



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

[REGISTERED AS A NEWSPAPER FOR TRANSMISSION IN THE UNITED KINGDOM AND ABROAD.]

No. 371.—VOL. VIII.]

LONDON, MAY 11, 1877.

[DOUBLE SHEET—PRICE 1½d.]

MISS WOOD AT STOCKTON-ON-TEES.

REMARKABLE MATERIALISATION SEANCES UNDER ABSOLUTE TEST CONDITIONS.

In a recent issue of the *MEDIUM* it was stated that Dr. Carpenter had paid a visit to Stockton, and delivered a lecture on "Epidemic Delusions," under the auspices of the Literary Association, it being a reproduction, under a different title, of the lectures delivered at the London Institution in December last.

It was under consideration at the time to bring another eminent scientist to reply, but the project was eventually abandoned. Subsequently, however, arrangements were made with Miss Wood, of Newcastle, to give a series of seances, which have just been completed, and have yielded results which far exceeded the expectations of the promoters. As no seances of this class had previously been held in Stockton, most of the sitters were to a great extent unacquainted with the more advanced phenomena, and their surprise and bewilderment in the presence of such astounding manifestations were therefore very great.

Our first concern was to adopt a test which should be at once simple and conclusive. For this purpose we arranged what "Pocka" afterwards called a balloon—a cotton bag or skirt, sufficiently large to enclose the medium seated in her chair, having a wooden hoop securely fastened to one end of the bag, and the other drawn in and sewed to a band of similar material, only large enough to allow the head to pass through. The medium being seated, the extinguisher was then put over her and the chair, the hoop being fastened to the floor by screws, which could not possibly be removed without the aid of a screwdriver and a considerable amount of muscular force. In addition to this, the screws were protected from the possibility of being tampered with by having initialed labels placed over them.

There was thus no chance of escape for the medium except through the aperture at the top, which was of such dimensions as to render that impossible.

I may further state that the skirt was *machine stitched*, so that any unfastening and re-stitching of the seams (had it been possible) could be instantly detected.

The "elusive wild beast" thus secured, we felt it to be a physical impossibility that the young lady—who, by the way, was not aware of the nature of the test until she entered the seance-room, could be personally concerned in any manifestations that might take place, and prepared ourselves calmly and patiently to await the issue.

I will not attempt to enumerate all the wondrous phenomena witnessed by those who attended the eight seances, but will content myself with noting a few of the most prominent features.

It will be known to most of your readers that three controls usually manifest through Miss Wood:—"Pocka," a little Indian girl, whose unbounded vivacity and sparkling wit combined with consummate tact and discrimination, have won for her the admiration and esteem of those who have had the pleasure of her acquaintance, and whose materialised form is only about three feet high; "Meggie," some four inches taller than the medium, whose gentle caressing touches, and graceful angel form, clad in robes of snowy whiteness, cannot well be forgotten; and "Benny," the big powerful Scotchman, standing six feet high "in his stocking feet" (?), and with a foot, measuring by the slippers he left us, twelve inches long.

"Pocka," having taken control, commenced the proceedings by a most amusing attack on our test arrangement, naively hinting that the articles of attire known as "hoops" had gone out of fashion, and giving it, as already stated, the title of a balloon.

Our first materialisation was that of "Meggie." "Benny," who appears to take charge of this part of the procedure, gave orders through the medium that we should sing heartily, to which we readily assented, as we knew this to be an indication of progress. I was seated at the harmonium, on the side of the cabinet most shaded from the light, and after the singing had been continued a short time, I noticed a movement of the curtains in the centre of the cabinet. Whilst my attention was thus occupied, I was somewhat startled by feeling a pair of fleshy but cold hands passing over my head, and afterwards patting my face and hands in the most gentle and caressing manner.

Was it a dream, or a passing phantasy? Was I the subject of some subtle biological influence or hallucination? Those who can evade the logic of facts by such a pretext are welcome to their conclusions.

Having satisfied myself that I was wide awake, and had my faculties of observation ready for action, I asked to be allowed to feel the hands, holding out one of mine at the same time, when almost immediately a hand possessing flexibility, and, so far as I was able to judge, all the other characteristics of a human hand, was placed upon it.

The form then glided forward into the middle of the circle, although with evident timidity, and taking up a paper tube from the table, commenced touching several members of the circle, either voluntarily or by request. Having continued these solicitations for a short time, she returned to the shaded side of the cabinet, again favoured me with her attentions, and then retired.

It is almost superfluous to state that the tests were examined at the conclusion of this and the subsequent seances, and were found intact.

The next time "Meggie" materialised was at our fourth seance, when she seemed to have acquired much more confidence, going boldly out into the circle, taking up and handling various articles, and touching some of those in the outer circle with her hand instead of the tube previously employed.

We also had a good test apart from the security of the medium. The materialised form, both in coming out and retiring, passed through the curtains where there was no opening, without disturbing them in the least, thus demonstrating that either the form or the curtains had been dematerialised in order to effect a passage.

At our next seance the same form again appeared, but the timidity which had characterised the first appearances was entirely absent. I had provided writing materials with the hope of securing some palpable and permanent evidence of the reality of these phenomena, and on my asking "Meggie" to favour us with some writing, she took the pencil from my hand and wrote as follows:—

"My dear friends,—I am very happy to meet you to-night; go on in your good work and I will help you. Good night. MEGGIE." This accomplished, she was requested by a gentleman at the far end of the room to take his watch out of his pocket, with which request she immediately complied, carefully detaching it from the guard and transferring it to the harmonium. We had no other forms materialised on this occasion, but were told that a stranger

had also tried to do so, but failed through the lack of power. After this seance, however, the phenomena developed very rapidly, and at the conclusion of the series, we felt that if Miss Wood could have prolonged her visit for a few days, we should have got—well, almost anything,—and that implies a great deal.

There were several strangers from neighbouring towns at our next sitting, whose presence we feared might interfere with the conditions; however, we had no reason to complain of the results. Here also we had a good test—sufficient to establish the genuineness of the phenomena, even if the medium had been left free. We had been told by "Pocka," that "Benny" would try to materialise and dematerialise outside the cabinet. Shortly after we commenced singing, a white substance about the size of a pocket-handkerchief was observed on the floor, in front of the cabinet. This substance was noticed to increase in size upwards, very slowly at first, but when it had attained a height of about three feet it shot upwards much more quickly, until we saw standing before us a massive form some six feet high, which we at once concluded to be that of "Benny." He then came near to where I sat, put his large hand heavily on my head, and by sundry grips on the shoulder and arm convinced me that for the time being at least, he was an individual not to be trifled with. After advancing several times towards the centre of the circle, and handling articles which had been placed on the floor, he returned to the front of the cabinet, and gradually dematerialised on the same spot where a short time before, we had seen him grow up into form.

We again resorted to singing, and had not waited long when we were delighted to notice for the first time, the form of the little Indian girl, "Pocka." Great, indeed, was the contrast between her diminutive figure, and that of "old Benny," as she calls him, who had stood before us a short time previously. Her appearance was not that of a larger form in crouching posture, but a veritable child's form, capable of active exercise. Right merrily she tripped about the floor, and taking up one of the paper tubes, most vigorously belaboured those of the sitters who sought proof of her prowess. After playing for some time with the articles on the floor, and endeavouring to speak to us in the "direct voice," she came over to the harmonium, and for several minutes showed her skill by reaching over from the back and playing several tunes while I did the blowing.

It now only remains for me briefly to record the two last seances, which were in some respects the most remarkable of all.

At the first of these we had arranged to sit for "moulds," which, as most of your readers know, are produced by the materialised form dipping a foot or a hand, first in a vessel containing melted paraffin wax, then in one containing cold water, and continuing the process until the mould is sufficiently strong to bear handling. The conditions seemed good, and "Benny" soon made his appearance and proceeded in a most methodical manner to carry out the programme. With the greatest ease he lifted the pails into position, and placing a chair between them and the cabinet, seated himself, and with a dash and a splash commenced operations in a most vigorous fashion. We could not help feeling amused at the business-like manner in which he went to work, and found it necessary to place our risibilities under some restraint. When this mould was finished he passed it to me, and proceeded to operate with the other foot. The second one was not completed, and we were afterwards told that "Benny's" foot had dematerialised while in the hot wax.

"Meggie" next came out of the cabinet, seated herself on the chair, and very quickly handed me a mould of her foot, which, however, was so fragile that it could not be kept in shape. These moulds are indeed a marvellous feature, that of "Benny's" foot, as before stated, measuring twelve inches in length, with a proportionate width and thickness, whilst the other was about three inches shorter, and taken from a foot of very slender build. Although the moulds are somewhat distorted in outline, yet they both present the skin marks very clearly defined.

After "Meggie" had completed the process just described, she advanced into the circle and gave us many proofs of her confidence, touching nearly everyone present. Her form was now more perfectly materialised than we had previously seen it, and we could not suppress our admiration of its delicate and graceful outline, as she stood before us draped in flowing robes of snowy whiteness, gathered loosely round her waist by a narrow band; her every movement expressive of dignity and refinement, coupled with the utmost simplicity. We were indeed excusable, if a feeling of regret entered our minds when we saw her retiring from our midst, knowing that the elements she had fashioned into a form so beautiful would in a few moments be dissipated into apparent nothingness.

At our last seance only one form appeared—that of a stranger; and yet not a stranger, for she was recognised by four persons present as a departed relation, and gave proofs of identity, one being of a very satisfactory character. I dare not trespass further upon your space by enumerating all the details of this seance. I will only state that the form was in our midst for about half-an-hour. She furnished evidence that her breathing apparatus was complete by using the mouth-organ provided, and also led us in singing by playing the harmonium, working the pedals herself.

On reviewing this vision of wonders, we can confidently assert, "We speak that we do know, and testify that we have seen." Dr. Carpenter and those of his class may parade their theories, based, as they say, on the conclusions of "educated common sense," of which they have the egotism to assume that they are the exclusive custodians. We say, "These are our facts," Men

may laugh and sneer, or shut their eyes to what might prove subvertive of their cherished philosophy, but the facts are not thereby disposed of. Such conduct reminds one of the ostrich, which when pursued buries its head in the sand hoping thus to save itself from capture. No sooner are these materialistic philosophers and bigoted devotees of popular superstitions brought face to face with our facts, than they "right about face," and with supercilious contempt or holy horror, beat a hasty retreat to the "city of refuge;" it may be "unconscious cerebration," "involuntary muscular action," "automatism," "psychic" or "odid force," "mesmerism," animated "toe-joints," or that other childish expedient, "diabolical agency." Thus are they vainly striving to drive back the light of truth by excluding it from their own souls.

But again we say, "These are our facts," and if you be men worthy of the name, we call upon you to stand up and face them. Cease from quoting your learned authorities. Mere assertions are of no value. Give us arguments, for we claim to be rational beings; and in this way you may help us to elucidate the great problems of existence.

Some say that our facts are antagonistic to religion. But they are facts for all that, and we deny that such is their tendency—just the contrary. Religion is one thing; theology, which is the science of religion, may be quite a different thing; and if our facts and the philosophy which accompanies them, have an iconoclastic tendency, it is only towards those surroundings of religion which are false and mischievous in their character. J. W. H.

VEGETARIANISM—A SPIRIT-MESSAGE.

There is much to be said in favour of Vegetarianism; and to analyse the word to ignorant minds, a vegetarian is a person who lives on the fruits, grains, and vegetables of the earth, and abjures for food all that can walk, breathe, or feel.

There are many arguments in favour of this manner of diet, and the doctrine of vegetarians, if such it may be called, is as old as the Creation itself; and this system was held strictly to, by all the great, good, pure, and holy, who have lived and worked in the ages that are past.

If we go back to the creation of the world, and the garden of Paradise, mentioned in the Bible—some persons declare this to be a myth, or a beautiful fable; they declare that Paradise and its occupants were not real, but this is an open question, which we shall not discuss at present. The garden of Paradise was supposed to be filled with animals, beasts, and birds of all kinds, beautiful and perfect. Adam and Eve were commanded by the Lord to abstain from one particular tree in the garden. No one has yet found out what sort of a tree this was. Some think that it was an apple, and that a piece of it yet sticks in the throats of Adam's descendants.

The tree was the Tree of Life, which they were commanded not to eat; and the Tree of Life comprehended all those creatures which were placed in the garden with them, to be under their care and protection. They were permitted to use them; to enjoy their gambols; to admire their beauty; to feed and tend them; but they were not permitted to eat them. This command was disobeyed, and death came into the world, by the death of the first animal that was slain. Adam and Eve were driven out of their beautiful home, where life, beauty, and perfection, surrounded them, to be subject to death, toil, and poverty.

Those that eat animal flesh eat death, and death will be a dweller in their households.

Animals of all sorts are another creation than ourselves, as man was made a little lower than the angels. The beasts were made a little lower than man, and the earth brings forth food for them, as well as for him. They can find their food unassisted; they have got feelings, instincts, and much intelligence. They have enough of intelligence to know and recognise man as a different creation, and they fear him because they know him to be their enemy.

You do not know but what the creatures you eat are endowed with a spirit that lives after death, in perhaps another existence. You would not like to meet hereafter, the slaughtered hosts of your tables, who might rise up in judgment against you: because that there is a day coming when man, if he regains his first estate, shall be as angels, and beasts as men.

This way of putting the question will be derided and hooted by many, but I can give arguments that will be understood by the most ignorant.

THE MORAL REASONS FOR PRESERVING THE LIVES OF ANIMALS, AND LIVING AS THE LORD INTENDED.

The eating of flesh, and not money, is the root of all evil. It is the beginning of sin, and also the consummation of transgression. It begins with callousness and ends with crimes. It leads to the hospital, and to the grave; to the galleys, and to the gallows. You who call yourselves Christians, and declare that you keep the fourth commandment,—you who declare you will do no work on the Sabbath day, but will pray and sing and listen to your sermon in the house that you have appointed for the same,—you come home from your prayers, and break the sixth commandment, and we are told that he that breaketh one is guilty of all.

