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**WHAT HAVE BEEN THE RESULTS OF THE DEFENCE
 OF MEDIUMS?**

An Address to the "Star Circle" by J. BURNS.

The subject upon which I am about to address you is not particularly inviting to me, but nevertheless I may not shrink from the task. It is impossible for me to speak upon it without giving offence to opposite parties, and for widely different reasons. As a Spiritualist I have learned that my work consists in steering along an even course regardless of who may be pleased or offended. Spiritualism courts no one's patronage, but like the Truth acts on its own nature independent of favour or censure. If we would be true servants of the Cause we must comport ourselves in a similar manner. There is a tendency on the part of some to slight spiritual claims, that public opinion may be propitiated. This I regard as a great offence and one which, if persisted in on the part of busy Spiritualists, would soon obliterate the well-marked features of our movement and reduce it to the insipid level of the vulgar conventionalities.

* As a spiritual journalist I am the servant of no person or party. I am not the creature of any clique or class, nor a "member" (a mere limb without brain or volition of its own) of any society or association. I alone recognise what I perceive to be true and proper as existing fact or conscientious duty, and in this respect I am "organised" and closely united with every conscientious truthseeker. For all spiritual purposes that is enough for me; but had I some temporal or personal axe to grind, another set of appliances might be rendered necessary.

I have been prompted to deliver the present address by a variety of circumstances:—the course of events and reflection thereon; but more immediately because of a correspondence I have had with a friend who desires to be known as "Old Obadiah." In his communications he has called my attention to the fact that only a few Spiritualists—a really small per-centage of the whole body—have taken any part in the defence of mediums, and in one list these are principally composed of a class, who, when a following has been instituted, are expected to do their share; but there could be nothing more unfair than to regard their close connection as representative of the many thousands of Spiritualists which this country contains. In the case of Dr. Monck the subscription was more general and spontaneous, but in no case, or in all the cases put together, do the subscribers represent but a mere fraction of the Spiritualists. Therefore "Old Obadiah" argues it is manifestly unjust to Spiritualism as a movement, to assume that its followers as a body endorsed the course adopted by the defenders of mediums in the late prosecutions. My correspondent points out that the defence idea and its administration was immediately in the hands of those who were associated with the mediums prosecuted; and that whatever reasons these persons might have in conducting the defences as they did, it must not be supposed that Spiritualists as a body, or Spiritualism as a principle, should be understood to bear the credit or reproach of their proceedings. History will no doubt regard these tactics in a very different light from what they appear at the present day, and therefore my correspondent urged me to do my duty in allowing the great body of Spiritualists, the non-defenders of mediums, to be heard; to use arguments for the vindication of their conduct and the true principles of Spiritualism, in accordance with which "Old Obadiah" says these have been influenced.

Now I must confess that the suggestion of my friend somewhat appalled me. I had been a sturdy defender of mediums, and if I had been well paid for it, I could not have laboured more earnestly. Was I to appear to turn round and adopt a policy the exact opposite of what had marked my conduct during the last six months? Was I to sunder all the kindly associations that had been gathered around me by sympathetic combination with brethren for a purely unselfish purpose? Was I to, in effect, become the accuser of those whom I had so strongly striven to defend, and not only to discard them but turn round and confute myself?

My venerable correspondent showed me that I need neither do one nor the other of these things. As a journalist I had no personal end of my own to serve at all; in my public work I bestowed my services on that form of action which demands them at the time. I had been all that was required to the defenders, and it was now my duty to do the same for the non-defenders or confess myself the instrument of a few men—a small party, and not the honourable worker in a great humanitarian movement, whose expansiveness included even more than can be predicated of earth-life. That I need not accuse the mediums at all, nor withdraw my sympathy from them as mediums, but simply question the propriety of the means of defence employed, and the conduct of the mediums and others in regard to that line of defence. As to confuting myself: as a Spiritualist learning daily from experience that I must be prepared to do, or, take my place with those conceited bigots whose narrow notions are their only standard of truth.

Just following upon the introduction of these ideas to me, I was prostrated on a bed of sickness. The stimulus which over-work, excitement, and anxiety had supplied for months past, exhausted all the vital energy to the last grain, which a chill in Doughty Hall was sufficient to overcome, and there I was weak and helpless: suffering in body, and fearfully depressed in mind, with the physical spirit, and mental energy far below zero. Then it was that I thought of the defence of mediums, and what had been gained by it: what had the mediums gained? what had the Cause gained? what had I personally gained? what had anyone gained? These to me seemed important questions which I would endeavour to answer if sufficient strength was given to me again to do so.

As to what I gained personally in that matter: I would scorn to take a farthing from the proceeds of an effort of the kind, regarding it as proper and expedient in the case. Mr. Oxley urged me to accept £3 on account of the rent of room for the use of Dr. Monck's committee and secretary, but I refused it on that ground and only accepted it as a donation to the Spiritual Institution. Mr. Enmore Jones suggested that I might make a charge for the announcement of the Spiritualists' Defence Fund in the *MEDIUM*, but I pointedly refused to accept anything. This I did on principle; for once admit the habit of giving public men an interest in such collections of funds, and the number of requisitions would be endless and calculated to outrun Spiritualism entirely in the essential matter of supplies.

Instead of being a profliter, the conviction forced itself upon me that I was the victim of the defence of mediums, and that as the representative of spiritual work, I was suffering in body, mind, and position from infidelity to spiritual principles exhibited in the defence policy. The ranks disorganised; my work as a spiritual teacher, through its literature, frustrated; my position embarrassed

and personally reduced to the smallest shadow compatible with earthly existence,—where was the sympathy of brotherhood which the ponderous defence arrangements might be supposed to have originated? It was all a delusion. No such feeling had been instituted, but one of spiritual disintegration fostered instead; and I might have died, or my work gone to wreck for ought that the defenders of mediums, with but few exceptions, seemed to care.

I have now to set myself to the task to examine as to the wisdom of our recent defence policy, and in doing so I must begin at the beginning. I would distinctly premise, however, that I do not entertain the slightest grounds for considering that either Dr. Slade, or Dr. Monck acted dishonestly in the cases on which they were charged. I have made myself acquainted with the mediumship of both gentlemen; I have carefully watched the words and conduct of their prosecutors, and I am thoroughly satisfied that they are entirely innocent of any dishonesty, but are the victims of ignorance, prejudice, or something worse, and wholly to be pitied and sympathised with in that respect. The evidence of hundreds of sitters can be adduced to back up their credit as genuine mediums, derived from experiments made both before and after the cases on which they were prosecuted. I do not impeach their mediumship in the slightest degree.

From the point of view which I at this moment occupy, it would be difficult for me to imagine a case in which it would be expedient to defend a medium by legal process. It does not appear to me, and it never did, that such a thing is possible. It may be attempted, as we know, but with what success? It may be that if, under some purely spiritual arrangement, a medium worked in conjunction with brethren for the advance of spiritual truth with singleness of purpose, it would be incumbent upon them to stand by him under all circumstances; but it is more than probable that in such a case they would be above the mercenary method of defence by collecting money to hire a non-spiritual advocate to misrepresent them at the modest pay of £1 per minute. But no such conditions exist in the cases before us. The mediums under consideration voluntarily opened shop in spiritual phenomena for their own personal benefit. It is a most mischievous precedent to allow, that other persons or a movement are to suffer for the acts of anyone, instituted at their own instance and for their individual benefit. Personal responsibility is a spiritual law, and it may not be ignored with impunity.

Dr. Slade came to this country, for aught we know, of his own accord, and, as far as we could see, worked entirely for his own interests or that of the firm. If he was invited over here by any man or party of men, then that merely enlarges the partnership and shares the responsibility; but it does not on that account make difficulty or failure in the speculation a public burden or an incubus on the cause of Spiritualism itself. Dr. Slade was for a long time constantly employed and received hundreds of pounds in fees. Even when he was at the duldest period he was taking that which many of our readers would consider adequate for the support of several families. The spirit "Owosso," Dr. Slade's guide, confirms this, in a message given at the Hague and published in the MEDIUM. That spirit recommended rest for his medium as he had been so much overworked in London. Now as I never heard of Dr. Slade working for nothing, it is logically evident that he must have amassed an immense amount of hard cash. His raid in this country is one of the 'cutest things that could possibly be devised. Without preliminary expense or advertisement he enlisted the wholesale sympathies of the most active Spiritualists, and the sovereigns were poured on to his table in showers, and in return the worthy Doctor and his partners were so kind as to transfer to the spiritualist body an immense amount of costs, of which nobody knows the extent or the method of appropriation, as no balance-sheet has been published, as far as I am aware.

It may be said that Dr. Slade was not the cause of the expense incurred in his defence, but that a Londoner having attacked him, it was the duty of Londoners to defend him. But why was he attacked at all? Simply because of the unguarded, almighty-dollar-fashion in which he did his business. Mr. Simmons used to say to me: "We do not care who comes; they are all the same to us." Yes, one man's sovereign is as good as another, and, from the commercial point of view, "they are all the same to us;" but as sitters in the spirit-circle they are not the same, and the mere fact that a man is willing to risk a pound is no reason why he should be privileged to sit with a medium.

"That's what's the matter," as they say over the wave. It was a money work primarily and a spiritual work secondarily; in other words, it was a means to an end—fees. So flagrantly was this abuse pushed that I heard something of a pile of sovereigns being contributed that those materialistic bigots who did not want to learn of Spiritualism should be dragged into the medium's presence even against their will. O, let us get the scientific men to see it; let us bleed at purse and pore for that purpose, shouted those in the vestibule of the Movement. But a "scientific" man is only a man, or something less in the spiritual balance sometimes, and so the result has been that the index has gone backwards on the dial an incalculable space, and the only gain has been a sad lesson derived from folly.

Then there was the defence before the court, and that we are most ashamed of. If a medium requires lawyers to misrepresent him, let him pay for them (as Dr. Slade was well able to do), or do the other thing; but no true servant of the spirit requires any defence for his conduct, as a spiritual teacher does not come under the jurisdiction of police courts. As soon as the medium hires a non-spiritual equivocator to misrepresent his mission before a

magistrate, he at once lets himself down to the level of the trickster. He may be a true medium at the seance-table, but thus manifesting in court he is an impostor. How miserable it is to think that a medium can stand by and allow hours and days to be consumed in endeavouring to force upon the Bench that he, in his defence, repudiates all allegiance to the spirit-world! It was only after much questioning and beating about the bush that aught of a spiritual nature could be wrung out of the proceedings. Much has been said as to the audacity of the prosecution in introducing such irrelevant evidence as conjurers and their tricks and apologists, but they were driven to it by the nature of the defence set up. Had Dr. Slade defended himself in person, claiming truthfully and manfully that he was a servant of God—a prophet through whom Providence was teaching men the most glorious of truths; that as it had been in times past with others of his calling, so it was with him—he was misunderstood and belied; that he was content to bear the consequences of his mission, and counted it an honour to go to prison on behalf of a truth so sublime; if he had thus spoken he would have influenced the magistrate in his favour, and England would have rung with the name and fame of a veritable martyr. At the same time he might have given most forcible contradiction to the accusations brought against him, and introduced witnesses who had experienced results that showed him to be a genuine medium, whereas his accusers were actuated by the excitement and blindness of prejudice and ignorance.

Had Dr. Slade done this, he would have had a defence committee composed of all England—indeed, of the whole world as far as the inhabitants had the opportunity of becoming acquainted with the facts. It is probable that he might have had to go to jail, but it is more than probable that the enthusiasm of sympathetic Spiritualists in court and the moral elevation of the medium by the grandeur of his position would have led to spontaneous phenomena which would have impressed the court and the country at large.

It has often been wondered at by Spiritualists that the spirits have done nothing for Slade or Monck in producing spontaneously manifestations in court or in jail. The reason seems to me clear. These mediums actually turned apostates, and relegated their defence altogether to the hands of lawyers, thus superseding the control of the spirit-world. Spirit-friends are loving and kind, but they are too wise to interfere in such cases, and they quietly stand by and let foolish mediums learn a wholesome lesson from the fruits of their infidelity.

And what has Dr. Slade gained by the defence he made? Some will say that he achieved his liberty and escaped a term of imprisonment. Yes; a liberty of which there is little to be proud, and at the end of a three months' imprisonment in London during the time the hearings were going on. I know that Dr. Slade suffered much—very much—during the three months preceding the appeal, and I question if he would have suffered more if he had gone to jail on being first committed. His escape, however convenient—and I heartily rejoiced at his luck—is of but little credit, and means banishment from England, which Dr. Slade may not very much regret, seeing that he has already had his course of business.

This ends Dr. Slade's case, though much more might be said, and we only want one or two repetitions of it to utterly annihilate Spiritualism as a movement in this country. It was a blunder from beginning to end. The exercise of the mediumship was based upon selfishness; the defence was actuated by selfishness; and throughout the whole history of the affair, the claims of the spirit-world, the Movement, the cash of Spiritualists, and all that can be thought of in connection therewith, were sacrificed—ruthlessly sacrificed for self—to fill the pockets and save the skin of the medium. And where are we all now? The medium is taking care of himself—"resting"—enjoying an enhanced reputation because of his "martyrdom," and making more money. Spiritualists here are impecunious and disheartened, and the most active apostles left are a few miners on half-pay and other humble workers, whose motto is—Spiritualism, not mediums; principles, not the selfish demands of men.

I do not blame Dr. Slade in a harsh judicial manner for all this. I do not know what inducement brought him to London, or what sordid influence dictated the line of defence he took; but of one thing I am certain, that I would fail in my duty if I did not apply the lesson which the view of the "Slade case" as I now present it, unfolds to me.

The next medium who comes before us for consideration is Dr. Monck, and though he may not have been so fortunate as Dr. Slade in making money, it was because he had not got such an astute partner as Dr. Slade has. Dr. Monck has made but little money by his mediumship. On the contrary, it seemed to be the other way; but he was regulated by no comprehensive principle in making his arrangements. At one time it would be "free work" and gratuitous services for the honour or prospective advantage of patronage and reports. At another time the demands were heavy and the service perfunctory. I do not regard Dr. Monck as conducting his mediumship on true Spiritual principles, or he would not have been "trapped" at Huddersfield, as the organ of the prosecutors there styled it. Once having disregarded Spiritual precautions, "trapping" becomes a danger. But to be "trapped" is not necessarily dishonourable to a medium, except in so far as it shows that he has acted imprudently in accepting a "job" without making an appeal to his wisdom-faculties, and his spirit-guides as to the fitness of the act.

