



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

# SPIRITUALISM.

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

No. 375.—VOL. VIII.]

LONDON, JUNE 8, 1877.

[DOUBLE SHEET—PRICE 1½d.

## THE EFFECT OF SPIRIT-COMMUNION UPON MANKIND.

An Inspirational Address by MR. E. W. WALLIS, of the East London Spiritual Institution.

### INVOCATION.

Thou Infinite Spirit! we, the creatures of Thy will, would again draw nigh unto Thee in spirit to praise and thank Thee, the source and giver of all light and love, desiring to understand more of Thy will, that we may bring our lives and actions in accord therewith. We would praise Thee, O Father, for all Thy love, for the blessings and mercies of the past; we know that Thou hast ordained all things for our happiness and well-being, but we know that we have failed to fulfil the purposes of our existence, and have been unmindful of Thy mercies. Yet thy children seek for knowledge, light, and wisdom, that they may grow fairer, purer, and nobler in the future. They aspire to know respecting their future life, they long for the power to enable them to pierce the gloom that overshadows the grave, and to clasp hands with the fair immortals on the evergreen shores of the beautiful Summer-land. O loving and beneficent Creator, preserver, and sustainer of all things in whom we live and move, we pray for them that they may attain the knowledge and sweet assurance of immortality; that the inspiring, consoling, and elevating influence of spirit-communion may so act upon them that they may live lives of righteousness and goodness, praising Thee in every thought, motive, and deed of loving kindness towards their fellows; that the mourner may be comforted, the brokenhearted restored, and the erring raised and born again, and all become brothers and sisters in thy great family, ever progressing upward and onward towards perfection and nearer to Thee: that this may be so we pray.

### ADDRESS.

We have chosen for the subject of our address to-day "The Truth of Spirit-Communion, and its probable Effects upon the Life and Conduct of the Recipients."

The human soul has always been a mystery, and puzzled the minds of thinkers of all ages with its conflicting passions, motives, and impulses; the unknown has ever been a fruitful source of error, speculation, misconception, and wrong action. Ignorance, the prolific parent of those conditions called evil, is a necessary accompaniment to the other circumstances of the human mind, for if men were absolutely wise, if there was nothing for them upon which to exercise the powers with which they are endowed, then they would never err, and would not become conscious of their existence. It is owing to the fact that man is imperfect and ignorant, and can only act rightly and wisely as he attains to the knowledge of what is right and proper, that his individuality is established and he becomes self-conscious. It is through the gateway of error and failure that he reaches the paths of wisdom and knowledge—through the furnace of sorrow and suffering that he is cleansed, purified, and uplifted, and his identity is established.

The mind is continually striving to acquaint itself with all the circumstances of its environment, seeking for the truth in every department of nature and of being, and endeavouring to discover the causes of phenomena as well as the laws of existence. So long as these efforts are confined within the realms known as "nature," the seekers are applauded for their perseverance and their discoveries are welcomed and applied to the improvement of the conditions of life to make it more pleasant, comfortable, and easy. But if the student is bold and daring enough to set sail upon the ocean of speculation, to seek the shores of the unknown land that

lures him on, and wishes to become acquainted with the truth concerning the constitution of mind, the powers and capabilities of soul, the immortality of all men, and the state of existence after death: the moment it is known that he is endeavouring to discover a rational philosophy of life here and hereafter, he is met with opposition, scorn, derision, and obloquy; men tap their foreheads and look significantly at each other when they see him, intimating that he is mad and to be pitied, or else all the oppression that prejudice and bigoted hate can devise is brought to bear upon him to crush him.

But even these sapient philosophers who are so intolerant, so ready to judge and condemn, will and must admit that society is far from perfect in its constitution: that vice, crime, deceit, imposture, immorality, and errors of all sorts are existing facts, and that the efforts of the so-called teachers of religion and morality have failed to remove this state of things after eighteen hundred years sincere and earnest effort. If this be so, and we are of opinion that few will deny it, there is a necessity for some further efforts and for deep research to discover and establish a system of thought that shall affect the conduct of individuals and improve society, that these existing states of imperfection, disease, misery, crime, and woe may become things of the past. But not only have the theological teachers failed to use their authority so as to cleanse, purify, and elevate their followers, but there is a tendency on the part of the pupils to deny the authority of their instructors, to ignore the claims of the creed and system of theology of which they are the expounders, and to impeach the veracity of the biblical records as being the "Word of God" any more than any of the sacred books of other nations.

As this is the case, and men are confounding religion, pure and simple, with the orthodox theology with its doctrines and dogmas: as the religious sentiments are being scorned as being only fit for women and children, and men are urging upon their fellows that they are simply machines, the outcome of natural forces, and should become mere automatons acting by rule so as to give the greatest happiness to the greatest number; teaching at the same time that soul, spirit, and immortality are old wives' fables, and that pleasure and happiness can alone be found in the gratification of the desires of to-day, so long as they do not interfere with the rights of others, or produce ill-health and disease,—we are of opinion that it is high time that grander conceptions of the purposes of life were entertained than these, and that those adventurous and earnest souls who recognise this need—feel the demands of the spirit within urging them to see a more inspiring philosophy than that of the orthodox theology of innate depravity, the fall of man, and salvation through faith in the vicarious atonement of Jesus, and eternal damnation for disbelief—feel the error of the materialist, who, with his cold, hard, stern, pitiless negations, would crush out all the loftier impulses of the loving heart, ignore all the emotions and better feelings, and deny all claims and responsibilities other than those which are to his own advantage or which are forced upon him by the rights of others and the laws of society—feel that anxiety which swells in the hearts of all at some period of their lives, as to the future, whether or no there is life beyond the grave, and recognise the importance of obtaining some certain knowledge upon the matter, instead of the vague, unreal speculations of the past; feeling all this—striving earnestly, reverently, and sincerely to rend the veil, reveal the hidden and mysterious, that the light of knowledge may illumine the mind and disclose the vision of the glorious future awaiting mankind; we are of opinion that they are the truest benefactors of their times, their conduct



not only commendable, but right, and deserves success in spite of the opposition and the efforts to thwart them with which they are continually met.

The proud devotee at the shrine of science dons the priestly garb of dogmatism and with commanding gesture bids the seeker, "Stay, vain man, and know that I have pierced the gloom, ranged the wide world, gazed into space, viewed the planets and investigated them, discovered the laws of their existence, the principles which brought them into being, and control, govern, and direct their movements. I have digged into the earth, and wrested from her bosom the secrets which Dame Nature held dear, have turned over the leaves of history written in rock and granite by the infallible hand of Time, discovered the nature of forces, resolved all things into their primal elements, and know the processes of evolution, development, and selection, whereby nature secures the survival of the fittest, and the perpetuation of the race; all the laws of nature are at my fingers' ends, and therefore I am an authority, hear me, and I tell you that yours is a vain and useless search, that you will never find soul or spirit, heaven or hell: the dead are dead!"

While admitting his claims to all the knowledge that he can prove, to the acquaintance with the phenomena and laws of exterior life, and the operations of forces as seen by the physical eye, yet we, and those who like us are assured of the existence of spirit, feel that he is wrong in his conclusions, and that if man is the perfect form he describes him to be, the finality of physical organisation, the ultimate of the laws of evolution, the last, highest, and best creation or development of Mother Nature, and there she stops, we feel inclined to ask, Can this be all?—the end of all the operations of creative energy, of the evident design that our friend has so proudly demonstrated, of the continuity of the action of forces, and chain of causation or continual evolution from the atom to man? If so, what a labouring of a mountain to bring forth a mouse! But we cannot believe it, and leave him to wrap himself once more in the mantle of his own egotism and supposed wisdom, standing by the dumb idol of his own creation, trying to find warmth, life, and inspiration in that cold, hard, stern intellectualism which he worships, and go on our way content to continue to seek as little children.

We try to pierce the outer, to enter the arcana of Nature, deal with principles, essences, causes, and forces, to learn of the interior potent realm of invisible fluids, and elements of life and activity. Looking internally into yourselves you find desires, and longing to attain to a more perfect state of purity and happiness, wherein you may realise those visions, ideal creations, pictures of a time when you shall be free from taint and imperfection, living in happiness, peace, love, and affection; and sometimes these conceptions of a brighter, purer, and more perfect manhood, of joy, and bliss become so overpowering that you feel almost constrained to snap the thread of life that binds you to earth, and soar aloft to realise them in that realm of spirit which you feel must exist where you can live this nobler life free from all earth's cares and trials.