"Thou shalt not kill," comprehends all; it does not say, thou shalt not kill a man—but thou shalt not kill—and yet you come home from your church, and your prayers, and eat up the slain. Some of you despise butchers, and look with horror on their trade, but you are partakers with them, and eat the fruits of their doings. You will not permit them to go on your juries, because their trade

is supposed to harden their hearts and blunt their moral susceptibilities, so that they might be unable to come to a just conclusion in a criminal matter; and yet you support such a person in your midst, and compel him by your demands to eat the bread of crime. A man who could cut up a cow or a sheep, could also with as much indifference cut up a man or a woman, because their trade makes them callous and hardhearted, and they could not serve their God if they would. No man of large moral susceptibilities could be a butcher; his children, if he have any, will be hardened and callous like himself—and so you beef-eaters are the cause of much of the sins of the butcher and his family, leaving yourselves out of the question. If you are Christians, your religion tells you that you must not make your brother to offend, for Saint Paul says clearly, and you profess to follow his advice, "Shall I for meat destroy the works of the Lord, and cause my brother to offend." Besides the state of the butchers which I have mentioned, the eating of flesh in yourselves causeth much immorality. It influences your blood and your passions; it causes you to be selfish and rapacious, and in many cases unnatural; it takes away your benevolence, your conscientiousness, your veneration for your Maker, and your delight in his works; it makes you incapable for your business, and eager to shirk your duties; it causes your nature to be sensual, and your intellect to be clouded, because you partake of the nature of the animals you eat; you receive into yourself their diseases, their longings, and their instincts, and you get the expressions of their faces into yours, and become more like beasts than men.

The eating of flesh leads to drunkenness, which is a great moral evil, and how many crimes have been committed in that name, and through that excuse? You cannot do without your liquor when you eat the flesh, because you were never intended for flesh-eaters, and your system wears out through the great work which it has to perform. Your breath gets short, your heart beats heavily, your face gets red, your blood is hot, and you are full of pains and aches, and you fly to the wine cup, and the brandy bottle for relief, and you pile on the agony and the disease till you are well nigh consumed. The state of your health, and the discomfort to which you put your bodies, would prevent you serving your Maker aright, for no man whose body is full of pain and misery can do anything but think about it, till he becomes utterly demoralised and useless.

If the legislature want to put down crime in the country, if they want to hold men's passions in check, if they want to stay drunkenness and immorality; let them close the shops of the butchers, and tax and fine the slayers, as they are so fond of doing for matters that are altogether unimportant.

You yourselves in your choice of pets and domestic animals choose the herbivorous rather than the carnivorous, because you look on the latter as dangerous to your safety. You do not have a pet lion, or tiger, or wolf, or jackal on your premises, because they are ferocious and cruel, as all eaters and slayers of flesh become. If they are hungry they will eat you, or each other, which is a great evil in itself, and one of the worst evils to which beef-eating leads.

If you place two horses on a desert island, where they have no food, they will die of hunger. They do not commence to fight and strive to eat each other. And why is this? Because they live on the grains and vegetables of the earth; because simply they are vegetarians. But place some men on a desert island, and will they die of want? No, they will cast lots for the one that is to go to feed the rest. They are like the wild beasts of the forest, who, when pressed by hunger, devour each other. They do not wish to die as men bravely and truly together, they prefer to live as beasts, and resemble the nature of one of the lowest beasts which they eat, which is the swine, for pigs are not vegetarian animals, and when pressed by hunger they will devour their young and their fellows.

You will read many instances of men eating each other through hunger, and cases of this sort happened not long since connected with the wreck of two vessels which were greatly talked of. If these men had been vegetarians, and brought up as such, they would never have come to perpetrate a bloody crime, unparalleled and inexcusable. But it only shows the evils of beef-eating. The taste for blood never dies out, and it bears deadly fruit.

Ye eat of the tree of evil,
Ye eat of the tree of life,
And ye are driven out by so doing
From all the real blessings that this world can give.
Ye clothe yourselves with immorality,
And your crown is DEATH.

"ST. JOHN."

CONTAGIOUS DISEASES: HOW SHALL WE AVOID THEM?

The following report of a trance address is furnished by Mr. C. G. Oyston, Hunwick, Willington, Durham. We give it a prominent place to show the kind of Spiritualism cultivated amongst the mining population in that part of county Durham:—

This was the subject of a discourse delivered through the mediumship of Mr. S. de Main, on Sunday evening, the 15th inst. The following is a condensed summary of the discourse:—The human frame is composed of gases, fluids, and solids, the preponderating element being the gas. They are held in combination by a natural law, by which these particles are attracted to each other. When death ensues these material particles are withdrawn from the spirit and pass away into other material substances. Every

human being possesses within himself or herself a certain preventive to disease, of which many are profoundly ignorant. There is an ethereal emanation which passes from the brain throughout the ramifications of the body, and is conveyed to the surface by the various absorbents, where it surrounds the human frame with a power capable of forming an impenetrable barrier against all injurious external influences. It is peculiar to the spirit, although its nature is best conveyed to the human mind by the term "animal magnetism." The spirit of man is the vital principle, and is possessed of all the characteristics of the material. It possesses digestive and secretive organs, and like a silver lining permeates every particle of the material body. Man subdues material things, and all animate and inanimate nature is subservient to this mighty vital principle. Those who have done the most good in the world have had an abundance of this indomitable will-power. No power can prevail against it if used aright. Firmness renders man capable of carrying the world on his shoulders. It was this irresistible will-power which endowed Moses with such an influence over the Israelites. When Elijah was surrounded by his foes on Mount Carmel it afforded him the requisite protection. When the three Hebrew children were cast into the fiery furnace, and when Daniel was thrown into the lions' den this same power preserved them from their perilous positions. How many have been cast into the Roman arena and the beasts have been powerless to harm them. St. John was put into a cauldron of boiling oil and came out alive. St. Paul was bitten by a viper and felt no harm. The serpent charmer can disarm the power of the reptile by being possessed of well-balanced will-power. When its influence is unbroken rapacious wild animals are subdued by it. In order to develop this power you must never get angry. There is a law in nature called action and re-action. When you wish to injure your fellow-man something is emitted from him which thwarts your purpose. When the influence is thwarted you feel revenge, and when you perceive the prosperity of the individual you tried to ruin the influence you exercise for evil will recoil upon yourself.

When the power is suspended by cutting off the perspiration, man absorbs into his system the very elements from which he had hitherto been protected; therefore, if the various functions of the body are kept pure, this subtle power forms a barrier against contagion. Fear causes disease, by breaking and suspending the nerve-vital fluid. The emanations being thus intercepted and cut off, man is left to the mercy of injurious external influences. When it is necessary that you should visit an invalid who is smitten with a contagious disease, never go without making ample preparation beforehand. Be sure your body is in harmonious action, so that the efficacious emanations are not intercepted. When you enter the sick chamber always sit between the door and the patient, so that the air may convey the exhalations of disease away from you, for if you seat yourself on the off side of the patient the air conveys the emanations of sickness to your system. You must entertain no fearful apprehensions of the malady, but keep your mind calm, and thus allow the protective power to perform its requisite functions. The quality of food is an important element in supplying the requisite material. Animal food is very pernicious, for man was never intended to be a flesh-eating creature. Before man acquired unnatural appetites, but strictly conformed to the dictates of nature by partaking of the products of the earth, we are informed in ancient historical records that he lived to a great age; but now, since he has acquired appetites averse to nature's law, and indulges in luxurious excesses; his life is prematurely cut short, and he does not exist the length of time on earth designed by the Creator. Animal food possesses the germs of disease, which are absorbed into the system. More animals are diseased when slaughtered than healthy. The ox is fattened in the stall, and as a natural consequence its body becomes diseased, and a considerable amount of the pernicious matter is stored away in the animal system which should have been expelled from the body by exercise. The majority of sheep slaughtered are afflicted with lung disease, thereby transmitting this distressing complaint to the human system. Swine are affected with measles and small-pox; they have certain worms in their flesh which are invisible to the naked eye, but can be detected by a powerful microscope. The natural products of the earth contain all the necessary combinations for building up and successfully developing the human frame. Wheat bread is very nutritious, so are onions, as they contain a great amount of phosphorus, which is an essential element for creating brain-power. Vegetables make more muscle and sinew than animal food. Impure water is a fruitful source of disease. Water is composed of two gases, one inflammable, but when they are combined they are very beneficial. As soon as the animal life which exists in water becomes destroyed it is highly dangerous to imbibe the liquid. Swamps are full of animal life in winter, but in summer they are destroyed by the fierce rays of the sun; putrefaction sets in and floats in the atmosphere, making it very injurious to health.*

Another matter of importance is the influence of diet upon the spiritual body. The food not only serves to support the animal body, but the finer or ethereal particles of that food tend to elaborate or develop the spiritual body. Hence, if the food be of a gross nature, as a natural law the spirit-body must partake of that grossness, and just as a man has lived within the atmosphere of alcoholic liquors and the fumes of tobacco retards his spiritual

* This is surely a mistake. Warmth develops animal life in water. Possibly reference is made to warm climates, in which the great heat of the tropical summer produces changes which the animals in the water cannot cope with. There may be some errors in reporting.—ED. M.

development, instead of soaring away on the spiritual atmosphere when he passes to spirit-life, he finds himself attracted to the earth, where he must remain until every stain is eaten out. We will draw a comparison. Two individuals dwell together on earth; they both are possessed of natural gifts very much similar to each other; one obeys the laws of nature, and endeavours to live up to the highest dictates of the Divine principle within; the other acquires morbid tastes and appetites pernicious to the development of his spiritual being. They both pass away into spirit-life. One is bright as the sun, and is borne aloft on the spiritual atmosphere to higher regions of existence, and seems to swim in an ocean of life, and gravitates to the society of the great and good—those noble souls whose unselfish labours for the emancipation of the human race have been crowned with a glorious reward. The other is surrounded with an atmosphere from which he cannot extricate himself, and when he feels desirous of ascending buoyantly on the spiritual atmosphere, instead of soaring to regions of transcendent beauty he is dragged down to earth, and there he must remain until he has paid the uttermost farthing. Therefore live purely, live nobly, so that when you lay aside your material casement you may soar upward into the realms of light and glory. Strive with all the power you can command to conquer all deformed and morbid tastes, for be assured, if you succeed in this noble work, grand and glorious will be your reward.

April 25, 1877.

THE EIGHTH QUARTERLY CONFERENCE OF THE LANCASHIRE COMMITTEE OF SPIRITUALISTS.

REPORT OF THE MEETINGS HELD AT THE TEMPERANCE HALL, GROSVENOR STREET, MANCHESTER.

Morning, 10.30.—The president, Mr. Johnson of Hyde, opened the sitting by remarking it seemed a mistake to hold a morning sitting, and that it would be better to have in future the sitting in the afternoon, as many friends are unable to attend in the morning. After sketching out the position of the work and the principles that govern the committee, the secretary was called upon to read his report of the work done during the quarter. There had been thirteen meetings held in various quarters under the auspices of the committee, and at a very trifling expense. The mission was first introduced this quarter, and that is the reason why the meetings have cost so little. No payments are made to mediums or speakers; they attend on behalf of the mission, giving their services and their time, thus at once crushing out the money element, and those who do labour in the great human vineyard do so with an honesty of purpose and a desire to help their fellow-men out of the pond of ignorance and folly. There never was a time when the Movement was in a healthier condition than at present. We are growing more harmonious and more in affinity with one another, for without this primal element we can hope to make no substantial progress.

Mr. Lamont of Liverpool said he had had great pleasure in hearing the report of the mission; it was brief and to the point, giving a clear report of the work done during the quarter. It was not covered up and surrounded by an empty show of words, but it all meant actual work. Mr. Johnson has struck the keynote when he said the secret of the work was in its being done quietly and unobtrusively. Mr. Lamont also, thought the afternoon would be best for business. He had great pleasure in moving that the report be adopted.

Mr. Allen Hall of Manchester had pleasure in seconding the motion, and he was glad that more workers or speakers were in the field, for it showed a very healthy sign.

The balance-sheet was next read, which showed a debt of £12 12s. 3d., distributed as follows:—To printers for placards, hymn-books, &c., £9 18s.; to members of executive, £1 10s. 4d.; and overdrawn on treasurer, 2s. 1d.; with other expenses, £1 2s. 10d. After this debt was cleared off there would still be a good stock of books on hand—about 3,000 hymn-books and sixty of Crooke's and Wallace's works, value about £15.

The President remarked in reference to the books, of which he is the principal salesman, that he found it very difficult to dispose of them; he had often had a bundle of Mediums under one arm, a parcel of Crooke's and Wallace's in the other hand, and his pockets full of the "Spiritual Songster," when going to give an address, and he might say he had carried many hundredweights of books from place to place during the last quarter, many times selling none at all, and thus having to still further labour in carrying his burden of literature back again. This seems to be the only way of circulating books on Spiritualism, by constant solicitation and perseverance.

The auditors, who had up to this time been auditing and examining the accounts for the past quarter, presented their report, saying that they found all correct. It was moved by Mr. Lamont and seconded by Mr. Aitken that the report be passed.

The Guarantee Fund Report was now read by the Secretary, which showed receipts for the past three quarters to be over £17, which had been very useful to the Committee in helping them to meet the many expenses of the work. As without fuel steam cannot be generated in the boiler, so without funds the Committee would be unable to carry out the objects of their work. The Guarantee Fund was originally proposed at £500, but only about one-fourth of that amount had been subscribed. It was hoped that friends would still further help in this fund, thereby giving the Committee the help they so greatly need, and making them feel that with each new subscriber they have fresh sympathy.

Mr. Lamont had much pleasure in contributing to the fund.

The amount seemed very small, and, looking at our Christian brethren in supporting their chapels, we ought to take a lesson, and endeavour to give all the support we possibly could. Without means the Committee are crippled in their operations. The more representatives to the fund the better, and those who cannot give much might give 1s. per quarter, or even 6d. per quarter. It all would do their duty the debt would easily be cleared off.

Mr. Brown seconded the support of Mr. Lamont.

The election of officers was the next business on the President's list:—

Manchester: Messrs. Chiswell, Hesketh, Hall, Ward, Kelsall, Best. Salford: Messrs. Dawson, Aitken, Grundy, Campion, Lindon, Hall. Macclesfield and Alderley Edge: Messrs. Hammond, Rogers, and Russell.

