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SPIRITUALISM.

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SPIRITUALISM: IS IT WORTH ADVOCATING?

An Address delivered by Mr. SAMUEL PRIDE, at Meyerbeer Hall, Liverpool, on Sunday Evening, May 13, 1877.

Spiritualism is one of those subjects which seem always to require that, if you say anything at all about them, you should begin at the beginning. I have already, in former attempts, endeavoured to show that this belief of ours deserves to be received with at least ordinary respect amongst the multitude of things which now-a-days set up to be true, but it may be profitable once more to make a short survey of that ground.

Our position, then, roughly put, is this: we say the phenomena of Spiritualism are facts, and that your only attitude in relation to them is that either of knowledge or ignorance. In matters of fact it is not accurate to say you believe, or you do not believe, for either you know the thing or you do not know it; at least, that only is the phraseology which seems just to such of us as claim to have actually seen and handled the things spoken of. Of course, the testimony to the phenomena may be so clear and abundant as to induce acceptance of their occurrence by some who have not themselves observed; and to these persons (setting aside the method of intuition, and whatever else there may be that is called transcendental), Spiritualism is, clearly enough, a matter of belief, and belief only, from beginning to end. That, however, does not affect the case as it stands with those who take the facts at first hand. These have but to determine with themselves the event they have witnessed, with its attendant circumstances and conditions, and then, by fair, common-sense use of language, they say such a thing is *known* to them. There may not, after all, be entire agreement amongst the witnesses; they may not have observed the same things in the same way; and even if they had they might still be all of them mistaken, but that we cannot help. The consideration of that difficulty brings only the reminder to us of our lack of means to check our own perceptions; and we still affirm of the things we perceive, that if the word "know" is to be of any service at all in language, those things are known to us. Therefore, about our facts we never argue with the sceptic; we merely tell him to go to school and learn.

But, as regards the interpretation of these phenomena, and their claim to be admitted as evidence of spirit-existence, we desist from using the word "knowledge;" the subject henceforth (apart again from transcendentalism) cannot be otherwise than a question of belief with any of us. Only let us have fair recognition of the facts—all the facts—and then every man and woman may settle the rest for himself and herself. Therefore it remains, as we have on a former occasion stated it, that to measure or compute the genuineness of the phenomena, we must find and add together all the people who declare they have witnessed those facts; and in the second place, to estimate the value of the Spiritualist hypothesis, we must find the sum total of all the people, wise and foolish, trained and untrained, who endorse that hypothesis as the best or only one admissible. And if there be, outside of transcendentalism, any other method than this of determining the truth in anything, that method is here passed over simply because your speaker does not know anything about it.

Furthermore, we must admit always that Spiritualism, like any other belief, however certain we may feel about it, is good only whilst it is able to hold its own. But then, again, we must perceive, that to wait until the truth shall be conclusively demonstrated, is only as though we should say—We will live till we die, and do nothing in the meantime. If conservatism caution us that some other explanation of the facts may possibly turn up in the

future, our retort is—True; but also there is the same possibility that the facts we testify may to-morrow burst out upon the world with a thousand times their present force, both in quantity and variety, and so break down all opposition and compel conviction everywhere; and in the meantime Modern Spiritualism has already grown to be nearly thirty years old, and at that age, whether it be called a knowledge or a belief, or both, it merits—we submit—recognition of some sort from every one who pretends to notice what goes on in the world about him. This is the sort of general apology with which the Spiritualist usually addresses himself to outsiders who do not set up to know anything about the subject for themselves. He does not hope to convince them by talking; he aims only to show that here is a case for inquiry, if they care or condescend to look into it. After that the people shift for themselves.

Let us now take another step, and try to see if the subject be in any way worth the examination.

I have not claimed for Spiritualism that it furnishes absolute demonstration of very much beyond its own wonderful phenomena. What, then, does it bring to us? It gives us, at times, reasonable grounds, I think, for believing that we are in communication with people who, according to common ideas, are dead and buried, and done with. I say reasonable grounds. If you have a taste for disputation, Spiritualism with all its facts and books does not give you the doctrine of the immortality of the soul as a question having only one side to it. You may, if you please, still hold on to your philosophy, and proclaim that not all the phenomena in the world can ever finally prove the after-existence of a single soul now living amongst us. True enough that may be; and perhaps you are better off if you can think so and still be happy, than you would be whilst hoping for the other thing, and yet refusing to countenance any sort of evidence which does not bring with it the conclusiveness of mathematics; for, look you, this running after objective certainty is very like chasing the wild goose; the game is always on the wing. Settlement of the problem there is not. Full proof you cannot have. What then? Why, it is very simple: you just take your choice between three-quarters proof and none at all. However that may be, what Spiritualism really does for a person in this respect, according to my own experience and observation, is this—it practically puts an end to all anxiety and waste of thought and energy, which formerly the individual bestowed on the subject called Death. He looks into the various manifestations—trance, physical, and the rest; he accepts all that may rationally be deduced from them, making such allowances as seem rightly due to the conditions and restrictions which the phenomena seem to require; and then it occurs to him that whatever the world holds in the way of evidence is now before him. He had thought there could be nothing of that sort attainable, whereas this certainly does count for something, perhaps for a great deal: so he will be wise and make the best of it. Other faiths do not pretend to have a basis that can be seen and felt, but here at least is something. He finds that, whether he would or not, the things he has investigated—though they may not all have quite settled themselves—have in a measure settled him. Matter, whatever it may be, is not everything; for he thinks he has had glimpses of another realm, full of busy life, where matter seems to melt away to nothing. He is ready now to do his work in the world—if he can find it—and he takes with him a conviction, strong and constant enough for all practical purposes, that human existence is, after all, not the meaningless, paltry flame of a farthing candle it is made out to be by the Materialist; neither is it the stupid, con-

fused, and withal very horrible thing it is preached to be by the rhapsodical Religionist. Religion in life does certainly remain to him, but it is of a kind which may comport with humility; which never forbids—for it needs never fear—a free search after God's truth anywhere and everywhere; a religion that may be accompanied with a never-ceasing veneration and affection for the Divine Being, so far as we are happy enough to be able to recognise that His presence is made manifest to us. Moods we all have. Fatigued with thought or disappointment, most of us, I doubt not, know moments when human life seems only a third-rate blessing; and we imagine the universe would not have been much the poorer, or ourselves the worse off, had we never as conscious individuals entered on existence. But these feelings are with people irrespective of belief, and come upon the mind only when it is at its lowest and worst. The Spiritualist at any rate takes his despondency no further than that. He is always comfortably certain that once alive he will remain so, and that in accordance with his efforts after goodness, his lot in the next stage of existence, if not in this, will mend continually; and that is surely a conviction worth having.

To do good for its own sake is a good thing—perhaps the best thing; but humanity is not yet so elevated that we can be independent of the belief—if we can find grounds for it—that goodness is also a seed which some day will blossom into happiness. We declare distinctly that the grounds for such faith do present themselves to man and woman during the time occupied by them in investigating the substance and theories of Modern Spiritualism; and I want to submit that on that account alone we have found good reason to answer in the affirmative the question with which we set out.—Spiritualism is worth advocating.

Make a fair acquaintance with the subject, guiding yourselves by healthy intuition and common sense, and not by preconception, and the chances are you will find that two black spectres vanish from the mind and never again disturb it during all its days and nights. I mean the doctrines of annihilation and (if you will excuse the word) damnation.

Men known to us have taken up the inquiry with more enthusiasm than discretion, and Spiritualism has not realised all the bright hopes with which they set out; they have nevertheless something to place to its credit, and that something we have now arrived at; and it seems to me of so much consequence that we will, if you please, make it the chief topic of this little discourse, even though it be at the expense of a few other matters which some Spiritualists may think deserve a more extended notice by us.

I say, then, even though the hideous doctrines we have named may not formerly have obtained so sharp a clutch upon their sensitiveness as to have made these men anxious and terrified, there are still sufficient instances to be found in everyday life to show what *might* have happened, even in their case, but for the protective influence afforded by what they had learned of Spiritualism.

My reference here is to the instances of men and women to whom the black mystery of death has become an unspeakable horror; and on the other hand I refer to the pitiable spectacle of the hundreds of unfortunates who have become crazed by accepting, and too vividly realising, the morbid and superstitious imaginings of their religious guides—so-called. This latter fact has now grown so plain and indisputable, that kindly people have got to dread the advent of every famous, fire-brained Revivalist, knowing that, as surely as he fulfils his fervent mission of what he calls "evangelisation," just so sure is it that, when his sensational work is ended, some poor victims of his zeal will find their way to a lunatic asylum. Now, I would trust any intelligent Unitarian or Universalist amongst the congregation of such a preacher, and have but little fear of mischief accruing; but give a man the further protection that is derived from his having passed through an experience in Spiritualism, and in my estimate he is perfectly safe in the presence of the charmer, charm he never so unwisely.

I say, then (to dwell upon the point we have now arrived at), that, to my mind, one chief recommendation of Spiritualism is, that it takes the nonsense out of a great deal of what is in these days so furiously promulgated under the sacred name of Religion. Spiritualism—cleansed in the first place of the nonsense attaching to itself—presents a *basis* for religion. Does religion need a basis of that sort? The world, I think, has no greater want. Let us consider.

There is nothing, however beautiful, known to us which is not better for a substantial foundation. Even a beautiful vision is all the better if it turn out to be something more than a vision. Culture and accomplishments are good, but who says they are the worse when found resting on a basis of common sense? What refinement is comparable to the refinement that clings about the heroes of Shakespeare: a refinement that goes always along with a manly, honest, rough vigour?

Do we prefer plaster ornamentation to the sculptured beauty of a Gothic cathedral? It is no answer to say the beauty is the same whilst the difference is not visible; for these questions relate not to what the eye sees, but to what the mind knows.

What is the value of courtesy if it rest not on civility?

What do we think of the politeness of that French gentleman who, entering a crowded omnibus, pushed a lady from the step, got himself inside first, and then gracefully took off his hat, and bowed to the fair one who was left behind? Surely the fellow had begun his education at the wrong end. He had picked up his manners too soon.

What sort of pictorial art is it which gives tinsel tints, but scorns Nature's plainest truths?

Who that is not a child cares for music that is all cadence and sweet jingle, based on no measured undercurrent of melody or motive? Why, I have heard it said—and that not by cold, prosaic people only, but by such as might be supposed to know,—that even love itself is amenable to the same principle: that love may be born in feelings of respect, and may grow up through a sensible friendship, and after all may be just as true and tender as the love which, in another instance, palpitates into sudden existence somewhere in the rose-tint regions of romance, all Cupid and moonshine. The rule holds everywhere.

Now, in view of all this, I wonder how religious truth can be thought the worse for having a few stones of plain fact laid about the foundation of its altars. Often enough we are told there can be but one sort of truth; surely if we would have a system of belief that is to comfort and support us, we ought to commence its construction with the truths that are easiest and plainest. Religion means, if it mean anything, that the life we are now living will be continued hereafter. But some of the world's wisest have died in old age, and have been all their days of the opinion that the future life is no better than a childish fancy. Gladly would they have believed in it if they could; but they could not. Now the Church has done much good work in the world; but what did she ever do to help these people? Nothing.

A man must enter the sacred precincts with a ready-made belief in immortality, or he must accept it as best he can along with the many incomprehensibilities that go to make up the ecclesiastical system; if he can do neither he may as well remain out of doors, and lead a good life or a bad life, according to his tastes; which, however, is not a matter of much moment, for pious believers have told me frequently that the case of such a man is hopeless, seeing that he is without "faith."

Now, here is the doctrine (that of a future existence) in which all the rest of the ecclesiastical teaching is involved, left to take care of itself. By all fair method it should be the very first to be considered, and it is not even the very last: it is simply left out altogether. I mean to submit that this is wholly wrong; that this fashion of rigging up a few tall scaffold-poles, and building your house beginning with the chimney and working downwards is not method of any sort, and can result in confusion only to the end of all time, whether in religious matters or any other. Look where we have got to now. Inside the Churches the faithful flock, having no basis for their faith other than the faith itself—which, of course, is no basis at all, and is like expecting a thing to carry itself in its own basket—know well that they must resolutely close their eyes and ears against any criticism that tends to modify the doctrines they started with. They must not think, for fear they should want to move; and they cannot move, because if they go anywhere they will go wrong, and to go wrong is fatal and something worse. So the members encourage one another, and the priest guides all. Outside the Church all is doubt and distraction. The good minister holds up his hands in dismay at the spread of what is called Rationalism. He thinks there is something in the matter that is very deplorable, and so think I.

What is the beginning of religion in an individual? We will furnish an answer to that when you can make quite clear to us the beginning of life, the beginning of intelligence, and a few other beginnings, which any child can inquire about, and which the metaphysicians all these centuries are trying to settle. One man has an ear for music: while another would as soon listen to the sharpening of a saw as sit out a Beethoven's symphony. So with religion. In one man you see it, in another it is non-apparent. That much you know; but whether the spark be latent or non-existent is just one among the countless multitude of things which you don't know, and I can't tell you. This much, however, we will venture to state: that though the churchmen may help it or hinder it, they are quite mistaken if they imagine they hold an exclusive patent under which they can make religion a monopoly. We think the ecclesiastical method lies wide open to improvement, and to our mind there is one scheme which appears worth considering. Here is some sort of rough sketch of it:—

We propose that, in aiming to develop or evolve the religious element in your neighbour, the primary and all-important care should be, to begin low enough. Start from facts: appeal straightway to the individual's perceptive faculties. Prove only one thing at a time, and begin at the broadest. If the pupil be sceptical as to the future life, do what you can to help him out of his unbelief on that point *before* you commence to discuss with him the bewildering doctrines of the Trinity, Sanctification by Faith, the necessity of Vicarious Atonement, and the like. All such doctrines—though they seem so plain and easy to you who preach them—may be full of knots and difficulties to the beginner. I, myself, for instance, appear to be, as it were, phrenologically imbecile in respect to any sort of faculty which might capacitate me to form a consecutive line of thought that does not fall away and drivel into utter foolishness when trying to contemplate those most perplexing dogmas. Muddle my brain, and lose my temper over them, I can do and have done. Comprehend them I cannot.