When you stand by the death-bed of a loved child, companion, lover, husband, or wife, these feelings are increased tenfold, and you wrestle with the dark overhanging shadow of death that will ere long enshroud the loved one, and you hold him to your heart in an agony of fear, dreading the inevitable separation, and cry, "He shall not, must not, will not, cannot die," and strain him to your breast as though you would give him life and strength, and either keep him with you or die too. And when by the grave-side you see the tender form laid to rest, what an aching void is there in your heart, how it mourns and cries to depart and join that dear one in life, if there is life, or in death or annihilation, if that be the end of all. Ah, if?—There comes to the sorrowing stricken one that hope and longing—the consoling thought that prevents the overstrung heart from entirely breaking—that by-and-by you will meet again. The hope becomes a certainty when the facts of Spiritualism are apprehended and the weary mourner is at rest—comforted.

The question of the immortality of the soul and the truth or falsity of the fact of Spiritualism is one of paramount importance, and we pause ere we attempt to give it an answer.

We could answer from our own experience, and from our hearts say, with all the earnestness of our nature, "Immortality is a fact, and intercourse between embodied and disembodied spirits is true." But that is not enough; you have too long remained in doubt to believe the mere assertion that we have passed through the valley of shadow, over the river, and are now standing on the shores of the beautiful Summerland, or traversing the bridge that weds two worlds in one, which has been constructed by the thoughts, wills, and efforts of your loving friends over there.

We know we have to place before you the probabilities, the possibilities, and the certainty of the case. Some of you have satisfied yourselves of the existence of what has been called the unknown land, and are even now inquiring what are the requirements necessary for happy and prosperous existence there, and are endeavouring to equip yourselves for the journey fortified by the thought that you have done your best in earth-life, and are about to join loving friends who will welcome you in the strange land. But it is not all who have entered within the charmed circle and apprehended these truths, as you have done; it is not every one who has had the courage to break away from their moorings, and sail o'er the tempestuous sea of doubt and uncertainty into the darkness and mist of fear and speculation, until they reach the desired haven of knowledge, and therefore we must answer their cries for help and encouragement as best we can.

The probabilities of the continued existence of man, when fairly considered, amount, to our thinking, to little short of certainty. All the faculties with which man is endowed find means of expression and satisfaction—he has eyes to see, and there is an atmosphere which conveys light and enables him to observe what is around him; he has the capacity of comprehending and appreciating beauty in form, face, and colour, and all around him are the beautiful, grand, and sublime works of nature, and so on throughout the whole range of his mental powers, with the exception of those longings for greater freedom, those desires for more perfect surroundings, the hopes for an immortal existence where these longings and desires for freedom, purity, and perfection may be realised. These, you are told, are not to be, cannot be, gratified or satisfied. Are these alone—of all man's thoughts, feelings, and sentiments, the highest, grandest, and best—to remain unappeased, while others that do not and never can satisfy his craving, his insatiable longing for happiness and pleasure, can be exercised so recklessly as to injure, degrade, and debase him, whereas these would enable him to grow in grace until he should become God-like in his actions?

Furthermore it is asserted that man is the epitome of all the forces, elements, existences, and possibilities of nature: in his organisation all these are centralised. Is he, then, to remain as he is, and not advance at all beyond those conditions? Are the forces of nature to stop and culminate in him, and the divine energy to find a limit beyond which it cannot act; or is not this very fact of the culmination of all the forces of nature in the centre—man—but a prophecy of a nobler and more advanced state of existence to be the outcome of their union?

Think you that the Designer, Controller, and Director would be satisfied to stop there after having succeeded in bringing into existence a thinking, reasoning, self-conscious animal (if you will not recognise the Omnipotent mind which, we think, is made clearly manifest in the conscious will and mind of man; for there must be a cause adequate and superior to the effect, and therefore there must be a supreme will, intelligence, or mind at work to produce the lesser), that nature would be content with organising and endowing with life a self-conscious entity that could see more, know, desire, and look forward to a more perfect state of existence than she could supply him with or intended to give him? Nay, nay. The existence and universality of the hope for and belief in a future state of life where the efforts of the aspiring mind may be put forth, the effects of errors outgrown, wrongs righted, and love, purity, joy, and peace shall attain their highest fulfilment, presupposes the possibility of its being realised, and is a prophecy of what is the fact.

The possibility of a future state of existence, although denied by the few who assert there is no such entity as spirit, has been believed in by the sages and philosophers of all ages, and many men have left on record their conceptions of what that life would be, but it is not with the past we have to deal, but the present, and to consider the arguments on which to found our belief in the possibility of life beyond the grave. Some will say, "Admitting the probability, how is it possible for an unreal, unsubstantial essence to exist and act, or for the mind to think apart from the brain, by which alone it could perform that operation?" Our answer is that man, viewed externally, is not the real; that the interior spiritual substance or life-principle, the self-conscious, thinking, rational man, is the real individual who builds up energies, and acts upon and through the outer man for the expression of his intelligence or will. But spirit being refined and subtle, matter gross and crude, the one cannot act directly upon the other, but does so through the agency of imponderable fluids or forces—those forces which are designated variously, as vital force, life force, nerve force, psychic force, od force, magnetic force, &c. These refined subtle forces, which we shall term vital magnetism, are developed in the individual from the more gross particles of matter which are taken into the system as food—evolved from them—from the fluids man imbibes, and from the atmosphere which he breathes. Here you will see the necessity of living in good atmospheric conditions, with plenty of fresh air and sunshine, of having pure water to drink, and good nourishing food, that the body may be well developed, healthy, and harmonious, that this vital magnetism may be active, healthy, and potent, and the link between the spirit and the body as perfect as possible.

This vital magnetism is seen by clairvoyants to permeate the whole structure of man as a "silver lining" and is continually being exhaled from his body and surrounds him with an aura which appears bright or dark as the individual is healthy and pure in body and mind, or the reverse.

This ethereal or magnetic substance is found to be that element which attracts atoms together and preserves the organic integrity of the human frame and of all forms: without it the body decomposes and becomes resolved into its primal elements to undergo a variety of changes in the laboratory of nature. This vital magnetism is most potent in its action, although invisible to mortal eye, and it is by its agency that the spirit acts upon the body and uses it to express its will and to effect its purposes. At death it leaves the body and takes the same shape and form, and becomes the soul-body by which the spirit acts and expresses its will in the new conditions of life. Here, then, is a spiritual brain, the counterpart of the physical one, adapted to its new surroundings and capable of experiencing all the sensations, intensified to a great degree, and of more complex ones than those which were felt by the old brain, and having stamped upon it the recollection of its past experiences, and the same thoughts, ideas, motives, wishes,



plans, and desires are felt and held by the individual after death as before. Thus we have established the possibility of a spiritual conscious state of existence after death.

But again, we shall be asked, "Admitting the probability and possibility of immortality for humanity, we do not see room for heaven; where is the spirit situated after death?"—thus disputing our position at every opportunity, although in their hearts they are hoping we shall be able to prove that men do live and in a real world. There is found to inhere a spiritual essence or substance in all material existences, analogous to the soul-body in man; this is continually being evolved and passed off into the atmosphere and rises from the earth owing to its subtle nature as the lighter gas rises above the heavier. These essences, by the centripetal and centrifugal motions of the earth, are formed into a belt or zone around it beyond the earth's atmosphere, and from the first others are formed in the same way. This is the first sphere of spiritual existence, and is visible and tangible to the spirits who reside there, and presents to them a great resemblance to the productions of earth; they are surrounded by flowers, trees, hills, valleys, grassy meads, flowing rivers, towering mountains, forests, glades, rippling rills, singing birds, &c. But again we may be asked, "How can we be sure of this?" Only by research and investigation into the science of Spiritualism, which alone can reveal the hidden and mysterious, and which has taught men all they know through countless ages, is our answer.

As far as that which has not been seen or experienced by the individual can be proved to him, the truth of all that we have asserted has been demonstrated hundreds of times in the experience of the disciples of the new gospel of glad tidings to humanity.

Having once settled the great problem of immortality to their satisfaction, some men think they have attained all that Spiritualism can give them, but we think they have missed the purpose of the spirit's message if such is their belief. Apart from the question of immortality, is the question of moral responsibility, and the effect of the life and conduct here upon the spirit's position and state hereafter.