As soon as the charge was brought against Dr. Monck, he wrote

to me asking for advice. I recommended him to employ no lawyer, but to defend himself. There his divergence from the path of safety began. No one is so well able to speak for Dr. Monck as Dr. Monck himself. He is a born orator, an inspirational medium, a ready-witted, resolute speaker, an experienced and eloquent pleader; knew all the points of his case better than anyone could possibly do; and what in the name of common sense or Spiritualism did he want lawyers and barristers for? By having recourse to them, his mouth was shut; he saw matters going wrong before his eyes, and he was helpless to save himself. The Huddersfield verdict having been arrived at, it is hard to know how, there was only the legal quibble left as the basis for appeal. That the technical point was not well argued, I will not venture to say, and that it was useful in bringing a deal of musty old law to light, I do not question, but I maintain that it was entirely beside the question of spirit-mediumship, which no form of law, in my opinion, touches, and therefore so much money and excitement were wasted.

A few weeks ago I delivered a lecture at Doughty Hall on the legal points bearing upon mediums, but my health would not permit me to write out more than the first part of it which appeared in the *MEDIUM*, No. 360. It does not appear, from what I have been able to learn, that there is any law affecting the case. At one time it is made to appear that the production of phenomena by a crafty process is illegal; at another that to profess to have occult powers is the offence; and again it is shown that punishment is inflicted because of manifest trickery. The recent hearing of the Slade case as to the conduct of Mr. Edlin, through which Dr. Slade was acquitted, is no doubt a question of law, but it is not one of Spiritualism. If Dr. Monck or any others of our mediums had conducted their experiments discreetly and defended their conduct upon spiritual grounds, the result would have been more satisfactory. As it is, the law, as affecting the demonstration of spiritual phenomena, has not been tried at all, the mediums being charged with trickery, and conducting their defence too much in accordance with the spirit of that charge.

Dr. Monck will soon be free from his three months' imprisonment, but I do not regard his incarceration as a martyrdom. Martyrs do not go to work with legal agents and defence funds. Yet I must give Dr. Monck's legal defenders credit for efficiency and economy. The martyr is unselfish, he gives himself up a sacrifice that the Cause may be benefited. Dr. Monck, like Dr. Slade, would rather save himself at the expense of the Cause and its friends. It is no sacrifice when a man has to make it by force and has tried every means to evade it: it is thereby robbed of its grandeur.

Mr. Lawrence's seances were so conducted that several correspondents repeatedly testified to me that the conditions for investigation were not such as to afford satisfaction. These complaints were published as a warning to those who conducted the seances. That Mr. Lawrence was guilty of trickery I will not say, but the nature of these manifestations is such that the clearest demonstration is necessary to enforce their claims to genuineness. In this Mr. Lawrence's seance seems to have been deficient, and he pays the penalty. The shilling contributed was made to appear a more prominent feature than the scientific demonstration of the fact offered, and the entrance was regulated more by the terms of admission, "1s. each," than by spiritual fitness.

I can only reiterate what has been before stated, that all mediums and servants of the spirits should work on spiritual principles and regulate the admission to their presence by the exercise of their spiritual intuitions and the guidance of spirit-friends. I do not say that the medium ought not to be paid, but there is a vast ocean of difference between a Yankee speculation, having for its prime object to derive the biggest possible result in dollars, and a spiritual mission, requiring nevertheless material means for its sustenance. It is one thing to serve the Cause, and quite another to make the Cause serve us. It is true that mediumship may be exercised for spiritual purposes with a spiritual motive, and it may be used for selfish purposes with a selfish motive. A medium may take counsel with his intuitions and controlling influences, whether he shall sit with this or that person, or he may pay no heed to these things and say, Where's your guinea, halpenny, or shilling? This has been the damning feature in the practice of Slade, Monck, and Lawrence. The trade of mediumship far superseded the mission of mediumship. To Slade, all sitters were alike who brought the dollars; to Monck, a nest of conspirators was as clear a spiritual atmosphere as a party of the most devoted disciples; and Lawrence entertained a squad of evil-looking infidels and took their coin as if it had been the offering of a heart full of spiritual sympathy. O poor purblind bats! Call yourself mediums of God's best gift to man? No; however genuine might be the phenomena of which you were the unconscious instruments, I must say that in your method of dispensing them you were not worthy of doing so, and a righteous retribution has followed you, not because you cheated the sitter, but because you ignored that which is spiritual in your profession. You did not break the laws of man, but the laws of God; and therefore, though it is not clear that any human law can be brought against you, yet you have not escaped punishment.

So much for the conduct of the medium in the exercise of his profession; he must be regulated by his spiritual experience and carry out a spiritual mission "hand in hand with angels" and not reduce his glorious calling to a paltry trade that hawks in the eyes of all men, the price of that which is priceless.

Nevertheless is it possible that mediums may be prosecuted? I think not. I trace the recent prosecutions to the unspiritual

method of the mediums, and the prosecutions have been the way of Providence in bringing us to a practical realisation of the iniquity of our ways. Warnings were given in the *MEDIUM* more than a year ago, but experience is the only tuition which is of any account in counteracting human folly. The expressions of the judges in the more recent case, i.e. Lawrence's writ of error, made that quite plain. The Lord Chief Justice distinctly stated that it was because the meetings had the semblance of a money-getting experiment and not scientific investigation, that the punishment was inflicted, and that according to the finding of the inferior court, be it right or wrong, the defendant had been found guilty of imposture. There has not been the slightest attempt made on the part of the authorities to suppress Spiritualism or seances, however much certain persons might desire such a result. Seances have gone on as heretofore and without any attempt to conceal the fact. Extraordinary phenomena have been regularly reported and the places of meeting have been given, and yet no caution has been received that the act was illegal. I hold seances daily sometimes, in fact my whole work is at certain periods a seance, and even if I were confined in jail the nature of my surroundings in that respect could not be altered. But if the Government interfered with my private liberty to hold seances, to invite whom I choose, and pay the medium what I might agree to, I would most decidedly stand out against it; because if I allowed myself to be controlled in such matters I would confess myself a slave and neglect to defend the rights of a free-born citizen. Prosecution may even now be actuated by persecution; but whenever the latter form of procedure opposes us undisguised, then will thousands of Englishmen resent the interference, and I would not shrink from daring to be a practical Spiritualist under such circumstances. I only wish that the law would serve all professional traffickers in the same way that it seeks to correct the administration of public mediumship, and promptly arraign the money-seeking parson, doctor, and lawyer—men who make a trade of the most sacred principles and the most urgent needs of humanity. Wait till the Spiritualists hold the reigns of government, which they undoubtedly will some day, and equal justice will be meted out in these respects.

I have already indicated what I consider the defence of a medium ought to be. He should confess himself a medium boldly, and claim the right to be a medium if he choose. All he has got to guard against is not to play the fool by sitting with lying conspirators, who will bring him up and give false witness against him in a court of justice (?). But even if he should be brought up so, and know that he is blameless of trickery, his defence should not be other than a spiritual one; and if a sentence await him, let him receive it as a part of his mission to mankind. This is what we want above everything else in Spiritualism—self-denying conduct. Look at our Movement, and, beyond the efforts of the humble workers in cottages and hamlets, what is it? A feverish scramble on the part of a few to eke a bare living out of it, backed by a weak array of gingerly subscriptions grudging out of the superfluities which are lavished on the lower passions of the giver. Where is the soul-absorbing, pure motive—the earnest and all-comprehending grasp of the subject and its infinite importance? Alas! it is scarcely to be found. The would-be disciples are cumbered with much serving on the part of themselves and their short-sighted attachments, but the grand truth is but little favoured. All this must be superseded by a more fervid devotion, a higher inspiration, on the part of the real Spiritualists, and then it is that we shall have men—and women, too—who would never deny the truth to save their skins, or coolly impose heavy expense upon their friends and ruin on the Cause that they pretend to love, to protect themselves from the consequences of their own indiscretion. A real martyr who would dare to accept the honoured position, and be king of men enough to speak his inmost thought in the presence of a police-magistrate or a judge, would put a very different complexion on the unseemly buffoonery which has been so plentifully exhibited on the Bench in the recent trials. The judges of various kinds went quite beyond their sphere in dogmatizing on this matter. There being really no law against mediums, they had to advance various excuses for a judgment, and the defence of the prisoners was so contemptible as to suggest nothing better than the fate which awaited them. What Spiritualist can read the reports of the "trials" and not feel that not only Spiritualism, but the most honoured part of the country's service has been degraded by the method of procedure? And all this I lay at the door of our mediums, who were not possessed of Spirituality to give the performance a higher tone. A man really inspired, and earnestly pleading his cause in the light of that inspiration, would tone down the small jokes of the wigged ones, and give a true dignity to legal labours which some of those engaged therein seem to be unable to supply.

Let us defend mediums by all means, but it must be done spiritually. The subscription, solicitor, and barrister business has proved a dead failure, and in saying so I do not for a moment seek to impugn the professional fitness or conduct of any gentleman engaged. The method is utterly wrong, an experiment ending in failure, as the present state of things shows. It is not difficult to imagine what the result would have been had a true course been adopted. Had the mediums been sustained by the spiritual sympathy of their friends, to go to prison like men and conduct themselves as mediums before the Bench, much ribaldry against the Cause and misrepresentation would have been spared, and England would have been taught an impressive lesson of moral heroism and high-toned devotion which a creature of the police indictment pattern could not possibly possess. The enormous sum of money

which has been fooled away in ill-advised legal expenses, might have placed in the hands of every intelligent man in the more active class of society a manifesto influentially signed giving the true facts of each case. It is no use fighting with the law and filling the newspapers with disgusting reports which demoralise the people, and deteriorate Spiritualism in their estimation. If the law will prosecute us, let us take it with a holy grace and use our efforts in moulding public opinion. That is the plane on which to work, for our law courts are an echo of the popular ignorance and prejudice.

If our various subscribers to defence funds had used their money in enlightening their neighbours or peers on the subject of Spiritualism instead of giving it to lawyers, there would have been good seed sown. If our influential subscribers had come all out of their privacy and made themselves heard and felt most earnestly in their own particular circle, it would have had more weight than all their offerings of money. As it is, the loss has been complete, except in the matter of experience.

I exerted myself and circulated, with the assistance of co-workers, over 14,000 of the Slade Number of the MEDIUM, a copy being sent to upwards of 2,000 editors, which was some good effected by the prosecution. Only fancy the effect of £1,000 spent in this way, and the work of dissemination augmented a hundredfold! But when all has been done, what has been the result of it all?—the inimitable manifestations of Slade and Monck, the wondrous direct writing, the inexplicable power over matter—what has it all amounted to, backed by intelligent reporting, extensive publicity, and the testimony of celebrated men?

It has amounted to defeat, because it was a sounding brass and a tinkling cymbal, without spiritual life or light.

And the lesson which forces itself upon the attention of the thoughtful observer is that Spiritualism means something more than astounding manifestations, influential sitters, accurately scientific reports, immense publicity, and well-lined purses on the part of speculating mediums, defended at law by the most approved legal agencies. Yes, it means something more than these, for they have all been tried most abundantly, and have (1) proved their insufficiency, or (2) that there is nothing in Spiritualism with any meaning.

But Spiritualism is something more than all of these things, with the addition of literature, newspapers, institutions, associations, committees, and societies; for it means the development of the humanity of every man and woman by the infusion into their nature, or evolution out of it, of a higher spirituality, which will give the angel somewhat more preponderance over the animal and enable them to sacrifice self and its appetites for principle and its eternal purposes. That is Spiritualism, and without it all other things are empty trumpery.

Some Spiritualists think they have done well when they have stared at the most recent manifestations, listened to the most celebrated trance-speaker, had another more curiously-devised test, attended the *soirée*, gossiped over the newest news, and paid the subscription to which they have been accustomed. These things are all very well in their place, but they are only a mitigated form of selfishness; there may be an excellent degree of Spiritualism without them and very little with them. Spiritualism is not an excuse for individual indolence and the nurture of a new race of self-seeking professionals, who talk at us, manifest at us, write books and papers for us, and leave us nothing to do on our own part but to feed them and defend them. It is the realisation of man's spirituality, and that he must sooner or later commence in his individual self the conscious life of the spirit and make his daily existence subservient to his spiritual development.

The very life of Spiritualism is like all life—interior; and the true Spiritualists are those whose mode of development permits a higher degree of spiritual activity in their lives for the enlightenment and salvation of society. It is goodness, wisdom, and purity; the very essence of religion and true philosophy; and exists and exercises itself independent of all money consideration or material appliances. It renders its possessor superior to circumstances and elevates his purposes above self. It seeks no pay, admiration, or patronage, and is most honoured when persecuted, vilified, and misunderstood. If it resents these it is as a spiritual principle confronting an opposite which awaits removal, and not from feelings of personal retaliation. It may cause mischief and divisions, but only to a path of more complete harmony. Recent blunders may indeed be such a work going on unseen, and while we must permit ourselves to profit by the lesson of the hour we should be careful that our remarks are directed against undeveloped conditions, and not to the censure of individuals.

MR. COLVILLE'S TRANCE-ADDRESS AT MISS CHANDOS LEIGH HUNT'S RESIDENCE.

Mr. Colville has twice visited the metropolis for the purpose of spreading the truths of Spiritualism, and on each occasion he delivered a trance-address at 17, Brunswick Square.

The audiences were select, being summoned by private invitation. On both occasions among the audience were sceptics and unbelievers, whose positive views were considerably shaken by the masterly manner in which Mr. Colville treated his subjects.

The second address was given upon the 11th inst. Upon his entrance the guests one and all accorded him a cordial welcome, for those who had heard him speak before knew his power, and those who had not were capable of appreciating his singleness of purpose in gratuitously devoting his time to the noble work of enlightening his fellow-creatures.

The evening was opened by the singing of a spiritual hymn, during which time Mr. Colville passed into the trance state.