Therefore, I say, do what you can to prove, by any means available, however humble (the humbler the better) that life is continuous beyond the grave. Something, it appears may be done at an ordinary table; then by all means let your pupil have the benefit of it. When you have supplied him with a few simple facts that he can see and handle, encourage him to exercise upon them such intellectual powers as he may be possessed of. Experience seems to show that whether he be fool or philosopher, there is a great chance the facts may beat him. As soon as you have

made in any degree manifest to him the probability that he is encompassed about with a world of spirit, help him to discern—if he be so obtuse as to need it—that this position involves again further probabilities that are of the most stupendous importance to himself personally. Acquaint him of the fact that the teachings purporting to come from this mysterious spirit-world are almost unanimously to the effect that he himself is the maker of his own future. Do not fear that you are appealing to motives that are “low;” too low you cannot get for a start. The lesson for him to learn is, that he *must* cease to do evil, and learn to do well. He must follow that, if for no higher reason, just because in the next world goodness seems to pay best. You have now got from the things of perception, through common sense up to common honesty, and your rough student who began from nothing at all, is in a position to be taught the advantages of cleanliness, temperance, and whatever you may call the higher virtues. And so you go on.

You object here, that all this is not religion at all. Perhaps you are right; but religion is a strange matter if all this do not bring you nearer to it. Do not fear that by proceeding from this matter-of-fact ground you will find no play for faith. You will get only too much of that. You will discover soon enough how hard it is to verify even your substratum of phenomena, let alone the establishing of your inferences. Over and over again you will believe too much, and have to try back for safe ground; at least, such is the usual case amongst my own acquaintance. Every experienced Spiritualist remarks upon the strange appearance of *pretence* there seems to be about the manifestations, even after you are perfectly sure that the sitters, medium included, are beyond suspicion, honest. The communications offered you as “tests” are in many cases no tests at all: and to tell the sober truth, I do not believe your dearly loved lost one is anywhere near you, thrice in a dozen times when his or her presence is declared to you. It was well to say, “Try the spirits.” That, however, does not imply that you are hastily to judge them. Before you fix your verdict, many things are to be taken into account which there is not time here to mention.

Do you still say there is in Religion something not yet touched upon? I grant it. But my surmise is, that the man in whom the spark is latent will at the right moment find the rest without requiring to have it pointed out to him either by your system or ours. We can conceive religion coming to a man all in a moment, once and for ever;—religion, but not necessarily doctrines. It may come upon him without much teaching, and assert itself when, for the first time in his life, his eyes are opened to the great mystery of existence. One day new thoughts arise within him when looking upon the most familiar object. The world's people no longer seem to him moving pieces of mechanism only, but every man, woman, and child is a beating heart and a spiritual influence. Before the change he knew many things, and was conceited and dogmatic; now he discerns that he knows hardly anything for a certainty. The first fact is his own broad ignorance, and the discovery of that is like the beginning of a new knowledge in a fresh direction. The recognition of his ignorance induces wonder; out of wonder comes hope; and from hope springs faith. He may close his eyes to all around him, and himself—the thinker—is adequate revelation of the power and operation of an ever-present Deity. He looks abroad, and all the universe is a miracle. The simpler the objects that meet his observation, the deeper become his reflections. In busy life we are dazed, and know it not, with the complicated sensations that crowd upon our poor, finite minds.

Did you ever wander alone amongst bleak mountain scenery? There are places familiar to me, even in England, where you might stand and survey miles of mountain, and not a habitation near you. But you should have clambered up to the place alone, quite sure that you cannot return by the same steep way you came, and not quite clear where you have got to, or how you shall work your way to the little path which you imagine you ought to strike some two or three miles farther on. You think twice before you move once, and you are cautious as you scramble down the face of the crag, because if you disable yourself you are fixed. You may hear a hawk scream as it soars overhead, but save that, there seems a rather oppressive silence about the thin, clear atmosphere. It is absolute solitude. Religion is a thing for feeling, rather than for talking, but, without pretending to know very much about it, my opinion is, that the feeling may come to you then in your quiet communion with Nature, and that what the Churches can superadd to this does not amount to very much. In these lonely places—the right frame of mind being granted—you seem to recognise something akin to religion even when gazing into the blue depths of the sky. The soft clouds go floating by, their forms changing every moment. They are but pieces of vapour drifting with the wind; there is no reason known to man why they should assume shapes so continually graceful; and yet you may watch their changes for an hour, and witness a thousand varieties of outline, not one of which can be approached in beauty by any mortal draughtsman; and still they are, as we say, only vapour drifting in the air. The painter may have spent a life-time in educating his powers of design; one would think that, without much effort, he might outvie the outlines of inanimate nature, which simply tumbles into shape; and yet there shall be a grace in the form even of a broken rock, or the twig of a tree, which all his trained skill can never imitate. Indeed, the main result of his training is, the opening up of an inner perception to a beauty all about him that is infinite—a beauty not to be recognised or half realised, save by those whose labour it is to endeavour to reproduce it. All this

you consider as you view the silvery clouds sailing by, and gaze up into that soft, ethereal blue. It is surely not hard at such a time to infer a deity who is at least a designer. And so the daylight fades into the twilight, and not only the intellect reasons about these things, but the heart seems to make direct affirmation of their truth. By the time you reach the valley the dusk has deepened into the beginning of night. Once more you look above and—shining down upon you, Oh, so solemnly, so silently, and still—there are the quiet stars!

Put your Bible on the shelf. If the theologians will not have done preaching that there can be no sort of religion but that which follows one certain cut and pattern, take your Bible out of their hands, and read it for yourself; the book is too good for them. And shut up the churches altogether, or turn them into schools and hospitals, and places of shelter for the homeless poor. If in eighteen hundred years the beautiful gospel of Jesus has got metamorphosed and adulterated into this, the fact ought to show us—we were not spiritually stone-blind—that our ecclesiasticism has wandered eighteen thousand miles out of its true path, and the best thing our bishops can do in return for the money they cost us is, to face about and get us right back again to the primitive condition, and start afresh. And Spiritualism, clumsy and grotesque as it manifests itself before the world to-day, is worth advocating, because it contains within itself a “promise and potency” which is exhibited in no other system that we know of.

It would not matter preaching about our view, or any other, if theory were all; but, unhappily, the time is more than ripe for something to be done. We sit here at our ease in an elegant room, and if all the world were as comfortable the various doctrines might settle it for themselves, without much interference on my part, for one; but there is a phase of human existence which our class too seldom sees, and too easily forgets. Grant me leave to remind you of it awhile.

There is but a mile between this hall and the river Mersey, and you could walk the short distance without noticing indications of anything but comfort and what is called respectability. For choice, we always take the pleasant streets. But, turn aside in almost any direction before you reach the river, and you may easily find yourself in a neighbourhood that suggests another order of creation altogether. What has come over the people that they can dwell in such a condition? The houses are packed so closely that it is as though that part of the town had got compressed together after it was built, and there seems enough dirt about the outsides to hold the walls together without mortar. Nothing short of a deluge could ever wash away the filth from the street, and you long for a strong breeze to carry a draught of purer air into those nooks and corners. There is a foulness hanging in the atmosphere that you not only feel as you breathe, but which seems to get beneath your garments and cling about the skin. Of course, the people are crowded in proportion to the dwellings, and hang about listlessly—many of them—who might mend matters somewhat if they could be got to care about it. Children—a surprising number of them—are noisily playing; they, like everything else, are extremely dirty, but, thank God, they are very happy. You pass along and notice a narrow, dark passage, which might be the entrance to a stable, but a glance shows you that it leads to a dwelling-house, and not to one house only, but to ten or a dozen. A narrow strip of sky is visible between the two sides of the court, but you hardly expect the sun would shine there if it could help it. You wonder at the ingenuity of the builder who squeezed so many tenements in such small compass, and you marvel what kind of man he must be who can show his face to the tenants and ask for rent. I would not keep pigeons in such a place; and babes are born there, and men and women live, and love, and work, and sleep, and die there, and *somebody is to blame for it*. In fair decency and respect to the name of Christ, don't call this a Christian land whilst such an abomination exists within our coasts. True, the dweller in this low neighbourhood has somewhere a bishop, living in a palace, charged with the cure of his soul. True, there are places of temptation all around him to make wickedness come easy. And he lives in happy England, and there is a goal outside the town when he wants a wholesome change. But, admitting all these blessings and all that is implied in them, you surely would not say the lot of this man is for one moment comparable to that of him we call “the heathen,” dwelling in the sunny South, who reclines by the side of some cool well in the shade of a palm-tree; whose habits are cleanly, and who lives upon grain, and fruit, and water; who never heard of cruel Calvin, but believes there is one God who is very good, and will put all his trust in Him and chance the rest?

Some excuse for all this, doubtless, we may take to ourselves on the ground that the evil, in this town and elsewhere, had its rise before our time, and has now got too great to be manageable. Yes, but the thing grows always from bad to worse, and some day we will have to go down and face the difficulty, however little we may like the task, or the difficulty will certainly come up and face us.

And, to draw to a finish, the reason of my troubling you in this present mode—a sort of work I have but little aptitude for—is just this. I want to say, that our civilisation includes many varieties of what is called spirituality, and there is probably something that is good and true about all or most of them; but you may put them all together, and it is plain to perceive that they fail to do that which, by any moderate requirement, ought to be expected of them. I complain again that our popular religious systems have overshot their mark; and at their doors is to be laid some portion of the mischief that now troubles us. We want a treatment that

can be applied directly to the root of these troubles. We want our professors of theology to perceive, that in pretending to such an exact knowledge of God's ultimate intentions with the human soul, their presumption leads them into a mistake which is at the same time very silly and very serious. They talk over the heads of those very people who most need the truth, and stand quite out of their hearing.

Religion ought, first of all, to elevate humanity; but how can it be expected to do this by any of the orthodox methods? It does not even make any such aim, save in a secondary, round-about way. Do not nearly all the preachers imply, and do not many of them say almost outright, that a man may be born in infamy, live a course of unmitigated rascality, die a murderer on the scaffold, and, in his last moments, toss his cap amongst the crowd, throw all his sins on Jesus, and pass straightway into heavenly bliss? Would not these preachers of the extreme sort enter heaven themselves and slam the gates in the face of noble souls like John Stuart Mill and Harriet Martineau? Why are we building new chapels all over the country, and sending missionaries all over the world, to spread a scheme of theology which, logically and actually, involves a position so monstrous and absurd?

It is perhaps but a day-dream of mine, but I fancy sometimes we have in Modern Spiritualism the dawn of better things for the world. I will not take upon myself the responsibility of proclaiming that our Cause in its present confused state ought to be handed over to the crowd without some word of caution and advice from those who have had experience in its difficulties. It may be our Movement is spreading quite as rapidly as it ought to do until we have set our house in better order.

We cannot be expected to have done all that is wanted in a quarter of a century. But I seem to have a vision which need not be referred to a very distant future for its fulfilment. I imagine a class of teachers who will by-and-by go down into those dark dwellings of our wretched brethren, not to preach exclusive doctrines which the people would certainly never conceive of or accept, if they were not drilled and frightened into it by men who have themselves imbibed the doctrines they know not how or why. Culture and education are good, and our new missionaries will avail themselves of these advantages; but their version of the Gospel will be easy to understand by the most ignorant. They will carry their gentility and refinement where they may be most of service, where the gloom is deepest, and the stench is foulest; they will lift those poor people out of their dirt and degradation; they will state their simple doctrine of immortality to the brutal husband, and actually *show him* reason to believe that the wife he has maltreated to death may even now be about him, forgiving and longing to help him.

Our new teachers shall have possessed themselves of some portion at least of the gift delivered to Christ's disciples, and often where there is pain and disease, shall lay their gentle hands upon the sick and heal them. They will urge cleanliness and better habits on these degraded people, not only because a better mode of living is more conducive to health and comfort, but also on the higher ground that purity in the body conduces to purity in the mind: the condition of the physical affecting the condition of the spiritual.

Our leaders working within the Movement shall further investigate and verify the few principles we are already sure of, and add to them. The scientist who now holds aloof shall look down from his eminence, and confirm what there is of truth in our strange phenomena. The religionist shall recognise in them a means of simplifying and obviating doctrinal differences, and shall welcome the truth that can manifest itself, and make it of service to support and strengthen the truth which only the heart can feel. The Spiritualist shall continually watch and study how best to raise himself to higher planes of goodness, and strive to make his beautiful belief purer and nobler. Then will the day have dawned when Spiritualism—itsself cleansed and improved—may spread and travel like the million seeds of some sweet herb carried by the winds of heaven into every land, wafted over all the desert places of the earth—a renewing and revivifying influence that shall break into fragrant blossom to beautify the world and bless it.

MATERIALIZED SPIRIT-FORMATIONS.

By WILLIAM OXLEY.

In dealing with the problems suggested by the exhibition of phenomena popularly regarded as spiritualistic, a new vocabulary is required in which the terms used shall have a precise and clearly-defined value recognisable by all students; and I, for one, hope the time will soon come when this desideratum will be supplied. We already possess a literary treasure in two volumes entitled "Index to the Arcana Cœlestæ," by Elihu Rich, which are a compendium of the chief works of Swedenborg; and anyone who will take the time and trouble to study these works will be amply rewarded, as therein is a key which will unfold many, if not all, of the mysteries that at present are inexplicable to the mass of mankind.

There are scientists and philosophers disembodied as well as embodied, and to them we are indebted for the marvellous displays which render spirit-manifestations so fascinating. The scientists of the spirit-world have hitherto been the chief operators, and now the philosophers will take their turn, for we learn to little purpose if we are satisfied with the mere proof of immortality or the demonstration to our physical senses that those whom we once knew and loved in this world, still live in another state or world; the great end in view is to open out consciousness of the interior degrees of the human spirit even while embodied and living on the

earth, and as knowledge is acquired by these inner or spiritual degrees, we then obtain power over the forces of nature; thence will follow by development a more perfect state of humanity upon the earth, for out of apparent chaos comes a beautiful and harmonious order.