The true Spiritualist seeks for truth in every direction, desires to become acquainted with his own powers, faculties, organs, and their functions, their proper use and legitimate exercise—recognises the fact that in accordance with the amount of wisdom he displays in the application of his talents, so will be his health, comfort, and happiness. Thus his conception of truth becomes universal, for he sees that to be true, an idea, theory, or principle must apply to all men as well as one, and to himself as much as society; hence he becomes aware of the intimate relationship that binds him to all, and all to him, which proves "that ye are all parts one of another," the great human brotherhood, the family of the Infinite Spirit, your Father, God.

As a science, Spiritualism deals with causes and forces, and proves to the scientist that he has not discovered all the laws of Nature, or all the forces by which he is surrounded. As a philosophy it unfolds the inner nature of man, proves the innate tendency to purity, the love of goodness, which is observed in the fact that all men love goodness and humanity so much that they condemn those who err and are inhuman, although they themselves may do the same the next day owing to the force of circumstances, causing them to do what they instinctively shrink from and rebel against. It enters the realm of motives and shows that the aim, wish, and purpose, is the true standard by which the moral and spiritual development of the man is gauged, not by the fictitious one of actions, which are oftentimes but masks; and as men are not capable of discerning the motives by which their brethren are actuated, and may judge them wrongly because of their ignorance of the purposes and struggles of those they condemn, they must exercise the largest amount of charity, of forbearance, and mercy. It exposes the selfishness, that is the co-partner of ignorance in producing misery, pain, disease, and wretchedness, and teaches self-denial for the common good, and pity for the fallen.

As a religion, it teaches the wisdom, love, and will of the infinite intelligence, and that the duty of man to God is to let those attributes be reflected within himself, that he may become God-like in their exercise. In fact all the fundamental principles and basic truths underlying the different systems of thought are recognised in this catholic philosophy of life, which is neither religion nor science, but both combined.

What, then, is the outcome of all this, and what effect does this belief have upon its professors? We cannot say: for that is a matter of individual moment and depends upon how far they apprehend and practice the truths to which we have referred. But we can say what we think will be the probable result of a conviction of the truth of the philosophy of life, as here stated, viz., that as it unfolds a clearer idea of man's destiny and the purposes of earth-life, it increases his self-reliance, trust, and respect; inspires him with loftier aims, more universal plans, purer motives; strengthens and sustains him under all difficulties, and proves to him that he is yet but a poor imperfect being, struggling upward out of the darkness, superstition, and error, into light, knowledge, and righteousness, that he must outgrow the wrong, compensate for the unjust, and go on and on, up the scale of life, nearer and nearer to the great source of life, light, and love, by the path of wisdom and work. Thus he begins while here to reform his conduct and diffuse a knowledge of the truth as known to him. Spiritualism then harmonises theories with facts, establishes the continuity of revelation throughout all ages, proves man to be a spirit imperishable and indestructible, and tends to the salvation of the individual by purity and effort—of humanity by the neces-

sary result of individual reform; and in the process of time, as the children of men grow towards perfection, the will of God will be done on earth more fully than ever yet, and men become but a very little lower than the angels.

MR. COLVILLE

AT CHESTER-LE-STREET CO-OPERATIVE HALL.

Sunday, May 27, 1877.

(Reported by W. GAUTREY.)

A fair but not overcrowded gathering arrived to listen to Mr. Colville's guides, and at 2 o'clock proceedings commenced. A hymn was given out and sung and an invocation offered up, after which the chairman (Mr. Jas. Wilson) announced that all were at liberty to hand to the platform subjects for the afternoon's discourse. This invitation was copiously responded to, the subject which secured the prepondering number of votes being:—

"WHAT ARE THE RELATIONS OF CHRISTIANITY TO SPIRITUALISM?"

The control said this was a question that was being asked upon all hands, and there were many who were of opinion that Spiritualism was really opposed to Christianity, and these people seemed extremely apprehensive lest it might extinguish all that was good and true that had ever been promulgated within their church. Spiritualism did not come to supplant but to assist and carry onward the true purposes of the Christian life. Truth could not be opposed to truth; neither could truth be suddenly revealed in all its completeness, because man's receptive faculties were only gradually opened, and could but gradually receive it. This progressive unfolding of man's various faculties had made it necessary that there should be a succession of spiritual revelations adopted to the various epochs or periods of time. Because the prophets of ancient times had spoken in a language as if "the Lord God Almighty" had communed with them directly, it had been supposed that all biblical statements must consequently be infallibly true; but such a conclusion was by no means the only or inevitable one. God had always spoken to the world by angel ministration, and mankind could not receive a message higher than that which their conditions enabled them to utilise. Hence, that which was permanent and true had often become obscured by defects that were peculiar to the locality and time; but Jesus, when he spoke, echoed the voice of the living God: for when he advanced the doctrine of universal love, he enunciated that which was capable of universal application. Jesus had not come to formulate a creed but to reveal the will of God to mankind at large. If asked what Christianity was, he would say: look aside from the creedal superstructures that ages of controversy have heaped around it, and try to reduce it to that pure, simple, and primitive condition in which its author first bequeathed it to humanity. If Spiritualism were calculated to be of benefit to man, it not could be in discordance with the teachings of Jesus. Jesus was undoubtedly the greatest spiritual teacher who had ever been given to the world. His teachings were not local and temporal, but they were vast, essential, and permanent truths; and they could not be ignored even by the wisest who came to us from the spirit-world. The listeners were desired to give liberty to their thoughts. Jesus had never taught anything that was irrational—all that he had ever enforced had been love to God and man. That was Christianity pure and simple, and modern orthodox Christianity was nothing but primitive Christianity disfigured and deformed.

Various subjects were offered for a poem but the one favoured by the meeting was: "Who was Jesus?" A collection was made, hymn sung, thanks and prayer offered to God by the chairman and then we broke up with our minds laden with delightful impressions.

In the evening we re-assembled, and, preliminary forms having been gone through, subjects were handed to the chairman, who submitted them to the meeting. The major number of votes were awarded to

"THE RICH MAN AND LAZARUS,"

and that subject was consequently handled, and handled in a manner that gave heartfelt satisfaction to all who listened. The control commenced by remarking that there were few who had not heard some form of exposition given upon this well-known parable. Some might have heard it used in order to show that there were but two unalterable and fixed states or conditions after death, and that all communion between those states or worlds and our own world was impossible. Teaching by parable was a striking peculiarity in the method used by Jesus, and there is little doubt but that it was well adapted to the manners and habits of the oriental race to which he belonged. If any great teacher were to address us in our own age, he would give forth his truths in a much more direct form; but the eastern nations were more given to metaphorical and figurative forms of speech than we are, and this characteristic clung to them, even at the present day. In referring to parables that had been used by Jesus, some thought that we were bound to accept the hard and literal interpretation; but if that were done, the truths that were intended to be conveyed in those parables, would, in some cases, be entirely lost. Teaching by parable was intended for those who could not be so well instructed by a more direct appeal to the understanding. There were various avenues by which truth could find entrance to the human mind, and teaching by parable was one of them. A parable was of little worth within itself; but, it was valuable on account of the interior thought or gem to which it served as a casket. The "rich" whom Jesus prefigured in his parable was not



intended as a general typification of all rich men, but of a special class of rich men whom he wished to denounce. Mere wealth did not constitute a crime, nor did poverty within itself constitute a virtue; but the uses and abuses of wealth might constitute either a virtue or a crime. The rich man spoken of in scripture evidently belonged to that class who care little or nothing for the sufferings of humanity around them, as long as they themselves are gratified in all their lusts, desires, and propensities. We had many, in our own country and age, who, after they had done what the poor-laws compelled them to do, thought they had fulfilled all obligations entailed upon them by the Christian law of charity.

The parable of "The Rich Man and Lazarus," was intended to show that death would reveal the true character, and that no vice or default would go by unseen and unpunished, and that no fruits of virtue could wither away unrequited by the hand which had sown it. "Abraham's bosom" was an expression that conveyed to the Jewish mind an idea of great felicity, and in the language of modern orthodoxy, it meant "heaven."