When all was silent, he arose, and in a clear, soft voice, with upraised arms, humbly invoked the blessing of Divinity to rest upon all mankind. The language was pure and simple, running in similar strains to Mrs. C. L. V. Tappan, the theme displaying a philosophical comprehension of deific love, and expressing sentiments of the deepest gratitude for our present sources of spiritual education.

The audience had already been prepared, with a few opening words by Miss Leigh Hunt, to propose and vote for subjects for Mr. Colville's address. Nine propositions were made—(1) "What constitutes the Happiness of Spirits?" (2) "Self-will, Soul-will, and God-will;" (3) "Power of Prayer;" (4) "The Church of the Future;" (5) "The Reality of the Spirit-world;" (6) "Why should Physical Beings Inquire into Spiritual Matters?" (7) "The Comprehensiveness of the Deity;" (8) "The Government of the Spirit-world;" (9) "The Progress of Spiritualism in the Next Few Years."

"The Church of the Future" was carried by a majority of votes, and we feel sure there were none present who regretted the choosing of so interesting a subject.

Mr. Colville spoke for considerably over an hour, and went thoroughly to the very base and root of the cause and effects of the most influential creeds in existence. A chronological history of European religions was given with as much correctness as if from an encyclopædia, names of persons and creeds being freely mentioned, with their principal doctrines, errors of translation, &c., being clearly pointed out.

He then drew certain logical deductions, and indicated the road to which the purities of each church were leading, finally showing that "The Church of the Future" should be built up of the few scattered stones of truth collected from each church, for there is a certain germ of truth in every religious doctrine. Thus the members of every creed would be bound together, "making universal love one brotherhood."

He showed how human institutions, partaking of the errors of their erectors, shall die, but how divine truth shall be imperishable.

The end was eloquent and logical, which produced a profound impression upon all present.

His teachings were those of pure love, delivered in simple Anglo-Saxon, and carrying a force with them, powerful enough to incite in the most careless individuals feelings of respect for the Spiritual means which poured out the utterance of such beautiful saving truths.

At the conclusion of the discourse, questions were asked, some of them being of a very difficult nature for the immediate answering of ordinary human intelligence, but the responses were prompt and clear.

Lastly, an impromptu poem was given, the audience deciding to leave the choice of the subject with Mr. Colville's spirit-guides, the poem dealt in a most masterly manner with the general subject of the evening, specially alluding to some latter queries.

This last was so splendid in its arrangement of language that our regrets at the whole address not being reported verbatim were greatly increased.

Miss Leigh Hunt then thanked Mr. Colville and his guides for the pleasant time they had enabled herself and friends to enjoy, which was heartily joined in with one accord by all present.

Those having long distances to travel that night departed early, but others spent the remainder of the evening in taking part in a conversation held in the drawing-room, and those living in and near London kindly lent their instrumental and vocal powers towards making a lively and well-harmonised finale of one of the most pleasant and educational evenings we have spent for a very considerable time.

DOUGHTY HALL SERVICES.

MR. WHITLEY'S LECTURE ON "SWEDENBORGIANISM."

On Sunday evening last, Mr. Whitley delivered his lecture on the above subject to an attentive and appreciative audience. After reading a chapter from St. John's Gospel I had the pleasure of introducing Mr. Whitley, who, with fluent language commenced the lecture and continued to speak in an excellent and masterly style for more than an hour, dealing with some of the principal published works of the Swedish philosopher, Baron Swedenborg.

Mr. Whitley said:—I wish to keep aloof from all prejudices and party feelings, and offer no opinion or views other than those I have arrived at by carefully reading the same in my own search after truth. I have no doubt that Swedenborg had a very subtle and comprehensive mind, and that while he remained Swedenborg the philosopher he was the honoured and welcome guest of nearly all the circles who were favoured by his presence and friendship; but when through the action of some strange and strong influence upon him he gave himself up to supernatural things, he seems to have been laid hold of by some extraordinary power for the purpose of diffusing as much as possible among mankind the peculiar view or views which that power seemed interested in spreading.

I look upon Swedenborg as being but the agent or medium through whom these strange notions or teachings were published to the world and which to my mind are full of the most monstrous assumptions, most perfect egotisms, and the most continuous strain of tautology I have ever spent my time in trying to follow out. Indeed it seems to me a scarcely improved edition of that structure which the Babylonian monarch Ne once set up, and who, like Swedenborg and the New Church, called upon all nations, people, and tongues to bow down to and worship. Or if in attempting to follow me through this mighty confusion, you should be lost amidst the speculations of our author, you will have some idea as day after day I have endeavoured to grapple with the confusion; for instance, in speaking of the profound and unfathomable mystery of the Holy and Infinite Being of God, Swedenborg says in "Heaven and Hell" (Article 2), "It is necessary first to know who the God of Heaven is, since all other things depend on this;" and then he proceeds to tell you exactly who and what he is and in a measure to give his history:—"In the Universal Heaven no other God is acknowledged but the Lord;" and in "Angelic Wisdom" (Article 11), "In all the heavens there is no other idea of God than that of a man." Article 18—"That there are infinite things in God anyone may affirm, who believes that God is a man." "He (God) has a body and everything belonging to it; He has a face, a breast, an abdomen, loins, and feet, eyes, nostrils, a mouth and a tongue." Another article (233), says: "It has been told me from Heaven that in this Lord from eternity, who is Jehovah before the

assumption of the human in the world, there were two prior or previous degrees actually and the third degree in potency, such as they are with the angels; but that after his assumption of the human in the world, he put on a third or natural degree and thereby he became a man, like a man, of the world." Again, in Article 131, he says: "It has been given me to see the Lord as a sun, I see Him before my face and this with continuance for many years."

In "Heaven and Hell," from the 116th to the 159th art., Swedenborg states no less than thirty-six times that the Lord God is indeed that sun, and from whom alone as a sun the inhabitants of those worlds have all their light. He also states in the same book nine or ten times that the Lord God is the moon. Then again, in "Angelic Wisdom" (86 and 93), he says that the Lord is not the sun at all, nor the moon at all. In "Heaven and Hell" (118), he states: "The Lord does not appear as a sun in Heaven, but he appears above the heavens far distant in two places: in one place before the right eye, exactly like a sun, but before the left eye like a moon," and Art. 146 speaks of "the distance between the sun and the moon as 30 degrees."

In this way Swedenborg goes on article after article to measure, and picture, and make his imaginary limits to God's infinite and illimitable power and wisdom, and measures and describes all heavens and hell with his poor finite mind. He attempts to tell us what God's omnipotence is, and what he does with and how he makes his statements and everything of God so mystical, mythical, and confused, that to my mind Swedenborg had no God at all, but a spirit. Although everything so far appears in utter confusion, yet Swedenborg's views of the work of creation seem to be more confusing still; and I shall assume, at any rate, that in some mysterious way or other Swedenborg believed in some supernatural being, which he was pleased to call God.

I now pass to that phase of the subject in which Swedenborg describes the peculiarities of the spiritual world, and in which he says "appear ways or roads like those in the natural world, some leading to heaven and some to hell, but the ways that lead to hell do not appear to those who go to heaven, nor the ways that lead to heaven to those who go to hell; every spirit enters the way that leads to the society of his love, and does not see the way to any other."

In "Heaven and Hell" (428), Swedenborg says: "All the hells are closed towards the spirit-world, except that there are openings through holes and clefts like those of rocks, but all these are guarded to prevent anyone coming out except by permission, and this is granted on certain urgent occasions."

Again, Art. 480 says, "I have been permitted to converse with spirits who lived 2,000 years ago, and whose lives are described in history, and I found that they still retained their distinctive characters and were (even then) exactly such as they had been described; their lives remained the same. I have also conversed with some who lived 1,700 years ago, and whose lives are known from history, and others who lived 400 years ago, with others who lived 300 years ago, and with others who lived more recently." In Art. 312 and 437, he says he has "conversed with almost all the deceased persons he ever knew in this world, some of them for hours, some for days, some for weeks, some for months, and some for years, with not less than 100,000, many of them in the heavens as well as many in the hells." Art. 587 says, "The specific situation of the hells cannot be known by any, not even by the angels in heaven, for this knowledge belongs to the Lord alone, but the general position of the hells is known from the quarters where they are situated."

And now, good friends, I ask you while we in our thoughts traverse the wonderful universe of our Father's creation, and travel among the mighty orbs of the grand and glorious heavens, if you are willing to cramp your souls in such a manner as to accept the idea of your Infinite Creator being moulded, shaped, and limited to the poor finite mind; of one who was as liable to be deceived by any crafty spirit, or even to deceive himself as any other human soul upon this our habitable earth. No, friends; rather let us take up this question and read, think, and examine for ourselves, knowing that in the next life we shall have to account for the non-use as well as the misuse of whatever talents may have been entrusted to us in this our earth-life.

I make no personal comments upon the lecture, of which I have not given you one half.—I remain yours truly, JOHN W. HAXBY.

25, New North Street, W.C., April 25, 1877.

THE MISSION IN LONDON.

Dear Friends,—I am very sorry that I have so little to report in the shape of mission work last week, as I only went out on Tuesday morning, when I delivered papers all along Hayfield Passage, Stepney Green, Carden Road, and Portland Road. One lady nearly threw the paper at me as soon as she caught sight of the word "Spiritualism," and said, "No, I won't touch it." "Why not?" said I. "Oh, I wish they were all burnt. Good morning;" and slammed to the door. Whether it was the papers or the Spiritualists she desired to have burnt I don't know; probably both.

At another house the lady would not take it because it was contrary to all common sense to believe that people can call up spirits to knock tables about and write on slates for a guinea a seance, for it is opposed to all the teachings of the Bible. God would not allow them to return, and it could not be any other than the devil's works. I replied that we did not call up the spirits at all, but that they were all around us; and all that was necessary was to provide certain conditions, and then they could make us aware of their presence. That every man's time was worth something, and his labour too; and if people liked to pay a guinea for a seance, the medium was not to blame for charging it any more than the bishop was for taking his thousand a-year for preaching his sermons. That it is not contrary to the Bible; but that Spiritualism is the key to unlock the mysteries of that book, and that I could never understand the Bible until I read it by the light of the facts of Spiritualism. If she supposed the spirits were a great way off, and did not care about their friends on the earth, I told her she was much mistaken; for what more natural than that, if they do live and think at all, they should interest themselves in the welfare and happiness of those they loved. I reminded her that she said, when she went to church, that she believed in the "communion of saints," and that her Bible said that ministering spirits are sent forth to minister to those on earth; and who could fulfil that office so well as their departed friends? She

was very much shocked when I said I did not believe in a personal devil other than such as are to be seen embodied in the persons of vicious habits.

She was listening very fairly to my answer, when another woman came past, and said to me, "You ought to be ashamed of yourself, giving away such papers as those." "Ashamed," said I, "I am never ashamed of doing what I feel is right." "Then you ought to be, unsettling people's minds with your Spiritualism. We know what we've got to do, don't we ma'am? to believe in our blessed Saviour, and we shall be all right when we do; that's all we've got to do." "Oh yes," said I; "you can do as you like, lie, and cheat, and slander, and all the rest, till the end of your days, and then

"Lay all your sins on Jesus,
The sinners' only friend,"

and go straight to heaven an angel of light and purity to sing psalms for ever.

She didn't like my sarcasm and went her way, and I turned to the other and said I was surprised at her turning off as she had done, to join with the other in ridiculing me. She wanted to know my opinion upon other subjects, but hoped that I should soon see differently and turn my energies in other directions. I said that I never should do, unless I could find some other system of thought that was more advanced than Spiritualism.

The rest of the week I was so ill that I could not do any work; in fact for two days I was in bed.

On last Sunday afternoon, however, I went into the Whitechapel Road, where I met Mr. Jennison and others. There were several groups of people, standing listening to the views of the several speakers, some orthodox, and some teetotallers. I worked amongst them delivering tracts, &c., and got into a discussion with one man who wanted to force me to accept the whole of the Bible because he did. I said I had a right to use my own reason and accept what I thought to be true. Protestants claimed the liberty of conscience and the right to judge for themselves, and therefore, if he refused me that right he was as dogmatic, as bigoted, as were the Roman Catholics. I distributed about three hundred "Seed Corn" and about fifty copies of the MEDIUM. I trust that this week I shall be able to do much more than I did last.

I was much struck on Sunday last, when in Whitechapel, with the zeal and fervour displayed not only by the speakers, but by those devoted followers, men and women, who had braved the inclemency of the weather to support their friends, the speakers, and it seems to me that Spiritualism in London would be all the better if its adherents had a little more life, energy, vitality, and enthusiasm, to express their views and practise the principles more fully in everyday life. Until we can get the religion of Spiritualism more deeply into the heart and less in the head, I fear it will remain cold intellectualism and phenomenalism instead of a living, powerful, practical Spiritualism.

I think the reports I have published have fully demonstrated the truth of the idea which I put forward in my first letter, viz., that there is a vast amount of ignorance and misconception in the public mind in regard to Spiritualism, its phenomena, their purpose and their ultimatum in the religion of freedom and self-reliance, and the philosophy of life; and I consider that we as Spiritualists ought to make every effort in our power, if only in self-defence, to counteract the great and increasing prejudice to all that savours of Spiritualism, and to teach the people the truth of that which is the noblest and grandest system of scientific and philosophical religion founded upon the rock of fact and appealing to man's sense, reason, and intuition, that has ever been vouchsafed to humanity, but I agree with that talented writer "M.A. (Oxon.)," that we have not only to "contend earnestly for our faith" but "to see that that faith is pure, and of good repute," and until there is more unity and consistency among us we cannot expect the outside world to regard us with any favour, for if we give them a handle we cannot expect but that they will make use of it, and ridicule the general body and misrepresent the principles and teachings of Spiritualism, because of the vagaries, foolishness, and inconsistent conduct of persons who profess to be Spiritualists—because, forsooth, they saw a table move, or were knocked on the head by a bell in the dark, or were touched by the materialised hand at a seance, and yet know little, and care less, of the beautiful belief and the high moral teachings to which these things are but the stepping-stones. Curiosity, the desire to wile away an idle hour, to have some amusement, a little excitement, stimulation of the faculties of wonder, and "seeking a sign," or something marvellous seems to be the sole desire and motive of many who attend seances, and where such motives are in the ascendancy, the results are sure to be trivial and frivolous. Under such conditions, the truth-seeker finds nothing to satisfy him, and turns away in pity or disgust from the (to him) contemptuous spectacle of men and women, spending precious time in listening to the bad puns and stupid nonsense which is so frequently elicited under such conditions, and he ridicules the whole thing, at the same time pitying the credulity of the sitters—ignorant of the fact that like seeks like, and that the medium was not to blame, but those who induced the conditions which attracted and gave power to spirits of such a character.