Bolton and District: Messrs. Hargreaves, Parkinson, Cordingley, Knight, Ashbury, Ormerod, and Tootle.

Bury: Messrs. Shepherd, Singleton, Howard, and Ward.

Hyde and Newton: Messrs. Hartley, Jackson, and Platt.

Rochdale: Messrs. Parsons, Sutcliffe, Greenlees, Salisbury, Langley, Spencer, Dearden, and Elliott.

Leigh: Mr. F. Furner.

Blackburn: Messrs. Wolstenholme and Pemberton.

Burnley: Messrs. Brown and Burrell, Mrs. Brown, and Mrs. Burrell. Congleton: Messrs. Beecroft, and Rogers.

New Mills, Whaley Bridge, and Hayfield: Messrs. Wright, Lithgow, and Jackson.

Blackpool: Messrs. Walker, and Wolstenholme.

Oldham: Messrs. Quarumby and Wood.

Rhodes: Messrs. Brown, Jacques, Barlow, sen.

From the list of the above representatives, the following were elected as the working committee:—

GENTLEMEN.

Mr. Litbgow, Hayfield.

Mr. Brown, Middleton.

Mr. Salisbury, Rochdale.

Mr. Hesketh, Manchester.

Mr. Chiswell, Manchester.

Mr. Ward, Manchester.

Mr. Allen Hall, Manchester.

Mr. Hall, Salford.

Mr. Parsons, General Secretary.

Mr. Langley, Assistant Secretary.

Mr. Singleton, Treasurer.

LADIES.

Miss Garbett, Manchester.

Miss Hall, Manchester.

Mrs. Hall, Manchester.

Mrs. Chiswell, Manchester.

Mrs. Hanson, Rochdale.

Mrs. Stott, Oldham.

A vote of thanks was passed to the President, and the morning sitting terminated.

In the afternoon, at 2.30,

The President, in the chair, said—I am glad to meet at the end of another quarter with old faces; it is a fair sign we are not deserted, as many would fain believe. During the past quarter, I may mention to those who were not here this morning, that we have held thirteen meetings in various parts, and at a very little cost. Many of them have been held under the Mission which has been introduced with much success this last quarter, and if the plan be adopted, we are likely to succeed well in the work. The workers go out without pay, fee, or reward, and do not make Spiritualism into a marketable quality, but the tendency will be to harmonise the friends and supporters of the Movement, which is the main object and policy of this committee. When they organised, they had no desire to build up creeds or formulas, but were desirous of the utmost freedom with a combination of action and work. This committee are always ready to lend assistance to societies and friends throughout the district. Our work during the last quarter has not been much towards breaking up new ground, or extending our plan, but in endeavouring to form a union and circle of sympathy throughout the whole district. We endeavour by the Mission to help those who help themselves, and feel sure if we continue in this broad, open, and honest policy we shall have an abundant harvest.

The President now called upon the list of speakers, the first being

Mr. Dawson, of Salford, who said his Spiritualism was not a phenomenal seance. Many present had no doubt seen more of seances than he had, but few of them had read more. Seances are a source of great knowledge if they are kept pure, but if they are actuated by a desire for money and gain, we are better without them. There is one thing we lack very much—the opportunity of inquiry, where information can be given to the seeker into Spiritualism. He suggested the formation of discussion classes where the subject could be properly entered into, and which, with a little practice, would make us able to discuss or give any information that was asked us. There seems to be a lack of this element. He had been connected with temperance societies for thirty years, but he saw a great lack of the musical element in the Spiritualist, while it ought to be a predominant quality. He hoped a choir would be formed in Manchester, which he had no doubt would tend to greatly harmonise their meetings.

Mr. Salisbury, of Rochdale, was next called upon. He illustrated a little incident which he had heard that morning about three preachers, who had each to preach a sermon, when the first one took and expounded on the same subject the second one had prepared, thus taking his subject from him. He was in that position himself, Mr. Dawson having taken the very ground he wished to work. Continuing he said: Religion to him taught that God was the father of all humanity, and would save them all. Spiritualism made him feel more content and happy. He thought we ought to discuss more on that subject and kindred topics, and search for ourselves, and then we should make real progress.

(Conclusion of Report next week.)

SPIRITUALISM AS A RELIGIOUS INFLUENCE.*

"But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a spirit: and they that worship Him must worship Him in spirit and in truth."—John iv., 23, 24.

I have selected these two verses from the sacred spiritual truths given to mankind by the most sublime, and most holy in creation; because they teach us the nature of God, and, in an indirect way, the nature of man; secondly, because they teach us in what manner we are to worship the Father; thirdly, I shall endeavour to show what we ought to understand by the term religion, what the universal religion of the day is, and how Spiritualism is likely to influence the real worshippers.

"God is a spirit." Does the materialist know what is a spirit? or does the atheist? They most certainly do not; they laugh at the idea, they ridicule it, they want to crush out the very idea of such a thing. It does not belong to the subject in hand to explain and establish this fact. I speak to the believers in the existence of the "spirit," and to those who receive the teachings of our Great Spirit, the one great Spiritual Light of the world, the Lord-Jesus Christ. Brothers and sisters, "believers in Spiritualism,"—We know what a spirit is, and we daily see the power of it over matter, over our thoughts, and over our actions, either for good or bad. We know how low and degrading some are; and how pure, how beautiful, and how glorious in their moral aspect others are. But what of the Great Spirit, who has by his power surrounded us with the beauties of nature, who has created the atom, the tiny insect, the drop of dew, the flake of snow, and perfected his work in these tiny records of his power; and who has, by contrast, created the vast deeps, the mighty winds, and earthquakes; who has suspended in space infinite and incomprehensible to the human mind, the world we inhabit; the bright worlds which, invisible to our senses by day, shine in glorious multitude by night; that Great Spirit who has framed unchangeable laws for the smallest as well as the greatest of his works, and the order is perfect throughout the whole creation? There is no confusion, no haste, no flaw, in any part of this vast and stupendous conception.

Man takes a branch of these great works, be it astronomy, botany, zoology, or any other, and he requires more than the time allotted him by this Great Spirit on the earth's plane to even grasp at the rudiments of his special study. God gave a spirit to man, and enclosed it in a material body, subject to certain laws in harmony with his surroundings.

Spiritualism teaches us this great truth, and as through its means we can understand that man is perfect and real outside his material body, so can we thereby also understand God as a perfect, real, and eternal being, great in power and perfection, although invisible. But the spirit of man, when we try to compare it with the Great Spirit, seems to us to dwindle into insignificance! It is like the grain of sand compared to the plains of the desert; it is like a drop of water compared to the immensity of the ocean. Still we are told to worship in spirit, and if such an instruction is given us it is because we have a spirit, and that it possesses the power to do so.

And what is that power and that capacity of the spirit for such a great and noble task! It is simply because that spirit which is the real man and is only for the space of earth-life imprisoned in a temple of flesh is immortal and has its origin in that Great Spirit, and is endowed by him with all the best and most noble faculties. Although for a period imprisoned in the body of clay, yet even then it can rise above its bonds, and see and appreciate its great and glorious destiny; it knows how to discern good from evil; it is free as the air we breathe and above all recognises one great and mighty Spirit, the Father of all Spirits. Spirits recognise that all lofty thoughts, all noble feelings, all divine inspirations, are dispensed to them from that great source of light and wisdom. They see the noble creation surrounding them in their earth-life, the great wisdom that created it, and the rich blessings ever flowing from his bountiful hand. They recognise in him the great creator, sustainer, and renovator of all things, and they feel the want of praising and thanking with overflowing hearts, as well as with the deepest love, and reverence, this great, unknown, and infinitely wise and mighty Being. The spirit can judge of the immeasurable difference which exists between his and that of the Architect of the Universe! The distance is so great that he experiences in the spiritual sense the feeling of one in the flesh who scans from a lofty mountain the vast lands and seas at his feet, and the immensity and infinity of the bright worlds above, and compares his own strength, bulk, and powers to them all. Then does he realise not only the greatness and the power of the great Being who gave him life, thought, and action, but he experiences a feeling of dependence, of helplessness, and a want for protection. These are the great principles which lead the spirit of man to seek to give praise, worship, and honour to the Almighty. And what worship can he give? Is the temple, however noble in its structure, worthy of Him who made the universe? Is the singing of hymns, the sweetest in accents, melodious enough for Him who found the echo, the sweet singing of the birds, the tender murmur of the running brook, the mighty voice of ocean waves, and the roarings of the tempests? What has the spirit of man to give to his Maker? What sweet offering can he lay at the footstool of Him whose lofty crown is the highest star and the lowest resting

place of his glory—the surface of the world we inhabit? There is nothing indeed that man can offer, for all that he has comes from God.

But blessed be our great Creator, for he leaves us free to offer him our prayers—which means the outpourings of our hearts, the overflowing love we feel, we must express to him for his great love, goodness, wisdom, and munificence towards us, and we rejoice when we feel and know that when we do this in spirit and in truth we speak to a Friend and a Father! We feel joyful when we seek, by a pure life in accordance with his eternal laws, to carry out the plan he has laid down for the progression of our race, and for the glorious prospects of a great happiness and immortality! When thus we pour out our souls before him in secret—away from our friends and neighbours, away from the tumult of the world, prostrated in spirit before him—then we feel the greatness and nobleness of worship. When we go back into the world we keep his thought in our hearts, and seek to carry into practice the great spiritual truths he has graciously made known to us; we strive to do good and to eliminate evil from our natures.

We know this alone is the true worship acceptable to him who loves righteousness, purity, and sincerity; and when we do meet with friends thus inclined, and led to give to our Almighty Maker such worship, we can join in their praises and thanksgivings, if we feel they are sincere and freely offered. He who can offer such worship to his Great Maker and Heavenly Father, needs no church, no building, no priest, no ceremonial, no appointed time or season, whether in his house or under the lofty dome of the heavens, he can seek and find his Maker, and pour out his soul to Him in grateful, deep, and loving worship; his spirit rises above the frailty of the material, and attains to that bright world above, where his spiritual existence will take place and find a home one day, and live for ever.

Poor worshipper of the day! Poor and wretched art thou!—formal, conventional. Does the man worship who goes at the appointed time to sit down in his pew and mutter some prayers, when his thoughts are still in the world's cares; who sleeps under the sermon preached as a matter of necessity; who thinks he must attend all prayer meetings, and fag in the Sunday-school, when nature tells him his body requires physical exertion, and the inhaling of pure air, the refreshing of nature's great and glorious scenery—he who has been pent up in the workshop or the counting-house, forced by the requirements of society to live an artificial life, full of distress to his body as well as to his mind? Can a man in that state free his mind and his spirit from the bondage of the flesh and rise spiritually to the loftiest and grandest privilege his Maker has freely bestowed upon him? Can he thus be prepared to offer this Maker that worship which alone is acceptable to him, a worship offered freely "in spirit and in truth"—with all his strength, with all his love, and with all his heart?

Well, friends, he who believes earnestly in the spirit-power, in its influence, in its great and glorious destiny, and realises to its full extent the life and power of the spirit, knows that it is a mockery and a crime to offer his Maker such worship as described. He knows that it is only when his spirit rises to his Maker, and when surrounded by holy influences, that he is able to offer the true worship; and then there can be no possibility to suppose that he who believed in the existence of a great and Almighty Spirit, who realises to its utmost possible extent the reality of the spirit-world, and the existence of both good and bad spirits, and of his own spiritual nature, can fail to offer a better worship, a purer, truer, and a nobler one, than he who vaguely thinks of God and his existence, and who has but a frail and an indistinct idea of the spiritual—who is guided by time, and ceremonials, and worldly considerations, and lays down with his Sunday clothes, all thoughts of God, and worship, during the whole week; who reproaches, as the scribes and Pharisees of old, him who does not accept *in toto* his creed and dogmas, his meetings, and his way of thinking. But blessed be God who has done all things wisely, and has left to man his free will, who can read the secrets of his heart and know if his motives are pure. Blessed is the great and mighty, and unchangeable Spirit, who is our Father as well as our Judge.

We can disdain in our hearts the paltry considerations of men, and despise their crooked ways so long as we feel strong in love to God and our neighbours, so long as we believe in the redeeming love of Christ, and in the gracious and overflowing love of God, in the pure and holy spiritual influence of his angels, and in the glorious immortal destiny of men. Let those who think otherwise act freely. We are content to live and act according to our own thoughts, and keep in our heart the precious truth of our spiritual nature, willing to let others follow their course, without blaming them or seeking to overthrow their own creed and mode of worship if in their heart they think they act truly and wisely. Let them be free agents as we ourselves have received this great gift from our Maker. "Blessed are those who are pure in heart, for they shall see God." Our worship in this life can never be but a poor and an imperfect one. The body cramps our spirit, and we are narrowed as well by our cares and surroundings. It is only at such times as when the glorious apostle John, the beloved disciple of Jesus, found himself in spirit, that we ourselves being "in spirit," can worship our great and loving Creator, as he has enjoined us; and the purer our life, the truer and nobler and more elevated are our spiritual surroundings, the oftener and the holier should be our worship,—that worship which can alone bring us to a nearer approach to the source of eternal wisdom and love. We pray God that he may often surround us with such heavenly influences as may promote often the desire of such a pure and noble worship in

* A South Devon correspondent has sent us this sermon, given through a medium at Torquay. We publish it as an example of the teachings obtained at private circles.

our hearts, that our spirits may rise from their earthly tabernacles and seek the pure kingdom of Him who is all love, and is enshrined in unspeakable and eternal glory, high in the mighty heavens, surrounded by the holy angelic spirits, and who deigns to accept such a weak tribute of our love towards Him.

ANOTHER SEANCE WITH MISS FAIRLAMB.

As I was very much pleased with the result of my last visit to Miss Fairlamb's Sunday morning seance, I made up my mind to try another, and accordingly on Sunday, April 28, at eleven o'clock, I might have been found in an upper chamber in Weir's Court, Newgate Street, in company with about a dozen others who had come together for the purpose of trying to prove that man is an immortal being, and to obtain that proof in a form which would be conclusive to every one that was present. In this we were eminently successful, as will be seen from the sequel. The circle was an harmonious one, all present being in such a frame of mind as to give our friends whom we expected to visit us the very best conditions we could.