The modern orthodox Christian stated that in this parable there were only two extreme and opposite conditions alluded to; and hence he averred that he had scriptural warrant for believing that there were only two unalterably fixed conditions—pain and happiness, or heaven and hell. But we were to bear in mind that if there were only two states referred to, there were also but two persons referred to, and two states or two conditions of mind would afford sufficient illustration of the two individual spirits or souls. The object of Jesus was to show the more immediate consequences of virtue and vice, and his purpose was not to afford any idea of remote futurities. He showed that vice could not be cloaked and that virtue could not be quenched. So far from proving the impossibility of reformation after death, the parable went more towards an opposite inference or belief; or else, how could the rich man be capable of such a good desire as the warning of others from the rock upon which he had wrecked his own soul's happiness or peace? Here was the sign of a reformation that he had never shown, perhaps, whilst on earth; for his sufferings had apparently made him wiser. Pain was a natural consequence of sin, and it often drove men into the direction of virtue, and upon that account, the control said, he could thank God for creating a hell and for subjecting spirits to its purifying and curative influence.

The parable said that there was a great gulf between the happy and the lost; but that could not be taken as an unanswerable proof against the progress of the soul after death. It simply meant that the distance between those two states or conditions, could not be suddenly leaped. It did not prove that a slow course of probation would not enable spirits to traverse the distance between the lower and the higher planes of spirit-life. It had also been said that the parable taught us that there could be no communication between embodied and disembodied spirits; because Dives, when he desired to return and warn his brethren from a similar fate to his own, was forbidden:—forbidden, and why? Would those brothers have afforded the conditions required by spirits in their communion with those on earth; and, was it not possible that they might have ignored the evidences of such communion, even after they had witnessed them?

Scepticism and violated conditions did ever place a most effectual gulf between us. The same as the Jews denied the resurrection of Jesus, so were men to-day rejecting the spiritual phenomena, or else attributing them to psychic or odic forces. This concluded the address.

An impromptu poem was given upon "The Beauties of Nature," and we separated, feeling that we had spent a soul-refreshing day with Mr. Colville and his spirit-guides.

#### FOR CAPE TOWN FRIENDS.

A SITTING WITH THE HISTORICAL MEDIUM, MRS. DR. KANE (FORMERLY MISS MARGARET FOX).

To the Editor.—My Dear Sir,—Owing to the kindness of a gentleman and brother-Spiritualist I met in London, I was invited to attend the last of a series of private sittings with Mrs. Dr. Kane (the late Miss Margaret Fox) one of the historical mediums of Hydesville, New York.

This was a great and pleasant surprise, which I gladly accepted. I was informed that the circle was composed of six or eight ladies and gentlemen of position, and well known in London.

Accompanying my friend with his good lady, at that time a non-Spiritualist, we wended our way to a private family in London where all had agreed to meet. On our arrival we found the medium had not come, so we all joined in discussing a few matters relevant to the sitting.

On the arrival of the medium, I was introduced, and then we arranged ourselves round the large square table. We had not sat down five minutes before loud signals were given to change the sitters. This took place, not in a dark, but a well-lighted room. The medium then, quite in her normal state, asked for paper and pencils, as her guides wished to say something by writing automatically through her hand.

On taking the pencil, she immediately began to write from right to left, which proved to be negative writing. She held it before the gaslight, and then read out the message, which was relative to some changes the sitters had to make. After this, she wrote in a rapid manner.

Some of the original writing I have preserved for the inspection of my friends in Cape Town. As I had seen this form of writing-

mediumship at the Cape, it was quite understood at once by me. After this form of manifesting, we asked that the musical-box my friend had brought with us from his own home might be wound-up and set going, &c. When we asked for it to be done, I had myself, at my friend's special request, put the instrument under the table, next my feet, quite out of reach of the medium or any other mortal. It was then wound up, as we all heard the motion, with the lid down. I felt it was down, as I had the one end between my feet. I swear, no earthly form touched it (the box or lid), but still it was wound up, and set going.

During the playing of the instrument most loud and violent pounding (not ticks or raps), as if made with a powerful electrical machine, were made all about the room. I asked the intelligences producing these sounds if they would speak to me by giving three signals for "yes" and one for "no," which was answered at once by three loud and emphatic pounds. I found that there were some of my own spirit-friends present, who were from the Cape, and had one or two very good tests. I then asked for certain definite sounds to be given, just as I have done at my private seances in Cape Town. These were promptly given, and I am quite satisfied that the origin of them is supermundane—not a shadow of doubt in mine or any of the sitters' minds.

After this I asked the intelligence to open the lid of the music-box, which was done at once. As these sittings were specially arranged for displays of physical manifestations, we confined our investigations to this mode. A small instrument called the fairy-bells was then placed under the table and asked to be played on and moved about as violently as possible. This was done. The medium then desired to write again, negatively, when we were told to all move two feet away from the table and put our feet under our chairs, those of the medium included. We no sooner had done this than the instrument was taken and literally dashed against the floor and table alternately twenty or thirty times till requested by us to be stopped, as we feared the thing would be damaged, it being the property of a friend. I cannot attempt to enter into minute details of what took place, as time and space will not allow. Suffice it to say that each and all of us expressed ourselves perfectly satisfied that no human being in the flesh did it, and it proved to our minds most conclusively that some spirits, when mediumistic conditions are favourable, are enabled to demonstrate their presence in various ways, some certainly not very dignified, nevertheless giving us proof of their presence—the means justifying the ends.

An outsider may fancy this is Spiritualism, but, as one well acquainted with all its phases, practical and theoretical, I emphatically assure him or anyone else this is quite a mistake. Every science must have a phenomenal basis, and Spiritualism is no exception to the rule. Intrinsically physical manifestations are worth nothing, but they are the only manner of convincing the greater part of sceptics, and that we are not deluded, but have objective facts on which to build our belief.

Intellectual manifestations are only taken for what they are worth, and might easily be compared with much that the Bible contains, a large portion of which is utterly unintelligible, and in many cases positively filthy and demoralising. For all this we do not condemn that good book, but say to those who seek for truth, "Do not reject all because you find bad communications, but reject the bad and hold fast to that which is good." Just so with apocryphal teachings (spirit-communications); listen to what spirits have to say, and if they give information and instruction that our reason tells us is good, then and then only, assimilate such as may be conducive to our physical and spiritual happiness.

I find, Mr. Editor, I am digressing too much from my first start, and must close; but one word before I do so. Many whose mental citadels are not strong fancy that our Cause has suffered much of late through the persecutions of Slade and other genuine mediums. This is not the case; the Cause was never in a healthier state, although physical phenomena are not so popular just now. The present lull will end in a splendid reaction, and give our glorious truth a great impetus. I have good grounds for saying this. Patience, perseverance, and moral courage, with good common sense and discretion, are all that we want. Time is all that is required to bring this new truth out to give light to those in spiritual darkness.—Fraternally yours,

BERKS T. HUTCHINSON,  
of Cape Town, S. Africa.

London, June 1, 1877.

#### PROMISCUOUS SEANCES v. THE HOME CIRCLE.

To the Editor.—Sir,—The Macclesfield series of seances on Sunday and Monday last, as reported in your paper of to-day, and the proceedings attendant, is another evidence of the totally impracticable way of advocating and making known the facts of Spiritualism and its varied phenomena. It certainly makes known one side; that is, the absurd. In London, Liverpool, Newcastle, Cockermouth, Manchester, Nottingham, Hyde, and in almost every large town in the kingdom, the Movement has been dragged through the mire, calumniated, and the mere mention of the word Spiritualism in many homes has called forth the words tricksters, conjurers, and unprincipled men and women—and why? The answer is at the head of this letter, "Promiscuous Seances." In solving any serious defect in mechanical ingenuity the cause of the defect must be found before the remedy can be successfully applied; so in the cases that have occurred in the many towns I have mentioned above. In connection with Spiritualism you must get at the cause before the remedy can be successfully applied. In taking promiscuous seances as the cause of this evil it may be as well to state what I mean by them: they are composed of men and women of



different opinions and religions, who have no desire or wish to have the facts of spirit-communion made known, and who would "not believe though one rose from the dead." In most *fiascos* the meeting has been determined to have its money's worth, either at the expense of the medium or her or his entertainer. No wonder miserable uproars should be created in every town where a mixed element is allowed to gather, where only one element is absolutely necessary, viz., harmony. Wonder-working and miracles are the almost only desire of a general gathering, who pay their money and want their money's worth. I have endeavoured to make as plain as possible the meaning of promiscuous seances, but the whole may be condensed into two words, inharmony and money. In applying a remedy, now I have stated the cause, I shall be guided by the mediums of 1,800 years ago, who went from place to place and only held converse with those who were faithful and adhered to their early faith, without fee or reward. Wherever they sojourned it was amongst friends, and to their circles for spirit-communion, no inharmonious element was allowed; and in this modern period we must be guided by what has passed before in those ancient days. The principle is as practicable now as it was then, and the sooner we cease miracle-mongering with our mediums, and holding them up to be seen at so much per head, the better will be our position and progress.