Spiritualism deals with the most important problems of life and its revelations are grand and sublime in the extreme, but unless the motives are pure, its sacred character recognised, and its investigation entered upon solely for the purpose of discovering truth and applying it to the welfare of humanity, Spiritualism cannot and never will benefit any man, for he opens the door upon he knows not what, and receives that which will fool him to the top of his bent.

If Spiritualism is anything, it is a religion; if it inculcates anything, it is purity—of motive and of deed; if it preaches anything, it is active goodness, benevolence, righteousness—in fact humanity; therefore it is that we wish others to participate in its glorious inspirations, and why we would reprove those who miss the end for present gratification of their sense of wonder.

Gerald Massey says, when speaking of "curiositymongers," that "they run about with their foolish eyebrows lifted in restless search after repeated appeals to their barren wonder, victims to an idle curiosity that uses the eye-glass to scrutinise, instead of the eye to comprehend," and that they "look upon the phenomena as an end in themselves to be followed for their own sake, instead of a means to an end, an incentive

to growth in spiritual life." "This is the materialism of Spiritualism—gross and godless as any other kind of materialism. It sets up as sheer an idol of the sense as anything in paganism. Where the phenomena tend to lead the soul into the inner presence-chamber of God and enrich the spiritual life, the lowliest means may be sanctified; but where the meal is everything, and the miracle goes for nothing except to evoke an encore of the miracle for the sake of another meal, then it is degrading, and of the earth earthy."

These are the individuals who are continually testing the mediums, and if a spirit manifests, who purports to be a relative, they immediately cry, "Prove it, prove it;" and then if the spirit cannot fully establish his identity they blame the mediums. These test-hunters drag the life from the mediums, surround them with uncongenial influences, and bring them into contact with undeveloped spirits and do them infinite harm, and then conclude by denouncing the poor sensitive; and yet such are called Spiritualists,—persons who have lost all faith in themselves and everyone else, and judge everyone from that stand-point. Truly it is time everyone, and especially every medium, became aware how far such sitters as these affect them and prevent the good and intelligent spirits approaching and communicating that which would benefit and elevate the circle. Says Gerald Massey in his useful and instructive little work "Concerning Spiritualism," "The phenomena were intended to lift up the eyelids of the mind and elevate the soul to a perception of the fact that there is a spirit-world about us, close to us, and in communion with us, and not to keep on cultivating the acquaintance of the blackguard and the light-fingered gentry of the other world, just as the fine ladies of Paris used to take an interest in the condemned criminals who had been unusually monstrous enough to excite even their languid curiosity."

Unless our Spiritualism is more spiritual, unless we cultivate more of that sense of the sacredness of the spirit-circle, we shall neither make much progress individually nor win many adherents to increase our ranks and aid our advance collectively.—Yours for truth and humanity,
April 18th, 1877. E. W. WALLIS.

MATERIALIZATION SEANCE AT NEWCASTLE-ON-TYNE.

On Sunday morning, April 15, I attended the usual seance held at the rooms of the Psychological Society here, for the purpose of seeing some of the phenomena which had, so it was reported, been increasing in interest since the medium—Miss Fairlamb—took a rest some short time ago. On arrival at the rooms in Weir's Court, Newgate Street, I found a large company assembled, and in a very short time the proceedings commenced. The medium was enveloped in a large bag which was tied firmly round her neck and ankles; the tapes were then tied fast to the chair, so that as her hands were *inside* the bag, it was utterly impossible for her to untie the strings which were outside, and tied in a multiplicity of knots. The gas was turned down, leaving a fair light, so that the persons of the sitters were easily distinguishable. After singing, "There are Angels hovering round," Mr. Burnside, of South Shields, who was present in the circle, was controlled, and under the inspiration of his guides, offered an eloquent and fervent prayer to God for assistance in the investigation of this new revelation. Immediately upon this being concluded, Miss Fairlamb was entranced, and we heard the joyous voice of "Cissy" bidding us a cordial welcome. She was not satisfied to do this to us all in a lump, but spoke a few words to each individual, evidently having a soft place in her heart for the Good Templars as she was particularly gracious to them.

After talking and joking together for about half an hour, she went away, but in less than thirty seconds she was seen timidly walking or rather gliding out of the cabinet. She took a chair and rocked it, and rang bells. A gentleman asked her if she would like an orange, and the reply—given in the direct voice—was in the affirmative. He asked her to hold out her hand, and take it, but she declined, and told him to put it on the chair, which she pushed towards him for that purpose. This he did, and she picked up the luscious fruit, and began to peel it, throwing the peel at various sitters. In a few moments the work was done, and she distributed the parts of the fruit to her most particular friends. I was one of the fortunate individuals, and although to some it may appear somewhat terrible to think of, I confess I relished that piece of fruit as much as any I ever ate. "Cissy" was kind enough to hand me my piece, calling me out of the circle for the purpose, and I distinctly saw her tiny hand, which was certainly not that of a doll, but was to all appearance as perfect in all its parts as my own.

"Cissy" having retired, we had a visit from our old acquaintance—or I should say friend—"Minnie." She evidently had more confidence than "Cissy" as she came right out into the centre of the circle, and indeed walked up to several of the sitters and allowed them to feel her garments and her hair, one gentleman—white-haired and pleasant-looking—being so far favoured as to receive a distinctly audible kiss. "Minnie" then walked about the circle, displaying great freedom of movement, and in response to a request she stretched out her arms so as to show that she was in no way confined. Her hands and arms up to elbow were plainly visible and appeared to be of an elaborate whiteness. She then retired, and we were requested by "Cissy," who had again entranced Miss Fairlamb, to release the medium and bring her out of the cabinet. This was done by the same gentlemen who had tied her, and he reported that the knots, &c., were found precisely as he tied them.

It was, in fact, a very satisfactory seance. "Cissy" was some twelve or fifteen inches less than the medium, and certainly was perfectly distinct from her; while "Minnie" was, I should say, about three inches taller than Miss Fairlamb, and altogether of a different build. This was plain enough to the most sceptical, and I have not the slightest doubt that all who got up at the conclusion of the seance felt perfectly convinced that they had indeed seen "the forms of the departed," and that they had in very truth held converse with those who are "not lost, but gone before" into the bright summer-land.

228, Westgate Road, Newcastle-on-Tyne,
April 18th.

L. E. HARCUS.

Mrs. MARY J. HOLLIS, of Cincinnati, a remarkable medium for slate-writing and physical manifestations, has lately changed the name by which she has been so well-known for many years to that of Mrs. Dr. Henry Billings. The couple will visit England the coming summer. She is now giving seances in St. Louis.—*Boston Herald*.

SEANCE AT NEWCASTLE-ON-TYNE.

A GOOD TEST.

To the Editor.—Dear Sir,—On Thursday evening last, I was visiting a friend in this town and after a short conversation we seated ourselves round a small table. There were only four of us, three gentlemen and a lady. We sat for some twenty minutes, or perhaps half an hour, without any results, when suddenly the table began to tilt, and in a few minutes it rocked violently. We commenced the alphabet, and got out the letters "W. K." No one present knew anyone with these initials who had departed this world, and we then asked if the spirit communicating was a friend of any of the sitters. The reply was most decidedly in the affirmative. On further inquiry, it appeared that he was a friend of mine. I asked if I had known him in England?—No. America?—No. Australia?—Yes. Did the friend leave the earth in Australia?—No. England?—No. America?—No. India?—No. Europe?—No. Asia?—Yes. China?—No. Japan?—No. Afghanistan?—Yes. So far this was quite fresh to me. I had no idea of hearing from anyone from this part of the world, but I immediately came to the conclusion that it must have been one of a party of coolies who were employed some seven or eight years ago on a sheep station in the interior of Australia where I was at the time. I called over several names, and at last discovered that it was "Wahab," one of the most intelligent of the number. I asked what he meant by the "K" that he had rapped out, and found he meant it for Kurrachee, the sea-port from which he sailed for Australia. He told us that he had been poisoned while eating, by a Hindoo whose name he refused to give. ("Wahab" on this earth was a strict Mohammedan.) I spoke the whole time in the barbarous Hindoostanee, which I picked up from these coolies, and got sensible and correct replies to various test-questions, such as the distances from one station to another, places—the existence of which no one in the circle knew except myself; and at last I asked him to give me the name of the gentleman who was managing the station at the time he and I were employed on it. I asked if he could do it if I were away from the circle, and someone else called the letters, but he said I must remain as I was the medium through whom he was operating on the table. (This was the first time I had been told that I was a physical medium.) I however, asked another gentleman to call the alphabet, when the table rapped out "Ross." I was asked by one of the sitters if this was correct, and of course was pleased to reply in the affirmative, as it was a first-rate test. My hands were on the table, but I can safely say that I did not use the slightest force in order to influence its movements.

I remember "Wahab" very well, but was not aware that he had gone to the spirit-world. As it was the first time he had communicated he said he could not give us very much, but would try to do better on some future occasion. If the above is of any service to you, you are welcome to publish it. I may mention that there was not a developed medium in the company, but two of those present have been sitting some few times in a developing circle, and one of the others is decidedly mediumistic, but is thoroughly new to the subject, having only commenced it at Easter.—Yours very sincerely

L. E. HARCUS.

228, Westgate Road, Newcastle-on-Tyne, April 20.

SPIRITUAL LITERATURE TO THE FRONT.

An article in the *Nottingham Journal* of April 12, entitled, "Natural Religion, or Spiritualism" is chiefly a criticism of spiritual literature. We make the following extract:—

"In many other directions Spiritualism is asserting itself, and insisting on scientific dealing instead of being so unfairly ignored by scientists, who are bound to investigate all things. Professor Wallace, president of the Biological Section of the British Association, has published a work on "Miracles and Modern Spiritualism," in which the author deals at length with the question of miracles, which he defines as being acts or events necessarily implying the existence and agency of super-human intelligence, and in this way sees no reason why disembodied spirits, if such there be, under certain conditions cannot perform the feats which often occur and which cannot be explained on any but the spiritual theory. The same author then records much experience in the investigation of the phenomena, and finally gives a theory of Spiritualism which certainly assumes a very plausible aspect.

"Mr. Crookes, F.R.S. and editor of the *Quarterly Journal of Science*, has published a very readable paper, entitled 'Researches in the Phenomena of Spiritualism,' in which the author takes the subject in hand in a strictly scientific manner, divesting it of any religious connection, but applying all the known tests of science to the phenomena. He gives a detailed account of the work in which he engaged, the result he obtained, and finally of his having had under investigation a number of well-known professional and amateur mediums. The results, as related, are certainly of a most marvellous character, and here the professor leaves the matter, declining to say what he thinks of the power by which the phenomena are produced. This latter is published by Mr. Burns, 15, Southampton Row, London. 'The Arcana of Spiritualism,' by Hudson Tuttle, and published by the same firm, is an equally valuable addition to the literature on the subject, but differing considerably from either of the foregoing, inasmuch as it takes a higher view of the subject altogether; offers one substantial argument in favour of spirit being the cause and matter the effect in everything; also treats of the philosophy of Death as being merely a change of existence in which the spiritual casts off the material coating and enters into a sphere congenial to its nature, retaining all its intelligence, which is rather advanced by the quitting of the mortality. The laws of spirit are dealt with at length, and many of the objections so commonly advanced are answered very cleverly."

FRANCIS TENNANT.—Your communication has been received and contents noted. Did you observe the note to "W. E. Channing" which we published last week?

MALTON FRIENDS.—Our best thanks to you for kind letter and £1. The sentiments expressed we have found to be true. The support of real spiritual work has never been popular, and the hard-toiling worker must content himself with penury, neglect, and misrepresentation. Did they not crucify Jesus and saw asunder the prophets?

A specimen edition of Dr. Crowell's statistics has been printed and is being sent out. The following review of Dr. Forbes Winslow's book occupies part of the first page :—

SPIRITUALISM AND INSANITY.

By "M.A. (OXON.)"

In the month of November, 1876, there issued from the publishing-house of Ballière a very remarkable pamphlet by L. S. Forbes Winslow, M.B. (Cantab.), D.C.L. (Oxon.), Lecturer and Editor. The astonishing nature of the assertions it contained respecting what it learnedly called "media," their number (no less than 30,000), their final destiny in lunatic asylums as "haggard idiots, mad, or stupid," favoured the conclusion that the multiplicity of the erudite author's engagements had led him to avail himself of the knowledge of one of these "media," and to employ a first-rate one to write his pamphlet for him. There does not appear, however, from published correspondence in the *Standard* and elsewhere, to be any reason to doubt that Mr. Winslow is personally responsible for the blunders and ineptitudes that he has packed into 38 pages of print.

There would be no cause for refuting these blunders, seeing that the work has already been well done and the refutation endorsed in the best-informed medical journals of this country,* were it not that there is vitality in a misrepresentation which needs prompt care to crush it out. It is a pious belief that truth will in the end prevail. I entirely believe it; but I am perfectly certain that the readiest way to attain that desirable end is to take every pains to root out falsehood.

Dr. Crowell's statistics, elaborately compiled from personal inquiry, completely refute the ill-considered allegations of the author of the pamphlet in question. They need no word of commendation or explanation. It is sufficient that they be placed on record to tell their own story.

Such statements as these which I subjoin from the rich supply that the pamphlet furnishes may also be left, in their own native elegance and simplicity, to tell the public how calm and judiciously impartial, as becomes a man whose word can consign a fellow-creature to the worse than prison-house of a lunatic asylum; how elegant and temperate in phraseology, as becomes the learned Doctor, Lecturer, and Editor who speaks; how true in fact and charitable in temper are the words that are here placed on record :—

"I trust that I may succeed in persuading a *few weak-minded* individuals who believe in its reality"—i.e., the truth of the phenomena of Spiritualism. (Page 6.)