The medium was again tied in a bag, and to the chair, as described in my letter giving an account of the previous seance, and the lights were turned down, still leaving a fair amount of light from the coloured lantern which faces the cabinet. It may be remarked that owing to the arrangement of the light in the room, the faintest glimmer is sufficient to show any form moving in front of the cabinet. After sitting for a little while we sang "There is a land of pure delight," which was followed by a prayer from Mr. J. Hare. At its conclusion the medium was controlled by "Cissy," who, simply said at first "Me very sorry." "Why what are you sorry about Cissy?" was the reply to her remark. "Why, Georgie takie bag off medi!" "Cissy" said. This was news to most of us, but one of the gentlemen present told us he knew that, for during the preliminary exercises the bag rolled up and tied with innumerable knots had been thrown at him with such force as almost to knock the wind out of him. This caused a laugh, and after we had assured "Cissy" that we were satisfied to go on without the bag, she gave a hearty welcome to each of us. We had a lengthy chat with our little visitor, while power was being gathered for the materialisation, and in the course of the conversation "Cissy" adopted me as her cousin and requested me to let "the folkses" know it. As I do not suppose I can do so better than through the columns of the MEDIUM, I send you this valuable piece of information.

After a chat of about half an hour's duration, "Cissy" said Good bye to us and asked us to sing. We struck up "The realms of the blest" and while singing it, we saw a form appear at the opening of the cabinet. This was soon recognised as "Minnie," who appeared to have a large amount of confidence, as she walked with a firm step round the circle, and held a small lamp provided for the purpose which she caused to shine directly on her hands, garments, &c. She was asked if she could bear the light upon her face, but the reply was in the negative (given by shaking the lamp from side to side). It was suggested then, that she should direct it upon her feet, and this she did, so that every one present could see the tiny bare feet, for although "Minnie" is tall—in the materialised form—her feet and hands are extraordinarily small. She then took one of the gentlemen present by the arm and walked him round the circle to his place again and retired; only to be replaced immediately by "Cissy."

"Cissy" had promised one of the gentlemen in the circle that if she had power sufficient she would take a parcel of sweets from him and take them round the circle offering one to each person present. This she did, offering the packet to each one to help him or herself. She then gave a kiss to two or three of her particular friends; but I, as a newly adopted relative, was fortunate enough to get two! The first time, her face appeared to be covered by a veil of some very soft substance, much finer than Indian muslin, and to have two or three thicknesses of it over her. Notwithstanding this I could feel the lips distinctly, and the soft pressure of her cheek against mine, and I am as firmly convinced that it was a material human face, even if only material for a moment as I am that I myself exist. There was no "unconscious cerebration" about me then, any more than there is at the present moment. The fact occurred. That is all I can say about it, and I am as certain of it as I am that I have visited America and Australia. The second time, however, that I was kissed by "Cissy," she had apparently taken off the covering, so that only one thickness remained, and on this occasion I distinctly felt the soft flesh covering the hard jaw-bone. The only reply that can be made by the septic to such a statement is to say he does not believe it—and I do not blame him if he does say it—for I should have said precisely the same before I commenced the investigation of the subject. Believe it or not, it is a fact—and it is one that I cannot account for on any other theory than the spiritual. It was not jugglery; it was not unconscious muscular action; it was not unconscious cerebration; it was neither psychic nor odic force, but, as I firmly believe, it was the materialised covering of an immortal spirit who has left this world, but who returns to cheer our hearts, and to prove to us that we, too, are immortal.

"Cissy" then gave us a solo on the bells, and placed them in my hands. She then took the large music box, weighing 28 lbs., and carried it from one chair by the cabinet to another in the centre of the room, opened it and drew her fingers along the comb two or three times. She then shut it up again and carried it to the far side of the circle and put it on the knees of one of the sitters. Here she opened it again and began to play on it. She then took two rings from gentlemen present promising to leave them on the fingers of the medium, and retired. We were directed by raps from the inside of the cabinet to sing, which we did, but no further manifestations occurred, and in a few minutes we broke up, when the rings were found on the medium's fingers as promised, and every thing else was as we left it except that the bag was missing, but as that had been explained we understood it.

LORIMER E. HARCUS.

228, Westgate Road, Newcastle-on Tyne, April, 29.

SUNDERLAND.—If there are any Spiritualists or earnest investigators desirous of joining a circle (three persons required), apply at 46, Hendon Road.

MATERIALISATION AT HIGH GRANGE.

To the Editor.—Dear Sir,—On Sunday evening, the 6th instant, a most remarkable and successful seance for materialisation was given through the mediumship of Mr. Robert Brunskill at the house of Mr. James White, High Grange. The medium having entered the cabinet, the meeting was opened by singing and prayer. The conditions were beautifully harmonious, and as the seance partook of a truly devotional character, the requisite element was accordingly manifested, which contributed to the success of the meeting.

Considerable time elapsed before sufficient power was collected to enable the form to walk out into the circle, but eventually "Katie," one of Mr. Brunskill's guides, appeared outside the cabinet. She cautiously advanced up to a little round table which stood in the centre of the circle, upon which was placed a tambourine, bell, and tube, and manipulated all the articles in turn, beat the tambourine, rang the bell, and passed round and touched all the sitters with the tube. She then retired into the cabinet, took control of her medium, and informed us that Mr. De Main's guide, "Don Juan," would endeavour to materialise. Accordingly, after singing a hymn in the "Spiritual Lyre," entitled, "Music from the Spirit-shore," we were gratified by perceiving our esteemed friend and instructor appear at the curtains of the cabinet. There was sufficient light to distinguish the movements of every sitter. He advanced to the table, took up the tube, and touched each sitter with it. He then placed the tube to my ear, and in the audible voice said—"Can you choose a subject?" This is his usual request to me previous to the delivery of a discourse at our own circles. He also turned to Mr. De Main, and addressed to him the same words. Returning to the table, he took therefrom a pair of scissors, clipped a portion from his whiskers, placed it in the tambourine, and handed it to me, which I have now in my possession. He also took a pencil, and committed his autograph to a piece of paper on the table. After having clapped his hands, beat his head with the tube, and shown his dark skin to assure us he was perfectly materialised, with a very graceful bow he retired into the cabinet.

This concluded one of the most wonderful seances it has ever been my lot to witness.

We have certainly reason to be amply gratified and thankful that we are so fortunate in being possessed of two such excellent mediums as Mr. Brunskill and Mr. De Main. They both have to toil incessantly in the bowels of the earth for their subsistence, but they are ever happy to contribute their portion of leisure time to the advancement of our glorious philosophy. There is no inducement to imposition, as they render their services gratuitously, and the "almighty dollar" or "guinea fee" is utterly beside the question.

Hunwick, Willington, Durham.

C. G. OYSTON.

A WELL-MERITED GIFT.

To the Editor.—Dear Sir,—Will you kindly allow us through the columns of the MEDIUM to return our sincere and heart-felt thanks to A. T. T. Peterson, Esq., of Lymington, for his generous and prompt gift of £2 to be invested in books for the Lyceum, Ossett, the same to be purchased at the Spiritual Institution. I can assure you, Mr. Editor, that we feel it a great help to us, for now we can obtain that which we have greatly needed for some time, and which, had it not been for Mr. Peterson's generosity, we must have felt the need of for a long time.—We remain, Sir, yours in the cause of Progress,

ALFRED KITSON, Sec.
CHARLES HALLGATH.

LOTTIE FOWLER.

This celebrated trance medium, whose name is a household word to the believers resident in both hemispheres, is still located in Boston, at the Spiritualist Home, No. 46, Beech Street, where she may be found by any who may desire to avail themselves of the opportunity to consult her for tests of spirit-presence, business advice, or kindred subjects.

The father of this distinguished worker passed on from the scenes of earth to those of the spirit-home on March 26th, at his residence in Boston.—Banner of Light, April 28, 1877.

[There are frequent inquiries for Miss Fowler in London, and not a few of her old friends are anxious for her return.—Ed. M.]

BOOK-CLUBS IN THE TEAM VALLEY.—Mr. J. Wilson writes to say that he has more than one book-club in operation, and will soon call at Bewick Main and Heworth Colliery and institute operations. The great depression and scarcity of money just now prevents many going into this department. We would suggest small deposits—say 1d., or even 3d. per week—making it a rule to do something for this work and prune down expenses that may minister to perverted appetites. One week's tobacco-money would be a goodly pile if it were collected.

A WORKER'S VOICE.—I would say respecting the spread of Spiritualism that it is stealing a march upon very many minds almost unknowingly and unwittingly, yet it is breaking open the way through the old ceremonies like a mighty teacher. Yes, its converts will be many, bringing out of preachers' lips what they would rather had not come out among the people. It is a rising sun to drive away the dingy gloom and teachings of those that thought, like St. Paul, they were doing God's will when acting in a different direction, but now come back and tell us of the many very great mistakes made when in flesh-life. I am greatly pleased with the teachings of your much improving paper the MEDIUM. Truly it is the "Daybreak" now to many that carefully read its pages in its present character. Mr. J. Burns's address to the "Star Circle" will be nothing less than a bright star in every circle where it is understood. Yes, we need more godliness in our hearts; then it would get to the circles, and our mediums who are going through a stage of development would get the advantage, instead of being almost distressed when under control by the many cold, lifeless sitters whose influences are killing to the feelings of mediums in general. We want more of love, more of Jesus, more of God; then we will go on when we get a right hold of His promises; then we will understand His pureness better. We only want faith of a right-seeking sort; then of rich blessings we need not fall short. Yes, "Strangers shall stand and feed your flocks, and the sons of the aliens shall be your plowmen and your vine-dressers."—Isaiah lxi., 5. Be of good cheer, the trees are blooming fast.
J. WILSON, Gtoston.

SUDDEN DEATH AT ROCHDALE.

Dear Friend Burns.—I have the melancholy tidings to convey that our dear friend Mrs. Hanson, at whose house I am writing this, passed away suddenly this morning.

She was alone in the house, and was found at mid-day quite cold on the floor. She was with me at the Conference in Manchester yesterday, and came home with me last night in her usual health. We must submit to these painful dispensations—trying to survivors—but with the blessed satisfaction to know that she has entered upon her rest. We can ill afford to spare such a one, as she has been in our good cause for so long a time. She never let an opportunity go by of forwarding in some way the great work we have in hand.

She will have the satisfaction now to look back upon the good work she has assisted to carry forward, and we are assured we shall have her good influence from the realms of light upon which she has now entered.

Mrs. Hanson was a member of the Executive of the Lancashire Committee.—With best wishes, I am, dear Mr. Burns, yours truly,
37, Cheetham Street, Rochdale,
May 7th. CHARLES PARSONS.

A SPECIFIC FOR SMALL-POX AND SCARLET FEVER.

To the Editor.—Sir,—Your correspondent's letter in No. 367, p. 229 of the MEDIUM presents more the appearance of an advertisement than a philanthropic effusion, for to obtain any benefit one must be a customer of its author. If he wished to impart good to humanity, why not have given the *modus operandi* of preparing and applying his specific, —I mean especially astrologically,—for there are many students of the divine science who are readers of the MEDIUM; in fact, I am not aware of any other periodical in which they can air their opinions or vent their spleen. I should like to see more interchange of ideas by students of astrology. I have no doubt our Editor would allow at least a small space for queries, new ideas, discoveries, or indeed any item that would help the progress or bring forward from its present background attitude to the front this somewhat neglected science. If it does not come under the heading of "Medium," it certainly does under "Daybreak," for the day need especially to break upon it, and more so upon the prevention and cure of diseases.

But the chief object of my epistle was to give the following remedy for small-pox and scarlet fever, word for word, as taken from one of the back volumes of the MEDIUM, presenting as it does sentences exactly like those of Mr. Jenkins. I had suspicion that it was identical; anyhow, it may be found useful now that terrible scourge is prevalent.

"It will prevent or cure though the pittings are filling. It is as un-failing as fate, and conquers in every instance. It is harmless when taken by a well person; it will also cure scarlet fever:—

"Sulphate of zinc 1 grain, foxglove (*digitalis*) 1 grain, half a teaspoonful of sugar; mix well with two tablespoonfuls of water. When thoroughly mixed, add 4 ounces of water. Take a spoonful every hour. Either disease will disappear in twelve hours. For a child smaller doses, according to age."

Can anyone give further information respecting this—if its assertion is true—wonderful remedy? There seems to be some ambiguity about it; for instance, the dose is equivocal, the class of spoon not being stated.

The number and variety of remedies and modes of treatment for small-pox that present themselves in different medical works, is most astounding, each individual putting faith in his particular pet specific. The same may be said of other diseases.

It has been stated that a physician once took the trouble to collect all known remedies for consumption, and found, to his astonishment, they included all the drugs of the Pharmacopœia. The idiosyncrasies of individuals ought to be taken into account in the treatment of disease. One man's cure is another man's poison, as the new phase of medicine termed metalotherapy proves. Can astrology throw any light upon this?

FREDERIC W. SHEARING.

"OLIVER CROMWELL."—If the other name was false, how are we to place any reliance on yours? The medium may be the victim of an influence which will lead to no good result. We do not like such long stretches of writing. The medium's health is everything. I hope you will be careful, for the responsibility is heavy in tampering with the individuality of anyone.

It is not true that Mr. Burns has in any sense "turned against" Dr. Monck or other mediums in his late address to the "Star Circle." He has simply pointed out how Dr. Monck and others have turned against themselves in departing from the only path which a servant of the spirit-world can consistently follow. Mediums should be paid and defended, but after a different fashion from which has lately been so popular.