If we were theatrical owners and placed upon the stage absurd and foolish plays, and coaxed the public with something extraordinary about to be performed, how soon we should be in difficulties. Then why do Spiritualists keep trying to present to the public something which too often proves a disastrous failure. Keep our mediums at the home circle, and if an interchange is desired, let them come and sojourn with us, and be entertained without fee or reward, keeping them amongst ourselves, and let the hungry and ruthless outsiders find vent for their spleen in another quarter. The home circle should be our stronghold, and in no period of the progress of our Movement was it ever so strong as when the home circle was regularly held.

This element I should like to see brought often before Spiritualists; home influence is subtle, and in following regular home meetings the power would be doubly increased, and the results would not be a *fiasco* nor an uproar. The foundation is pure, it begins at home, and the results will be equally so. Money Spiritualism is a curse and a clog to our progress. Let us dangle no more the manifestations of our mediums before the eyes of an unsympathetic and wonder-hungry public. Keep them at home. Let not even the element of gain ever again get the supremacy in our ranks, and those whose desire is money will be quickly purged from the Movement, and a great gain their absence will prove to our progress.

Honest Spiritualism will make us a respected and a harmonious Movement. Money Spiritualism will bring us down to the level of the trade trickster, if not lower, whose desire for gain swallows up all his virtues.

I hope the *fiasco* of Sunday is the last that will be recorded in these pages. The element at the root, and which caused the mischief, is plainly—money.

J. HARTLEY.

Hyde, June 2nd.

[Even if Miss Wood had expected no fee, the Macclesfield attack would have been the same. We have repeatedly known private mediums victimised by dishonest slanderers. Nor can we agree to the absolute rule that because a person is a medium he or she should give up soul and body to the convenience of persons who possibly would "entertain" them solely on the terms of the cheapness of the process. No, let us have the same liberty and justice for mediums as we demand for ourselves, and all will be right.—Ed. M.]

#### QUESTION ANSWERED

BY MRS. CORA L. V. RICHMOND, AT CHICAGO.

THE EVILS AND THE REMEDY OF OUR PRESENT SOCIAL SYSTEM.

The social state of the world far more than the theological or political is the immediate response to the spiritual condition of mankind, and that is a matter of growth.

Tell me what is in society and I will tell you the spiritual state of society. Show me the results of any social existence and I will tell you the spiritual growth of the individuals forming it.

The evils of social life, if they crop out in extremes, prove an extreme somewhere else; if they crop out in general inertia or indifference it shows a stagnation of the social and higher impulses of mankind.

Every social state is the flowering-out of the civilisation which it represents, and as in the intellectual period of Greece and Rome the social condition was the most corrupt, so it proved that the heart, the social and spiritual life were impoverished to sustain the splendours of the mind; as in earlier and later periods the social state has been sacrificial to political conditions it proves that the power of ambition had greater sway than the power of love.

Whatever may be the apparent disturbances, the apparent difficulties upon the surface of society to-day, the average social state of Christendom is the highest expression of the civilisations of the past. There never has been a period of time when men and women together in art, in science, in literature, in music, in religion, in philosophy could sit down, or walk, and talk, and speak together as they do in the nineteenth century. Croakers may say what they will of the immoral state of society; the state of society is better than their eyes can see, and the average condition of the world is

far higher than such men and women can possibly perceive. But the evils that are handed down from generation to generation, the chronic evils of the world, such as are visible in the criminal classes, in the classes that are generally immoral in society, must be traced to ancient customs. First, the prevalence of force; next, the adjustment of human laws for the government of man that made woman unlawfully his adjunct in many ways; the association together of human beings on an inequality owing to physical strength, and therefore to physical wealth which became finally the augmented power of the world; hereditary title, the transmission of hereditary estates, caste—all these things you are suffering from, and the criminal classes have grown up in the old world as the direct consequence of this favouritism and class distinction. The criminal classes in this world are becoming less and less tenacious, because of the publicity of crime, and because of the general opportunity given to every one who desires it for a higher and an equal life with the rest.

You must not expect wonders to be wrought in one century. A world which has had many thousand years of alternate corruption and attempts at human justice cannot expect to be renovated in a day. It takes millions of years to make a world—why not millions of years to make angels of human beings?

#### VOICES FROM THE VINEYARD.

Dear Mr. Burns,—After reading your last three discourses I feel desirous to write you, to congratulate you on the bold stand you have made on the behalf of true Spiritualism.

Your address to the "Star Circle," published in the MEDIUM for April 27, embodies in it teachings that every true Spiritualist will try to carry out. In my opinion, a great many Spiritualists have lacked sympathy for the higher and most ennobling teachings of the spirit-world. There has been too much thought given to the phenomenal part, and the fleece that could be got, and too little thought given to the intellectual and moral nature of the flock. I have no desire to run down the physical manifestations, they are good in their place, but they want keeping there.

During the late persecutions I had an impression that it had all been planned by our spirit-friends and guides, and they saw that if there was not something done to stay some of its most outward manifestations, the phenomena were going to swallow up its more spiritualising parts, and that its true mission was going to be lost sight of.

But your address to the "Star Circle" was like the bursting of the sun's rays through the black clouds; and I do hope and trust that you will persevere in the good work begun.—I remain, Sir, your well-wisher in the cause of progress.

ALFRED KITSON.

Gawthorpe, near Wakefield, Yorkshire, June 4.

Dear Mr. Burns,—Herewith I enclose you P.O.O. for 6s., the amount collected at a seance given by Mrs. Thomas Brown, Howden-le-Wear, on Tuesday evening, the 22nd inst. This will be as much as we can raise at the present time. Although it is but a feeble response to your request; it is certainly as much as we can afford under the present circumstances, but you may be persuaded you possess many friends, who, had they but the means at their disposal, would soon release you from your embarrassment, and who consider it a shame your repeated appeals for assistance should be disregarded.

Hoping you may long remain in our ranks, and continue to exert an influence to keep our Cause pure, intact, and on a free and independent basis,—I remain, yours fraternally,

C. G. OYSTON.

Hunwick, Willington, Durham, May 23.

WALES.—Mr. John McKay, Pwllheli, remitting 11s. 6d. for books says:—"Spiritualism is at a discount in this corner of the universe. I am sorry that it is not in my power to offer you more than sympathy in present strait, being only a working shoemaker, and alone in the Cause here. I do what I can in getting a few books now and again from you, and lend those out to anyone that is liberal enough to peruse them." Mr. McKay has since sent for another parcel. If all Spiritualists followed this educational method as they had the ability, we would be amply sustained, and the Cause would thrive like a gaint.

Mr. C. Baker, Cardiff, recently wrote:—"I enclose 2s. 6d., and earnestly hope every Spiritualist will at least do the same. If they would kindly do this, the happy result would be about £1,250 in a few days."

BLESSINGS.—A correspondent writes: "I am happy to inform you that since we became acquainted with this faith my wife cures everything that comes to her by laying on of hands."

MAGNETISED PAPER.—A lady writes from Dublin to say how much her power of digestion has been benefited by the use of Dr. Mack's magnetised paper. Formerly she had to be very careful, now she can take any kind of food.

PHOTOGRAPH OF MATERIALISED FORM.—We have received from Messrs. Bastian and Taylor a carte-de-visite photograph of the spirit-form photographed by the magnesium light at the seance of Messrs. Bastian and Taylor, as described in the MEDIUM, page 330. It is the most perfect picture of the kind we have yet seen. Copies may be obtained on remitting 2s. 6d. to Messrs. Bastian and Taylor, 180, Adam's Street, Chicago, Ill., U.S.A.

KEIGHLEY.—On Sunday, June 3, the guides of Mrs. Hollins, Churwell, gave two addresses to large audiences afternoon and evening. The subject for the afternoon was "The Relationship between God and Man," the guides showing most clearly the nature of God as a spirit, and man as a spiritual being, and the great affinity existing between God and his child, man, man's spirit being as indestructible as God himself. In the evening—subject, "The Sermon on the Mount"—the discourse was eloquent and able, keeping the audience spellbound for an hour. Friends would do well to secure the services of this valuable medium and her intelligent guides. It is a rich treat to sit under the sound of such inspiration and spiritual truth.—A. MORRELL, Sec.