Such "weak-minded individuals" number among them a Gold Medallist of the Royal Society, prominent members of the same learned body, and men eminent in literature and art. Enrolled among those who have rendered homage to the important nature of the questions at issue such names as that of Professor De Morgan.

Against these, in solitary grandeur, stands the master-mind of Dr. Forbes Winslow.

They managed these things better in the 15th century, when "all nations were plunged in superstition and ignorance, carried away by a firm belief in magic and intercourse with the invisible world, which is Spiritualism, as it is so-called (!) at the present day; but these unhappy people were condemned, as maniacs, witches, and impostors, to the flames. Thus we see that 300 years ago the real condition of these individuals was understood (!); but it is a wonder, with the rapid progress of science and education, that the upholders of imposition and sorcery are allowed to flourish uninterruptedly." (Page 13.)

"The possession of our tables by unseen spirits, and our slates of invisible writing (!) are simply resuscitations and resurrections, under another form, of the beliefs that prevailed in the middle ages." (Page 18.)

"The facile credulity in Spiritualism . . . produces a form of mental alienation . . . rendering many of its victims dangerous to be free agents for their own protection (!) and that of society in general." (Page 19.)

"Large masses of females," "chiefly old women," as we learn, were submitted to "austerities," which afflicted them with "perverted religious ideas" and "hysterical symptoms;" and these "gloried in professed intercourse with supernatural and diabolical agencies." "Priests and bishops devoted days and nights to the employment of every known mode of expulsion" (!), but, alas! in vain: "the disease only became contagious," and the spirits had the best of it. (Page 14.)

Finally, we have the judicial decision :—"I do not go so far and say that all believers in Spiritualism are insane; though, to my mind, a belief in the direct communication with the invisible amounts to an unmistakable delusion, and many persons go mad through its absurd doctrines." (Page 30.)

"All who really believe and who persuade others that they see or hear a spirit are the subjects of hallucination and auricular delusions, and should be taken care of by their friends." (Page 37.)

Whereupon I conclude that Dr. Forbes Winslow has burned his Bible as a worthless record of superstitious practices, whose writers ought to have been "taken care of by their friends;" and, for himself, he may be assured that if he finds no friends to take care of him when he makes such statements as these, he will find others who will discharge the needful office in their stead.

* Dr. Lyttelton Forbes Winslow is accused of having overstated the number of insane patients in the United States whose malady is alleged to have been caused by "Spiritualism." He stated that there were ten thousand cases of lunacy ascribed to this source. The assertion was so manifestly preposterous, and evinced so little acquaintance with the subject, that we did not deem it worth while to contradict it. The trouble which has been taken to disprove the statement is surprising. Everybody who read the announcement when it was made must have felt that it would be held to be extravagant. It is perfectly well known that the insane population of the United States, all told, scarcely exceeds forty-five thousand. To allege that one in four or five of the total number was a case of derangement due to Spiritualism, was to tax credulity, and discredit an argument. Moreover, it must have occurred to most readers that Dr. Lyttelton Forbes Winslow could not possibly possess exclusive information on the subject upon which he was writing, and as the astounding "fact" had not leaked out through any other channel, it was natural to conclude that the author had been carried away by his reasoning. The laborious refutation of the statement which has been effected was unnecessary.—*The Lancet*, May 10.

(Price 4d., or 3s. per 100. London: J. BURNS, 15, Southampton Row, W.C.)

We solicit subscriptions to send this tract to a large number of editors. If Spiritualists sent a copy personally to their local editor, with whom they might have some influence, accompanied by a letter, much good might be done. Will our friends set to work with a will, and report what they do and with what result?

THE ENTERTAINMENT AT THE PROGRESSIVE COLLEGE.

We are glad to hear that there is considerable interest being manifested in the entertainment to be given by Mr. Harrison's pupils at Grasmere on Friday, May 4. Any friends who can take a little spring trip should endeavour to be present. There is ample accommodation for visitors in the village, and the scenery is particularly charming in spring. A nice excursion might be organised on the Saturday. Mr. Burns, of the Spiritual Institution, London, will be present.

WINCHESTER.—Mr. C. Malkin reports that the manifestations in private circles increase; objects are brought from a distance by the spirits, and articles moved by them. This private development is much better than making the display of phenomena too public.

Miss Wood, the Newcastle medium, is expected to be at my house for the purpose of holding several seances for advanced physical phenomena on the 1st of May, and for a few days. To prevent disappointment, Spiritualists are requested to make early application for tickets, —numbered and not transferable. Apply, to me, Thos. Salisbury, Hope Terrace, Sudden, or to James Sutcliffe, 21, Elliott Street, Rochdale, for any further information.

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TO SPIRITUALISTS IN THE COLONIES.

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

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

The MEDIUM is sold by all news-vendors, and supplied by the wholesale trade generally.

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, APRIL 27, 1877.

HUDSON TUTTLE AND S. S. JONES.

Two weeks ago it was our painful duty to report the shooting of Mr. S. S. Jones, editor and proprietor of the *Religio-Philosophical Journal*, Chicago. Last week we published a paragraph showing that he had materialised at the seances of Bastian and Taylor. He has also manifested at the *Banner of Light* circles and various other places; a record of which, and facts connected with his career, occupied a great portion of a recent issue of the *Religio-Philosophical Journal*. From the last number received of that periodical we quote the following hearty letter:

TO THE PATRONS OF THE "RELIGIO-PHILOSOPHICAL JOURNAL."

He who founded and sustained the journal through the long years of its desperate struggle for existence, who came to it at the hour of its seemingly helpless ruin, and hopefully embarked his fortune and his good name in the endeavour to make it his ideal, and a power for reform, has been ruthlessly transferred to a higher sphere.

A more unjustifiable deed cannot be conceived, or one more horrible in its heartless detail. Could our fallen brother decide, we have no doubt—aye, we know—he would shield the man who committed the terrible deed.

The journal was an expression of the life of S. S. Jones,—broad, liberal, catholic; inflexible against wrong, fraud, deception, selfishness, rascality, and fanaticism; while it made warm friends, it had implacable enemies. Its ruin was constantly sought by those it unsparingly exposed, and Mr. Jones was personally, ceaselessly harassed. Yet he never swerved from his purpose, and the journal became a tower of strength in the seething sea of reforms, towards which all looked as something that was sure to endure.

He has passed on, but he leaves this work. He has done more. He has so organised the motive power by which the journal is, as it were, created, that it has a life of its own. He falls, but another is ready to take his place.

It seems like a spiritual dispensation, that Col. Bundy has been trained under the eye of Brother Jones, and is now at this critical time ready to assume the great responsibility the former lays down.

While the same general direction will be maintained, Col. Bundy will infuse a new life into the journal. He is full of energy and determination and knows no failure. A vigorous, terse, and practical writer, he will of course by his personality, impress himself on the paper.

J. B. Francis who has long been at the editorial desk, and on whom the editorial work proper rests, is a host of himself, and will remain. The corresponding corps of the journal embraces nearly all the writers in the ranks of Spiritualism.

Thus it is evident there can be no interruption in the continuity or excellence of the journal. Brother Jones has not left us, he has declared his powers trebled by death. He will not forsake the great object of his life, but will ever guide and direct. He must be rejoiced by the grand declaration with which Col. Bundy introduces himself to his new sphere as editor.

Every reader of the journal will rejoice at its ringing notes, which show that the right man stands at the front.

Berlin Heights, Ohio.

HUDSON TUTTLE.

THE *Banner of Light* is nearly filled with reports of Anniversary Meetings in Boston, New York, and other cities of the Union.

DR. HALLOCK presided at the meeting in New York to celebrate the recent Anniversary of Spiritualism. Our correspondent says he looked extremely well, and performed the honourable duties of the position in a fitting manner.

WE have received a copy of Mr. Home's book, "Lights and Shadows of Spiritualism." It is a volume the same size of page as *Human Nature* printed in small type and extending to 412 pages, so that it contains a great deal of matter. The style is narrative and critical; of the subject matter we have already spoken in a *resumé* of the work published in these columns a few weeks ago. The price of the book is 16s., and copies may be obtained at the Spiritual Institution.

DR. MONCK'S RELEASE.

From information we have received it would appear that Dr. Monck will not be free till May 9th, soon after which date we may expect him to report himself and commence active work. On a recent date he "looked remarkably well," and felt much easier in his mind than he had done. There can be no doubt that this close confinement is a very cruel affair, and those who have to undergo it are entitled to the hearty sympathy of every philanthropic mind, especially when the victim is innocent of breaking the law.

MR. MORSE AT DOUGHTY HALL.

On Sunday evening Mr. Morse will give an oration at Doughty Hall, under the influence of his guides. To commence at seven o'clock. Doughty Hall, 14, Bedford Row, Holborn, W.C.

ARRIVAL OF MR. BERKS T. HUTCHINSON.

We are pleased to hear of the safe arrival in London of our correspondent and co-worker, Mr. Berks T. Hutchinson of Cape Town. He desires us to give publicity to the following note:—

To My FRIENDS IN CAPE TOWN,—

After a pleasant voyage of twenty-five days direct to London, per SS. *Courland*, we arrived all safe this morning. I have not time to say more at present. J. T. M., J. H. H., J. B. M., and others, please make a note. I shall expect a letter as promised by you (J. H. H.). I need not remind you all of being true to your colours (mentally speaking), and don't be unconsciously psychologised by you know who I mean—the blind and deaf, who fancy they see and know all about nature's arcana.—Yours fraternally,

B. T. H.

London, April 24, 1877.

N.B.—Letters will find me—care of C. Ash and Sons, 7, 8, and 9, Broad Street, Golden Square, London, W.

DR. MACK'S PROVINCIAL TOUR.

On the following dates Dr. Mack will be at the undermentioned places to receive patients:

MANCHESTER.—Thursday, April 26, at City Hotel, Long Millgate, for a week.

LIVERPOOL.—Thursday, May 3, at Sir Walter Trevelyan Temperance Hotel, 31, Lord Nelson Street, for a week.

Dr. Mack will continue to supply his patients at a distance with magnetised paper as usual. He may be addressed at the above places on the dates given, or letters for him may be addressed to 15, Southampton Row, London, W.C.

PORTRAIT OF MISS WOOD.

Next week we shall give a fine engraving of Miss Wood, of Newcastle-on-Tyne, the well-known physical medium, and an account of her mediumship, by Mr. T. P. Barkas. Those of Miss Wood's friends who may desire to secure extra copies of next issue should order them by Wednesday's post.

MERTHYR TYDVIL BOOK CLUB.

Dear Friend Burns,—The first term of our book club having expired, I may state for the information of Spiritualists in this district that our second term will commence on Monday next, April 30, at 2, High Street. On the whole we find the book club system works admirably. I am glad to see per MEDIUM that other places are taking the matter up, and are forming book clubs. I earnestly hope that where Spiritualist communities exist they may follow in the same direction. As Spiritualists we must (if we are desirous that the teachings of Spiritualism should become more generally known) give to the literature department of our Cause a more substantial support in the future than we have hitherto done.

By the formation of book clubs it places the attainment of this object within the reach of all parties, for by the payment of a small contribution weekly, working men or those of limited means are enabled to obtain valuable books at a much reduced rate, for they participate in all the advantages of depositors in the publication fund, but of course some little delay occurs at times in getting the books if they should not happen to be published.

I trust the day will not be far distant when many such clubs may be started, for by their means I am confident that much good may be done.—Faithfully yours,

J. T. DOCKON.

A SPECIMEN NUMBER OF THE PHRENOLOGICAL JOURNAL.

This well-got-up illustrated American magazine sells at 1s. 6d. per number. A specimen number may be obtained, post free, on remitting 10d. to J. BURNS, 15, Southampton Row, London, W.C.

LANCASHIRE DISTRICT CONFERENCE OF SPIRITUALISTS.—The eighth quarterly conference of Lancashire Spiritualists will be held on Sunday, May 6, 1877, in the Temperance Hall, Grosvenor Street, Manchester. Morning meeting to commence at 10.30, when the report of the quarter and balance-sheet will be laid before the meeting, and the election of a working committee and other business brought forward. Afternoon meeting, 2.30, to be addressed by the following friends of the Cause:—Mr. J. Lamont of Liverpool, Mr. G. Dawson of Manchester, Mr. Salisbury of Rochdale, Mr. Taylor and Mr. Quarby of Oldham, Mr. John Lithgow of Hayfield, and others. Miss C. Dixon will also take part in the proceedings. The evening meeting will commence at 6.30, when an address will be delivered by Mr. John Lamont of Liverpool. Tea will be provided for friends after the afternoon's meeting. Tickets, 9d. each. All Spiritualists and friends of truth and progress are invited to take part in the conference. The various societies, circles, &c., in the district are respectfully requested to forward the names of their representatives to the Secretary, Mr. Charles Parsons, Hume Street Mill, Rochdale.—W. JOHNSON, President.

THE THOUGHT TOILER.

A LYRIC.

By Jos. SKIPSEY ("The Northumbrian Seer.")

A thought-toiler, faint and o'ercome by his labours
And the manifold troubles by which he was girt,
Combined with the titters and sneers of his neighbours,
Lost hope and thus vended the pangs of his heart:—

"I'm a-weary with care, I'm a-weary with care,
Surrounded by woes that no mortal may bear;
Whilst I gaze on the night of my ills, and survey
Not a star to direct my 'lorn' soul on her way

"I'm shorn of my strength, and tho' few are my years
The winter of life on my aspect appears;
Ay, the feeling of death steals apace round my core,
Like the sea-waves around yon lone rock on the shore."

Thus he cried in despair, when a voice from the spheres
Where the good angels dwell, rang anon in his ears:
"Refrain from thy tears, from thy sorrows refrain—
The woes that engirt thee shall vanish again.

"Tho' in shadows the car of thy destiny's driven,
And thy hopes are extinguished, thy bosom-cords riven,
Not, not in one battle for right hast thou striven
Unwitnessed by God and the angels of heaven.

"And could but thy eyes now be opened as they
Will be opened, and not in a far distant day,
Thou wouldst see for thy trials a guerdon more bright
Than the jewels that garnish the mantle of night.

"For the lava of thought that has sparkled and burned
In thy innermost soul's to a diadem turned;
And every tear thou hast shed is a gem
That enhances the worth of that rare diadem.