KEIGHLEY.—TEA-PARTY AND ENTERTAINMENT.—Mr. William Weatherhead kindly offered us the use of his rooms in Low Street which are more spacious and roomy than the Lyceum. Tea was on the table at half-past four o'clock in the afternoon. Our highly esteemed friend Mrs. David Weatherhead, with other kind ladies, presided at the trays, which were amply provided with everything good to the taste. Mr. William Weatherhead kindly presented us with an abundant supply of tea, and even put it into the pots himself to make sure that it would be rich and strong. We beg to thank Mr. Weatherhead for his kind generosity. The entertainment was well arranged and got up by our president Mr. Pickles. It consisted of songs, recitations, music, and dancing. The Brothers Walton from Steeton, gave us a rich selection of music on the violin and harmonium, which was highly appreciated by the audience, and all seemed strung up to the highest pitch of enjoyment. Our host Mr. William Weatherhead joined heartily in the dancing, all party distinction being laid on one side, by one common bond of brotherhood. I am glad to say that Spiritualism is making rapid progress in Keighley, especially since Mr. Burns was at Keighley the last time. The Rev. Mr. Oliver instead of burying Spiritualism, has done much to promote it and make those who profess it more earnest in the Cause. On Sunday, May 7th, the local mediums occupied the platform at the Lyceum, and we had a good time of it.—A. MORRELL, Sec.

PHILOSOPHICAL NECESSITY AS THE FUNDAMENTAL PRINCIPLE OF SPIRITUALISM.

Agreeing as I do with Mr. W. T. Lightfoot, and with the Editor's remark, permit me to say that a reign of law and order in the realm of mind is the most important scientific conclusion of the age; that there is an eternal and necessary sequence of events in nature, in which we, like all other beings and things, must take the consequence. A man may be free to do what he chooses, but the question is—What has determined the choice, or what determined that man so to choose? If the libertarian is right that he was not restrained at all, then the choice was a fact of spontaneity or chance, which is nonsense or the most fatal of all fatalities. There must be a reason for all things, and if a man or God act without motive it can be nothing more than blind impulse. Not only are we guided by motives, but there must have been a cause and reason for the motive, either in the natural disposition or acquired tendencies. Take any instance, and we shall see that it is so, and conclude that it must be so—a chain of determined consequences that no power can alter; what Bacon terms "an adamantine chain of necessity," and in which we are necessarily responsible, but not in the libertarian sense, but, in the higher, practical, and positive sense of the necessitarian, a really determined moral responsibility, but in respect to which, philosophically speaking, the terms "reward" and "punishment" would not apply; but we should pity, and approve, and seek to reform the evil-doer, and restrain all who might be wrongly disposed, but nothing done in the spirit of retribution and revenge. The Calvinist believes man to have been predestined from the beginning, and that they can do no good by themselves; that men were destined to heaven or to hell-fire before they were born; whilst, on the other side, it is believed that men may be perfectly good if they choose, and that consequently justice demands a punishment for every wrong thought or action. Such is the inconsistent conflict of opinion in the Christian belief; but, fortunately, there is a common sense founded on experience in human nature that acts independently of opinion and belief; hence the preaching and teaching, and the very fact of holding up the inducement of reward and the threat of punishment, shows the universal belief in determining influences, and hence the libertarian practically is demonstrating his belief in necessity, though not yet seeing how the knowledge of a necessity in all natural events is the real foundation of morals, education, kind feeling, and a universal good disposition of all men towards all men, in a "new moral world," as presented by Robert Owen.

HENRY G. ATKINSON.

MR. BURNS AT THE ELEUSIS CLUB.

Dear Sir,—I have much pleasure in communicating to you a resolution passed by our general committee:—"That the thanks of this committee be conveyed to Mr. Burns for his able lecture on Spiritualism delivered in this club on the 22nd ult."—Yours respectfully,
180, King's Road, S.W., May 8. W. PENNACK.

May 13th.—Miss Helen Taylor, "Sunday Superstition."

May 20th.—Mr. Frederick Harrison, "National Endowments; or Church and State."

May 27th.—Mr. Douglas, "Anti-Vivisection."

Free Lectures for the People at this Club every Tuesday evening.

The lectures are followed by open debate. Doors open at 7.30. Chair taken at 8 o'clock. Admission free.

PLANCHETTES are of great use to some mediums; others prefer to hold the pencil in the hand. We cannot decide on general principles as to whether anyone should use a Planchette or not. As the cost is but trifling, and a Planchette may be useful to one person or another, we can recommend all to procure the instrument and try.

CARDIFF.—To the Editor.—I beg to acknowledge the receipt of a parcel of books at Easter from Mr. J. Scott, of Belfast; and also two parcels of books and other papers since from Mr. J. N. T. Martheze; and also several parcels of books and pamphlets on Vegetarianism and Good Templarism. The friends of the above three noble causes may depend upon a judicious distribution of the same through the medium of my free library, and otherwise.—Yours in truth, GEO. SADLER, Spiritualist, Vegetarian, and I.O.G.T., 157, Bute Road, May 8.

BIRMINGHAM.—Mr. William Perks, 312, Bridge Street West, Hockley, Birmingham, tenders his sincere thanks to the circle at Coventry for the receipt of the sum of 5s., and also the friends of Miss Garbett of Hulme, Manchester, for the sum of 7s. On Sunday next, May 13, a conference will be held between the Walsall circle, and the Hockley circle, in order to arrange plans for the development of the Spiritual Cause, they have in hand. Any other circle that wishes to join the association, will on application be favourably met with. Miss Blinkhorn, of Walsall, will in the course of the evening give a trance address. A collection will be made for the furtherance of the object in view. Doors open at six o'clock, service to commence at half past six o'clock.—B. SUCKLING, 6, John Street, Lozells, Birmingham, May 13.

A BOOK WRITTEN AND ILLUSTRATED BY SPIRITS.

If direct writing on a slate be thought incredible, what must be the verdict on the work about to be mentioned, which contains a number of full-page illustrations, the original drawings being done by spirits, without mortal contact. This work—

HAFED, PRINCE OF PERSIA :
HIS EARTH-LIFE AND SPIRIT-LIFE

—purports to give the life-story of one of the Wise Men of the East who did homage to the infant Jesus as stated in the Gospels. It was dictated by the spirit "Hafed" through the lips of Mr. D. Duguid, of Glasgow, while he was in the unconscious trance.

Mr. Duguid has painted a great number of pictures while in the trance state, and it matters not to him whether he works in darkness or in light. "Hafed" contains various specimens of direct writing in Hebrew, Latin, Greek, &c. The originals of some of his paintings and drawings may be seen at the Spiritual Institution.

This illustrated Life of "Hafed" is a bulky and elegant volume price 10s., and is sold at the Spiritual Institution, 15, Southampton Row, W.C.

SUBSCRIPTION PRICE OF THE MEDIUM

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TO SPIRITUALISTS IN THE COLONIES.

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

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, MAY 11, 1877.

THE DISCUSSION ON THE DEFENCE OF MEDIUMS.

We have to make apology to many correspondents for seeming indifference to their cordial assent to the views offered in the address to the "Star Circle." Dozens of letters reiterate the same sentiment of intelligent appreciation of the thoughts thus uttered. We print below a few representative letters which must do duty for the many that must necessarily be held in abeyance.

Dear Burns,—Your most masterly treatment of the worldly mediums in the last number of the MEDIUM AND DAYBREAK marks an era of independent thought and suggestion of daring which is consonant with your well-known character and straightforwardness.

You have in this effort simply thrown to the light that which many old Spiritualists have painfully felt. It is monstrous, and even cowardly, to capture the enormous sums (comparatively speaking) under cover of a subject tried and worried to death; one so remarkable in its ultimate issue, that it is absolutely necessary appearances should be placed in their true light.

It is your privilege to expose such circumstances. You have always done so, and your reward will be better than that of the martyr, for all honest far-seeing Spiritualists will help you and endorse your plain-speaking exposition of facts which contradict all proper notions of the bent of our pretences, or of the well-intentioned purposes of this vast movement.

We are assailed by Jesuits on all sides. We have to contend against enemies and charlatans in our camp, and your lecture goes far to prevent a repetition of the false sentiment publicly disclosed lately. I believe it will never more be repeated, and shall, as long as I live, record that you were the first to disclose one of the many difficulties in the path of Spiritual progress.—Yours, faithfully,

Paris, 2nd May.

S. CHINNERY.

SKINNER BURN SAW MILL.—My much respected friend Mr. Burns.—I will not occupy your space or time, but tell you at once how much I have been delighted with your admirable address to the "Star Circle" in last week's MEDIUM. I can and do endorse every word. It exactly agrees with what I have long thought and said, and speaks for many more in the district of Newcastle-on-Tyne.—Yours in the brotherhood, E. ELLIOTT.

THANKS TO FRIENDS.

The friends of the Cause are the friends of all, and therefore the best friends. But there are some friends who have just a little corner in their affections for a suffering fellow-creature which gives an instructive application to their gospel of love.

Some of these special friends have said occasionally, in offering a little gift, that it was not to be swallowed up in the Spiritual Institution needs, but to go towards securing personal relaxation and change of scene. I must plead guilty to a betrayal of trust in these little matters, and confess that I have allowed the Spiritual Institution to absorb that which had been given for purely personal purposes. We must all bear our burden and do our "imprisonment and hard labour," even though it should be performed while sick in body and in spirit. But I have the satisfaction of saying that I have enjoyed four days' release—four days in which I did no work for Spiritualism, but climbed the hills in the Lake district, and enjoyed the change immensely as only a man can do who obtains such respite once in several years. I visited the Progressive College, of which I shall have something interesting to say next week.

This little note is alone for the eye of those dear friends whose goodness enabled a Spiritual worker to obtain even such a brief holiday.

J. BURNS.

INQUIRER desires to ask the name and address of the gentleman who was preaching Spiritualism and distributing copies of the MEDIUM in Hyde Park on the afternoon of April 29th.

DR. MACK IN LONDON.

After a short tour in Lancashire, Dr. Mack has returned to London, and may be found at No. 14, Southampton Row, opposite to the Spiritual Institution. He has postponed his visit to America for the present. He is in good power for healing, and being a genuine worker, is calculated to be of benefit to the afflicted.

MR. COLVILLE'S TOUR.

On Sunday evening, Mr. Colville commenced his mission-work by delivering an oration at Doughty Hall, after which questions were answered and poems given. The proceedings lasted for upwards of two hours, and the audience appeared to be very much satisfied. Mr. Colville starts for the North to-day, and we hope he has entered upon a work which will result in honour to himself and high advantages to the public.

DR. MONCK'S RELEASE.

On Wednesday, May 9, at 3 o'clock, we received the following telegram from Dr. Monck:—"All hail! from to-day I grasp the sword of Truth. Let the faithful rally to our standard. Tests received from Mrs. Volckman, Tyndall, and Brewerton, April 2nd, and 30th; February 13th, &c."

Just before going to press, we received the following letter:—

My Friend and Brother,—I sent you a telegram as soon as I was at large. To prevent my movements being overlooked by adversaries, I handed it to the guard of a train, bidding him to send it on from the final station of his journey. No doubt you have it all right.

I have reached Manchester, and can scarcely say what day (if this week) I can start for town, and once more grasp hands with your beloved self and other true friends.

I hope to look in on you soon. I am well, hearty, and resolved to stick to my colours to the end, assured that that end will be victorious for Truth. I "seek not mine own" but the good of humanity at large, and the advance of that irrepressible Cause which is heaven's noblest offspring, and earth's eventful jubilee. Like yourself "all that I am, and all that I have," are yielded a free-will offering on the altar of God's divine humanity. Suffering! Oh, it is a luxury, to suffer for principles baptised and beautified by heaven's own glory. I am "ready to be offered up" body, soul, and spirit, for what I love more than life. For this I count past trials as but the "drops of the bucket" and if the All-Father will it, I hope I am prepared to swim through seas of fire to expedite the onward march of immortal truth, and win for myself just simply the "Well done, good and faithful servant" which radiant heaven and echoing worlds shall in "that day" shout as its welcome of the tried and true.

In my telegram I hinted at tests received in my "durance glorious!" I received a message from Mrs. Tyndall, a piece of torn card from that wondrous medium of mediums, Mrs. Guppy-Volckman, a flower test from Miss Brewerton, communications from Mrs. Firman and other true mediums and friends. More of this anon.

Henceforth let me know "nothing among men, except the truth, the whole truth, and always the truth." Persecution, Hannibal like, has but melted a way for our onward march through rocky Alpine obstacles. Now "speak unto the children of Israel, that they go forward." Success is, with God's blessing, a mathematical certainty. "*Deo adjuvante fortuna sequatur.*"—Yours, in love and duty,

89, Oldham Road, Manchester,

FRANCIS W. MONCK.

Wednesday Evening.

DR. MONCK AT DOUGHTY HALL.

We at once telegraphed to Dr. Monck, inviting him to speak at Doughty Hall on Sunday, but at the moment of going to press no reply had been received. We have no doubt but he will comply and that he will receive a most enthusiastic reception from a crowded audience of his London friends on Sunday evening, May 13: Doughty Hall, 14, Bedford Row, London, at 7 o'clock.

THE LANCASHIRE SPIRITUALISTS' PIC-NIC.

The Pic-nic at Hayfield will take place on Saturday, May 25. Particulars next week.

MR. W. WALLACE, well-known as the original veteran missionary medium, will be at Brighton on Saturday and Sunday next. Letters may be addressed, Hall of Science, 3, Church Street, Brighton.

MR. T. BROWN will be in Edinburgh on the 15th instant. Letters for him should be addressed, care of Mr. A. W. Field, Chemist, 39, South Clerk Street, Edinburgh.

ERROR.—In last week's number of the MEDIUM it was stated that Mr. Burns had travelled 1000 miles in the cause of Spiritualism last year. It should have been 7000 miles, and thus agrees with the other statements.

ROCHDALE.—Last Sunday we had two good meetings at 3, Tweedale Street. Next Sunday, May 12, Mr. Wood will be at Rawtenstall, afternoon and evening. Collections to defray expenses.—Dyson ELLIOTT.

NORTHAMPTON.—On Tuesday, May 15, Mr. J. W. Mahony will recite the entire tragedy of "Hamlet" at the Mechanics' Institute, to commence at 8 o'clock. Mr. Kemshead will perform selections of music on the harmonium. Admission—Front seats, 1s; second seats, 6d. The proceeds to go the fund of Mr. Hillyard's Testimonial.

