7,6,7,6,7,6.

DR. LOWELL MASON.

Joyful.

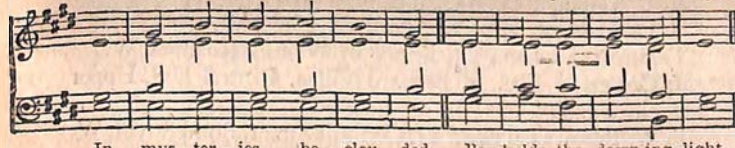
The morn-ing light is break-ing, The sha-dows dis-ap-pear;



The sons of earth are wak-ing, From dark-ness, doubt, and fear.



The hu-man mind en-shrou-ded In su-per-sti-tion's night,



In mys-ter-ies be-clou-ded, Be-holds the dawn-ing light.

2 A still, small voice addressing,
Awakes the sleeping mind,
Forevermore progressing,
It seeks for joys refined,
That voice from spheres supernal,
Comes down the world to bless,
And tells of life eternal,
And bids it onward press.

3 The light of truth now spreading
O'er error's darkened day,
Tells to the sad, the dreading,
There is a better day.

To those, who, long in sadness,
Have looked for joys to come,
That light proclaims with gladness
A brighter, better home.

4 Bright angels hover o'er us,
The welcome news to bring,
Of better scenes before us,
In rapturous joy they sing.
Earth's millions, from their sadness,
Awake with joy and love;
And, filled with peace and gladness,
Look to their home above.

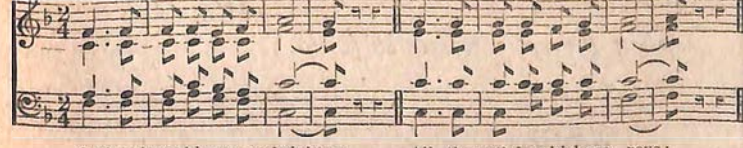
IMPROMPTU POEM.

FOURTH HYMN ... "Spiritual Lyre," No. 9.

DIJON.

7.7.7.7.

GERMAN EVENING HYMN.

Cheerful.

God is love: his mer-cy brightens All the path in which we rove;



Bliss he wakes and wo he lightens; God is wis-dom, God is love.

3 Chance and change are busy ever;
Man decays, and ages move;
But his mercy waneeth never;
God is wisdom, God is love.

3 Even the hour that darkest seemeth
Will his changeless goodness prove

From the mist his brightness streameth;
God is wisdom, God is love.

4 He with earthly cares entwineth
Hope and comfort from above:
Everywhere his glory shineth;
God is wisdom, God is love.

SECOND IMPROMPTU POEM.

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FRIDAY, APRIL 20, Mr. Wallis's Discourses and Answers to Questions, at 8 o'clock.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

TUESDAY, APRIL 17, Mrs. Olive's Seance. See advt.
Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8. Developing
WEDNESDAY, APRIL 18, Mr. W. Wallace, 329, Kentish Town Road, at 8.
THURSDAY, APRIL 19, 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 20, Mrs. Olive's Seance, 15, Ainger Terrace. See advt.

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SUNDAY, APRIL 15, 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, Attingworth Street, Marine Parade, at 7.
Hall of Science, 3, Church Street, doors closed 6.30 p.m.
BURY, No. 1 Room, Temperance Hall, Henry Street, at 6.30 p.m.
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 8.30 for 7 p.m. Lecture.
NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.
OLDHAM, Temperance Hall, Horseedge 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.
ROWERBY 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 17, 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. Freund'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 18, 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 19, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.
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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.

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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.

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

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