Many have seen that all nature is phenomenal—that is, that all which is apparent to our senses is but the outer expression of some inward or controlling power; and the question to be solved is—What is this power? The theologian quickly disposes of the difficulty by replying—It is the power of God; but when pressed to explain what he means by the term God, his definition is anything but satisfactory, and he leaves the inquiring mind where he found it.

Spiritualism has already dissipated much of this ignorance, by proving that spiritual beings are the *media* through and by whom the great First Cause operates in the production of phenomena in all worlds or states, and as we are spirits now, even so we are agents or mediums taking part (unconsciously it is true) in the grand work of producing and perfecting that which is and shall be.

The philosophy of spirit teaches that matter is spirit solidified, as air, water, and earth are but one substance in different degrees of solidification; thus there is only one life which we may term God, and one substance which we may term spirit, expressed outwardly by nature which forms the body or all visible things; hence spirit and spiritual beings are substantial,—this word meaning the inner degree of matter, which is the outer covering or envelope; and as this inner degree is proper to beings who are disembodied, they deal with this substance which is as real and solid to them as matter is to us.

The substance to which I have referred is that which is used by spirits for the production of objective forms, and varies from the visible but intangible to the solid, which can be seen and felt by us, and for the time being, while under the control of the operating spirit, is to all intents and purposes as material as our own bodies; but when the object is attained, the atoms composing the form are returned to their elements or elementary condition.

All seances are intended to be schools of instruction, and those who attend them should be actuated by a desire to acquire spiritual knowledge, for everything that transpires there is symbolical, and has an interior meaning illustrative of spiritual verities; and as we on our side attain knowledge, or, in other words, supply favourable conditions, the past wonders will appear as trifles in comparison with those which yet will be witnessed, and these will assuredly follow as purity of motive, and love of pure truth and goodness, are developed within us. With knowledge comes power, and power will be given to those who shall have the wisdom to use it for the good of humanity.

I have merely hinted at the gems which lie embedded underneath the phenomena of Spiritualism; and the appearance of materialised spirit-forms with lights are a certain indication that we are to have knowledge in the spiritual degree, for light symbolises "knowledge of truth," and the "light" which spirits exhibit is drawn from the great spiritual sun, which is pure love and wisdom, and is to angels and spirits what our sun is to the sphere in which we live; this is the meaning of spirit-lights, and "John King" with his lamp, when understood, teaches a profound lesson, for names are significative of qualities and titles of office. Thus "John" means the celestial or love quality, and "King" implies the ruling power, and is a prophecy of what is coming, viz., that love is to be the ruling power in the new and in-coming dispensation; hence so many "John Kings" appearing through such a variety of mediums; and Mr. Williams is quite right in thinking that "John King" who materialises through him is not always the same individual.

What I wish to convey is, that all which transpires at seances is symbolic of something higher or more interior than what appears on the surface, and as this symbolism is studied these facts will become more interesting and useful. Nevertheless, the record of facts by careful observers is very important, as such records to after-generations will be a true index of the state and progress of the great movement now known as Spiritualism. With this view I now proceed to narrate what transpired at a meeting held last week with Dr. Monck, at which seven were present, exclusive of the medium, and who will all testify to the correctness of my report. "Samuel" had previously told us that he wished to give a test of spirit-power that should not leave any room for doubt, as his medium would be used in the future more sparingly for the production of physical phenomena.

According to arrangement, we met at the appointed time and place, in a large room furnished in the usual manner, with a small four-legged table in the centre of the room, and two windows facing the street. I took the covering off the table, and placed a cloth over it, the side reaching to the ground, so as to form a dark chamber. With this simple preparation, and drawing down the Venetian blinds, we took our seats round the table, the medium forming one of the circle. We then turned on a gaslight, which, with the light coming through the windows, enabled us clearly to distinguish every object in the room. Presently we heard footsteps at the end of the room, and saw the window curtains move distinctly, although we saw no form to account for the movement. This was followed by raps at the window and door, and in various parts of the room, some of them very loud, and a lively conversation was kept up with the invisibles for a considerable time.

I had taken a small musical box, which was then without its case. This being placed upon the table, was wound up, and while

in the centre of the table (Dr. Monck holding his hand over his head) it played and stopped at our request; and to show that there was nothing attached to it, we each placed our finger upon the barrel, when it played and stopped as desired. It then moved bodily not only towards and from the medium, but also to his right and left. Here was a positive evidence of an object, a pound weight, moving without human contact in good light, not eighteen inches from our eyes, and where it was impossible for any mechanical or other contrivance to be used without instant detection. To give us still clearer proof, Dr. Monck sat away from the table, leaving us to watch the box while the same process was repeated.

Next came a large white cloudy appearance behind the Doctor, who had placed one foot upon my knee and the other on Mr. Gaskell's, his two hands being held by those who sat on each side of him. Presently we all saw a beautiful right hand emerge from the cloud—semi-transparent, of a pinky-white shade; it was, however, sufficiently dense to cast a shadow upon the wall. This hand moved the fingers and gyrated to a distance of three or four feet. I then said I should like to feel the hand, when it immediately made a sweep right over the medium, and rested on the top of my head. The sensation of the touch was very remarkable, as it appeared to leave an impress of the fingers upon my brain, and for some time after I felt as though the hand was still there. I also noticed that as the hand came towards me the little finger and thumb became dematerialised, and there were only three fingers visible—a symbol which was quite understood, as it was intended to show to us the power of spirit in its three degrees, the philosophy of which it would require a volume to unfold.

Dr. Monck now passed into the trance state, and "Samuel" told us that he was about to give us the crowning test, and that we were to take particular notice of all that transpired. The Doctor then stepped into the middle of the table and sat down upon it, I holding both his hands and Mr. Gaskell holding both his feet, while he sat perfectly motionless. In a few minutes there came from under the table a small, dark-coloured hand and wrist, first on one side and then on the other, it grasped a tambourine that was lying on the table, took it underneath and commenced playing on it; it then placed the tambourine in the hands of several of us, and pulled it away with a very considerable force. I then placed my right hand under the table (my left still holding the medium's hands), when the little warm hand got hold of mine and patted and stroked it. I then felt the contact of one of the nails on the back of my hand as distinct as though it were that of one of my own children's finger-nails.

Here was a test and proof of power, under absolute test conditions as the medium sat on the table before our eyes and exposed to full view; it is quite needless to add that there were no other mortal personages in the room besides ourselves, and the light was not extinguished during the whole sitting. The medium then got off the table and resumed his seat, and thus ended this part of the proceedings.

Much more was done and said, but I forbear to trespass upon your space, hoping that what I have written may help to place the question of Spiritualism and its variety of manifestation in a light that may attract attention from many who look upon it as nothing but imposture, superstition or delusion.

Higher Broughton, Manchester, May 28.

THE PROGRESSIVE COLLEGE, GRASMERE.

We found Mr. Harrison's school in the Lake District in a much more prosperous condition than on the occasion of our former visit. It now contains about a dozen boys, but there is accommodation for a few more. The Belper people have taken the matter up, and as they make a success of everything they take hold of, the school has a prospect of future success from that source alone.

Little Johnny Jackson is becoming one of the most promising of the pupils. He thrives amazingly, and his improved appearance in organisation and habits, speaks well for the care and culture which has been bestowed upon him. Little Johnny has got an excellent organisation, and there is the making of a scholar and a gentleman in him.

We say this for the encouragement of those good-hearted ladies and gentlemen who have contributed to place Johnny with Mr. Harrison for three years, thus affording him an education, and relieving Mrs. Jackson from a heavy burden.

All the boys like the school well. They are thoroughly at home, and have no regrets at their position, or longings to return to their friends. Our own boy is entirely satisfied, and is making great progress in his studies. The boys appear to receive abundance of lessons without being overtaxed. Mr. Harrison is quite strict and exacting of the full performance due by each boy, but at the same time he is affable and companionable with them, and accompanies them in many of their leisure exercises. It is early to bed and early to rise. All the boys are quiet and asleep by nine o'clock in the evening, and the college bell rings at half-past six. There is prayer in the oratory, evening and morning. This consists of a short musical service with readings.—Mr. Harrison accompanying the singing on a beautiful American organ, presented to the school by that generous friend of progress, Mr. Martheze. On Sundays these services are much longer, and when the weather is cold, and the church chilly, it is much better for the boys' health to have their religious exercises within doors than to have to submit to the more tedious programme of the parish minister.

The hymn-books used are of all sorts: the "Spiritual Lyre" and "Spiritual Harp," and latterly the new compilation by J. P. Hopps. The exercises are of a religious kind, without being

sectarian in any way. The effect of these daily services is to keep up the discipline of the school, and maintain a principle of sympathy between the boys and their teacher. The little group is thus cemented together, and there is a general absence of those factions which so often disturb the peacefulness of many schools.

Periodically the boys are allowed a special holiday on account of the good marks they may have earned for themselves during the month.

We have been with Mr. Harrison and his pupils on several little excursions, which the boys enjoy very much.

It is wonderful with what appetites they return to the school. On the occasion of our last visit a young lady who went with the party to Easedale Tarn found an appetite which she had lost sight of for upwards of a month. The food set before the boys is good, plain, and plentiful; the boys have their choice in respect to various matters of diet, coffee, tea, cocoa, and milk-and-water being on the table, but milk-and-water (pretty strong of the milk, and sweetened) is universally preferred. No two dinners are alike. The "meatists" occupy one end of the table, and the "vegetists" the other, at which Mr. Harrison presides, he being a vegetarian, and those boys who sympathise with him in that respect sit at his end. Those boys who prefer meat have it; the consequence is that the study and discussion of dietetic subjects is frequent, which is in itself an important feature.

Spiritualism is not enforced upon any one, yet it is well understood by the boys, who sent a deputation to Madame Gillies to know if there would be a seance on the Sunday evening. The reply was that all were too tired with mountain climbing, except the irrepressible boys, who never seem tired of anything. The pupils have a genial friend in the matron, Madame Gillies, who, from the frequency with which she is appealed to in respect to this and the other thing, must have a very busy time of it.

At the next term there will be an opening for a few more boys, and we hope Spiritualists who have sons to educate will begin to think about sending them to the Progressive College, and commence making arrangements to that effect.

May 8th, 1877.

Editorial Rambles.

At the invitation of Mr. P. R. Harrison, principal of the Progressive College, Grasmere, we again paid a flying visit to the beautiful Lake District, to assist him and his pupils to give two entertainments; the one at Ambleside, the other at Keswick. The former one fell rather flat, but in Keswick everything went off brilliantly, and the boys did their work in a splendid manner. They had a glorious holiday in the ride through the mountain scenery to Keswick and back.

THE PIC-NIC OF LANCASHIRE SPIRITUALISTS.

On Saturday, accompanied by Mr. Harrison, we left Keswick, by way of Penrith, en route for the pic-nic at Hayfield. Being holiday time the trains were much delayed and it was too late to proceed with the principal train to Hayfield before we arrived at Manchester; we accordingly had to avail ourselves of the 2.25 train, and were very pleased to secure the company of Miss Barlow and Miss Shafto—two mediums well known in Manchester. Again, the journey down was exceedingly tedious, and when we arrived at Hayfield, accompanied by passengers from Oldham, Rochdale, &c., including Mr. Salisbury, there was no indication of a pic-nic of Spiritualists to be found, and so the second detachment of friends had to wander about the village in a desultory manner till the principal party returned from their excursion in the evening. For our part we feel somewhat grateful that the arrangements for supplying a guide to the second party were broken through, as it saved us a wearisome stroll on bleak moors, which present a somewhat sombre appearance after the charms of lake-gemmed Cumberland.

After all, we did not go there for scenery, neither did any of the earnest friends. What more agreeable prospect can be desired for a Spiritualist than the open and intelligent countenance of Mr. J. Lithgow or the equally pleasing "scenery" of Mr. Johnson, Mr. Hartley, Miss Garbett, and other friends of the Movement; these are the "landscapes" most agreeable to spiritual workers on such occasions, and no doubt the fact that Mr. Lithgow and his friends had started up such a vital movement in Hayfield was a far greater attraction to the Lancashire Spiritualists than any scenery which the upland moors could supply.

After a succession of tea-takings at the Antiquarian Tea Rooms, a short respite was given for social conversation, and many pleasant groups found congenial walks till the time of meeting, when the room was crowded to excess, many being obliged to stand.

The President, Mr. Johnson, conducted the meeting, and delivered a very excellent address, which we regret we had not the conveniences to report. The thoughts which he uttered are well worthy of being known by the Spiritualists everywhere and we should be glad if he would embody them in an article. He then called upon Mr. Burns to address the meeting, which he did by, in the first place, introducing Mr. Harrison, principal of the Progressive College. He regarded it as a great feature in Spiritualism that a gentleman of education and position in the intellectual world had deemed Spiritualism of such educational importance as to found a school recognising its truths and giving his pupils an opportunity for becoming acquainted therewith. He hoped Spiritualists would recognise the service rendered by Mr. Harrison, and bestir themselves in making his college a genuine success by securing for it a full complement of pupils.

Mr. Burns then gave an earnest speech on "The Present Position of Spiritualism," urging the necessity for personal development by instituting everywhere schools of the Order of Spiritual Teachers. His remarks produced a deep impression.

Mr. Harrison, on being called upon, expressed his pleasure at meeting so many Spiritualists. He had not been favoured with the opportunity of mingling with such a large number before. He would be glad at any time to receive a visit from Spiritualists who might be going to the Lake District, when it would afford him much pleasure to show them his college. He extended a cordial invitation to the Lancashire friends to undertake a pleasure tour and picnic to Grasmere, when he would do all in his power to receive them comfortably and make their visit pleasant to them.

Mr. Johnson then concluded the meeting in a speech in which he recognised the great harmony which existed between the views expressed by Mr. Burns and those upon which the committee now based their operations. They had been engaged in promoting harmony amongst all parties with the view of consolidating the movement in useful work.

The room became very hot, and the meeting then broke up. It was one of the best we ever attended. The selection of representative Spiritualists was a good one, and the feeling of earnestness and devotion to the work was greater than we had perceived on any previous occasion. We felt that the Lancashire Spiritualists had got nearer to the spirit-world, and were in a position to command its blessed aid in a more certain manner than has yet been their fortune.