RECEPTION TO MR. HUTCHINSON, OF CAPE TOWN.—On Tuesday evening next, May 15, a welcome will be given to our zealous co-worker, Mr. Hutchinson, of Cape Town, at Mrs. Burke's, 8, Upper Bedford Place, Russell Square. Mr. Hutchinson will narrate his "Experiences of Spiritualism in South Africa." Any friends not having received special invitation, who may wish to be present, are desired to signify the same to Mrs. Burke.—May 9th.

A SPRING-TIME APPEAL ADDRESSED TO EVERY READER OF THE MEDIUM.

I have for many years observed that the most fruitful movements in connection with Spiritualism have had their origin in the spring-time of the year. In the solar philosophy of the past, this season was regarded as that in which the divine *Sun*, symbolised in Christ the spiritual *Son*, had his ascendancy, and by his benign rule banished hell and its pains from the domain of human existence. The idea is very pretty; but after all it may have a root in spiritual life as yet undiscovered by man. There may be a spiritual action correlative to the budding of trees and the blooming of tender hopeful flowers. This is the month of Mary, Maya—feminine grace and purity,—the virgin era when the sweet soul of nature takes on afresh the burden of fecundity for the salvation of man physically. But is there not an inner nature—a realm corresponding to the unseen needs of man—a spring-time of spiritual activity to ripen in the future into fruits of eternal value? My experience assures me that there is, for all my work for Spiritualism has had fresh vigour inspired into it at this time of the year.

The autumnal equinox with its gales and disasters has passed over our firmament; the great dragon of persecution has attempted to devour our Cause; the wintry waste of material means to fight spiritual battles has discouraged us all; and now that redemption in the form of spiritual ideas and the light of a higher truth has dawned upon us there are hands so weary of toil, and hearts so desponding of success that the beautiful sun shines in vain for them, and the gifts of heaven are mocked by indifference. Let us rather be up and doing. Now is the day in which a man can work to advantage. The night is past—let us come forth from out of the shadows.

The message I now write is a personal one addressed to each reader personally. My views of spiritual truth are not empty sentiment which contents itself with the jingle of poetical words. What I ask for in plain English, is the co-operation of every Spiritualist. I have been placed by circumstances over which I have had no control in a position of heavy responsibility in respect to this work. I alone of all of the brethren bear a burden which I may not lay down. That burden has nearly crushed me many times, but my elastic nature has rallied and taken hold of the load afresh.

I manage a machinery wherewith to effect a work for Spiritualism on the material plane, and therefore material means are unavoidably necessary. I must pay printers, bookbinders, paper-makers, and many other expenses, but how can I do it unless my productions are patronised? The development of a literature is not the work of one man, but that of an intelligent brotherhood, each of whom should do his share to render the effort a success.

I have numberless testimonials to the value of the personal work which I accomplish apart from the sale of literature. My utterances from week to week and from year to year are all thrown in free. But how can I throw these into the bargain if no bargains are transacted? In other words, how can I keep soul and body together? How can I keep a house over my head? How can I carry heavy responsibilities and do excessive brain-work for nothing unless I have means of support of some kind?

I am not ashamed to write thus, but would ask all who read it to consider if it is not a shame to a Cause to think that such difficulties should be imposed upon an incessant worker. Ignorance and selfishness always neglect intellectual improvement, and if the demand for our literature is to be regarded as an indication of the enlightenment of Spiritualists, then the intellectual light of our army is rather dim. Besides intellect there is a moral quality of even higher importance, that is, gratitude, righteousness, or, as some would call it, common decency. To keep their responsible worker in a state of hardship and penury, is surely not creditable to Spiritualists, and every individual should do his or her share to wipe it off. I sometimes feel that it is but little encouragement to unselfishness and assiduous discharge of duty to be reduced to beggary on account thereof. But I love this cause better than myself, my health, my comfort, or my feelings, and hence I can write these words as a part of the work that I am necessarily called on to perform.

I ask every Spiritualist to co-operate with me in one shape or another.

It would be very easy for the friends of the Cause to augment my business, say £20 a week, and that quantity of literature circulated would not only help me, but it would help the Cause more than anything else that is being done. Almost every one can buy occasionally some instructive reading matter for private use and to hand to others. A few do so, but the vast majority do not do so, and hence the weakness displayed by many when the day of adversity comes.

My thanks to many hearty workers go along with this appeal. I do not grumble in a censorious way, but I reason with my brethren in a cool and unbiassed manner, well knowing the necessity of the appeal and the advantage which a hearty response would exert on the Cause.

Come from where it will, I must be better supported than I have been during the last six months. I have just risen from a painful sickness; there is very little doing, and demands are pressing. My brain-energy, and my health are capable of being better employed than in worry and struggle, which would be entirely unnecessary if all the friends did as nobly as the few.

J. BURNS.

We crave the indulgence of Mr. Hutchinson and other correspondents whose contributions stand over till next week.

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INTELLECT AND STUPIDITY.

The hill-top knows of the sea,
And smiles on the fields and trees,
It bears the songs of the wild birds free,
And drinks of the morning breeze;
But stupid and slow is the vale below,
And lazily lies, at it's ease.
High from the slime of the earth,
Brilliantly pure and fair,
The hill-top smiles in a healthy mirth,
But its garb is brown and bare;
Whilst the sleepy vale is dead as a nail—
But all is luxuriant there!
Strange that the hill, thought I,
Has nought of the earth's green kind;
And strange, thought I, with a heavy sigh,
That poor is the lofty mind!
Tho' nought have they of the scented hay,
They love the pure free wind!
A sweet voice came on the breeze,
And suddenly seemed to rally—
The words I heard were something like these,
But warbled more musically:—
"The grand storms may ride on the mountain side;
But the corn must be reaped in the valley!"

J. REGINALD OWEN.

"HAFED'S" MESSAGE.

Dear Sir,—In fulfilment of what I said in my previous communication, and in response to your request and that of others, I send you the following extracts from my journal, supplementary of the message of "Hafed," which appeared in the MEDIUM of 20th April. In what follows you have nearly all that we have received on the subject, with the exception of that which was given by the spirit on the 30th ult. In giving his deliverance on that occasion, he told us that he would give in *direct writing* certain rules or foundation principles for our guidance. I am more than ever convinced that "Hafed" was right when he said that the right time had come for the publication of his message.—I am, &c.,
219, George Street, Glasgow, May 7. H. NISBET.

[In reply to questions:—] In regard to baptism, we did not, in our Church in Persia, baptise infants, but we considered it right that the parents should hold their child up before the Most High, and render thanks to Him for the soul committed to their keeping. It was a solemn dedication to God, and we reckoned it a holy institution. The happiest moments I spent on earth were on such occasions. No words can express the joy that animated us when, with the assembled brethren and sisters, we became conscious of the presence of the heavenly host. Then there was the feast of love, commemorative of the Last Supper of Our Lord and Master, and symbolical of our union as one family. . . . Of course, you cannot, in your climate, worship in the open air. But have faith; do not doubt. There are thousands of ways by which your path may be opened up. Many who have riches, and who long for the redemption of mankind, will be drawn towards you when they see the power of the spirit exerted in your midst. . . . Each Church will be independent, but all linked together by a unity of aim. There will be no want of medium-ministers, and these could be exchanged. Your houses of worship must be open every day. All this requires means—wealth. That, too, will be provided. As a body you will yet hold the reins of the commerce of the world. Do not doubt about means. If we of the early times had hesitated about that, where now would have been your present Churches? I had plenty, but not so others, and we the rich helped the poor. We got on well had we been let alone by the outside world. It is different with you; our arrangements might not suit your circumstances. We are not forgetful of the necessary means. You heard the account of the vision read to you some time ago. [Published in *Human Nature* for February, 1877.]

[In reply to a question, "Hermes" said:—] This is just what we have been looking for. The old promise of Jesus, my Master, will be realised. . . . We come from his presence and in his name.

[Feb. 19, 1877, controlled by "Hafed."] When the time comes we will set before you certain modes of conducting religious worship, leaving their adoption to the dictates of your own judgments. Were we to do otherwise, it would be an infringement of your freedom as men. Man is subject to change in accordance with every day's experience. He looks at an object to-day, but it appears to him different in some degree from what it looked yesterday; and, again, the same object will appear altogether different to the eyes of another man. . . . You will doubtless experience opposition on this subject of worship from believers in

Spiritualism, but that opposition will not be maintained. They will find the best phenomena taking place in your midst, and they will be led to think, and be drawn in by the cords of love. "See!" they will say, "this is what is wanted—what we have been seeking for! Man must have something to worship: for he is constituted a worshipping being—all things in nature stir him up to acts of worship, for he sees in all creation the hand of the mighty spirits. . . . But it is through the teachings—the inspirations of the spirit-messengers that men are able to picture the Almighty in the misty clouds, and hear His voice in the rolling thunders of the heavens. . . . Glorious Lord of Day! emblem of the All-loving Father, thy presence may be seen and felt by man everywhere!

[March 5:—] Errors have crept in to the general movement with which you are connected, caused by certain spirits whom we cannot prevent controlling mediums, I am sorry to say. These spirits are drawn to circles, numbering amongst them good men, but also those who are full of mirth and laughter. You must avoid this. Lift your thoughts upwards to grander, more elevating themes than those of earth—even to him who is the Prince of heaven and earth,—you will have spirit-messengers to suit your condition of mind. . . . On your knees, be sincere. The world, remember, will take note of you, and will be moved accordingly as you act out your prayers in deeds of goodness and love towards the poor and wretched. Devout in heart and active in deeds of kindness, the gift of healing will be bestowed on you. . . . No doubt those admitted must be believers in spirit-communion, but there are men who have been shut out from Churches—sincere men who have been denouncers of evil and been spurned by the Churches; these men will be drawn to you, and they will be heard to say, "This is the light we have sought for, and thank God we have found it." The gigantic men of science will be drawn to you, and these will be aided by scientific spirits, anxious to finish their work on earth. Even so; we want to complete the work we began. That which we did in the first era was destroyed; in this, the second era, we carry it on; and in the third will come the Spiritual Ruler of the nations. The Great Reformer will appear in this the second era in due time, but meanwhile the work must be begun as I have directed you. He will come when you are little thinking of it.

[The question was put, why he should select us, men comparatively illiterate and busy with daily labour, to initiate such a movement.]

When Jesus my Prince began his public work, did he select as apostles learned men and men of affluence? Nay, but poor fishermen and others who laboured for their daily bread. Even so you are called to aid us in laying the foundation; leave the building to others.

[March 12, in reply to a question.]—You might publish and circulate that which you have already received. Leave it to be accepted or rejected. Some will choose, others will refuse, but these two in course of time will come to see that it is just what is required. As I have told you before, the whole religious world will shortly be convulsed. Ideas are silently creeping into the various theological systems of your country which are sure to overturn them. They will soon ripen, and when they are brought forward the result will be to drive many over to you. . . . You need not think to escape opposition; the truth has ever suffered opposition, and gradually has it been overlaid by man's notions. In some cases, however, a resemblance to the primitive doctrine may be observed. Look at India: the truth, which she taught thousands of years ago, is almost obliterated. A great overturn in her case is required, and the people are ready for it. Egypt, Syria, Persia, Greece, must also be brought back to the truth. Even your own country, as I perceive through my medium, stands in need of a thorough change.

[April 16, some remarks were made on the publication of "Hafed's Message" in the MEDIUM.]

It is only by thinking about them that such things are wrought out; and the longer the time that is honestly given to their consideration, the surer and broader will be the foundation on which the structure is reared. That which is hurriedly got up seldom lasts long. . . . A few earnest, good souls, with holy aims, giving themselves to the great work, will carry it on quicker than would those who for a time rush into it, but when anything comes in the way fall back. Before long you will hear of more than us coming with the same voice.

[A remark was made as to the necessity of some bond of union.]

I think that has been already spoken about. It is impossible for any society to proceed without a bond of union. We will take one night and lay down to you what we would propose. . . . We will show you what we consider should be the creed of man. At the same time we will take the creeds of the world and show you what is good in them. . . . In these you will find true gems that have long been buried up by men. You have your own judgment; use it well, and take what you consider good, for some of the best things which have come from the spirit-world to man will be found in these old religions, though some of them have been distorted by priestcraft or by those who were employed to copy them. Priests in every age have ever tried to bury these gems, for what cared they for truth when it stood in the way of their interests. They cared for nothing so long as their coffers were filled with gold. It is a sad thing that that has been the case from the beginning of the world's history.

[April 28.] You must not be offended, my brothers, if I should say some hard things, because those that know me know well that

what I do say is said with the intention to do you good—that every one of you may learn to live pure and holy lives; for indeed there are some of you who will become priests of the living God, and who will and must speak what the spirit shall dictate to them. You must undertake this work. Often will you be cast down, yet shall you be raised up, and that on a higher pinnacle than that from whence you were thrown. . . . When the Great One shall make his appearance, he too shall proclaim loudly to men, showing them the errors of their ways. No doubt he will be persecuted for some time, but persecution shall be stopped. . . .

We have once more met in council. Those who were sent forth have brought in their reports (you may think it strange in me to speak thus, but I speak so that you may understand). In these reports they say that things are all beginning to work for good. They have been whispering in the open ears of men; and you will see, before long, many a one coming forward to congratulate you on that which you have done;—even now they are thinking of it in their hearts—yes, they think it in their own hearts, for the seed has been there sown by the spirit-messengers. You have no idea of those in your own land who are what you call believers in spirit-phenomena.

The Movement is spreading far and wide, but many are afraid to speak, afraid to come forward to the open-front, and show really what they do believe. When, however, these timid souls see others who are bolder, proclaiming the truth, then will they begin to show themselves. Not only in your country, but in other countries, you will hear of it.