"And every sigh thou hast breathed to a tone
Far sweeter than music on waters has grown;
And that music will ring in thy new-opened ears
With a might that shall lead thee to bless the past years.

"Ah, then shalt thou see not in vain hast thou wept,—
Not in vain hast thou laboured whilst others have slept,—
Not in vain hast thou sorrowed whilst others entranced
With the pleasures that perish, have giggled and danced.

"And every trouble, and every burden,
And every pang thou hast felt and endured,
Shalt thou find—cried the voice—"has its own precious
guerdon."—
And the toiler at this to his strength was restored.

MR. PERKS.—"HAFED'S" MESSAGE.

Dear Mr. Burns,—Will you permit me to correct the statement respecting the £1 5s. sent to Mr. Perks from Manchester?

The money was given by the members of the society at Grosvenor Street on Sunday, April 14, in response to a letter brought by Mr. Milligan from Mr. E. Hall, the kind entertainer of Mr. Mahony during his recent visit. I had also received a letter from Mr. Hall for the same cause. If there are any who wish to contribute who have not done so, it will give me great pleasure to receive the same, and forward it to Mr. Perks.

I would avail myself of this opportunity to express the great pleasure the reading of the communication from our loved spirit-brother, "Hafed," has afforded me. May I suggest that, with the kind consent of Mr. Nisbet, it might be reprinted in a tract form, to be circulated as "Seed Corn." I think if it could have a wide circulation it would have a mighty influence on the minds of the public, and shortly prepare them for the Spiritual Church.

The views expressed by "Hafed" with regard to the Spiritual Church which is to be organised fully confirms the impressions given to me by my angel-guide, "Luther," and also as given by the angel, "Purity," in the second and third vols. of "Angelic Revelations," and which I am as sure will be fulfilled as I am sure that Jehovah lives and reigns.—I am, dear Mr. Burns, truly your sister in the Cause,
80, Richmond Terrace, Boston Street, Hulme, CLARA GARBETT.
Manchester, April 23.

[We do not think Mr. Nisbet will exhibit the slightest opposition to the publication of "Hafed's" Message in tract form. His sole wish is to see the views enunciated find wide circulation. We have made arrangements for the early publication of the tract, and solicit orders for the same at 1s. per 100, or 7s. 6d. per 1,000. We would be glad of an early intimation from all who wish to obtain a portion of the first edition.—Ed. M.]

MR. PERKS, BIRMINGHAM.

Mr. Editor.—Dear Sir,—Mr. William Perks, of 312, Bridge Street West, Hockley, Birmingham, wishes to thank the undermentioned friends through your columns: Mr. Taylor, of Birmingham; Mr. Lowe, bookseller, of Birmingham; Mr. Gray; Mr. Wm. Jennison; "A Friend in the Principality of Wales;" "A Lady Friend" at Leicester; and Messrs. Summerfield and Horton, for the sum of 26s. collected at their seance.

Our meeting on Sunday night was, on the whole, a quiet one, but at the same time, it was not unsatisfactory. We had some remarkable and excellent tests through the mediumship of Mrs. Elliott. ("Leah," Mrs. Elliott's guide, invariably convinces every sceptic of the truth of Spiritualism). A gentleman who had attended the circle only a few times said he thanked God that he had been drawn towards the circle, and said that in consequence of the excellent tests which had been given, and the good impressions he had received under the inspirational speaking, he had resolved in future to be a better man and to live for higher purposes and nobler aims.—Yours very faithfully,
6, John Street, Lowells, 23rd April.

B. SUCKLING.

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DIAKKA.

You are the Merrymen, Dwarfs of soul,
Can get your hand through the tiniest hole
To jingle your bell outside of the show;
Prove life behind, and up we go!
'Tis trying to find ourselves more near
To you than to those we hold more dear.
But I think they back you all the while
And benignly down on our efforts smile,
As we strive and find ourselves unable
To shake their hands with the leg of a table.
Rub-a-dub, rap-and-ring, show them how
You can wake up the world with your rowdy-dow.

Some of us, now you have built the bridge,
Prove it by crossing from ridge to ridge:
Others go gropingly day after day,
From pier to pier, in their sceptical way,
Proving their bridge by the feel of their hands;
Their support the pillars on which it stands,—
That's you, Diakka, stuck fast in the mud,
And you must stick fast to stem the flood.
Never mind, Diakka, you build the bridge
That men may travel from ridge to ridge,
Rub-a-dub, rap-and-ring, show them how
You can waken the world with your rowdy-dow.

Many a fathom under ground
Souls like toads in the rock may be found
Waiting the resurrection sound
Of the crack of doom, to break their bound!
Nothing short of an earthquake-kick
Will send them heavenward soaring and quick.
Spirits far-off, unseen and mute,
Can no more reach to the rocky root,
Than we on the earth to the moon can shoot,
Or open oysters by playing a flute.
Rub-a-dub, rap-and-ring, let them see how
You can rip, you can rend, with your rowdy-dow.

They say you are devils; then act as such,
Give them a touch of the devil's clutch,
In times like these 'tis a comfort to know
There really is a devil or so!
Prove to them how the lusts of old
For women or wine, for gore or gold,
Will not be quenched, with their burning breath,
In the wintry waters that drown in death,
But still live on and crave to be fed
In the old life still, with the Haunting Dead!
Rub-a-dub, rap-and-ring, let us see how
You can wake up the world with your rowdy-dow.
GERALD MASSEY.

THE ORIGIN AND PROGRESS OF THE CHILDREN'S LYCEUM, OSSETT.

A paper read by Mr. A. KITSON, at Ossett, on April 14, 1877.

One of the greatest lessons which Spiritualism has taught me is the fatherhood of God and the brotherhood of man. This plainly teaches us that the poorest human being on earth, no matter how low he or she has sunk in vice, crime, misery, and degradation, is our brother and sister. And as such we ought to acknowledge them. Feeling this to be a truth, I could not conscientiously fold my arms and suffer the world to go on in the miserable way it is doing, without putting forth my puny strength to stay its ruinous course. Thus it was that I began the present movement out of pure love and sympathy for humanity at large.

If it be good and needful for a few men to understand the laws of health and the workings of the internal organs of the human body, how much more so is it that all be taught this? If it be all-important for these few to know how to treat the body when ailing, in order to bring back health, strength, and happiness to the invalid, how much more all-important and better would it be were this taught to all? This is a serious question, and as such ought to be treated; for in it the well-being of the whole human family is concerned. I am of opinion that a knowledge of physiology, phrenology, &c., is all-important, and is indispensable to our happiness in this life. With those possessing this knowledge, how bright, happy, cheerful, and necessary the present life becomes to them. Instead of it appearing like a waste, howling wilderness, it is like one large garden, full of life and interest, ever presenting new and varied subjects for the human intellect to contemplate. But on the other side, when men are without this knowledge, what is the result? Why life to them has very little interest—

eating, drinking, and sleeping are almost their whole thoughts. They rush into vice unknowingly, and submit their bodies to conditions diametrically opposed to health, life, and happiness.

Seeing this, I resolved after carefully studying the matter, to form a night-school for the children, wherein I would teach them to understand themselves as far as I was able, and I thought that in course of time I should be able to judge whether I was capable or not to carry on such a work; and if it so proved that I was, then I would avail myself of the first opportunity that presented itself to me to form a school for them on the Sundays. But before I could begin this night-school, I needed a place to hold it in, and I likewise needed some books. To obtain the latter I (not having any reserve-fund to fall back upon) resolved that each scholar should pay one penny per week; and that an account should be kept of all money thus taken, and after the books were paid for that the surplus be kept in hand until we needed other books. Not being experienced in speculations, I acquainted my aged and esteemed friend Mr. John Booth—who has since then passed into the spirit-world—with my intentions, and requested him to give me his opinion on the matter. After a few moments of careful consideration, he said he thought it was a very good plan indeed, and that he should place the room we were sitting in at my disposal for that object.

I readily accepted his offer, and thanked him for his kindness. This I thought was a grand beginning—I had not only got a place to hold school in, but my friend's approval also. My next work was to go round to those who I thought would like to send their children, and invite them, telling them the plan that I intended to work it on, and I am very glad to say that, without exception, it met with their approval. In response to the invitation thus given I had eleven scholars the first night. With these I commenced on April 12th, 1876, using Mrs. L. F. Fowler's "Familiar Lessons on Physiology." For three months we met once per week; in that time we had got once through the book.

Before commencing the night-school, I likewise acquainted my spirit-friends and guides with my intentions, and asked them for advice as well as other help. They said that such a work was very important, and greatly needed, and that I had only to put the plan into operation and help would be forthcoming. This proved true, for at times when my mind was free from anxiety, I have seen with a clearness of mind quite out of my ordinary power, work and how to carry it out, that would take me a whole lifetime to accomplish. And not only this, but I have felt their influence while I have been engaged teaching the children, giving me strength and cheering me on, making what would otherwise have been weary and difficult, cheerful and easy. Being conscious of this, I thought it best before commencing the Sunday-school—which I felt anxious to do, believing that by so doing it would afford me a better opportunity to teach—to again ask of the spirits their opinion on such a venture, which I did the first opportunity that presented itself to me.

This time they requested me to be very cautious. They thought that it was a very great undertaking for one to have the care of such an important work upon his mind without any other to assist him. But if I could get two or three to help me that I could rely upon, they thought it would be much better. The weight of this went home. I saw its importance, and therefore I tried to obtain some assistance, and I am very glad to say that I succeeded in getting our two worthy friends Messrs. Charles and James Hallgath (the latter since then has passed into the spirit-world too). With the consent of the committee we left Mr. Booth's room and came here [to the Spiritual Institution], which is more commodious and more adapted to our need. We commenced under the name of "The Children's Progressive Lyceum," on August 5, 1876, and ever since that time we have kept steadily on at work. We next formed a committee, so that we might work more uniformly. Still using the same books, for I was desirous that the children should understand the subject in hand rather than to have them read so many books, I got a black board to facilitate my labours, and drew thereon a diagram of the vital system. For this purpose I obtained a box of crayons, and was thus enabled to colour it, which I found much better than having to use chalk.* Then we bought two dozen of "Lessons on Phrenology." To obtain these we had given a tea, which was contributed to freely, and I think that, on the whole, we are gaining ground steadily, and slowly though it be, yet surely. Since we came to this room we have added to our ranks.

And now, before I sit down, I wish to say a few words to you parents who send your children here. I thank you all most heartily and sincerely for the help and assistance which you have rendered us by your contributions. I further wish to solicit your help and assistance in our endeavours to teach the young. This you can do every day, and at no great expense. I will tell you how. With regard to promoting their health, we teach them to eat only at their proper meals; that is to say, to eat all the fruit they may have given them before they leave the table. Also, not to eat in haste, but to chew their food very fine before allowing it to leave the mouth. We also show them the importance of this. Next, we teach that the sweetest and best of all things is love; that they should love their parents, who provide them with food, raiment, shelter, and all that is necessary and conducive to their happiness and well-being in this life, with all their hearts; to ever be ready to render any little assistance which lies in their power, so that their parents may find them to be a blessing to them, so

that it may be a blessing, a joy, to labour to make them happy and comfortable; to love all men and women, and all boys and girls, as brothers and sisters; and that cruelty is the worst of all things, and as such to shun it. Those who wish to know more of our mode of teaching, we give them a cordial invitation to visit us, and if it so be that they wish to join us, we shall be very glad for them to do so, as there are only two of us at present to carry the work on. Now, I feel confident that by your carefully observing these rules and precepts, and seeing to it that they are carried out in your presence, you will greatly aid us in our work, and ere long they will have become rooted in their very nature, and will thus grow with them and become diffused among their playmates. So you see that you will effect a great and lasting good, both for them and yourselves. Now, I think that the best way to make our teachings effectual is to carry them out ourselves, for we all know that children are imitators; that their lives are made up of imitations none of us can gainsay. Let us, then, see to it that we surround them with good actions, good manners, and good language, so that the influences emanating from these may fortify them from the influences of the outward world; and if we all do this, I think that we shall have no cause to regret our actions. I also hope to see you among us whenever you can possibly make it convenient to come, for your presence will fill us with joy, and will cause the scholars to enter on their duties with more celerity, and thus heighten their interest in the Lyceum.

Hoping that you will give these remarks due consideration, I conclude this little history of the Children's Lyceum.

DR. SEXTON AND SPIRITUALISM.

To the Editor.—Sir,—Dr. Sexton is much mistaken if he thinks that I want to be replied to: I want Dr. Sexton to reply to Dr. Sexton. He wants to know what the "storm" is about: I will tell him.

A short time ago, I and my friends had the Doctor lecturing on Spiritualism in this district; one of those lectures was entitled "Spiritualism in Harmony with the Bible." About twelve months after these lectures were delivered, another reverend gentleman gives a lecture against Spiritualism—to show its Satanic tendency—in the same district, and quotes this same Dr. Sexton as a witness to its Satanic character, and consequently told his audience that he had given up Spiritualism altogether.

Added to the Rev.—Round's statement, we had read in the spiritual papers that the Doctor had ceased to be the editor of the *Spiritual Magazine*, and had sent in his resignation to the N.A. of Spiritualists, and I myself had heard the Doctor preach to an orthodox congregation in Newcastle-on-Tyne shortly before Mr. Round's lecture at Hartley; therefore we had reason to think that Mr. Round's statement was correct. Dr. Sexton replied that Mr. Round's statement was not "quite correct." Apparently, then, is was very near the truth. And now the Doctor tells us that he is as much a Spiritualist as ever he was. I sincerely ask how I am to reconcile this confession with his letter to the *Christian World*, in which he intimates that it is questionable whether Phenomenal Spiritualism—that is, the Doctor's kind of Spiritualism—ought to be meddled with or not?

Now, Sir, my primary object in introducing this matter is more on public grounds than on any ill-feeling towards Dr. Sexton, but of course he necessarily sinks in the eyes of the public to his proper dimensions. We have in this case a warning to Spiritualists to be careful in selecting representative men to expound their principles to the world, and, on the other hand, the people should be more guarded in receiving statements from "men who have been all things by turns, and nothing long."