The short time before the starting of the train was pleasantly spent in social conversation. The return to Manchester was very protracted. The traffic was greatly obstructed by excess of business, and it was midnight before London Road Station was reached. This caused many to be put to the expense of spending the night in Manchester. It is questionable whether a holiday season is the best for these special gatherings. It is true, time is on most people's hands, but the difficulty of travelling is so great that it must be better to lose a day than to be put to an expense in meeting the contingencies imposed by railway arrangements.

MISS WOOD AT MACCLESFIELD.

On Sunday morning we went to Macclesfield accompanied by Mr. and Mrs. Hammond, Miss Wood, and Miss Colman. A seance was held in the rooms in the afternoon. Miss Wood was securely fixed in a chair within a cage, after the Belper fashion. The cage-door was provisionally left open three inches and the curtain covering the cage and cabinet was pinned down closely in front of it. When "Pocka" took control she said that owing to cross influences in the meeting, it would be impossible for her to do anything. Fault-finding and recriminations were then indulged in, and the meeting broke up in a painful manner. The room had to be cleared before Miss Wood could be got out of the trance,—the disturbance affected her so prejudicially.

In the evening, Mr. Burns delivered a lecture at the request of the committee on "Spiritualism defined by a Spiritualist." It was a long lecture, and afforded a very comprehensive treatment of the subject, pointing out the difficulties of investigation, and how to overcome them. It was received with great attention and produced a beneficial effect.

Monday was Miss Wood's last day in Macclesfield, and just before a select seance was to be held in the afternoon, she received a letter from one of the committee, charging her with slipping out of her clothes, sealed and tested as she was, dressing herself in muslin secreted about her person, squeezing through the partly open cage door, and personating the spirits. This ridiculous and insulting communication ended by threatening her with police prosecution unless she confessed her sins within three hours and returned to a virtuous life. Of course this put an end to further seancing, as Miss Wood refused to sit with any persons who had such views of her honesty. During the afternoon and evening the house of her host, who is a well-tried Spiritualist, was the scene of painful bickerings by the clique of malcontents who sympathized with this onslaught.

It would appear that Miss Wood was engaged by a committee, all of whom were more or less dissatisfied and sceptical persons, but they represented to her that none but true Spiritualists would be present at the seances. One man, of whom Miss Wood was warned, was declared not to be on the committee at all, but on her arrival, this person—who wrote the threatening and insulting letter—was the leading man, and made himself exceedingly officious and irritating to everybody. He desired to monopolize too much of the meetings, and when it was suggested that a proportionate share of the necessary expenses would fall upon him, he turned round in the cruel fashion already indicated.

Notwithstanding these disqualifications on the part of the committee, and that one sitter had expressed the determination to grasp the spirit, another to shoot it, another to run it through with a knife, and so on,—according to the statement of the accuser—manifestations at three seances were of a very satisfactory description. Various forms came out and conducted themselves in such a manner as to render the genuineness a certainty, as no human being could personate the phenomena which they produced. Of course the full results had not been arrived at, which is not to be wondered at when it is considered that nearly three dozen spectators, some of them full of enmity against the subject and imbued with the notions already alluded to, constituted the circle.

There were a number of good Spiritualists present and the great majority of them were thoroughly satisfied with Miss Wood's genuineness as the tests adopted rendered certain. There is no

ground whatever for supposing that Miss Wood acted at all in the matter, but that she simply submitted herself to the tests imposed; and had the circle conducted the investigation patiently, further results would no doubt have accrued and ultimate satisfaction, been arrived at.

The accuser met with Miss Wood late on Monday evening and she faced him in a thoroughly heroic manner. The childish objections which were advanced to incriminate her were neutralised one by one. As she was prepared to go to the seance in the afternoon Miss Wood permitted herself to be searched by Mrs. Hammond, and no white material to simulate spirit-robes were found upon her. Her box—a small one—and her room were also searched, and Miss Colman submitted to a similar investigation. Miss Wood was then measured and it was found that at the shoulders and at the hips she was about a foot larger in circumference than around the waist, so that a band which was secured by test appliances around the middle of the body could not by any means be slipped off in any way, particularly when it was attached to the floor by tapes nailed thereto and sealed.

After midnight this aggressive party came back again and, with much bluster, made it appear it was only because of their clemency that Miss Wood was not dragged out of bed and taken to the police station. Of course this was all bounce, as they had no magistrate's warrant; but they succeeded, in the most impudent manner, in annoying Miss Wood's host, and disturbing the house as much as possible.

It was gratifying to observe the calm dignity of Miss Wood in the face of her accuser. He desired her to give him special proof of her mediumship to convince him of her innocence. She refused this in the most positive manner; she had not come there to have her reputation tested, she promised no results, she submitted to their experiments, and the consequences were beyond her control; she did not admit that her honesty required substantiation. There was nothing but a mean and impossible surmise against her, and it was the duty of her accuser to prove his point or confess his weakness. She regretted to find that she had been misled into the hands of enemies, instead of friends, and though it were necessary for her to go to prison she would never flinch for one moment in deference to such demands as were made upon her. On Tuesday morning she left for Derby, where she had an engagement, and we accompanied her to the friendly abode of Mr. G. H. Adshead and there left her amongst genuine friends.

These facts will strike all sensible persons with great astonishment. It would appear that this committee entered upon their investigation with the view of achieving greater triumphs than had been obtained at Belper, or to outwit all other Spiritualists by discovering Miss Wood as an impostor. Neither of these methods is a correct one, and no true student of spiritual science would for a moment entertain them. That greater results could be obtained in such a crude assembly in six sittings than were arrived at in Belper in double that number of experiments was not for a moment to be supposed. But from the unscrupulous accusations which have been made against Miss Wood, accompanied by threats of a criminal character, it can be easily seen that an unprincipled notoriety was the object of some, without a shadow of genuine desire to know the truth.

The experience has no doubt been most valuable to Miss Wood as it has been to ourselves. Henceforth no more committees in connection with the engagement of mediums. Such arrangements should be made entirely with a responsible individual,—a gentleman, a truth-lover, and an intelligent Spiritualist, who could select all those whom he considers fit and proper to join in the seances, and undertake all the responsibilities connected therewith. This has been the case at those places where Miss Wood has been so eminently successful. She is not a mercenary medium seeking for engagements; her time is entirely her own; she may be regarded as thoroughly independent, and has so many friends, that they could occupy her continually though she could divide herself up into several persons. Her object is to labour with those friends on a spiritual basis for the investigation of these phenomena, placing herself absolutely at their disposal for all fit tests.

The Macclesfield basis was not at all a spiritual one; it was an adventure on the part of the committee of the most reprehensible kind, and the real Spiritualists of the town, including the gentleman by whom Miss Wood was entertained, were as much imposed upon by the committee's arrangements as the medium herself. When bad faith, ignorance, and ill-feeling dominate the arrangements of a circle, very little good can be expected, and it is another testimony in favour of Miss Wood, that any phenomena whatever occurred under such circumstances.

MR. COLVILLE AT NEWCASTLE.

On Tuesday evening Mr. W. J. Colville kindly gave an address in the trance, and a poem, for the benefit of the Newcastle-on-Tyne Psychological Society's Library Fund. There was a good attendance in the spacious hall of the society in Weir's Court, Newgate Street, the chair being taken by Mr. J. Mould, the president, who was supported by Mr. H. A. Kersey, the secretary. After singing a hymn, the audience were invited to offer subjects for the lecture, the one ultimately chosen being—"Were Adam and Eve the first man and woman that lived on earth? If so, who tempted them to sin, seeing that Spiritualists say there is no devil?" The subject was discussed by Mr. Colville's guides in their usual admirable manner. Several questions having been asked and answered by the controls of the medium, an inspirational poem was then rendered, the subject chosen being "Cromwell and the Commonwealth." A hearty vote of thanks was passed to Mr. Colville for his kindness in volunteering his services for the good of the library fund, and the meeting closed.

ORGANISATION AND CO-OPERATION.

Mr. Editor.—It is with pleasure that I recur to this subject to present (by your kind permission) to your readers, the sequel to my paper which you kindly inserted in your issue of April 6th. It is with confidence that I hasten to add what remains to be said in the completing of my subject, because I have not learned that any objections have been raised to anything contained in said paper. I am not intending to add to the principles, or to the order or organisation of created existence set forth in my last; neither to expatiate or to extend my remarks on the subject of organisation and co-operation as then applied for the immediate use of Spiritualists; but I will endeavour to further apply the eternal, unchangeable principles and order of being therein set forth.

I am quite aware that your most valuable paper is principally devoted as a spiritual newspaper and pioneer or missionary in the grand work of immortal life and communion, yet I behold it also adapts itself to the announcement of truth, and unchanging principles, and to the advocacy of their application to the practical of this mortal life; hence, in your columns I see a place for my present paper, which is intended for all thoughtful and experienced Spiritualists in particular, and for the careful consideration of all spirits and angels in heaven.

The weight of my subject is great; of its solemn import you must all judge for yourselves or you may be misled. You had better err a few times in your own efforts at logic than be perpetually led by other fallible persons. To this end all must come at last. No great or lengthy effort at writing is necessary to set forth my subject; yet, allow me here to say that many Spiritualists will be judged by what I have to say by reason of their inconsistency,—and also all religionists, and many if not all spirits and angels. Should all plead inability to do otherwise than they have done; I reply—My subject is not altered by your plea; the truth is not altered thereby; you must all finally bow to be ministers of truth, and the unalterable principles of eternal being. To be such a minister only, is to live out in perpetual conduct, truthfully, said principles. To be such a minister, does not consist in ruling one's fellow-beings. We have a right to require our fellow-beings to live out the principles of our common nature, but not to compel them; yet in cases of crime, the right of the just to interfere must be conceded.

In my last I referred the reader to the fact of infinite extent and matter, or substance, or body in the same; to the fact of infinite intelligence, or power to produce organisations of substance, and to the fact of infinite, eternal and unchangeable, underlying, or basic principles, on which all intelligent entities and material bodies rest for the continuance of their existence. If I am right in the statement of this great fact or facts, which I earnestly affirm I am, then it justly and truthfully applies to every individual entity, or person in the infinitude of existences, or extant,—to the mortal as truly as to the immortal stage of immortal beings.

Now, dear reader, do not lightly pass over this point; because it is from this point that I challenge the uprightness of the conduct of all created beings relative to their treatment of mortal man, who contains in his order the fountain of increase of immortal beings, who are destined to inhabit the immortal order or spiritual world of existence. If what I affirm be fact, then, to apply a principle of government to mortal man, which is foreign to his nature and to the principles of truth, justice, and equity, on which his being rest, is monstrously evil! and all the effects called evil are attributable to such interference. The principle of dominion, and the system of master and hireling, have been inflicted upon the race of mortal man, which are diametrically opposed to the principles of truth, justice, equity, and freedom. This has been done by the spiritual world, and by fellow-men as instruments of the spiritual world; and whenever, and wherever, communion with the spirit-world has been opened, obedience to the spirit-world has been demanded as the price of its favours; whereas the race of mortal man had no need of such favours, the race of man simply needed its rights, or, in other words, to be truthfully treated by the angels and spirits, and to be left in freedom to live out the basic principles of their being. The system of master and hireling, is simply a modification of the spirit and principle of dominion, and ought never to have been introduced into the earth-order; co-operation, and equity, and justice, and righteous estimates and exchanges constitute the true order of mortal man.

All religions of which there is any record have been aggressive towards the race of mortal man; they have attacked him, but have never come to him to inspire him with and to be in harmony with the basic principles of his being, from which he may not deviate with impunity; they have ever come to rule him, but the rule of such comings must cease—the spirit-world must be born of the spirit of dominion before it can see the basic principles of its own being, and be moved thereby in all its conduct, which is the real kingdom of God. I am aware that Christ ostensibly came to redeem man, but his coming was aggressive nevertheless, inasmuch as he is said to have appointed unto his disciples a kingdom; but it was also appointed that the kingdom should be given up, and the reign of God and the principles of created being ensue; 1 Cor. xv., 24; Luke xxii., 28, 30. I am also aware that God, at the request of the Israelites, appointed, by Samuel as the medium, a king over Israel, but not without forewarning them of the consequences; 1 Sam. viii., 4, 22. The kings ruled, or rather awfully afflicted, the prophets of Israel, as was shown to them, by Samuel as the medium, would be the case.

The Christian Church and kingdom have ruled and afflicted the people in all its descent in the earth down to Protestantism, and to the Shakers in the Christ or second Adam order of the Eve Christ, called "Shakers" in the United States. In her order man has been suffered by God to be compassed for a purpose (which purpose I need not here digress to explain), until the time arrived for the spirit or Spiritualism to burst its bonds, or have birth of the same; and Spiritualism began to be manifested, in the present dispensation, by means of the Methodist's order of Dissenters, in the family of Mr. Fox, at Hydesville, New York State, U. S. America, March, 1848.

I am quite well aware there has been a Spiritualism more or less in all ages, and in all quarters of the earth, but I would here notice Modern Spiritualism as a special work and development, for a special purpose and purposes, in the progressive development of not only mortals, but of the spiritual world also. Spiritualism of every grade or

character, whether called religion or anything else, as a fossil, in this world and in the spiritual world, is "the last enemy to be destroyed." To be fossilised is death, and is at once the pall and the tomb of the internal basic principles of created beings; but the time has at length arrived, by means of the freed Spiritualist, to burst the monstrous incrustation, which for ever demands obedience to spirits, angels, creeds, and systems, as the price of their favours and of their great condescension to commune with us from the spirit-world. I have no objection to spirits communing with us to do us good; but to smother us up and to occupy our time and waste our means, with all manner of fictional writings and other rubbish, as they have done in nearly all spiritualist literature since the commencement of Modern Spiritualism, I do object to. There are spirits who are reformers, and ready to move forward with God in the development of the universe. These are our friends and brothers; but the vast mass of fossilised angels and spirits have sought to retain spirit-dominion over us, and to continue it over the succeeding generations of our race yet unborn. They do not favour, but are diametrically opposed to, the basic principles of our being—Truth, Equity, and Justice—and to the reduction of these principles to compose the basic and the circulating vitality of mortal society life and order.