## INSPIRATIONAL POEM.

The following lines were given through a mediumistic lady friend of the writer's, when lying dangerously ill, and whose husband has met with an accident disabling him from work. W. JENNISON.

Oh! walk serenely midst the busy throng;  
That tread the crowded thoroughfare of life;  
You are but pilgrims here, and not for long,  
Upon your ears shall fall the sound of strife.  
Your home, your rest, how near it lies, how sweet  
The welcome that shall your arrival greet.  
You cannot call earth's glittering treasures yours—  
You are not rich in anything but love;  
Then why do you at poverty repine?  
When you have boundless wealth, reserved above,—  
A bright inheritance, unfading, pure,  
And pleasures that shall evermore endure.  
Lowly your station here; no wealth, no fame,  
Fling coveted attractions round you now,  
Few care to know your lineage or your name,  
But soon a radiant crown shall deck your brow,  
And the great Spirit on His imperial throne  
Your name before the universe shall own.  
The rich and gifted rarely on you smile,  
You have no charm to lure them to your side;  
But you have noble friends in those bright spheres  
Where dwell the blessed and the purified;  
And sweet companionship you soon shall share,  
With all the great and good now gathered there.  
A little while,—how little none may tell,—  
Then you a rest and heritage shall gain,—  
Shall join the white-robed band and help to swell—  
The long thanksgiving to the Father's name;  
With such a home in view, you surely may  
Unmurmuring bear the trials of the way.

## THE ATTACK ON DR. MACK.

Mr. Camm writes a long letter to try to make Dr. Mack appear to disadvantage, but we have had too much of this kind of thing. We were against publishing the matter at all, but Dr. Mack would have it so. We cannot see the charity, justice, or spirituality of trying to disgrace a man publicly because we cannot afford to pay him for the service we require done by him. If properly approached, Dr. Mack is all that could be desired by anyone, though blunt and straightforward in his manners; but people who come to drive a bargain should be patient and use more tact, and if they fail because of their want of management, what is the use of abusing the other party and make the failure a matter of public importance?

We have received the following letter from Mr. Perks of Birmingham:—

It will be remembered by your readers that Doctor Mack was in Birmingham four weeks ago. He was then an entire stranger to me as I never had any correspondence with him at any time to establish an acquaintance with him. During Dr. Mack's sojourn in town, he came to my house on a visit to me on learning from the MEDIUM the nature of my circumstances and painful illness. The gentleman not only visited me, but he ministered unto me and to my wants, not only by magnetic means, but by helping me from his personal means. Making a clean breast of it, Mr. Editor he gave me money to assist me in my adversity. By the Doctor's good acts I ever hold his memory dear in my heart; and my soul's sincere breathing is that the Doctor may live many years to be a blessing to humanity for money, and to the poorer brotherhood without money and without price. Your correspondent of last week turned one leaf over on the Doctor, and I think dear readers of the MEDIUM it is my duty this week to turn my leaf over to revise this state of things on behalf of the so-styled foreigner.

## CONFERENCE AT NOTTINGHAM.

To the Editor.—Dear Sir,—The Conference which has been announced through your columns, took place last Sunday, at our rooms in Church gate, and it was a greater success than ever we anticipated. When the Conference was first spoken of, it was thought that it would be like all our previous conferences—a failure; but to work with a will, with the determination to win, was our leading star, and it has led us through safely and successfully. We “nipped the briar in the bud” at the commencement; we could see through the dark cloud of failure which threatened us, knowing that Mr. Lamont's name was sufficient to attract a good company. We have only had the pleasure of reading his mind in the MEDIUM, from that we anticipated something grand from him, but what we had from him when before us is past my humble powers to describe; it was a treat to sit and listen to the flow of such grand and argumentative truths which characterised his address on Sunday evening.

The Conference was announced to take place at two o'clock, but it was some few minutes after when we commenced; at which time we had a good company present, which increased until the room was nearly full.

We sent circulars out to friends in neighbouring towns and villages, and personally visited others. We had a good number of our Christian Spiritualist friends with us, also the following gentlemen from various places:—Mr. Bodill, of Belper, and a lady friend from the same place; Mr. Jennison, of London; Mr. Mayle, of Derby; Mr. Green, of Thorpe-on-the-Hill, near Lincoln; and a gentleman from Mansfield. Nearly all gave reports of their various localities, which were very interesting.

We opened the Conference by singing the eighty-sixth hymn in the “Spiritual Lyra,” “Cherish faith in one another.” After which Mr. Lamont delivered an invocation.

Mr. Ashworth opened the debate, and a very interesting discussion

followed, the result of which being the adoption of the following resolutions, viz.:

That there be a united gathering of Local Spiritualists every quarter in the form of a Conference and tea party. The first to take place about the end of June.

Arrangements were then made for the first committee meeting, when we concluded the Conference by singing the ninety-ninth hymn, “Stand Firm and be Faithful.”

A good number sat down to tea; the tea over, brought us in time for the evening meeting, the room being well filled. The company listened to Mr. Lamont with breathless attention for more than an hour.

On Monday we had another tea-party, and public meeting in the evening, both being well attended.

We agreed to pay Mr. Lamont's third-class fare here and back with pleasure, but, at his earnest request, we forward it to the Spiritual Institution.—I am, Sir, yours,

JOHN B. HERON, Sec.  
19, Robin Hood Terrace, Nottingham, May 23.

## SPIRITUAL WORKERS.

ALLWOOD, C.W., Phrenologist, Electro-Biologist, &c. Normal.  
BANCROFT, GEORGE, Oxford Street, Werneth, Oldham. Trance.  
BLAND, J. L., 2, Caroline Street, Hull. Healing medium.  
BURNS, J., 15, Southampton Row, London, W.C. Normal.  
COLVILLE, W. J., 14, Sillwood Road, Brighton. Inspirational.  
CRISE, W., Greattham, West Hartlepool. Normal.  
DUNN, J., New Shildon. Trance.  
HARPER, R., Soho Hill, Birmingham. Normal.  
MAHONY, J. W., 1, Cambrian Place, Anglesea Street, Lozells, Birmingham. Normal.  
MORSE, J. J., Warwick Cottage, 518, Old Ford Road, Bow, E. Trance.  
NORMAN, JOHN, J., 6, St. Sidwell's, Exeter. Normal.  
QUARMBY, SAMUEL, 31, Plane Street, Oldham. Trance.  
WALLIS, E. W., 15, St. Peter's Road, Mile End, E. Trance.  
WILSON, A. D., 33, Haigh Street, Pellon Lane, Halifax. Inspirational.  
WOOD, EDWARD, Greaves Street, Oldham. Trance and Healing.

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

“LEAVES FROM MY LIFE,” by Mr. Morse, is ready to print off. Send us in 100 more subscriptions to go on with. We are sorry we have not a better command of resources.

VEGETARIANISM.—On our recent tour we heard of several persons who had given up the use of flesh meat from reading the recent articles on the subject in the MEDIUM.

CARDIFF.—We have received from Mr. C. Baker specimens of illustrated handbills representing phenomena which have recently occurred at Cardiff. In his note he says: “Last night (Sunday) a spirit-lady handed round cake and milk to thirteen persons in a good light, and then partook of the repast herself. This same spirit walked out of the seance-room right down stairs to the front door, about 40 feet from the medium. I often play the organ while the spirits play the upper notes.”

MR. W. JONES, 1, Sydenham Terrace, Poyder, Neath, South Wales, desires to emigrate to Queensland, with his wife and two children—a son, twenty years of age, and a daughter, eighteen, who is a powerful son, twenty years of age, and a daughter, eighteen, who is a powerful physical medium. Having been out of work a long time, he is unable to find the necessary outfit to take advantage of Government emigration and would be glad of kindly assistance. The ship sails on the 4th of next month. Perhaps some friend can arrange a few sittings with the family, and in return supply their wants.

NONE of the newspapers seem to have found space for Dr. Slade's letter to Professor Lankester, but a London correspondent has it that the Professor handed the letter to his solicitor, who recommended the decision of a jury, with a sneer at Slade for the hold which the law has on him. It is evident, from the small quantity of smoke which is escaping, that Dr. Slade has put a moral extinguisher on his antagonist. The newspapers confess their onesidedness. Neither they nor the Professor dare let Dr. Slade have a common-sense means of demonstrating the phenomena.