I have no doubt the Doctor will think it a hard matter to be made "a spectacle to men and angels" in this manner. I can only say he heartily deserves it, and ought to have known better, considering the many affixes there are to his name. He will doubtless still profess he is as much a Spiritualist now as ever, but will the people believe him? Do actions not speak louder than words? Had he been a man of true mettle, he would have died a martyr on behalf of Spiritualism—considering the panegyric he has indulged in—or else have made a manly confession of his error, instead of shuffling in the way he is doing. I have never read a writer on Spiritualism who has extolled it higher than Dr. Sexton. As an example, he says in his lecture on the "Utility of Spiritualism":—"It is impossible to over-estimate the glorious privilege of which we in our latter days are made the happy recipients. All knowledge, all science, all earthly greatness, fade into insignificance before the glorious light of this one great truth, that the dead are with us still, cheering us in our lonely path through life, watching over us with loving care, frequently protecting us in hours of danger, and doing their best to direct us into the paths of duty and of truth. . . . If Spiritualism be true, it is one of the grandest truths that has ever been made known in the history of the world, and the question—*Cui bono?* is one which can only be put by a man who has never bestowed a minute's thought on the subject, or by one utterly destitute of natural affection." How can the Doctor consistently say "Amen" to these statements in the face of his letter to the *Christian World*? Surely no more proof is needed to establish the fact that the Doctor has played a fast and loose game with the most sacred feelings of humanity.

Perhaps the Editor of the *MEDIUM* will put the meaning of the "erased epithets" in this week, which was this:—that Dr. Sexton had proved himself an unfit man to teach the people religious truth.

I may say, in conclusion, that I have never been in this controversy at all, and I therefore cannot have been put out of its pale by vile epithets and the like. It has simply been, and now is, Dr. Sexton *versus* Dr. Sexton, and I think all thoughtful men will see that Dr. Sexton has crushed Dr. Sexton.—Yours truly,
Seghill, April 21.

GEORGE FORSTER.

* Since the foregoing was written we have obtained Chart III. of Stewart's Anatomical Diagrams, showing organs of chest and abdomen. It is printed in colours in the highest style of art, and gives great satisfaction.

To the Editor.—Sir,—After having read, with much pleasure, so many good articles from the pen of Dr. Sexton, I was not a little surprised and disappointed at reading his letter in your columns on Saturday last,

in which, with the courtesy Spiritualists usually receive from Christians, the Doctor calls your correspondents "carping critics," and, like the cooking utensil that called the other smutty, forgetting his own letter is composed of sneers and insinuation, he upbraids us with the use of those substitutes for arguments.

Dr. Sexton has to thank himself for being the cause of this storm in a teapot, as he is pleased to call it, for writing the letter to the *Christian World*. If the Doctor's opinions have undergone another change since he wrote that letter, I am exceedingly sorry I did not know it; but I gave the Doctor credit for meaning what he wrote on that occasion.

After sneering at my remarks and my question as to the meaning of Christianity, the Doctor gives the very vague reply, "The teachings of the New Testament." Now, Sir, I contend that the lives and actions of Spiritualists; as a body, are as much guided by the teachings of the New Testament as are the lives and actions of those who call themselves by the vague name of Christians; and the lives of Spiritualists will, I have no doubt, bear favourable comparison with the life of the Christian Dr. Sexton, or the lives of any sect calling themselves Christians, with whom the Doctor might ally himself.

Now, Sir, if the definition of the word Christian which Dr. Sexton gives, is a correct one, what does he mean by saying in his letter to the *Christian World* that "Spiritualism, as a movement, is unfavourable to Christianity." Did Dr. Sexton mean that Spiritualists failing to comprehend his vague meaning of Christian Spiritualism, as defined in the *Christian Spiritualist* newspaper, they were, as a body, unfavourable to its support?

As the term Christian is used to designate the different and differing sects by which we are surrounded, who, without knowing or caring what Spiritualism really means, yet say the most unkind things of it as a movement, and also of Spiritualists themselves,—many Spiritualists prefer the plain term Spiritualist without borrowing that very vague prefix *Christian*. How does the Doctor know that his peculiar views are the correct ones? And is it because we happen to differ from him that we are unfavourable to the "Christian" teachings of the New Testament?

I am not in a position to prove that Spiritualists think more for themselves than other people do, but that the bulk of Spiritualists thought too much for themselves to be of pecuniary benefit to the Doctor. I suppose Dr. Sexton will admit, and if we believe in all the various "compounds of opinions" of spirits out of the flesh, there are some compounds of opinion of spirits in the flesh that altogether exceed our comprehension. If the Doctor did not condemn Spiritualism as a whole, we owe him scant thanks for the little he has left uncondemned.

I am sorry to hear that the Doctor is so nearly crushed beneath the weight of liabilities incurred in the cause of Christian Spiritualism. Notwithstanding that our opinions differ, I should have been very pleased to have heard that the Doctor's labours had proved profitable to him as well as congenial. Many of us are business men, and some few of us no doubt have felt fully assured that it was in our power to benefit our race or our neighbours, if they would only let us do so; but we have been unable to persuade those for whom we laboured. Many no doubt could tell of liabilities incurred by them as it has been by Dr. Sexton.

I fail, however, to understand the Doctor's insinuation of making Spiritualism pay as well as other people do, had he advocated the semi-sceptical theories that just now find such favour amongst Spiritualists? Who are the people that are making Spiritualism pay? And what are the theories, that find such favour just now amongst Spiritualists, semi-sceptical of? Are they semi-sceptical of vague and undefined theories? theories that their defenders are unable to explain?

Then I think I might be pardoned for asserting that Spiritualists as a body are given to thinking more than other people, when they as a body are semi-sceptical of theories that fail to fit in all directions, or that require peculiarly prepared organs to digest them.

As to my motives, charitable or otherwise, I will allow those to judge me who know me the best; they will judge me as they find me.

Finally the Doctor stated in his letter in the *Christian World* that "It was Spiritualism (I presume the phenomena) that first led me to reconsider the great question of God and immortality, and indirectly therefore to return to that Christianity which is to me to be prized above the teachings of the highest archangels." Yet the Doctor concludes that letter by saying, "Within the last year or two my opinions have undergone a considerable change as to the desirability of meddling with the manifestations."

May I ask, is the Doctor so peculiarly constituted that he alone could safely investigate the manifestations of Spiritualism? He expresses in such warm terms thankfulness for the change those manifestations had worked in his mind, yet with the same breath he cautions others against seeking at the same source as himself. The Doctor must pardon Spiritualists if they are too "semi-sceptical" to accept such vague Christian theories.—Yours truly,

S. WYATT.

Plymouth, April 24.

THE RESPONSIBILITY OF MAN.

To the Editor.—Dear Sir,—I believe it is an axiom among all orthodox religious bodies that man is responsible. This axiom appears likewise to be accepted by the generality of Spiritualists in the flesh, and by the generality of spirits out of it, and yet I consider that it is philosophically untenable.

As far as I understand the generally received interpretation of the phrase "the responsibility of man," I believe it means that man is a creature that can act in any way it chooses, and consequently that man is answerable for acting improperly. Now, there may be Spiritualists or others, with a more florid imagination than I am gifted with, who can imagine the existence of such a creature but I cannot.

According to my interpretation of the phrase, it implies a creature superior to law, or, in other words, a creature that has not a nature. To say that any creature can act contrary to its nature is a contradiction of terms, for the nature of a creature means the way in which it mechanically acts or is acted upon.

The natural outcome of this idea of responsibility is the other equally unphilosophical idea of "rewards" and "punishments." There are, philosophically speaking, no such things as rewards and punishments.

The things that go by these names are simply the necessary good and evil consequences of actions, or, in other words, the necessary consequences of normal or abnormal action.

I cannot understand the possibility of the existence of any creature, or even of a God, that does not act mechanically. A responsible animal, a responsible man, a responsible angel, a responsible God, a responsible being of any denomination—all of them are simply impossible.

I do not write this dogmatically, but with the hope of stirring up the subject, and hearing what others of your readers have to say on the matter.—I am, dear Sir, yours faithfully,

Ivetsey Bank, Penkridge, April 19.

W. T. LIGHTFOOT.

[It somewhat appears to us that our correspondent gives two names to the same thing, and therefore confuses himself. To bear the consequences of actions, good or evil—is not that responsibility?—Ed. M.]

DR MACK'S HEALING POWER.

To the Editor.—Sir,—Will you allow me to add another to the long list of wonderful cures effected by Dr. Mack by relating the particulars of a case pronounced by Dr. Mack himself to be one of the most miraculous ever effected by him.

My mother, Mrs. Selby, aged 63, who is now in good health, slightly jammed her hand in December, 1875, and the accident working upon the muscles and nerves of the arm soon rendered that member entirely useless, besides being in great and constant pain. While in this state she visited the following eminent doctors. Dr. White, family surgeon; Dr. Hutton, the famous "bone-setter" of Portland Place (for it was found that the shoulder-bone had slipped from its proper place through weakness); the German Hospital, Alma Road, Dalston; the London Temperance Hospital, and St. Bartholomew's Hospital, which are so renowned for their wonderful cures,—but to no effect. On Friday, March 16th, I prevailed on her to visit Dr. Mack at his rooms, 139, Fleet Street, and after the first treatment she felt decidedly relieved. She visited him again on the following Tuesday, Friday, and Tuesday, making four treatments in all, by which time the shoulder-bone had worked to its proper position, the arm was capable of moving and lifting things, and although the pain is not entirely gone, it is hoped that some magnetic paper which the Doctor has provided her with will eventually remove even that.

In returning thanks to Dr. Mack, I think it will not be out of place to add that everything has been entirely free, both treatment and paper, and Miss Williams should also be thanked for the use of her clairvoyant powers, with which she described the symptoms better to the Doctor than the patient herself could have done.

Hoping that I have not trespassed too much on your valuable space.—

I am, Sir, yours in gratitude,

P. P. SELBY.

101, Shacklewell Lane, West Hackney, March 26th.

EFFECTS OF HEALING-MAGNETISM ON ANIMALS.

To the Editor.—Dear Sir,—Thinking that an instance of healing-mediumship—making absolutely away with the often-used explanation that the relief felt by the patients is owing to their own imagination—would be interesting to your readers, I write you the present letter for insertion in your esteemed organ.

About two years ago a little pet dog of mine had a paralytic attack of the spine, almost completely depriving him of the use of his hind legs, and inflicted on the poor animal such sufferings that it screamed with pain at each movement. Myself being absent when the attack first came on, the dog was carried to a veterinary surgeon of repute, who gave different prescriptions, both internal and external, which, although for a time seeming to alleviate the illness, failed to cure it, the poor dog having continual relapses. I carried the poor animal to Mrs. Olive, asking her spirit-doctor, "Forbes," if he would kindly try to help the sufferer, which he immediately consented to, and for several weeks magnetised the poor animal, through his medium, Mrs. Olive, twice a week. The dog got better very quickly, and in a few weeks became as lively as ever. About ten days ago my canine friend had a severe relapse of his former illness, was unable to walk up stairs, and at the least awkward movement again screamed with pain. Taught by previous experience, I carried him immediately to Mrs. Olive, asking for her kind spirit-doctor to try again to help the sufferer. The doctor again magnetised the patient, which instantly relieved him, and after the repetition of the process for five times during ten days, and the administration of some internal remedies, the dog is now quite well, running up stairs as usual, and even standing on his hind legs when excited. The remedies prescribed were phosphor, aconite, and conium.

I suppose that the above completely makes away with the imaginative theory; the cure could be, perhaps, ascribed to chance, but such reasoning could hardly be accepted, as chance does not repeat itself, and the chance theory applies with equal force to all healing, orthodox or unorthodox.

I must add that the little animal seemed to like very much the sensation from the magnetising, and, putting to shame many of his superiors in the order of creation, shows his gratitude by expressing the greatest affection to the medium through whom he was relieved. Hoping to be excused for trespassing on your limited space,—I remain, yours very truly,

P. GREEK.

56, Hereford Road, Bayswater, April 18.

THEFT DETECTED BY TABLE COMMUNICATIONS.

To the Editor.—Dear Sir,—Allow me through the medium of your paper to communicate to you a remarkable instance of psychic force or nerve-power which has been recently exemplified in my family circle. I say psychic force or nerve-power because I am not prepared yet to admit that there is any other directing agent than the intelligence of the medium.

The facts are few and simple. A friend of mine residing near the London Hospital, the initials of whose name are C. C., called upon me inadvertently one evening about a month ago, and in course of conversation alluded to a robbery which had a few days before been committed in her house, and she said she suspected one of her servants. My wife and eldest daughter immediately said, "Do not tell us any more, we will see whether we can get a revelation through the table." Operations

were commenced (C. C. sitting away from the table and not opening her mouth) when the following questions were put: "Can you tell us whether Mrs. C.'s servants are all honest?"—Answer, "No." "Which of the servants are dishonest?"—"Charlotte." "Has she ever stolen anything belonging to Mrs. C.?"—"Yes." "Will you please tell us what articles have been stolen?"—"Yes." "Will you begin to enumerate them?"—"Yes." The alphabet in the usual way was then repeated, and through the table the words "Net," "Card," and "Candlesticks" were spelled out. The question was then asked if anything else had been stolen. The answer was "Money." "How much?"—"Eleven." "In gold or silver?"—"Sovereigns." Mrs. C., on being appealed to, assured us that her husband had a few days before left on a table in his office £11 or £12 and missed it on his return; that she had missed a pair of bronze candlesticks and a Christmas card which had then lately been made a present to her; and that some short time previously she had found that some one had cut off a large piece of her net wedding-veil; and on leaving us she said she would search "Charlotte's" box next morning, which she did in the presence of the writer's eldest daughter, when all the articles, (except the money), as disclosed by the table, were found, and "Charlotte" confessed to the theft and was afterwards prosecuted and sentenced by one of the metropolitan magistrates to a month's imprisonment.

Such are the stern logic of facts. Sceptics, what do you say to this? Remember, no amount of ridicule can get rid of the facts.—I am, your obedient servant,
"J. G. C."

Dalston, 19th April.

TESTIMONIAL TO MR. L. HILLYARD, OF NORTHAMPTON.

We the undersigned beg to appeal for help to this medium. He first introduced the truth of our glorious Cause, in this town and district ten years ago; and during the last twenty years has cured and benefited, besides helping, hundreds of our brothers and sisters, under one phase of his mediumship—that of healing.