Co-operation and representation, and individual effort, and true individual independence, and not selfish aggrandisement, artificial inequalities, and kingly and priestly rule and dominion, should now supervene and supplant the fossilised spiritual orders of dominion—the master and the hireling system—and also all common property systems, for they are not the Kingdom of God: and the Kingdom of God, in all the threefold beauty of created beings, physical, spiritual, and vital, or, the eternal principles of life, would ensue. Surely an omnipresent God is present in mortal order as well as in the spirit-world, and works, and will work, by means of all the three orders of principles, physical, spiritual, and by the principle of eternal life. Who then shall say we may not be as free as the inhabitants of the spirit-world?

In concluding this paper I desire to caution all my Spiritualist friends who intend to form new homes, spiritual villages, or reform orders of society, to do so on the ground of individuality, individual ownership of estate, household and personal property, because in your development as a new home, you will each and all desire to be equally free, and your spirit-friends desire to be equally free in equity of right with or in you. This established, your co-operative factories, and workshops, &c., for the production of wealth is next in order: the products or results of said co-operation should be divided to each co-operator, on the ground of hours and days, or amount of labour performed by each co-operator, and not on the ground of capital and money invested. Your real interest, honour, and true independence, will then centre in being working-men.

The work of distribution will be another important item in your new home or village. Your stores, warehouses, and retail business, must be done on the co-operative principle, as you will have no desire to live out of one another by profit; the workers in the order of distribution will be accounted as producers, and their days and hours of labour should be recorded with those of the producer, that they may share in the dividend as producers. The school-teacher, or other necessary official, could be included and receive dividend in the same manner. If you are wise and good, conduct your business on business principles, and avoid all rules and society making. You could come together for public purposes and communion, by common consent and by orderly notice of the same. Thus you may all be good and free and happy. But in all things avoid common propertyism, as the system annihilates or excludes principles from society life, and gives reign and place to the spirit of Dominion, to rule over all the basic principles of life, and over the immortal entity or soul or being, and over your true spirit-friends, or, they must separate from you and abandon you to the tender mercies of unprincipled spirits and angels.—Yours truly and fraternally,

D. RICHMOND.

3, North Eastern Terrace, Darlington, May 6.

P.S.—Should any of my Biblical friends feel alarmed or shocked at the foregoing paper, I would just remind them that it is perfectly scriptural:—1 Peter iv. 19, "For the time is come that judgment must begin at the house of God: and if it first began at us," &c.; 1 Cor. vi. 2, 3, 4, "Do ye not know that the saints shall judge the world?" "Know ye not that we shall judge angels?" I am not afraid of the philosophical and reformatory student, he will perceive at once the truth that unchanging principles constituted the basic existence of the human race, and that man can never attain to harmony but by living in accordance with said principles.

D. R.

AN EXTRAORDINARY CURE.

To the Editor.—Sir,—A remarkable cure of a sprained ankle has been effected by Dr. Brown, and as the subject of it is my personal friend, and I witnessed both the accident and speedy cure, I, with her consent, beg to lay the particulars before your readers for the encouragement of sufferers who need testimony with regard to the healing power and its virtues, in order to induce them to seek relief in a similar way. On Sunday, May 20th, I, with my husband, my lady friend, and Dr. Brown, went on a visit to Mrs. Crawshaw, of Accrington. While there, my friend trod on the edge of a stone step, which from some cause was slippery, and fell with great violence down three steps. Her agony was intense, and she could not place the foot on the ground. Dr. Brown manipulated the ankle for a short time, when the pain and swelling so rapidly disappeared that my friend ventured on a long walk. The exertion being premature and great, the agony and swelling returned with aggravated violence, and we were obliged to convey her in a cab to the railway-station, and to support her from Burnley Station to her home.

Dr. Brown was now controlled to make passes over the greatly-swelled ankle, when pain and swelling at once began to subside. He repeated the manipulation on the Monday, and on the following day my friend was so thoroughly well that she was able to go a long journey and to take long walking exercise, which she has continued to do daily ever since without experiencing the slightest pain or inconvenience.—Yours truly,

C. BURRELL.

Burnley, May 29th.

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TO SPIRITUALISTS IN THE COLONIES.

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

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, JUNE 1, 1877.

NEW LIFE IN SPIRITUALISM.

We are greatly cheered by the new life which has manifested itself in our Movement during the last few weeks. Many of our dearest fellow-workers regard Whit Sunday as a real pentecost day, on which Modern Spiritualism arrived at a recognition of its innate spirituality and started on the road from the nursery to the school. The use of the intellect as a means of elevating the soul has been admitted, and henceforth we embark on the eternal purpose of beautifying and developing the human spirit.

We solicit the cordial aid of all who sympathise with this great work. Do not let us fail for want of the necessities of life and of work while we are engaged in such an important undertaking. Without fee or reward we have obeyed the voice from the inner realm, but the external support must be derived from external sources.

This provision, we are glad to say, has been thought of, and there are indications that steps will be taken to suitably endow this new work and clear its way of embarrassing obstacles. If a few hundred of our friends would put down a small sum each, and contribute at once the £1,000 publishing fund, then we could go on without waste of energy, and soon repay all depositors in products, which they will soon stand in need of.

THE MISSIONARY MEDIUM AT DOUGHTY HALL.

On Sunday evening, at 7 o'clock, Mr. W. Wallace, the well-known trance medium, will deliver a trance address at Doughty Hall, 14, Bedford Row, Holborn.

Mr. Wallace is the oldest medium in England, and his teachings have afforded instruction to many.

Mr. Wallace is ready to visit any place, and give trance addresses, answers to questions, or aid in arranging circles. Address him—Mr. W. Wallace, 329, Kentish Town Road, N.W.

A NEW WORK BY S. C. HALL

Will be published on the 12th of June—"Words of Warning in Verse and Prose, addressed to Societies for organising Charitable Relief and Suppressing Mendicancy." By S. C. Hall, F.S.A., Barrister-at-Law, &c. Illustrated by W. J. Allen, engraved by J. and G. Nicholls. London, Hamilton, and Co. May be ordered of any bookseller in town or country. Price, with forty engravings, two shillings.

The author's treatment of the subject may be gathered from the following verses:—

I.
"More blessed 'tis to give than to receive!"
Some One has said the words, who did not read
Your Circular, nor taught us to believe
That Mercy helps by proxy those who need.

II.
You teach us how to "shirk" the beggar tribe,
And tell us to give nothing, but subscribe.
Of course we cant pay double, so we do
The business part of Charity through you.

III.
"Give nought to common beggars:" that's the rule;
The Alpha and Omega of your school;
You bid us send all suppliants to your door,
When sad, or sick, or desolate, or poor:
After "Inquiry," duly made, you give
To such as—pending the proceedings—live.

MRS. WELDON'S ORPHANAGE.—Mr. Colville has sent Mrs. Weldon another contribution, and has offered an inspirational discourse at the sociable evenings when he comes to town. Mr. Fletcher will also give another address.

MR. J. W. FLETCHER'S MEDIUMSHIP.

Since my first experiences in Spiritualism, I have made the phenomena a subject of deep study, and embraced every opportunity of investigating in a spirit of sincere desire to arrive at truth. I have been fortunate in having the opportunity of attending private circles with non-professional mediums; I have seen various branches of the phenomena, and, so far, cannot reconcile its wonders to any other than a spiritual origin; in fact I do not understand, taking into consideration the variety of the phenomena, how it can be attributed to any of the causes so frequently advanced by men of science and others.

I have commenced a succession of private seances at my own residence. The first took place on Wednesday evening, May the 9th, Mr. J. W. Fletcher being the medium. The circle consisted of fifteen persons. Mr. Fletcher soon passed into the trance state, and on request gave an eloquent address on the subject of "Spiritualism." He was afterwards controlled by the Indian spirit "Winona," and gave most excellent tests to nearly all present, giving in several instances the names of their departed friends, also relating circumstances connected with them, known only to the person receiving the communication. I received two most striking tests. One relating to a young brother, who disappeared very mysteriously in New Orleans, about the year 1857. It was generally supposed that he had been drowned, as many wrecks occurred about that time.

The medium, who was in a state of the greatest excitement during this control, which was decidedly tragical, made it appear by his attitude that my brother had been cruelly treated and afterwards thrown overboard, the water being named. The medium wrote twice on the table with his fingers, appearing to dot an i each time, and upon a piece of paper being handed to him he reproduced the same word as before, viz., Mississippi. The previous test given to me was equally striking, and to my mind most conclusive. The communications were partly of a private nature known only to myself.

Mr. Fletcher's controls show great consideration in speaking in an undertone when communicating anything of importance. I consider his mediumship of a very high order and of the greatest value, providing the spiritualistic theory is true—of which I have little doubt, although I fear I shall shock some of my kindest and best friends by expressing such an opinion. However, I trust they will remember these beautiful sentiments, viz.—"To err is human; to forgive divine." They must also remember the spiritual gifts spoken of in the Bible.

This question is frequently put to me:—"Even supposing it to be true, of what use is it?" In reply, I refer all who are able to read to a valuable little work written by Mr. S. C. Hall on the subject, entitled "The Use of Spiritualism." To my mind it is of infinite value in doing away with the old orthodox teachings that heaven consists of a congregation of psalm-singers pouring forth songs of praise before a great white throne to all eternity. Spiritualism teaches us that we carry all our tastes and talents to the next world to ripen there, and thus bring us nearer and nearer to our Heavenly Father. It also convinces us that we shall recognise our loved ones who have gone before, thereby taking our identity with us, without which, to my mind, heaven would be deprived of its greatest and dearest attraction. If people would look upon Spiritualism in the same light as I do, I believe they would consider it one of God's greatest blessings, instead of looking with such suspicion upon people who investigate the phenomena with a sincere desire to arrive at the truth.

Kensington.

INFORMATION ON DEVELOPMENT WANTED.

Dear Mr. Burns,—Would any of your correspondents be kind enough to enlighten me or tell me their opinions on the following points:—

1. Can results of any kind be obtained from Planchette by an undeveloped medium sitting alone?
2. Would it further the development of that person's mediumship (whether writing mediumship or of any other kind)?
3. Are there any particular points to be observed?

May 26th.

K. S. (Norfolk).

We regret to hear of the passing away, after a short illness, of Mrs. Spreckley, of Westbourne Park. We trust the consolations of the spirit-world will sustain the family in their affliction.

GATESHEAD.—Mr. Robert Moralee wishes to thank Mr. Scott of Belfast for a second parcel of books, which has been sent to the Heworth Colliery Circle for distribution.

Mr. T. Brown will leave Edinburgh during the ensuing week, and will call at New Delaval, Newcastle, and Benfieldside, on his way home. Letters can be addressed—Mr. T. Brown, care of Mr. J. Smith, 23, Double Row, New Delaval, near Blyth, Northumberland.

BIRMINGHAM.—"A Spiritualist" says Mr. Morse's trance address excited great surprise, strangers being astonished at the great intelligence exhibited by the spirit-guides. The seances were also highly appreciated, and Mr. Morse's labours are doing much to teach the truths of spiritual philosophy. We think Mr. Morse is worthy of better notice than this anonymous tribute. The announcement of the meetings came too late for our last issue.

WALSALL.—To the Editor.—Dear Sir,—I am pleased to report to you some progress in Walsall in the Cause of Spiritualism. On Sunday last we held a seance. Mrs. Elliott from Birmingham visited us, and her guides gave an address, and after the address gave descriptions of several spirits, some being recognised as relations to those present. Other tests unknown to the medium were given. After the seance closed, those present formed themselves into a society, and commenced with a subscription of one shilling a quarter, which I hope will be the nucleus of greater things being done. It was also reported that Mr. W. Russell intended to present us with some spiritual literature for the commencement of a library. This may also become very useful, and I hope we shall soon be able to invite our friend Burns to give us a public lecture, for we are going to commence work next Monday. Mrs. Elliott visits us again to give another test seance, and the friends are going to invite some strangers who are wishing to examine into Spiritualism. So we hope, after our many efforts, this time we shall see some progress.

—Yours truly, T. BLINKHORN.—May, 28th.

DR. MACK'S FREE HEALING AND FEE HEALING.

A few days ago a party of friends from the country called in and asked us about Dr. Mack, and we directed them to his apartments opposite to the Spiritual Institution. The result of an interview obtained next morning is thus described by a gentleman of the party:—

To the Editor.—Dear Sir,—I am sorry I was not able, while in London last week, to call again at the Spiritual Institution, as I was staying some miles distant, and was much engaged while there. I however, with four or five others, called upon Dr. Mack on Sunday morning, for the purpose of being treated by him, but on learning that his fees for four visits would be the enormous sum of about £13, I had to look out for my old, tried friend, Mr. Ashman, and was with him at 8 o'clock in the evening, which prevented me from coming to the lecture at Doughty Hall. I believe we all found great benefit from Mr. Ashman's treatment, and at a price which no one could find fault with; as for Dr. Mack, I think the remarks in your lecture, a short time since, upon foreign mediums coming here to fill their pockets, &c., were very correct; the reading of which may be a fit lesson for him.—Yours very respectfully,
J. CAMM.

Quorndon, Loughborough, May 28, 1877.

Now, Mr. Camm is an old friend whom we respect most highly, and we feel pained at the injustice he has done to his well-known reputation for generous fairhandedness by penning the foregoing letter. It does not tell all the truth, and thereby it misrepresents our respected fellow spiritual-worker, Dr. Mack. Dr. Mack has his fee, and it is an undue interference with his liberty to say what that should be. He knows his own business best. He has his daily requirements to meet, and every valuable aid or article commands its price according to the service rendered thereby.