MR. W. WALLACE supplied a most interesting evening at Doughty Hall on Sunday last. His guides desired questions from the audience. Mr. Burns took down a list of these, and read them to the spirit, as required, and the answers were very instructive, and interested the audience, which was a good one, deeply. It seems a pity that such an excellent teacher as Mr. Wallace undoubtedly is, should be allowed to rust out for want of use. He is ready and willing to go anywhere for public or private meetings when called upon to do so. Address him—Mr. W. Wallace, 329, Kentish Town Road, London, N.W., where he gives a seance, on Wednesday evenings, at 8 o'clock.

## DR. MONCK IN DERBYSHIRE.

A Truthful Narrative of Most Astounding Spiritual Phenomena  
WITH FAC-SIMILIES OF DIRECT-WRITING ON THE SLATE.

By W. P. ADSHEAD, BELPER.

Reprinted from the MEDIUM AND DAYBREAK.

Price 2d.

## LIBERTY:

AN ORATION BY DR. MONCK.

With his Portrait and Fac-Simile of Direct Spirit-Writing done on a Slate while a Board was Nailed over its Surface.

Price 1d.

London: J. BURNS, 15, Southampton Row, Holborn, W.C.



*In highly-ornamented cloth gilt, 3s. 6d. Second Edition, enlarged.*

## EXPERIENCES IN SPIRITUALISM:

A Record of Extraordinary Phenomena witnessed through the most Powerful Mediums, with some Historical Fragments relating to SEMIRAMIDE, given by the Spirit of an Egyptian who lived contemporary with her.

BY CATHERINE BERRY.

**CONTENTS:**—A Paper read at the Spiritual Institution. Spiritual Phenomena—Seances at Home; Seances in Public; Spirit-Drawings; Spirit-Prophecies of the War; Healing Mediumship; Materialisation of the Spirit-Form; Spirit-Photography; Historical Fragments relating to Semiramide.

### INDEX.

Artist, An, made a Convert to Spiritualism  
Aphorisms  
"Ambo."  
Brighton, Exhibition of Spirit-Drawings at  
Brighton, Seances at  
Caution to Investigators  
Cabinet, A Secure  
Cabinet Seances  
"Catherine of Arragon"  
Campanological Seances  
Clergyman, Correspondence with a  
— accounts for Spirit-Voice  
Ceremony, Symbolical  
— Spiritual  
Conditions, Breaking the  
— Test  
Child, Testimony of a  
Cures, Remarkable  
Cantankerous Spirit  
Comfits, Shower of  
Clairvoyance  
Cognate, Mr., Benefit to  
Dark Seance, At a  
Drawings, Spirit  
— explained by the Baroness de Guldenstube  
Drawing Mediumship  
Developing Power  
Egyptian Spirit, The  
Everitts, Mrs., Seance at  
Fox, Miss Kate, Seance with  
"Farnham"  
Feathers, Shower of  
Flower (flour) Manifestation  
Garden Party, A Novel  
Ghost Story, A True  
"George Turner"  
Harris, G., Esq., F.R.S., Testimony of

Harmonious Circle  
Hardinge, Mrs. Emma  
Healing Mediumship  
"Henry VIII."  
"Hawkes, Mr."  
*Human Nature*, Extract from  
Humorous Spirit, A  
Introduction to Spiritualism, First  
"John Hills"  
"James Lombard"  
"John King"  
Jocular Spirit, A  
"Katie King"  
Letters by Andrews, Mr. G. H.; "A. G. H.," Berry, Mrs. C.; Berry, Miss E.; Burns, Mr.; Damiani, Sig. G.; Davies, Rev. G. Maurice, D.D.; Dixon, Dr.; "Enquirer," Edgell, Rev. J.; Ellis, Mr. E.; Ellis, Mrs. Alice; "E. G. H.," Gill, Mr. Wm.; Herne, Mr. F.; Nisbet, M.; Overton, Mr. W.; Rouse, Mr. J.; Smith, Mr. Clifford; Ward, Mary.  
"Le Premier Napoleon"  
Metaphors and Aphorisms by the Egyptian—Actions, Ambition, Affection, Avarice, Aspiration, Beauty, Curse of; Balance of Power, Compliments, Conscience, Company, Deeds, Deeds of Friendship, Desire, Equilibrium, Flowers, Flattery, Friendship, Fragrance, Gratitude, Guilt, Glory, Harmony, Intelligence, Ingratitude, Inspiration, Impression, Love, Memory, Music, Originality, Passion, Regret, Remorse, Rolling stone, Silence, Sorrow, Sleep, Slaves of Time, Symphony, Truth, Thought, First; Victory.

Light, Manifestations in the  
"Mary Queen of Scots"  
Massey, Gerald, Seance with  
Materialisation of a Spirit-Form  
*Medium and Daybreak*, Editorial Notes  
Mediums—Dickenson, Rev. C. B.; Everitt, Mrs.; Guppy, Mrs. (Miss Nichol); Herne, Mr. F.; Hudson, Mr.; Kingsley, Mr.; Kent, Mr.; Marshall, Mrs. Mary; Marshall, Mrs. Mary, the younger; Perrin, Mrs. (Miss Price); Shepard, Mr. Jesse; Williams, Mr. C. E.  
Margate, Seances at  
"Mystic Force"  
Music under Inspiration  
Novel Manifestation  
Objects carried by Spirits  
Paper read at the Spiritual Institution  
Phenomena, Physical—Spirits bring Birds, Butterflies, Cat, Dog, Earth, Galvanic Battery, Flowers, Fruit, Flower and Pot, Ring, Toys, Pictures, Headress.  
Spirits carry away Books, Liqueur Bottle, Teapot, Brush, Fan, Hat, Lace, Ring, Shawl.  
Spirits play Concertina, Banjo, Guitar, Piano, Zither.  
Spirits lift Table, Move Piano, Drink Ale, Drink Wine, Eat Potatoes, Suck Oranges, Paint Photographs, Bend Bars, Strike the Medium, Use a Poker, Pull the Bell, Cut a Flower from Bonnet, Make Wreaths, Knot a Handkerchief, Cut Fruit, Shake the Room.  
Spirit-Forms, Hands, Lights, Raps, Perfumes, Voices.  
Levitations of Mediums—Mrs. Guppy, Mr. Herne, Mr. Williams

Press on Spiritualism  
Psychic Force  
Present, Strange, from Spirits  
Punning Spirit, A  
Pistol Shots (?)  
Prophecies, Spirit  
"Punch," Criticism of  
"Peter"  
Personation impossible  
Painted Faces  
Passionate Spirit, A  
Photography, Spirit  
Seances at Spiritual Institution  
" " at Home  
" " Cabinet  
Semiramide  
Semiramide prepares for Battle  
Semiramide's Feast  
Semiramide's Descendant, Greatness and Power of  
Semiramide's Second Chief Slave, Execution of  
Sea, Message from the  
"Scott, James"  
Spirits fond of Fun  
Spirit suggests Texts for Sermons  
Spirit criticises a Picture  
Sceptic, Confession of a  
Spirit-Thieves  
Trance Speaking  
*Telegraph, Daily*, Extract from  
Test Conditions recommended  
Ventriloquism and Spirit-Voice  
Violent Manifestations  
War, Spirit Prophecies of  
Wager, A  
"Watt, John"  
Whistling, Inspirational  
Warbling of Birds

LONDON: J. BURNS, 15, SOUTHAMPTON ROW, W.C.

For 2s. 6d. *Human Nature* and "Other World Order" will be sent post free.

*Small 8vo., cloth, pp. 186, price 3s.;*

To the purchasers of "*Human Nature*" for March, 2s.

## OTHER-WORLD ORDER: Suggestions and Conclusions thereon.

By WILLIAM WHITE.

PREFACE.—Who may read the book with advantage, and who may not.  
CHAP. I.—*Personal*.—Perplexities about Heaven and Hell.

II.—*The Mystery of Evil*.—Why God afflicts His creatures.

III.—*This Transitory World*.—Earth a place wherein to be born and make trial of our powers. "Here we have no continuing city: we seek one to come."

IV.—*The Mental Hierarchy*.—Human nature composed of faculties superior and inferior, combined in endless variety.

V.—*Swedenborg's Cardinal Principle*.—His secret, without which he cannot be understood.