Some time ago I referred to a great battle that was impending between the good and the evil. That battle has not been hid from mankind. It has been foreshown for ages. I have looked for it long and long, but it is now drawing nigh. The armies of Heaven are marshalling; the sound of the trumpet and the clamour of the horsemen are heard in the high spheres of the spirit-world; the arches of Heaven resound with the warlike tread of the celestial host coming forth to battle, while the mighty warriors are binding on their spiritual swords. . . . War in this case is a necessity. We must overpower those who now tremble—those who run over your region, devouring all on whom they can lay their talons. They try, if possible, to crush mankind, and lead them on to evil. But the time is at hand when these evil ones must be conquered, and conquering them, all we may say is accomplished. Thus will we also subdue mankind; for when man is left to himself he will not run into the evils to which he is now tempted by these spirits, whose hellish designs will be for ever thwarted. . . . Now shall we overcome those foul ones, and be able to keep them in their place, while the grand work of our Prince will in due time be seen, in men and devils alike becoming new creatures under his blessed sway of love and truth.

[Some expressions of doubt were uttered in course of conversation:—] Ye have little faith. These words are not mine, but they may be applied to you, and to mankind in general. If you have faith in us, why be afraid to go forward in this work? We will be near to support you in the work. Even in your most desponding states we will be at your backs to whisper words into your hearts for your guidance. We have faith. You may turn round and say, "Well, you may, for you can see what we cannot see." That is true, yet we know that if we try to do the work ourselves we will fail, with your help we will succeed. Have faith in us and we will have faith in you, and the two faiths bound together will make us strong. When we ask for strength in this mighty work, and you ask at the same time; then the petition, not single but double, comes before One who never yet refused the humblest petition. O well we know, when we have our elder brother and Prince on our side, we shall never fail. . . . We have not certainly been like him, but we try to be as near as possible to him, and all our desire is to see that you follow him as closely. You have his help and you have ours; you need therefore have no fear that you will be allowed to touch on the rocks. If the day come before you leave the earth (that is but a short time to us) when you shall erect a house for worship, your faith will be strengthened, for then you shall witness us walking in your midst, and more, I hope some day to be able to officiate for you.

CONCERNING "HAFED'S" MESSAGE.

Dear Mr. Burns,—I cannot understand the apparent contradiction to "Hafed's" message in the extract you quote from Mr. Nisbet's letter. "Hafed" states in the message as follows:—"Before long you will require a large building, for many will flock in; your ministers will speak to the people as the spirit dictates. When you are so far advanced, then will arise the one who will overturn the old systems and the churches which have lasted about 2,000 years will be purged and brought back to their original purity. When you begin we will give you advice as to modes of worship, &c." Pray what can you term this but a church?

Circles already exist in all directions, and so also does the spiritual church to some extent. Are not those who assemble every Sunday at places like Doughty Hall, Temperance Hall, Grosvenor Street, &c., a church? Yea, verily, they are foundation-stones from which will rise goodly temples. "Despise not the day of small things, for it is not by might, nor by power, but by my spirit, saith the Lord of hosts." They are founded on right principles, for they are free from creeds, dogmas, formalities, and in most instances supported by the voluntary offerings of the people, as it must ever be in the spiritual Church. For that Church there will be inspired men—aye, and women too—for it was foretold by the "mighty angel" through Dr. Monck in the circle at which "Angelic Revelations" were given, and of which Dr. Monck is a member, viz., "there will be one influence for the Church here (Manchester), who will, by the light and glory shining through her, entrance

the multitude." It was also foretold the great work Dr. Monck would be prepared to do in that Church, and also the ordeal through which he would have to pass before he would be fitted for that higher work; and I would take this opportunity and say to our suffering brother, at this crisis, resting on the omnipotent arm: Step boldly into the new path and fear not what man can do unto you.

As it was said by the influences through Mr. Jackson at Grosvenor Street, alluding to Dr. Monck, "What need he fear when he has God and the angels on his side?" But I would also add, let everything else be forgotten but our glorious Cause, and Jehovah in His own time and in His own way, will vindicate the innocence of those who have suffered imprisonment for His Cause.

I had no intention of writing this latter portion when I commenced the letter, but have been led to do so, and I hope I shall not trespass too much on your space.—I am, truly, your sister in the Cause,

80, Richmond Terrace, Boston Street,
Hulme, Manchester, May 8.

CLARA GARBETT.

To the Editor.—Dear Sir,—I have been impressed for some time that a spiritual church would be a great service to the Cause.

My idea is that it should have a committee of elders, who should hold a seance about half-an-hour before the opening of the service, so that the controls may be enabled the better to use their medium, and would suggest that the said circle occupy the platform as a support to the medium.

I think that the committee should comprise as far as possible a medium for each form of manifestation, and that when a member of the congregation falls sick the healing medium should be sent to minister to him.

The week evenings could be well filled by having developing circles for the different forms of mediumship, and one night or more for public lectures to explain the means of forming home circles, and other information regarding the Cause.

Our mediums would then be protected, and we should get the public in to the Sunday services, when they would witness the highest forms of phenomena, and we should be able to have marriage ceremonies performed in our own religion.

Trusting in the acceptance of these few thoughts, I am—

"A YOUNG SPIRITUALIST."

MR. WHITLEY AND SWEDENBORG.

To the Editor.—Sir,—Your correspondent, who hides his real name under that of a "Constant Reader," charges me with distorting Swedenborg's views, by giving detached sentences from his writings. But why object to my doing the same thing as Swedenborg and the New Church always do? Let him read 464 and 465 of the T. O. R. before he answers. Perhaps the perfectly transparent state of his mind is the very antipodes of "the psychologically defective state of my own." So much the better for the "Constant Reader." But when in "Heaven and Hell" (117) Swedenborg says "the sun of Heaven is the Lord, and that the light, or truth, with the heat or good of Heaven, proceed from the Lord as a sun," I prefer taking the writer's own sense to that twisted and my-titled sense that so many of the New Church folk seem to indulge in. As to these "appearances" in Heaven, which your correspondent says are not real, but "a different thing to the Lord himself," I have only to say that his assertion is quite in keeping with what Swedenborg and many of his followers "appear" to say, viz., that on this subject nothing is real but the pages-full of nonsense and presumption which they put in print. With your permission I will quote two or three short passages from "Heaven and Hell," to show the splendid harmony of that teaching which, according to some of the New Church lights, is "so plain that the wayfaring man, though a fool, shall not err therein."

"That the Lord appears in Heaven as a sun, has not only been revealed to me by the angels, but on several occasions by actual sight." "The Lord does not appear in Heaven as a sun, but on high, above the heavens, he appears far distant in two places: before the right eye he appears exactly like a sun, as though of similar fire and the same magnitude as the sun of the world; but before the left eye he does not appear as a sun, but as a moon, like the moon of our earth, of similar magnitude, and encompassed with several lesser moons similarly white and brilliant."

In a note at the bottom of the above extract the following is put in, as being from the "Arcana Celestia":—

"The Lord appears in Heaven as a sun, and He is the sun of Heaven."

"The Lord has been seen as a sun and as a moon by me."

Now, Sir, I find that all Swedenborg's theological writings are full of these "will-o'-the-wisp" appearances. "It is true," he also says, "that the 'appearance' of the Lord in Heaven as a sun is only the Divine love, and that love is the heat and light of Heaven." Yet he also says, in T. O. R. (43), that "the love of God also reaches and extends itself to evil persons and things, even to the Devil and Satan," so that that "love," or "Lord," or "appearance" is not peculiar to the "heaven" where Swedenborg saw it.

In "Angelic Wisdom" (103) Swedenborg says: "If the Lord were in Heaven, among the angels, he could not have the universe under his view, protection, and government, and if he did not shine upon them they would have no light." Yet in "Heaven and Hell" (55) he says, speaking of Heaven, "When the Lord appears in any society he appears there as an angel, but he is distinguished from other angels by the Divine which shines through him." Now, the Lord here is not "a globe of fire," but is in the "appearance of an angel," and if this is only an "appearance," then the other angels, and the heavens with them, are not real, but only "appearances;" and Swedenborg and all his mystifications and dreams, are only "appearances," and the "sublime idea of God," quoted by the "Constant Reader," "is only a part of the 'dreamer's dream,' the dreamer himself being only some unexplainable 'appearance.'"

I have no desire to misrepresent either Swedenborg or anyone else, but I intend defending what I conceive to be my own rights, especially when some of the self-elected lights of the New Church proclaim to their congregations that Modern Spiritualism is all from Hell and the Devil, and characterise its followers, as well as all Christian bodies who

differ with them, by such pretty names as it is not worth while here to write down.

I have now been reading Swedenborg pretty extensively for over three years, and at first my mind was rather inclined to his views, but after more mature and anxious thought I cannot help concluding that, according to his own evidence, the ever blessed God, Our Father, with all His magnificent universe, would all have exploded together if young Swedenborg had not been born into this world just in the nick of time to save them.

I believe Swedenborg was a medium and a seer, and that he was under the influence of some "enthusiastic spirit" such as he describes in "Heaven and Hell" (249), and that he states his own case exactly in the "Spiritual Diary" (1487), where he says:

"It is known that some persons assume certain propositions hatched from their own brain, which, because they love them as their offspring, they afterwards confirm by many arguments, and then regard them as truths, although they are falsities, but others can see that they are only hypotheses."

In other words, Swedenborg, with his philosophy, aided doubtless by a spirit-influence, tried vainly to grasp the Infinite, to comprehend the incomprehensible, and so to help his ideal God to do that which the unfortunate and imaginary "appearance" could not do for him or itself. Perhaps the psychological lucidity of a "Constant Reader" would not have made matters much better.—Yours in the search after God's holy and blessed truth everywhere,

W. WHITLEY.

2, Wellington Terrace, Bayswater Road, W.

MESSAGES FROM DECEASED CLERGYMEN.

The following was given through a lady at Surbiton, who, while sitting at needlework, became strongly impressed to write, and accordingly took the pencil in hand, and immediately wrote as follows from a spirit, who only left the body in the evening of the 26th, viz., the Rev. A. Williams, M.A.

"Alfred Williams! Friend unknown to me in the flesh, I am drawn by sympathy to you. Something tells me now that you are in some way connected with a man I knew in the flesh called Champernowne, and it is to him my message is especially addressed. Will you, friend, kindly let him know this. We had in the flesh several rather stormy interviews, I thought him a dreadfully misguided and obstinate man, and in my blind zeal I thought I was fulfilling my duty by trying to persuade him by every argument I could bring to bear to relinquish so devilish a doctrine—devilish did I say? Ah, friend, how blind was I. Oh, if I had known in my day the thing that belonged to my peace, but it was hidden from the eyes of my understanding, by the blinding dogmas of a false theology. I have passed the portals of eternity, friend, and although I am unable as yet to give a very clear definition of what I see around me, yet my spiritual vision is sufficiently clear to enable me to see that it is not what I expected; but the doctrine of spiritual communion is true, in proof of which be assured that this is no other spirit but that of Alfred Williams, the late vicar, who has just passed away. Knowing how great a sceptic I was on such matters, you, friend, I am sure will need no further proof, nor will friend Champernowne. I need not say how grateful I am, friend, for the generous impulse which prompted you to give me the opportunity of manifesting to Champernowne through you. May God speed your endeavours, and if Alfred Williams can do ought to repair past errors, be sure of his assistance."

The lady through whom it was given then brought it to me, she being as much surprised by its receipt as I was; but the late Rev. P. Measor (his predecessor) manifested to us shortly after he passed away, and addressed us by voice, urging us to go on with our good work, and said that had he been spared a short time longer he should have been a firm believer in the great Cause we advocate; both myself and Mr. Pilborough had quite a long conversation with him, until he said he must leave us now,—bidding us "Good bye, friends," but said, "You had better not mention that I have been to you, as it would be only laughed at and ridiculed by the unbelievers."

His mortal remains were interred at the cemetery on Tuesday, the 1st May, attended by a great number of the inhabitants, whose shops and places of business were closed during the time the funeral was taking place.

April 28, 1877.

W. J. CHAMPERNOWNE.

EAST END SPIRITUAL INSTITUTION.

SEANCE BY MR. MORSE.

Dear Sir,—Last Thursday evening we were greatly pleased by a visit from Mr. Morse, and a very select audience assembled to meet him.

When he had passed into the trance his guides asked for a subject to be chosen by the audience. Two were suggested and put to the vote by the chairman (Mr. Jennison), when the following was selected. "The Spirit-world its location and the Occupations of its Inhabitants." It would be useless for me to attempt to give more than the briefest outline of the logical and comprehensive discourse with which we were entertained by the guides of the medium. For over an hour, the attention of the hearers was chained by the eloquent and glowing words which fell from the lips of Mr. Morse. Argument upon argument, fact upon fact, illustration after illustration were brought forward logically, clearly, and concisely to establish the proposition that man is a spiritual being, living a spiritual life while connected with the physical body, and needing spiritual conditions to sustain and maintain that life equally as the physical body needs and has its conditions for its sustenance. Then, if man lives this interior spiritual life while connected with the body and is surrounded by this spiritual atmosphere, when he passes through the change called death if he has not unfolded those spiritual powers, used those spiritual functions, he will not pass away from the earth but will continue close to it, seeing the spiritual side of nature, or of the earth; in other words will be one of the earth-bound spirits. He then went on to speak of the spirit-world, or the first state of abstract spiritual existence, and said that it surrounded the earth as a belt or zone of spiritualised matter, adjacent to but beyond the earth's atmosphere; that there were three of these belonging to this planet, and beyond these were others, and beyond them still more, till they filled all space.

Then as to the occupations of those who passed over, he said it would be impossible to give more than general ideas respecting them, but

demonstrated that all had to advance towards perfection by the slow process of growth in wisdom and knowledge, through experiment and experience, and that those who did not gain that wisdom on the earth-plane had to gain it by remaining within its atmosphere. That there were idiots, children, and criminals, to be taken care of; the fallen to be assisted, and the broken-hearted to be comforted. He said that the opinion had been expressed by a certain philosopher, that of the many millions of earth's inhabitants they were mainly fools, and those fools had to become wise men. That in the spiritual condition, by a knowledge of the powers of thought and will, spirits could evolve tangible presentments of their ideas, but this power is only possessed by those who have earned it.

After the discourse, of which the above is but a poor and meagre description, we were entertained by our witty and wise friend, the "Strolling Player," with some very sound philosophy in his own peculiar and inimitable style.