Dr. Mack's fee is £1, and he makes a reduction for a series of treatments, but he accepts from the poor just what they are able to afford, or he works gratis in cases where no means are possessed by the sufferer. He has never yet turned a patient away from his door because he could not pay him. Some of his best cures have been done for nothing, and often he works for days, the greater proportion of cases being wholly for nothing, the Doctor not realising sufficient to meet his expenses during the period. When a party of well-dressed gentlemen calls he naturally asks his fee, and unless he did get it a sufficient number of times he would be forced to close his rooms, and the poor would not have the advantage of his generosity. Dr. Mack must either make all his patients paupers by falling back for his expenses on his own private resources or he must give up healing altogether unless he follow the common-sense method which he has adopted and charge those who can pay for the benefits conferred upon them. Accordingly he told Mr. Camm that if he could not afford a proper fee he would treat him and party for nothing, or whatever they could afford, and be satisfied though not paid, but that he did not undervalue the power by reducing the fee. He even asked specially that he might be permitted to treat a young lady of the party for deafness, as he felt that he could benefit her. But no; Mr. Camm was highly indignant because he could not dictate terms to suit himself, and accordingly left in a not very benevolent tone of mind, and which has prevented him from telling the whole truth.

We know so well Dr. Mack's goodness that it is hard to make us believe aught to the contrary. We are continually sending over to him sufferers in humble circumstances, and on no occasion are they refused attention. Others see about his cures as reported in the MEDIUM and go to him to find relief. A case in point is that of an elderly lady with two invalid daughters, who from deranged functions were quite unfit for earning their living, placing the little family in a position of great privation. Dr. Mack, kindly and freely afforded them instant relief. They came over expressing their gratitude, when, at our request, they, on their return home, wrote the following note for the benefit of other sufferers:

Dr. Mack.—Sir,—Elizabeth Taylor, whom you treated on Thursday last for pain at the chest and loss of appetite, from which she suffered much, is quite cured; likewise her sister, whom you treated for deafness and a pain in the side. The deafness, though of long standing, is quite cured, and the pain in her side, which had brought her very low, is gone, and she daily grows stronger, for which they again offer their most sincere thanks.—Yours most sincerely, J. T., pro E. TAYLOR.

6, Pool's Lane, Chelsea, May 29th.

We could add many more cases of a similar kind, and a continuation of them may be given next week. As to payment, if such benefits are not worth paying for, then life is not worth having. No physician could be more liberal than Dr. Mack, Mr. Ashman, and other healers, but they must of necessity be supported by one class of patients to enable them to confer benefit on the others. We only wish sufferers were as generous as these men; then we would not have such querulous complaints against them as sometimes see the light.

MISS GARBETT acknowledges receipt of letter from St. John's, New Brunswick, asking where "Angelic Revelations" may be procured. An answer will be sent at Miss Garbett's earliest opportunity.

Our good friend Mr. Cartwright did service at Doughty Hall, on Sunday evening, by delivering an interesting address. As it was the night of the Marylebone tea-meeting, and withal a very fine evening, the audience was accordingly small.

MR. WILLIE EGLINTON, in consequence of his continued ill-health, leaves London for Malvern to-morrow (Saturday). From thence he will start on his tour (when sufficiently recovered) visiting the following places:—Plymouth, Torquay, Exeter, Somersetshire, Merthyr Tydfil, Cardiff, Worcester, Birmingham, Oldham, and Jersey. Spiritualists and others desirous of a visit should address to Aldwyn Tower, Malvern.

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The Order of Spiritual Teachers.

A HYMN FOR SCHOOLS OF SPIRITUAL TEACHERS.

PRAYER AND PRAISE.

(Dedicated to J. Burns.)

Thou who didst frame and still sustains
The universe,—
Creating law that still remains
All life to nurse;
Our deep and darkened vision ope,
Thy truth to view;
Shower light and strength on us to cope
With creeds untrue.

We praise thy revelations past
To those prepared,
Effecting reformations vast
Through those who dared:
We thank Thee for thy spirit-power
To us made clear,—
Refresh us with a greater dower
From thine own sphere.

Exterminate all dogmas dread,
With falsehood fraught;
Grant liberty of soul instead,
By angels taught:
Cement in brotherhood of love
The human race;
Reveal thy Fatherhood above
In every place.

May 20.

J. LEWIS.

FORMATION OF A SCHOOL AT THE SPIRITUAL INSTITUTION.

On Thursday evening a public meeting will be held at 15 Southampton Row, to form the No. 1 School of Spiritual Teachers. All interested in Spiritual education are cordially invited to attend and give their aid in this great work. The meeting will commence at 8 o'clock.

THE ORDER OF SPIRITUAL TEACHERS IN MANCHESTER.

We take pleasure in giving publicity to the following announcement:—

TEMPERANCE HALL, GROSVENOR STREET, MANCHESTER.—On Sunday next, June 3rd, 1877, an Address will be given by the guides of Mr. Johnson. Subject: "The Order of Spiritual Teachers." The above subject being chosen by a number of the friends meeting there, it is respectfully requested that all interested in the matter will attend. Service at 2.30. Questions relevant to the subject will be answered at the close of the address.

It is gratifying to know that the discourse which we published last week has excited a large amount of attention, and many regard the new Order as the hope of Spiritualism. We give publicity to the following letters on the subject:—

Dear Mr. Burns,—I read your lecture in this week's MEDIUM with much delight and appreciation. I consider it a vast improvement on some lectures which I have before read,—not exactly of yours, but of others that you looked upon as shining lights. You take an upward and spiritual bias which is most refreshing, and it is calculated to do much good to the Spiritual Cause. It is the right style in which to speak and write, and the paper which contains it is one eminently suited to be widely circulated among non-Spiritualists, and among those who have not yet made up their minds as to whom they will serve. I think you ought to take for your next text the chapter which refers to God or Baal—1, Kings xviii. 21.

Belfast, 27th May.

Dear Mr. Burns,—I have been much benefited and enlightened by your noble addresses delivered at Doughty Hall, and which have from time to time appeared in the invaluable MEDIUM, and by none more so than that which was given in last week's issue. The plan you suggest regarding schools I am quite confident could be successfully carried out. A little energy, and the kind of organisation you lay down, would carry it calmly and surely through all difficulties; and if you will kindly allow me, I would suggest that circles generally should adopt your plan. By so doing they will place themselves in a higher and more elevated position, in relation to the spirit-world. By the mind being gradually enriched with knowledge, they will, individually, be in a better position for the reception of the sweet ministrations of their spirit-friends; instead of having to wait for phenomena, they will be constantly imbibing something of a spiritual nature. I am of opinion that the waiting so often complained of, arises solely from the undeveloped condition of those that compose the circle, mediums included. Was the mind more prepared for the reception of spiritual truths,

there would be little waiting, and instead of looking to one individual as the medium, all would be their own medium. The germ that is within, perhaps buried in the midst of ignorance and folly, yet would gradually shine forth, and by divine assistance would at last be a continual source of blessing to themselves and humanity. Does it not behave all to look well within themselves, and to know whether they are in a fit state to receive the kind attentions of spirit-friends? Some foolishly say, I am no medium, so it does not matter, but those evidently forget Christ's parable of the Talents.

I sincerely hope you will be sustained in your great work, spiritually and physically.

I am sure every lover of the MEDIUM could read with infinite pleasure, in every issue, one of those beautiful, soul-stirring and spiritual addresses.—Yours faithfully,

THOMAS M. BURNSIDES.

89, Eldon Street, South Shields, May 28th.

Mrs. Weldon, the orphan's friend, says in a recent letter:—"I have read your discourse on the Day of Pentecost with great interest. I have long been very much impressed on that subject, and am called to say, that the Day of Pentecost was the first time that Jews came to the knowledge of the spirit-power. It should be made the great Anniversary for Spiritualists."

Mr. Nisbet, of the "Hafed" Circle, Glasgow, says:—"You are coming out" strongly in the direction that we have been advised to take. "I do trust you will be guided aright in your plan of organising spiritual classes. You will find barriers in the way, but these lie all within ourselves—the friends on the other side are waiting on us. We had a denunciation from Hermes, the other night, of the use of strong drink—especially as regards mediums. He speaks of it as the "greatest curse" on mankind generally—and as ruinous to mediums. "Put away the damnable thing." He was contending for upright character, so that the outsiders might be gained over to the truth.

It appears that ideas similar to those embodied in the Order of Spiritual Teachers have been floating in many minds of late, and the suggestion of the new form of organisation has expressed the want felt by many. A new impulse is apparent in many quarters. Societies and organisations on the old plan are being formed, but these, without individual culture on the part of the members, must be an empty shell without kernel inside. The new Order is not at war with societies for external work, but constitutes the only sure foundation upon which their successful operation can be based.

Mr. Oxley's communication views the phenomena from the interior point of view which the new scheme of culture suggests.

This is a work which must take hold of the mind of the Movement, and thereby diffuse the exalted intelligence of the few into the needs of the many. Mr. Pride's discourse is timely.

We have received inquiries from correspondents who seem to have given but cursory attention to the lecture published last week. Read that carefully, and it will be found to supply all information wanted at this stage of development.

As to book clubs, we beg to say to inquirers that every book club should be a school for spiritual study. Books and culture should go hand in hand.

SPIRITUALISM AND ETERNAL PUNISHMENT.

Dear Mr. Burns,—To-day I feel inspired to write, but on what subject I do not know. My guides say, "Take your pen and write for us."

To those that are, or have been, believers in the doctrine of future endless punishment,—

Did you ever tremble with the fearful apprehension that you might be irrevocably doomed to a life of interminable woe beyond the tomb? Did you ever shudder at the horrible thought that either yourself or some of your dearest friends might possibly in "the day of accounts" be numbered amongst those who are to receive the terrible sentence, "Depart from me ye cursed into everlasting fire, prepared for the devil and his angels?"—Matt. xxv. 41. Were you ever tormented and goaded with such fearful forebodings as these, and haunted with them day and night for weeks and months together, if not during long and tedious years, as thousands upon thousands of the most devout believers in the Christian faith have been in all ages of the Church? Or were you ever present during a "religious revival," and witness the priest remove the cover from Hell's burning mouth? and did you hear him depict to a terror-stricken audience the awful fate of the countless millions of the "doomed, damned souls" of the underground world? Did you listen as he portrayed their agonising sufferings, and spoke of their loud terror-inspiring, heartrending wailings of anguish, their ineffable groans, their doleful yells, and soul-bursting shrieks of despair, which, like a thousand commingling thunders reverberating along the great archway of their murky prison, shake "heaven, and earth, and hell?" And did a shuddering fear steal over your nerveless frame, and chill the blood in your very heart in spite of your efforts to resist it and stave it off, as the "pulpit orator" in glowing eloquence depicted the wretched inhabitants of this world of woe as being tossed to and fro with their naked souls upon a fathomless sea of flame—a shoreless ocean of boiling, blazing, sulphurous fire, lashed into furious, dashing, mountainous billows by the ever-thundering, ever-bursting storms of Divine wrath, and as they essay to quench their parching thirst with this liquid fire, "the worm that never dies," robed in burning brimstone, we are told, makes his eternal feasts upon the vitals of their bleeding hearts, lacerated by the swift-spined thunderbolts of Jehovah's direful vengeance—aye, the barbed arrows fresh drawn from God's own quiver?

And old grim Lucifer, the deputed executor (in fact) of God's

vengeful wrath, heedless of their doleful yells and maddening cries, culminates the awful drama as he "woods up the fires and keeps them burning," and pours the red hot blistering embers down their shrieking throats. Let me ask you again, have you had any practical experience in listening to such frightful and frightening ebullitions of folly and fanaticism as the foregoing, which are now presented here as mere specimens of the kind of priestly flummery which are continually rolling out from the pulpit upon the recurrence of every Sabbath in every part of the world. Though it is true such pompous and foolish language is not always used as we have here presented, yet the spirit manifested is the same. Have you ever calculated or reflected upon the vast untold and almost inconceivable amount of terror, misery, and despair, and destruction of happiness it has brought to millions of minds and millions of present era, as well as those of the remotely past superstitious ages? On believing and thinking of a subject of this kind can it be wondered at that they would go insane and lose their mind?

"In fear there is torment." If those calling themselves Christians could be made acquainted with the historical facts, and which go to prove most conclusively that the doctrine of future endless punishment was originated and concocted by designing priests, and that a benevolent and beneficent God had nothing to do with their origination, as is claimed by the devout disciples of every primitive religion in the world, it would have the effect to dissipate a fathomless and shoreless ocean of fear and misery from the religious world, for it is now well known to every intelligent person that the fear of endless damnation has been and still is a powerful engine in the hands of the priests for "converting souls to God," for scaring sinners into saints, and that there have always been at least ten devil-dreading, hell-fearing Christians to one that is made practically righteous by the natural love of virtue and truth. It is the fear of the devil and not the love of God which extorts from them a reluctant and tardy conformity to the principles of justice. That is, the devil is virtually set upon their track, as a hound dog, to drive them into heaven. And thus they are nothing less, properly speaking, than drafted saints, or rather pious sinners—Christians by practice, not by feelings.

Now this subject of Spiritualism, involving as it does our fate to all eternity, yet the priest will not investigate or allow any of his flock to look at its teachings for fear they will love the taste and become believers. The belief in an endless punishment after death is the source of a fearful amount of the most painful unhappiness to millions of the human race in dread apprehension of the fate of their friends, even when but little is entertained on their own account.

The punishment taught by the Christian world would invest the Deity with a character absolutely dishonourable and disgraceful, if not blasphemous, by representing him as morally capable of inflicting the most excruciating punishment upon the major portion of his children, whereas he would be a cruel and a hateful monster if he should thus punish one of his subjects for a single day. Yet this belief has contributed to fill our lunatic asylums with the insane, made so in many instances by the awful thought of eternal damnation.

Thank Heaven, the veil is being removed; the bright and beautiful spirit-world is in view, and can be seen in all its unclouded splendour, if those in darkness will open their eyes to the light that spirits are now ready to bring them.

The day is not far distant when, eye to eye and face to face, all shall have the tangible demonstration of what so often has been told us by spirits. Spiritualism is a light shining from out the dense theological darkness—a star that has arisen from the religious horizon to lead man to peace, to a knowledge of himself and God.