Fighting under the banner of Truth, the greater part of this time, he has fought physically alone, and in the earlier part, often against the most determined prejudices and desperate opposition; the fruits of which efforts we can see, locally and provincially, are of a most permanent promising, and pleasing character.

He has never, at any time, made any charge, though a number of cures, performed through his organism, will compare with any on the records of Spiritualism.

For many years, he has carried on in a small way the trade of a shoe manufacturer, with varying success, never being able, for want of capital, to earn more than a living.

The year 1874, through losses, took from our brother "that little which he had,"—since which he has never been able to regain, even his wonted position of struggle for subsistence; hence this appeal for help to our veteran of sixty-five summers, to enable him to end his days independently, and yet useful in our Cause, by stocking a small shop, occupied by him, some years nearly empty, as a provision store, which, if properly filled, will yield to our claimant, a small yet permanent help.

Committee:—John Wightman, Esq., Jos. Ward, Senr., Mrs. Nelson, George Nelson, Henry Ashby, T. W. Ward, James Ward, Henry Ward; Treasurer, Dr. Blunt; Secretary, John Letts, 98, Lower Thrift Street, Northampton, by whom subscriptions will be thankfully received, or same may be sent to Mr. J. Burns, 15, Southampton Row, London.

MRS. PRICHARD'S CLAIRVOYANCE.

To the Editor.—Dear Sir,—Amidst the many troubles that have fallen upon Spiritualism, the material has (as it does so often here) again obscured the spiritual, and the great charm and comfort of trance and clairvoyance have been lost to view.

For some time I have been having a series of sittings with Mrs. Prichard, which have afforded me a happiness I cannot describe. Test after test has been given, all unconsciously, of course, by her, and the description of spirit-friends,—with often their names,—has been perfectly correct.

Her sphere is harmonious and loving, and our sittings have never been troubled by unkind influences. Of the release of many spirits desiring the light I could say much, but were I to dilate upon the wonders and beauties of the many happy sittings we have had, your columns would not contain the account.—I am, dear Sir, yours faithfully,
"A."

ANOTHER PUBLIC MEDIUM AT SHILDON.

To the Editor.—Dear Sir,—I had much pleasure in hearing Mr. Ashburn at the Co-operative Hall last Sunday evening. The subject of his address was "The Advantages of the Teachings of Spiritualism over the Creeds and Dogmas of Orthodox Theology," which he, or rather, his guides handled in an energetic, racy, and truly eloquent style. He is a young man, and although of the working-class, his appearance is quite gentlemanly, refined in manner and bearing; has been a preacher in the Wesleys. Mr. Ashburn is already a good inspirational medium; a good shoulder-mate for Mr. Dunn in the great battle for truth and freedom. The good and pious orthodox party dare not be seen now at our public meetings. I felt sorry for their absence on Sunday night, they would have got their stomachs warmed without either fire or brimstone. Spiritualism, though not greatly demonstrative, is nevertheless going ahead in Shildon, and so it ought; we have two as good mediums for public speaking as ever stood upon a platform. Hurrah for the gospel.—Yours,
GEO. METCALF.

New Shildon, April 16th.

SUNDERLAND.—The local *Daily Post* gives upwards of a column of report to Mr. Morse's oration, delivered during his recent visit.

BRIGHTON.—Mr. Colville's meeting at the Pavilion was quite successful. From 100 to 200 persons were present. Mr. Gill presided, and reports appeared in the papers. A discourse was given on "Spiritualism as a Science and as a Religion." Questions were answered at the close, and two impromptu poems were delivered on subjects selected by the audience—"War" and "The Last Man."

MR. MORSE'S APPOINTMENTS.

LONDON.—Sunday, April 29. Doughty Hall, Bedford Row, W.C. Evening at 7. Admission free. Tuesday, May 1. Marylebone Association, Quebec Hall, Great Quebec Street. Evening at 8. Thursday, May 3. East End Spiritual Institution, 15, St. Peter's Road, Mile End. Evening at 8. Special Meeting in aid of Mr. Wallis's work.

NEWCASTLE-ON-TYNE.—Sunday and Monday, May 6 and 7.

GLASGOW.—Sunday and Monday, May 13 and 14.

LIVERPOOL.—Sunday, May 20.

BELPER.—May 23 and 24.

DERBY.—May 25.

BIRMINGHAM.—May 27 and 28.

Societies desirous of engaging Mr. Morse's services, are requested to write to him, for terms and dates, at Warwick Cottage, 518, Old Ford Road, Bow, London, E.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

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

On Friday, April 20th, Mr. Hocker gave his entertainment to a rather small but appreciative audience, kindly assisted by Mr. Dietz.

On Tuesday, April 24th, Mrs. A. Patterson gave a lecture entitled "A New Sisterhood" to a very appreciative audience. A general discussion ensued, in which many important social topics were ventilated.

On Friday, April 27th, Mrs. Simpson will open a discussion "On Spirituality: some of its Evidences."

On Tuesday, May 1st, Mr. Morse will deliver a trance oration.

On Friday, May 4th, Mr. Dietz will open a discussion on the "Supernatural in Shakespeare with especial reference to Hamlet and Macbeth."

CHARLES WHITE, Hon. Sec.

EAST END SPIRITUAL INSTITUTION.

Mr. Morse having kindly offered to give a special seance for the benefit of the above Institution, it has been arranged to hold it on Thursday evening, May 3rd, to commence at 8 p.m. All friends are invited to bring as many inquirers as they can. A collection will be made at the close to fulfil the object Mr. Morse has in view in offering his services on that occasion.

The first Wednesday evening in every month will in future be devoted to experiments in mesmerism, with a view to obtaining practical knowledge on the subject and to the development of clairvoyance.

The quarterly tea meeting will be held on Sunday evening, May 6th, at 5 p.m. Tickets, 1s. each. To be followed by an open meeting which will be addressed by normal and trance speakers. Early application for tickets should be made, to prevent disappointment.

E. W. WALLIS, Manager.

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

Mr. T. BROWN will leave Scotland this week, and will call at Choppington, New Delaval, and Newcastle on his way south. Letters may be addressed care of Mr. John Smith, 23, Double Row, New Delaval, near Blyth, or to T. Brown, Howden-Je-Wear, R.S.O., Durham.

KEIGHLEY SPIRITUAL BROTHERHOOD LYCEUM.—On Sunday, May 5, the local mediums have volunteered to occupy the platform afternoon and evening, when offertories will be made at the close of each service, commencing at half-past two and half-past five.—JOSEPH TILLOTSON, Hon. Sec.

LIVERPOOL, EVERTON, 63, NEWLANDS STREET.—Miss Dixon, trance-medium, delivered an address in the above rooms on Sunday last, the subject being, "Thy Will be done." The control spoke fluently for a short time and then stopped abruptly; the medium's head was quite turned round to the right shoulder, her arms stretched down before her, and her hands crossed. She said, she saw a man lying with head and arms as described above inflated with water apparently and very large. She proceeded, "I see a man coming towards him," and after a pause she said, "They are taking him away." This vision was only of a few minutes' duration, when the medium recovered her former position and appearance, and the control resumed the address exactly where the interruption occurred, exhorting Spiritualists to work in harmony, and thus practically work out the will of the universal Father. After concluding the address, the medium was controlled by "Rosebud," apparently the spirit of a child, who amused the audience, but did not seem to have an extensive knowledge.

NEW ZEALAND.—We have received from Mr. H. Lord, late of Sowerby Bridge, a copy of the *Taranaki News* of Feb. 3. He seems to have taken out with him a supply of English birds for acclimatisation in New Zealand. We quote the following paragraph. "The ship *Leicester* arrived in Wellington on Saturday week, after a quick and pleasant passage. The birds arrived here by the s.s. *Taupo* on Wednesday, in charge of Mr. Lord. The indefatigable secretary of the Acclimatisation Society boarded the steamer on her arrival, and took charge of the surviving feathered immigrants. The partridges were conveyed to an aviary on Mr. Colson's poultry farm at Fort Niger, and the small birds to that gentleman's aviary at his residence in Devon-street. The following is a list of the birds landed:—five partridges, seventeen black-birds, seventeen thrushes, four goldfinches, and two skylarks. All the robins, hedge-sparrows, and black-caps died on the voyage. On inspecting the birds on Thursday, we found that one of the skylarks had died, but that all the rest were in a hopeful condition. An inspection of the cages in which the birds were brought from England made us painfully aware of the fact that no sand had been given to the birds. This unfortunate oversight has no doubt been the cause of the death of the warblers. The goldfinches are the most lively, and next to them in vigour are the thrushes; some of the blackbirds are too tame, and most of them will have to be kept longer in confinement than the thrushes and goldfinches on account of the battered state of their plumage. The goldfinches are fit to turn out at once. We have not been able to inspect the partridges, but we hear that they are in satisfactory condition. In sympathy with all lovers of nature we rejoice in the prospect of again hearing the welkin resound with the flute-like whistle of the blackbird, and the melody of the thrush and goldfinch."

THE WICKED CRIME OF VACCINATION.

- Albert.* What sayest thou?
Persecution flourishes! the helpless
Are violated! the innocent polluted!
How can it be? Priests have learned long ago
To practise the gentle amenities
Of life. Who then basely persecutes now?
- Hugh.* They who are mis-called doctors,
For they neither teach nor heal. Their task—with
Barbarous steel, and virus to pollute
Mankind. Jackals, vile bipeds, hunt the prey.
The many suffer;—the few are manly,
Will not submit to a vile superstition.
Their virtue's made a crime;—fines and prison
Bars the penalties of duty nobly done.
- Albert.* What people tamely bear such tyranny?
Are they outcast Hindoos? Or worse fellows
Of Egypt?—or worse still, Bosnian Christians
Long emasculated beneath the feet
Of brutal Turks?
- Hugh.* No! no! They are Britons, sons of men who
Won at Crecy: sons of men who made the
Scaffold for a tyrant king:—sons of men
Who sang—"Britons never shall be slaves!"
- Albert.* Oh! base degradation! Oh! vile slaves!
Britons become craven curs bowing to
Viler tyranny,—than Austrian scorn
Of men who were to bow to Gesler's cap.
"THE AGE OF HUMBUG, &c."

MR. COLVILLE has been invited to visit Burnley and give addresses.

DALSTON ASSOCIATION.—Rooms: 74, Navarino Road, Dalston.—Mr. John Rouse will give some "Original Readings in Rhyme on Popular Subjects," obtained through his own mediumship, at the above address on Thursday evening, May 3, at 8.15.

ON account of Mrs. Wallis's health she will go to Brighton to-day, accompanied by Mr. E. W. Wallis, so that his seance at 15, Southampton Row, to-night, will not take place. He may be found at 16, Victoria Street, Brighton.

DUNDEE.—As we have mislaid the friend's address who desired to be put into communication with investigators in Dundee, we shall be glad if he will send it to us, that we may forward to him the result of the announcement made last week.

THANKS.—To the Editor.—Dear Sir,—Permit me, through the medium of your paper, to return thanks to the Secretary of the Vegetarian Society, Manchester, for a parcel of pamphlets received on the 10th.—I am, a lover of truth, liberty, and progress, Yours, C. E. HOBKIRK, *Hamden Hold, West Pelton, Durham.*

OSSETT LYCEUM TEA MEETING.—We have received a very excellent report of this successful gathering, held on April 14 at the Spiritual Institution, Ossett, from the pen of the secretary, Mr. Alfred Kitson, who read a paper, which we print as an article elsewhere. Mr. Kitson is a youth, the son of a working man, and, indeed, a working man himself, and we delight in giving prominence to his excellent production, and the truly good work of which it is an account. This is the kind of thing we want in Spiritualism. The meeting was attended by friends from the adjoining places, and also by Mr. Johnson, of Hyde, who was called to the chair, who spoke very highly of the Lyceum system and of the paper which had been read by the secretary. During the evening Mr. C. Hallgath, Mr. John Oldroyd Kitson, and Mr. Joseph Armitage, made speeches, and Mr. Cooper, Miss Alice Kitson, and others, gave recitations. A highly-enjoyable meeting closed with votes of thanks to Mr. Hallgath and the secretary of the Lyceum, Mr. A. Kitson. We regret that we cannot find space for the excellent remarks of the various speakers.

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BURNS, J., 15, Southampton Row, London, W.C. Normal.
COLVILLE, W. J., 14, Silwood Road, Brighton. Inspirational.
CRISP, W., Greatham, West Hartlepool. Normal.
DUNN, J., New Shildon. Trance.
HARPER, R., Soho Hill, Birmingham. Normal.
MAHONY, J. W., 1, Cambrian Place, Anglesea Street, Lozells, Birmingham. Normal.
MORSE, J. J., Warwick Cottage, Old Ford Road, Bow, E. Trance.
NORMAN, JOHN, J., 6, St. Sidwell's, Exeter. Normal.
QUARMBY, SAMUEL, 31, Plane Street, Oldham. Trance.
WALLIS, E. W., 15, St. Peter's Road, Mile End, E. Trance.
WILSON, A. D., Agnew Street, North View, Skipton Road, Keighley. Inspirational.
WOOD, EDWARD, Greaves Street, Oldham. Trance and Healing.

Other names that may be sent in will be added to this list.

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

SUNDAY, APRIL 29.—Mr. Morse at Doughty Hall, 14, Bedford Row, at 7.
MONDAY, APRIL 30.—Mr. Herne's Developing Circle, at 8. Free.
FRIDAY, MAY 4, Mr. Wallis's Discourses and Answers to Questions, at 8 o'clock.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

TUESDAY, MAY 1, Mrs. Olive's Seance. See advt.
Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8. Developing
WEDNESDAY, MAY 2, Mr. W. Wallace, 329, Kentish Town Road, at 8.
THURSDAY, MAY 3, 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, MAY 4, Mrs. Olive's Seance, 15, Ainger Terrace. See advt.

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

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

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SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, APRIL 29, 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, Adingworth 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 6.30 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.
SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
SHEFFIELD, Mr. Hardy, Lowfields, London Road, at 8. Developing Circle. Spiritualists only.

TUESDAY, MAY 1, 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, MAY 2, 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, MAY 3, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.

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

LEICESTER, Lecture Room, Silver Street, at 8, for Development.

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