A vote of thanks was proposed by Miss Keeves to Mr. Morse and his guides for their kindness, and for the very able discourse they had given; seconded by Mr. Jennison, and carried unanimously.

Mr. Morse replied by saying that he had attended to help on the Cause in the East-end, and was sorry to see so small an attendance, but hoped that the work would be supported.

The contributions amounted to 6s. 10^d.

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

E. W. WALLIS, Manager.

The quarterly tea-meeting was held on Sunday, May 5. About forty partook of refreshments. Miss Kislbury presided at the conference. Mr. Wallis read the report, of which we present an abstract:—

During the last quarter we have held fifty-three meetings in these rooms, consisting of one tea-meeting, twelve Sunday evening addresses, thirteen healing seances on Sunday mornings, twelve developing circles on Monday evenings, thirteen Wednesday evening seances, and one special seance for Mr. Morse.

During the quarter the following mediums have kindly given their services:—Miss Keeves three times, Miss Young twice, Mr. Colville three times, Mr. Connor twice, Mr. Towns once, Mr. Morse once, Mr. Lawrence once on Sunday evening and many times at the healing seances, Mr. Hawkins and Mr. Basson every Sunday morning for healing. Mr. Jennison has very kindly and ably fulfilled the office and duties of chairman on all occasions.

Expenses during the quarter: cost of materials for last tea, quarter's rent, including gas at 8s. per week, firing and cleaning, printing of tickets, postage, and for purchase of two forms—total, £7 16s. 10^d. The total receipts amounted to £16 0s. 0^d, derived in the following manner:—

	£	s.	d.
Quarterly subscriptions
Contributions at healing seances...	1	16	14
Contributions at Sunday evening meetings	5	14	4 ¹ / ₂
The highest being £1 5s. at Mr. Colville's address; the next 16s. 6d. at Miss Keeves's address; the lowest being 6d.			
From sale of tea tickets last tea ...	3	0	0
Collected at the conference ...	0	9	2
Mr. Young's quarterly subscription ...	0	10	0
Mr. Sleep's donation ...	0	1	0
Mr. Towns's seance for the benefit of the Institution realised 7s. 2d., and that held by Mr. Morse 6s. 10 ^d ...			
	0	14	0 ¹ / ₂
Total receipts ...	16	0	2 ¹ / ₂
Expenditure ...	7	16	10
Balance ...	£8	3	4 ¹ / ₂

On account of ill health and loss of situation, Mr. Wallis had to rely on this balance for support. The balance incurred in purchasing furniture at entrance on premises (£8 4s.) has been cleared off by the donations of a few friends.

It was announced that the weekly meeting would be transferred from Wednesday to Thursday evenings, and that Mr. De Caux will give a healing seance on Sunday morning next. A number of speakers addressed the meeting, which was crowded.

"VIEWS OF OUR HEAVENLY HOME."

To the Editor.—Dear Sir,—Having through your kindness had the privilege of reading in the *Banner of Light*, of March 31, 1877, a most beautiful, and soul-elevating, description of the second sphere, as detailed in the first chapter of "Views of our Heavenly Home," by our esteemed brother Andrew Jackson Davis, would you through the columns of your excellent paper, allow me to ask a question which some of your readers who may be students of the Harmonical Philosophy may be able to answer? In the chapter spoken of I read the following:—

"Against appearances, I am constrained to affirm that our sun and our earth, which seem to be detached and far removed from fellowship with the milky way system, are in reality members of that endless sixth circle of suns, which circle is outmost of the present development of the physical stellar universe."

Now, on reading this, I was struck with the thought that it was either inconsistent with Mr. Davis's previous teachings, or else that I had misunderstood his meaning. For I find on page 134 of "Nature's Divine Revelations" (American edition), "So likewise a fifth circle of suns was brought into existence, corresponding to the other creation," &c.; and on the following page, "The condensation of particles from the sun of our own solar system, which stands as general representative of all others in this circle," &c.

Now may this not be a typographical error? For I find also in the same chapter of "Views of our Heavenly Home," these words: "Herschel's great discovery Uranus, which rhythmically rolls in its silvery orbit more than eighteen millions of miles from its progenitor;" and again, "Neptune, the discovery of Leverrier, which sweeps through the star-strewn immensity nearly thirty thousand millions of miles from the productive sun."

The former estimate of distance is contrary to Mr. Davis's previous statements. In proof of this see page 169 of "Nature's Divine Revelations," where, speaking of Uranus, he says its distance from the sun is

"over eighteen hundred millions of miles;" and recent astronomical discoveries have pronounced, I believe, Neptune to be three thousand millions of miles from the sun.

Hoping this may excite inquiry on the more beautiful problems of our glorious philosophy, and awaiting a reply,—I am, yours fraternally,
Stamford, May 5.
JOSEPH REEDMAN.

[Mr. Davis has, in a note to the *Banner*, pointed out that there are verbal inaccuracies in the article referred to, which the context in the passages cited would imply.—Ed. M.]

CONFERENCE AT NOTTINGHAM.

Friends and Fellow-workers.—It has been decided by the "Nottingham Association of Spiritualists," to hold a local conference, in their room, in Church Gate, Low Pavement, on Whit Sunday, May 20th, 1877, at two o'clock prompt, when Mr. J. Lamont, of Liverpool, and other friends from neighbouring towns, will be present, and address the conference. Several papers are expected to be read and discussed; and reports and suggestions from friends working in other localities are especially and earnestly solicited.

We desire that the Spiritualists of Nottingham and its vicinity, should understand that the Conference is more particularly for Spiritualists, of all shades in our own town, that it is the earnest wish of the Committee that you should take part on that day.

Our objects are (1) to bring about a more correct understanding; (2) a better feeling; and (3) to show that the same Christ-like desires permeate the whole body of Spiritualists, but that we differ only in modes of worship.

We want to consider the practicability of holding a united gathering, in the form of a conference and tea party, either yearly, half-yearly, or quarterly.

We feel this is necessary; and that the time has arrived when we should come to the front with the whole army, and let the enemy see that we are not beaten or discouraged, but, that, by each reverse, our great army of God-worshippers, and spirit-communion lovers, gain numerically and spiritually, until, in the end, our enemies will learn that "there are more things in heaven and earth than are dreamt of in their philosophy."

Mr. Lamont will address the meeting in the evening at 6.30. It is probable he will also deliver a lecture on the Monday evening. Particulars to follow. Collection to defray expenses. Tea will be provided at 5 o'clock: adults eightpence each, children half-price.

If you will read a paper, please communicate with the secretary a week prior to the conference.

Hoping you will not fail to give us your presence, and let us hear your voice on that day, is the earnest wish of the committee.

Committee:—J. B. Herod, Secretary, 19, Robin Hood Terrace; J. Hitchcock, Treasurer, 64, Marple Street; J. Ashworth, W. Taylor, G. Newmarch, P. Bass, H. Hemm, Mrs. Story, Mrs. Radford, Mrs. Hitchcock, Miss Souter.

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 prejudice 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 years 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.

	£	s.	d.
Sir C. Isham, Bart., Lamport Hall	...	1	0 0
Alderman Mansfield, Northampton	...	1	0 0
Councillor Adams	...	0	10 0
P. Perry, Esq.	...	0	10 0
Councillor Heap	...	0	10 0
Councillor Jeffrey	...	0	10 0
J. Weightman, Esq.	...	0	10 0
H. Mansfield, Esq.	...	0	10 0
Councillor Tebbutt	...	0	10 0
Councillor Purser	...	0	10 0
Dr. Blunt	...	0	5 0
Councillor Covington	...	0	5 0
Mr. H. Ward	...	0	5 0
Mrs. Lucas	...	0	5 0
Mr. R. Carrall, London	...	0	2 6
Mr. Holland, Northampton	...	0	1 0
Mr. Luck	...	0	1 0
Mr. I. Walden	...	0	1 0
S. M.	...	0	1 0

MR. MORSE'S APPOINTMENTS.

GLASGOW.—Sunday, May 13. Spiritualists' Hall, 164, Trongate. Evening, 6.30; subject: "The Spiritual Universe: its Facts and Philosophy." Monday, May 14, same Hall. Evening, at 8; subject: "Evidences of Deity." Regular monthly engagement.

LIVERPOOL.—Sunday, May 20.

BELPER.—To follow.

DERBY.—May 25.

BIRMINGHAM.—May 27 and 28.

NEWCASTLE-ON-TYNE.—June 3.

LONDON.—June 10.

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.

MR. W. J. COLVILLE'S APPOINTMENTS.

Weir's Court, Newgate Street, Newcastle-on-Tyne.—Sunday, May 13, 2.30 and 6.30 p.m.; Sunday, May 20, 6.30 p.m.; Sunday, May 21, 7.30 p.m.

Stockton-on-Tees.—Tuesday, May 5, and Wednesday, May 16.

Subjects to be chosen by the audience, including inspirational poems.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, MARYLEBONE ROAD. On Friday last, Mr. Dietz opened a discussion on the "Supernatural in Shakespeare, with especial reference to Hamlet and Macbeth," the paper showing a deep and thoughtful handling of the subject.

On Tuesday last, Mrs. Parker lectured for our association in the stead of Mrs. Lowe who was prevented through giving evidence before the House of Commons. Mrs. Parker treated the subject of "Temperance and Woman," showing the necessity for a better education among woman so as to prevent intemperance instead of attempting to cure it.

On Friday, May 11th, Mr. J. Davis will open a discussion on "Animal Instinct in its relation to the Mind of Man."

On Tuesday, May 15th, Mr. W. W. Baggally will lecture on the "Darwinian Theory."

On Friday, May 18th, Mr. Ashman will open a discussion.

On Tuesday, May 22nd, Mrs. S. Parker will lecture on "Labour Degradation." Admission 1s. front seats; 6d. other seats. The proceeds to be given to the defence of Free press.

CHARLES WHITE, Hon. Sec.

NEWCASTLE-ON-TYNE PSYCHOLOGICAL SOCIETY.**LECTURES FOR MAY.**

Sunday, May 13, at 2.30 p.m.—Trance Address. Mr. W. J. Colville.
 Sunday, May 13, at 6.30 p.m.—Trance Address. Mr. W. J. Colville.
 Sunday, May 20, at 6.30 p.m.—Trance Address. Mr. W. J. Colville.
 Monday, May 21, at 7.30 p.m.—Trance Address. Mr. W. J. Colville.
 Sunday, May 27, at 6.30 p.m.—Inspirational Address. Mr. W. Westgarth.

Admission free. A collection to defray expenses.

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ALLWOOD, C.W., Phrenologist, Electro-Biologist, &c. Normal.
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 BLAND, J. L., 2, Caroline Street, Hull. Healing medium.
 BURNS, J., 15, Southampton Row, London, W.C. Normal.
 COLVILLE, W. J., 14, Sillwood Road, Brighton. Inspirational.
 CRISP, W., Greatham, West Hartlepool. Normal.
 DUNN, J., New Shildon. Trance.
 HARPER, R., Soho Hill, Birmingham. Normal.
 MAHONY, J. W., 1, Cambrian Place, Anglesea Street, Lozells, Birmingham. Normal.
 MORSE, J. J., Warwick Cottage, 518, 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., 33, Haigh Street, Pellon Lane, Halifax. Inspirational.
 WOOD, EDWARD, Greaves Street, Oldham. Trance and Healing.

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

MR. CHARLES WOOD, of Boscundle House, Saltash, in addition to the Spirit Painting, Photos, Slate, Books, &c., of the late Mr. S. Hocking, C.E., which he has still left, has alighted on many valuable works in connection with Spiritualism and kindred subjects—some in the Spanish language—a host of tracts and small unbound publications, a complete set of the "Medium" from the commencement, "Christian Spiritualist," "Daybreak," "Spiritual Magazine," "Human Nature" and several years of the "Banner of Light." As a rule, half-price will be taken. A list sent on receipt of Stamp.

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

SUNDAY, MAY 13.—Dr. Monck at Doughty Hall, 14, Bedford Row, at 7.

MONDAY, MAY 14.—Mr. Herne's Developing Circle, at 8. Members.

FRIDAY, MAY 18, Mr. Wallis's Discourses and Answers to Questions, at 8 o'clock.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

TUESDAY, MAY 15, Mrs. Olive's Seance. See advt.

Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8. Developing

WEDNESDAY, MAY 16, Mr. W. Wallace, 329, Kentish Town Road, at 8.

THURSDAY, MAY 17, 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 18, 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.

SATURDAY, MAY 12, BRISTOL. Hand and Heart Circle, 10, Wood Street, Stapleton for Development, at 8.

SUNDAY, MAY 13, KEIGHLEY, 10.30 a.m. and 5.30 p.m.

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

Hockley, at 6.30 for 7, free, for Spiritualists and friends.

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

BRIGHTON, 18, Attingworth Street, Marine Parade, at 7.

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

BURY, No. 1 Room, Temperance Hall, Henry Street, at 6.30 p.m.

CARDIFF, Frederick Street. Development at 11.30; discourse at 6.30.

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

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

HALIFAX, Psychological Society, Old County Court, Union Street, at 2.30 and 6.

LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.

LIVERPOOL, Public Meetings at Meyerbeer Hall, at 11 a.m. and 6.30 p.m.

LOUGHBOROUGH, Mr. Gutteridge's, School Street, at 6.30.

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

MIDDLESBRO', 38, High Duncombe Street, at 2.30 and 6.30.

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

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

OLDHAM, Temperance Hall, Hor-edge 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.

ROSBURY 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 15, CARDIFF, Frederick Street, at 7.30, Developing. Wednesday. Physical.

BRISTOL. Hand and Heart Circle, 10, Wood Street, Stapleton, for Development, at 8.

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.

SHEFFIELD. W. S. Hunter's, 48, Fawcett Street, St. Phillip's Road, at 8.

SHILDON, 165, Rowlinson's Buildings, at 7.

WEDNESDAY, MAY 16, 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, 3, 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 17, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.

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

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

NEW SHILDON, at Mr. John Mensforth's, St. John's Road, at 7.

FRIDAY, MAY 18, CARDIFF, Frederick Street. Discourses at 7.30.

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