Above all, let our hearts open to one another in the interchange of thought. By thought we shall find how much we are bound one to the other, how much we can assist one another, know how much love there is in the human heart. Spiritualism is the key that will unlock and bring forth rich resources in this the angel-ministry; it brings to us the inspiration of a higher life, and soul cultivators to assist to discipline and harmonise in this the primary stage of existence, and thus fulfil its office in the world's development.—Truly a worker for truth and justice,

HENRY SLADE.

The Hague.

A LETTER FROM A MEDIUM IN PRISON.

My Dear Wife,—So little Edith has travelled heavenwards since my imprisonment. Never mind, darling. She is in better hands than ours, and we shall, please God, meet her and her little sister Jenny when our life journeys are finished. I was not sleeping at 1.30 a.m. on the 19th—the time of her going—but was thinking of her and you, Willie, and Lottie; but my thoughts fell far short of your suffering—alone, the babe dying, until past midnight, and afterwards alone until daylight with the poor little dead body.

Dear wife, if I were guilty of what the prosecutor and his witnesses alleged, then your feelings would have been an unbearable punishment, but I thank God you know the entire absence of deceit or guilt on my part, and that if we have seemingly failed in making this apparent to men, we can appeal confidently to God that both of us are bearing these trials innocently. Why bearing them we know not, but God, whose ways are not our ways, does all things for the best.

Keep this always in your mind—be trustful and cheerful; this trouble of eight months is nearly at an end; and when I get home, and in employment once more, we shall be able to gather together again those dear mementos of departed friends, which nothing but absolute necessity would have made us part with.

I am, thank God, in good health, and in a cheerful and trusting spirit; I am also looking forward quite hopefully to the 27th of June, the day of my release.

That is about all the news I have to tell you—and yet not all. There is a great sameness about the days, but not so the nights. I dream—about nations struggling against nations;—so vividly run the events that I can truly say I have never dreamed before. Victories inclining one way for the first two or three battles, in which I seemed even to be able to notice the working of fierce passion in their faces as they fell wounded and dying on the ground, and also to hear the cries and wailings of women and children, mingled with other dinns louder than thunder coming seawards, and have awakened (terrified for the moment) to hear only the clock chiming the quarters, or the footsteps of the warder on night duty.

As a rule dreams are purposeless, these perhaps among the number, with the exception of supplying me with food for thought, but enough of dreams; and now do not fail to give my respect and gratitude to J. E. Jones, Esq., Miss Kislingbury, Mr. Hunt, Mr. Chambers and families, Mr. Burns,—in fact to all that have sympathised with us, and the children. God bless them all. Kiss the little ones.

May 29, 1 p.m.

WILLIAM LAWRENCE.

Mr. Burns.—Dear Sir,—I send copy of letter just received by me from Mr. Lawrence, to make any use of which you may think fit.
7, Heath Street, Commercial Road, E., May 29. C. LAWRENCE.

On Tuesday, May 22, I called upon Mrs. Lawrence to hand her some money which had been subscribed for her by the friends in the East End, and delivered tracts on my way. On Wednesday, I delivered papers along one side Hannibal Road, Jamaica Street, and Arbor Street, and then distributed tracts to the pedestrians. On Thursday, I delivered papers along Morpeth Street, leading into Green Street, Bethnal Green, along Libra Road, and Monteith Street, into Old Ford. This finished my stock of publications, of which I have distributed, papers and tracts, about 5,000 since I commenced the mission. For the present my work in London must cease as I am called to work in the country, where I hope to meet with many to whom I am now only known by these reports, to work with them in the grand Cause for the diffusion of the knowledge of spirit-communion.
E. W. WALLIS, Missionary Medium.

MR. WHITLEY AND SWEDENBORG.

To the Editor.—Dear Sir,—This letter must close the discussion, as far as I am concerned, with thanks for your courtesy in giving me a hearing, for at present it will be useless to continue it. Those who are acquainted with Swedenborg's works cannot be misled by Mr. Whitley's "criticisms." They are not likely to mistake assertion and sarcasm for argument. He can only find a hearing with those who are strangers to his writings.

I must still believe that the quotations in his reported lecture are calculated to mislead, and that those which he refers me to in the T. C. R. are not relevant. Our friend is like a bird skimming the surface of the ocean, now resting awhile, now darting at some small fish, but remaining ignorant of its interior wonders. Hence he dwells on petty verbal discrepancies, such as may be found more or less in all great, varied, and extensive works, but which disappear with those who are able to grasp the author's main design, while he overlooks—perhaps has never given a thought to—the "Science of Correspondence," to be found in Swedenborg alone. The "doctrine of degrees," too, which has broken on many a perplexed and groping mind like a flood of light, is to our lecturer as though it were not. Nor has he anything to say about the physiology of the human spirit, and the apparently abnormal condition of the will and the understanding; nor of the nature of the intercourse between the soul and the body. He does not touch on the philosophy of the spiritual world and the conditions of life there, which Spiritualism, nearly a century after the author's death, has only verified and confirmed. In short, I regret to feel that he cannot appreciate Swedenborg's contribution to the philosophy of religion, which revolutionises, where it does not annihilate, the traditional creeds.

But allow me to notice one or two points in his letter, and I have done. He reiterates the assertion that Swedenborg says the Lord and the sun of heaven are identical—that He is "a globe of fire." I have shown this to be a mistake of the lecturer's. But he requests the passages before adduced, with the remark, "I prefer taking the writer's own sense to that twisted and mystified 'one of the New Church.' But it is just 'the writer's own sense' contained in the passages referred to by me which he refuses to take! Notwithstanding that (more strange still) he gives a full explanation, in his lecture, of the sense in which the writer wished to be understood, taken from the "Divine Love and Wisdom!" Let any one read the heads of these in Part II. of that work, and he will soon understand Swedenborg's "own sense" of the words, "The Lord is the sun of heaven."

Why is our friend so angry with the word "appearances," that he goes off in a tangent at the name of it. Are we not here in the midst of appearances, and do they not depend very much on internal changes of condition. Is not "M.A. (Oxon.)" now discussing in *Human Nature* the probable truth of Bishop Berkeley's theory, that matter does not exist, but that everything we see, hear, feel, smell, and taste, is an appearance only? Why, then, should it not be in the spiritual world? But it must be remembered that appearances are, to us, whether here or there, neither dreams, nor "will-o'-the-wisps," but realities.

However, Mr. Whitley "intends to defend his rights." I don't know who has attacked them, unless to offer a contrary opinion is to do so. He has been reading Swedenborg for over three years; would that he might accept the friendly offers made to him by some who have studied him over thirty years, who would be only too glad to help him in solving any difficulties. But I have reason to fear he has not thought fit to do this. Until he avails himself of some such help, he will probably continue to think that the seer was "under the influence of some enthusiastic spirit." A wonderfully profound, philosophical, and benevolent spirit this must have been, and one whose acquaintance I, for one, should like to make. But under the influence of what sort of spirit was Mr. Whitley, when he thought that Swedenborg was so utterly foolish as to "try vainly to grasp the Infinite," and could see nothing in his works, but "pages full of nonsense and presumption,"—for this, I suppose, applies to him as well as to his advocates. Alas, for the thousands of intelligent and learned men in the world whose

delight is in those very works. But our friend's ideas of these writings are strikingly like the description he himself quotes from the "Diary," 1467. Since he has applied it to the seer, I am sure he will forgive me if I make another application: "Some persons assume certain propositions, hatched from their own brain, which they afterwards confirm by many arguments, and then regard them as truths, although they are falsities,"—for the propositions he thinks he draws from Swedenborg would certainly not be owned by him.

The worst I can wish for Mr. Whitley is that he may experience the delight which some of us have felt in reading Swedenborg's works, especially the "Arcana," as his grand disclosures rose one by one to our view.
A CONSTANT READER.

PREMONITION OF AN ACCIDENT AT A WELSH COAL-PIT.

To the Editor.—Dear Sir,—I send you the following account of an accident which occurred here in a coal-pit last Monday night, or, rather, Tuesday morning, between one and two o'clock, when a young man met his death, in order that some of the readers of your paper may give an explanation, if you be so kind as to insert it in the same.

On Sunday night, previous to the occurrence, between one and two o'clock, the engine-driver, stoker, and some three other men were in the engine-house together, eating what they call their midnight dinner, when one and all of them suddenly heard what they thought was some man groaning outside. It continued some time, and they thought it might be a drunken man, when the stoker went out lest the person might go to the boiler fires and get injured. When he arrived there and looked about him, he distinctly saw some person about fifteen yards off looking at him; then the person moved off a little and suddenly disappeared (evaporated). The stoker was so frightened that he fell down in a fit upon the ashes. One of the other men soon came to him and picked him up, when his hair was actually standing on end with fear. So much for that night.

Next night—Monday—a brother of the now deceased (who is a reckless sort of fellow) went to bed as usual, when I can't say whether he slept at all or not, but he heard someone raise the latch of the front door and a great fuss and tumbling about down stairs for some length of time. It disturbed him so much that he got up to see what was there, but found nothing. About half-past one a man knocked at the door, bringing the news that his brother was killed. He immediately went to the pit's mouth.

At the time of the accident an apparition was seen to disappear in the same manner as on the previous evening, uttering groans similar to those heard the night before, when the body was taken home, about three o'clock. The lifting of the latch and the noise in the house were exactly the same as the brother heard when in bed a few hours before. Thus the phenomena of the accident were repeated in two separate instances: the apparition and groans at the pit on the previous night and at the time of the accident, and the noise in the house heard by the brother between ten o'clock and one o'clock, and again at three o'clock, when the corpse was brought home.

Two of the persons who heard the groans are trustworthy and truth-telling persons to my own knowledge; the others are strangers to me, so I can't give my word for them.

As one proof of the accuracy of the above, the engine-driver, who heard the groans, and one of the persons well known by me, refused on any grounds whatever to take to his duty the following night—a regular good and brave fellow, too.

The deceased is to be buried to-morrow. I sat as a juror on his inquest to-day.

Any questions relating to the above I shall be most happy to answer to the best of my ability. This is not the first time such sounds have been heard before accidents at the same pit within the last two years. I believe it is the third time different persons have heard them, but have of course been disputed by the majority of the people of the town.—Yours &c.,
T. G. EVANS.

Nantymoel, Bridgend, Glamorgan, May 10.

FORMATION OF A SPIRITUALISTS' ASSOCIATION IN DERBY.

For quite a number of years past the subject of Spiritualism has engaged the attention of a few thoughtful people in the above town. Mediums have been developed, circles formed, and public meetings occasionally held; and in a quiet manner the matter has been kept alive by the labours of an earnest few. The services of Messrs. Burns, Morse, Monck, Miss Wood, and Mrs. Everitt, have been availed of publicly and privately. Mediumship of no mean order has been developed. Until lately the Spiritualists of the town have been dependent, to a large extent, for opportunities of listening to public lectures upon visits to Birmingham, Nottingham, and Leicester, in which towns such meetings have more often occurred than has hitherto been the case in Derby.

In the year 1873, Mr. J. Mayle, a member of the Liverpool Psychological Society, came to reside in Derby, and since doing so has given attention to the Cause, and assisted to lift it into notice not a little. His latest effort in this direction has been the engaging of Mr. J. J. Morse, the well-known trance speaker, for a series of week-evening select chamber lectures, which have so far given much satisfaction. Being desirous that the local Spiritualists should unite themselves for their mutual encouragement, and that the Cause might be more prominently advanced, Mr. Mayle issued an invitation to the Spiritualists of Derby to attend a meeting in the Temperance Hall, Derby, on Thursday evening, May 24. Agreeable to that invitation the following ladies and gentlemen were present on the occasion mentioned:—Mr. Gawthorne, Mr. and Mrs. Smith, Mr. and Mrs. and Miss Bardill, Mrs. Gawthorne, the Messrs. Eyre, Mr. Ward, Mr. Darby, Mr. Hillyard, Mr. Thompson, Mrs. Sim, Mr. and Mrs. Mayle, Mr. Garner, and Mr. Edge. Upon the unanimous request of the meeting Mr. J. J. Morse was invited to take the chair.

Mr. Morse, in opening the meeting, mentioned the object they had been invited to consider, pointed out what was required, and suggested that they carefully and calmly consider the various points as they arose. He pointed out that there was something to be said on both sides of the question of organisation. Some Spiritualists opposed it; others, again, favoured it. Co-operation was needed in all public works; and if they

considered the time had arrived for united action, they would, of course, so determine, and act accordingly.

At the close of the chairman's remarks the following resolution, proposed by Mr. J. Mayle and seconded by Mr. Ward, sen., was submitted:—"Resolved,—That, in the opinion of this Meeting of the Spiritualists of Derby, the time has now arrived for us to form a society in this town, and that we now proceed to do so."

Mr. Bardill thought that it might be preferable to have an executive committee only, and not burden the friends with a permanent society.

Mr. Hillyard thought that if a society was formed, it would act as a loadstone and draw the Spiritualists of the town to a common centre. It would also attract the outside public to inquire into the matter.

Mr. E. Smith remarked that in his opinion a society was now necessary. It would concentrate their efforts in a united purpose. It would give the various circles in the town one central meeting-place to rally round, and would help to unite the friends closer than ever. After a few more remarks from several ladies and gentlemen in favour of the resolution, and no amendment being proposed, the chairman submitted the resolution to the vote, upon which all present, without exception, voted for it.

The next question discussed was the naming of the society. Upon the motion of Mr. Edge, seconded by Mr. Smith, it was proposed that the society be called "The Derby Spiritualists' Association." An amendment was proposed by Mr. J. Mayle, and seconded by Mr. Gawthorne, "That the society be called the Derby Psychological Society." The question was vigorously discussed, the ladies present giving the preference for a "Psychological Society." Mr. Smith preferred simple terms that conveyed the true idea of what the society was. Mr. Mayle thought the term "Psychological" embraced more than the term "Spiritual Association" seemed to infer. It embraced the science of human life. After the discussion had been exhausted the amendment was submitted first, and nine votes were recorded in its favour. The original proposition was then put, and nine votes were recorded for it. The decision then rested on the chairman, who gave his casting vote in favour of "Spiritualists' Association," that is, the original motion.

The election of secretary was next proceeded with. Mr. C. Bardill, of 2, Derwent Street, Derby, was nominated for the office, and duly elected.

The treasurer was next appointed, Mr. J. Mayle, of 133, Parliament Street, Derby, being elected to that office. It was unanimously agreed to defer the election of president until a future occasion. After an animated discussion as to the amount of the entrance fee and subscription, the proposition of Mr. Eyres, seconded by Mr. Darby, was adopted, to the effect "That the entrance-fee be 1s., and the subscription 1s. per quarter, payable in advance."

It was then resolved on the motion of Mr. Bardill, seconded by Mr. Smith, "That an executive committee of nine, inclusive of the treasurer and secretary, be elected to conduct the business of the association, and that the term of office be for one year, and that on retiring they be eligible for re-election."

It was then moved by Mr. Smith, seconded by Mr. Thompson, "That a committee of five, consisting of Messrs. Eyres, Ward, Gawthorne, Bardill, and Mayle, prepare a draft of the rules of this association, and submit the same at our next meeting." On being put to the vote it was adopted.

It was then resolved to adjourn the meeting until Thursday evening, June 7, at the same time and place. A vote of thanks to the chairman concluded the proceedings, which were throughout marked by the greatest unanimity and accord.

TIT BITS FROM MY SCRAP-BOOK.

It is Saturday night. Work and business breathes free again. Homeward, ho! The door that has been ajar all the week gently closes behind him; the world is all shut out. Shut out? Shut in rather. Here are his treasures after all. Reader, may be you are a bachelor frosty and forty. Then, poor fellow, Saturday night is nothing to you, just as you are nothing to anybody. Get a wife—blue-eyed or black-eyed—but above all true-eyed. Get a little home, no matter how little; a sofa, just to hold two, or two and a half, and then get the two or the two and a half in it, of a Saturday night and then read these "Tit Bits" by the light of your wife's eyes; take courage and be thankful.

When a man comes to marry, it is a companion whom he wants, not an artist; it is not merely a creature who can paint and play, sing and dance; it is a being who can comfort and counsel him; one who can reason, and reflect, and feel, and judge, discourse, and discriminate; one who can assist in his affairs, lighten his sorrows, purify his joys, strengthen his principles, and educate his children. Such is the woman who is fit for a wife, mother, and the mistress of a household. A woman of the former description may occasionally figure in the drawing-room, and attract the admiration of a company, but she is entirely unfit for a help-mate to a man, or to train up a child in the way he should go. Nothing beats a good wife except a bad husband, and it's no honour to him.

In the commission of evil, fear no man so much as thine own self, another is but one witness against thee; thou art a thousand. Another thou mayst avoid, but thyself thou canst not, wickedness is its own punishment.

Happiness is inborn. It is not an outward trait. It is generated in the soul. It cannot be bought or sold as an article of commerce. You may fill your house with all manner of beautiful and curious things, but you cannot lay in a stock of happiness in the same way. If you are happy, your happiness is that which you are able to make by the use of the mind itself. The fundamental condition for it is activity. An honest reputation is within the reach of all men; they may obtain it by social virtues, and by doing their duty. This kind of reputation, it is true, is neither brilliant nor startling, but it is often the most useful for happiness. Bad men are never happy although possessed of everything that this world can bestow; and good men are never miserable although deprived of everything that the world can take away. How calm the mind, how composed the affections, how serene the countenance, how melodious the voice, how sweet the sleep, how contentful the whole life is, of him that neither deviseth mischief against others, nor suspects any contrived against himself; and contrariwise, how ungrateful and loathsome a thing it is to abide in a state of enmity, wrath, dissension;

having the thoughts distracted with care, anxious suspicion, and envious regret. The chief source of human discontent is to be looked for, not in the real, but in our fictitious wants,—not in the demand of nature, but in the artificial cravings of desire. Be brave, be noble, be true, and you will pass through the coming years as through a white colonnade of monumental pillars. Seem as you are. When you are simply comfortable, don't pretend to be tremendously happy. Jones says the reason why he is always so pensive is because his wife and daughter are so expensive.

"Mary, my love, this apple-dumpling is not half done."—Wife: "Well, finish it, my dear."

Who is there who has ever looked up to the "golden gates of the resplendent West," and beheld them arrayed in all their magnificence, and watched the beautiful departure of the god of day and has not felt himself lifted from earth to heaven, and his feelings spiritualised by the contemplation of the scene? The glories of sunset can be seen and enjoyed in the greatest fulness only in the country. The winds are now hushed among the foliage, the birds have ceased their warbling, the clang of labour no longer heard; silence hangs like a canopy upon the scene. At such a season, walk into the country take with you no book to aid your reflection; go alone, let your heart be open to the influence of the scene; let its home-felt delights rise up un-repressed; resign yourself freely and entirely to the emotions of your own bosom; and if you have not been too far corrupted and contaminated by intercourse with Mother Grundy, you will return a better, happier, and holier man.—Ever yours, GEO. METCALFE.

New Shildon, April 8th.

"THE BEGINNING."

To the Editor.—Dear Sir,—The enclosed extract from the *Quiver* by the Rev. Canon Barry, I hope you will kindly publish in the *MEDIUM*, believing it with elicit thought on the part of your readers:—

"What could have been in the beginning? Pure speculation gives various answers. There is the answer of Materialism—supposing that unformed matter somehow, by unknown potentialities, developed itself and developed mind. But this is an answer utterly incredible to any one who really believes in an essential reality of mind and soul, and their essential difference from, and superiority to, all physical force. There is the answer of Dualism in many forms, holding that both mind and matter existed in separation from all eternity; so that there was a creative mind, but one limited by its power only to mould, not to create, the matter, in which possibility the seeds of moral evil lurked. But this answer is but a halting-place of thought. No mind can rest on two primeval causes, without seeking some true cause behind them. There is the answer of Pantheism—holding that mind and matter co-exist in union, like the soul and body; that there is no personal creator, but simply an *animus mundi*, i.e. an indwelling impersonal force. There is the answer of Theism, which holds that mind alone is eternal in a personal God, and that all else, both in material and form, is simply created by Him.

"These last two answers stand face to face, alike in ancient and modern thought. On one side is vague impersonal 'Nature,' on the other a true and living God. How infinite an issue depends on the conflict between them! Nothing less than the conception of any true personality in man, and, with it, of his responsibility and his immortality. Nothing less than the question whether we have a Father in whose hands all things work together for good, and to whom our souls may go out, when earthly love fails us, and external Nature seems to look with maddening indifference on our sorrow and our joy, on our life and our death.

"In such a conflict Holy Scripture could not keep silence. Therefore, clearly in the centuries passed away, not less clearly now, the voice comes forth to declare God, and God alone, eternal. 'In the beginning God created the heavens and the earth.' At His will, and through His purpose of wisdom and love, the heavens and the earth, even when they were in primeval chaos, sprang into being. That will and that purpose shall remain, when 'the heavens pass away like smoke,' and the very elements themselves 'melt with fervent heat.'

And also I beg to add a few lines from the pen of our esteemed brother, A. J. Davis in his "Stellar Key," Part I., page 61, where he says:—

"Our philosophy is, that the universe is a twofold unity—two eternal manifestations of two substances, which at heart are one, but eternally twain in the realms of cause and effect. In the absence of better words, these two substances we term matter and mind—interchangeable, convertible, essentially identical, eternally harmonious, wedded by the polarities of positive and negative forces."

Respectfully yours, JOSEPH REEDMAN.

69, High Street, Stamford, May 28.

ROCHDALE.—On Sunday, June 3, Mr. Wood of Oldham will hold two meetings at 3, Tweedale Street; the address in the afternoon commencing at half-past two, evening at six o'clock. All friends are invited. There will be a collection to defray expenses.—DRYON ELLIOTT.

BIRMINGHAM.—I beg to announce that on Sunday, the 3rd of June, there will be an experience meeting held at Mr. Perke's rooms, 312, Bridge Street West. All Spiritualists are invited to attend. Last evening, on account of the absence of several mediums, the meeting expected to be dull and void of life, but on the contrary, the few remaining mediums being endowed with a double share of power, the meeting was instructive and satisfactory to all.—B. SUCKLING.

FERRY HILL.—Mr. J. W. Hope sends an interesting account of progress in the local circle. The meetings are exceedingly interesting. Mediums are sitting for development, and one was entranced on the first occasion. The chief medium is Mr. James Greaves. At the most recent meeting he was controlled five times, and gave interesting information and tests. This earnest spiritual worker has had a paralytic stroke which has prevented him from following his employment for eleven weeks. He walks with great difficulty. Our correspondent solicits the kindly help of any friend on behalf of Mr. Greaves, which may be sent to him direct or to Mr. J. W. Hope, draper, Ferry Hill, Co. Durham.

MR. MORSE'S APPOINTMENTS.

NEWCASTLE-ON-TYNE.—Sunday, June 3. Freemasons' (Old) Hall, Newgate Street. Evening at 6.30; subject: "Elements of Cosmic Philosophy—Spiritualism." Monday, June 4. Same place. Evening at 7.30: brief address, closing with questions. Regular monthly engagement.

BELPER.—June 7 and 8.

LONDON.—Sunday, June 10. Doughty Hall, Bedford Row, W.C. Evening at 7.

LIVERPOOL.—Sunday, June 17.

BIRMINGHAM.—June 24 and 25.

WOLVERHAMPTON.—June 26, 27, 28, and 29.

MANCHESTER.—Sunday, July 8.

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

MR. W. J. COLVILLE'S APPOINTMENTS.

Sundays, June 3 and 10.—Temperance Hall, Horsedje Street, Oldham, at 6 o'clock.

Subjects on all occasions (including poems) to be chosen by the audience.

MR. BURNS'S APPOINTMENTS.

Thursday, June 7.—Order of Spiritual Teachers, 15, Southampton Row Tuesday, June 12.—Marylebone Association.

Sunday, July —.—Anniversary meetings of the Children's Lyceum at Sowerby Bridge.

NEWCASTLE-ON-TYNE PSYCHOLOGICAL SOCIETY.

LECTURES FOR JUNE.

Sunday, June 3rd, at 6.30 p.m.—"Elements of Cosmic Philosophy—Spiritualism." Mr. J. J. Morse.

Monday, June 4th, at 7.30 p.m.—Brief Address, closing with Questions. Mr. J. J. Morse.

Sunday, June 10th, at 6.30 p.m.—Normal Address. Mr. John Mould.

Sunday, June 17th, at 6.30 p.m.—Trance Address. Mr. Thomas Brown.

Sunday, June 24th, at 6.30 p.m.—Experience Meeting.

Admission free. A collection to defray expenses.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

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On Sunday, May 27th, the members and friends assembled to partake of a social tea reunion. At 7 o'clock the business of the evening commenced by Mr. Hunt taking the chair, when he called upon the secretary and the librarian to give their reports.

The Secretary read the financial statements which showed liabilities to the amount of £13 5s. It was arranged during the evening to have another pie-nic and also a concert with the view of reducing the debt. In the course of the evening £1 7s. was handed to the Secretary towards that purpose.

The following resolution was proposed by Mr. Drake, seconded by Mr. Hoeker and carried unanimously:—

"That this Association and friends tender their firm confidence in Dr. Slade's mediumship, and their best thanks for his most liberal, honest, and excellent offer recently tendered to Dr. Lankester to test the genuineness of spirit-writing, with a view of disseminating knowledge upon the phenomena called spiritual, also for the excellent spirit manifested towards the opponents of the Movement as expressed in the offer."

As the evening advanced Mrs. Hallock made her appearance, when Mr. Hunt handed the meeting into her charge. Messrs. Dale, Davids, Aplin, Ashman, and Hunt addressed the meeting.

Mrs. Hallock closed the evening with a few remarks on death. The friends parted reluctantly, all having enjoyed themselves, the spirit of harmony pervading the whole meeting.

Members are requested to forward their subscriptions as soon as convenient.

Any friends or inquirers wishing to join the Association, can do so by communicating with the secretary, or at the hall. Terms of membership; one shilling with use of lending library.

On Friday last, May 25th, Mr. Cartwright opened a discussion on "Bradlaughism," throwing out many points open to discussion.

On Tuesday, May 29th, Mr. C. C. Massey read a paper bearing on the present aspects of Spiritualism, eliciting remarks from several of the audience, as to the identity of spirits.

On Friday, June 1st, Mr. Whitley will open a discussion on the "Temperance Question."

On Tuesday, June 5th, Miss Keeses, trance-medium will occupy the platform.

On Friday, June 8th, Mr. Cohen will open a discussion on "Shakespeare's Hamlet."

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SUNDAY, JUNE 3.—Mr. W. Wallace at Doughty Hall, 14, Bedford Row, at 7.
 MONDAY, JUNE 4.—Mr. Herne's Developing Circle, at 8. Members.
 FRIDAY, JUNE 8, Mr. Wallis's Discourses and Answers to Questions, at 8 o'clock.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

TUESDAY, JUNE 5, Mrs. Olive's Seance. See advt.
 Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8. Developing
 WEDNESDAY, JUNE 6, Mr. W. Wallace, 329, Kentish Town Road, at 8.
 THURSDAY, JUNE 7, 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, JUNE 8, 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, JUNE 2, BRISTOL. Hand and Heart Circle, 10, Wood Street, Stapleto for Development, at 8.

SUNDAY, JUNE 3, KEIGHLEY, 10.30 a.m. and 5.30 p.m.

BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street., Hockley, at 6.30 for 7, free, for Spiritualists and friends.

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

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

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

BURY, No. 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, Horsedgate Street, at 6.

OLD SHILDON, Co-operative Hall, for Spiritualists only, at 2.15; Public Meeting at 6.15.

OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m.

OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.

BOWERBY 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, JUNE 5, 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.

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WEDNESDAY, JUNE 6, BOWLING, Spiritualists' Meeting Room, 8 p.m.

BIRMINGHAM. Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development at 7.30., for Spiritualists only.

LEEDS, 2, Skinner Street, near the Wellington Baths.

MIDDLESBRO', 38, High Duncombe Street, at 7.30.

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

SHILDON, at Mr. Anderson's, Adelaide Colliery, at 7.

THURSDAY, JUNE 7, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.

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

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

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