VI.—*The Grand Man*.—Every community a man, and the combination of all communities the Grand Man.

VII.—*The Economy of Humanity*.—All people requisite for the perfection of Humanity. God wants souls of just as many patterns as there are men, women, and children, in the wide world.

VIII.—*How Devils are utilised*.—The great part which Self-Love plays in human affairs, and the energetic service got out of it.

IX.—*Love of Self not Iniquity*.—Love of Self under government has the form and benefits of righteousness.

X.—*Infernal Propriety*.—Hell characterised by rigid propriety, where any infraction of order is severely repressed, and where morals are developed in exquisite perfection.

XI.—*Other-Worldliness Vindicated*.—Many grades of salvation. God has sons and servants within the protection of His Kingdom.

XII.—*Concerning Salt and Light*.—How saints exist for sinners. Saints save sinners, and sinners provide occupation for saints.

XIII.—*Rest in the Grave*.—Fallacy of identification of rest with death.

XIV.—*What Swedenborg says*.—Testimony of Swedenborg as to the character and continuance of Hell.

XV.—*What the Bible says*.—Hebrews without fear of Hell. Appearance of the Devil and Hell in the New Testament.

XVI.—*How little the Bible says*.—Probable origin of the gospel of damnation.

XVII.—*Annihilation*.—The assumption that immortality is limited to certain believers an inversion of Christian revelation.

XVIII.—*In Conclusion*.—Bad men and women are men and women out of place; and when put in place, and kept in place, are no longer bad, but blessed in themselves and to others. The remedy for the disorder of Humanity is the organisation of Humanity—the subordination of the inferior to the superior, of the Love of Self to the Love of Others, of the Devil to the Angel, of Hell to Heaven.

### OPINIONS OF THE PRESS.

*Unitarian Herald.*

"In fine, 'Other-World Order' is one of the most sensible books we have read for a long time."

*Literary Churchman.*

"'Other-World Order' is the work of a very able man, whose ability is of the destructive order. He delights in saying sharp things of other people's belief. He is perpetually nailing somebody down with an epigram. But when he comes to be constructively inclined, then other people have their *revanche*."

*Inquirer.*

"The main ideas are familiar to readers of Swedenborg, and Mr. White has re-stated them with singular clearness and felicity of illustration, and strengthened his position by quotations from some of the foremost writers of the age."

*Christian News.*

"To those who desire to see all sides of such questions, we commend this book, which is racy, sparkling in some parts, brief and pregnant with thought."

*Porcupine.*

"Here is a book heralded by no flourish of trumpets, but more deserving of attention than many that come before us. . . . There is no ambiguity about Mr. White's conclusions; he puts objections to them in very forcible language, and does not skirk them in any way. His style is piquant throughout, winning the admiration of the reader by his simplicity, anon startling him by his boldness, and, while familiarly treating high matters, is never irreverent."

*Dundee Advertiser.*

"We recommend Mr. White's book as clever, sensible, and intelligible. He has evidently the secret of Swedenborg, and does his best to clear it up for others."

*North British Daily Mail.*

"As an indication of the general tendency of Swedenborgian doctrine, and as a special study in theological reasoning, the work is well worthy of a careful perusal."

*East Aberdeenshire Observer.*

"This is a very dangerous book. . . . To a man well grounded in the faith it will be useful and stimulating, but to a novice in theology it would be positively perilous."

*Liverpool Daily Albion.*

"In spite of faults, this is anything but a bad book. Mr. White can hardly write anything that it is not worth reading, and he is often instructive in other ways than he intends."

*Friend of India.*

"Even for those whose habitual ways of looking at the questions which have an enduring interest for the human mind are different from Mr. White's, his little book will have its uses. Men of very various minds, cultured in widely differing schools of religious thought, will all find that the writer's mind has its points of contact with theirs, and not merely points of contact, but currents of the purest sympathy."

LONDON: J. BURNS, 15, SOUTHAMPTON ROW, HOLBORN, W.C.



## SUBSCRIPTION PRICE OF THE MEDIUM

FOR 1877.

	s.	d.		£	s.	d.
One copy, post free, weekly	0	2	per annum	0	8	8
Two copies " " "	0	4	"	0	17	4
Three " " "	0	5½	"	1	3	10
Four " " "	0	7½	"	1	12	6
Five " " "	0	9	"	1	19	0
Six " " "	0	10½	"	2	5	6
Thirteen " " "	1	6	"	3	18	0

Additional copies, post free, 1½d. each per week, or 6s. 6d. per year.

## 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 8, 1877.

## ADVENTUROUS SEANCE HOLDERS.

In their indignation at the mercenary motives of mediums, Spiritualists often forget to look at their own conduct. Instead of crying out all the time at a medium for desiring the means of existence in return for his invaluable services, might we not with advantage turn round and admonish seance holders as to their duties to the medium? If all such persons were just and generous, mediums would not need to make a charge at all, but would be loaded with favours out of gratitude for the services of their marvellous power. We know that mediums are a generous race, and do more than the rich for the Cause in the numberless free seances they bestow. They are made hard and selfish by the encroaching demands of hard and selfish people. Let us, then, turn over a new leaf towards mediums and provide for them in a truly handsome fashion, and we will hear no more complaints.

We must not take it upon us as Spiritualists to say how much or how little any medium should have. If we do so we make the medium our slave, which breaks all the spiritual commandments at one crash. Mediums have numberless organic peculiarities, which necessitate that they have considerable liberty to go and come, and work or play, as their feelings may demand. This cannot be the case unless the medium have a little money in his pocket. If we take the case of Miss Wood we find that she works one week and rests another. Her fee is a very modest one and no embarrassment whatever to those who make a proper use of her. At Leicester, we are informed, the contributions were wholly voluntary, and when Miss Wood's expenses were met there was a balance to spare.

At Belper, Leicester, Blackburn, Stockton, and other places, the satisfaction has been complete and the expenses have been such a trifle as to embarrass no one. The glorious fact in all these places is that the conveners of the circles were honest, enlightened, good-hearted gentlemen, and not adventurers in any sense. The circles were therefore "family circles," and why? Because there was a patriarchal head to them, as in the case of a gentleman who might admit into the bosom of his own family those who are real friends of the family and respect its head and institutions.

The Macclesfield seance was a very different affair. The real patriarch of the place was himself in the hands of aliens. There was no submission to authority or to generous principle, but the spiritual hearthstone was dominated by a pack of ill-bred, selfish, undisciplined boys and girls, all of whom wanted to be master. If a man or a woman fails to make himself or herself loved and respected in the family to which they respectively belong, it is not likely they will produce love, long-suffering, and harmony in the spirit-circle. This is a little bit of philosophy which more than one person in each town may lay to heart.

We cannot blame Miss Wood in aught that we have observed in the method in which she uses her mediumship, except that she is too easy in regarding her sitters as friends. We would recommend that before she sits with any new circle, her guides subject the leader and the constituents of that circle to a spiritual introspection. After careful diagnosis, the improper sitters should be caused to withdraw, and if the elements are radically defective, then Miss Wood should return home without giving a seance at all. Mediums must put a higher price on themselves, not necessarily a money price, but a spiritual price which will bring them security, both to their well-earned fees and their persons.

There is no estimating the wickedness that resides in some human beings. We have just been told of a newspaper scribbler who was anxious to induce Miss Wood to visit his town, in order that he might get up a bogus *exposé*, and thus distinguish himself, and make a few shillings by penny-a-lining. Dishonesty amongst the sitters is the bane of seances. Only evil can come of having aught to do with such. They are never satisfied. The purest

truth becomes foul cobwebs when confined for a few hours in their dusty garrets.

Let us be anxious to pay our mediums, and use them properly, and all will be well, otherwise we must admit that we are the selfish adventurers and that the silly mediums are our victims.

## A REMARKABLE SPIRIT-DRAWING.

There has just been published, by Mr. Gill, of Brighton, one of the most remarkable of mediumistic mementoes. The original is by a lady who is well known among her friends as a drawing medium. The absolute faithfulness to the original has been secured in the copy by the unerring aid of photography, and the copies have been multiplied by a permanent process, which enables the work to be published at a very low price.

As a work of art this drawing has been very much admired. To describe it is almost an impossibility, as it has to be seen repeatedly and examined for hours before all the objects limned thereon are discovered. It is a source of never-ending interest; it may be examined for long periods, repaying the care bestowed in the delineation of fresh beauties. There have been counted on it about 300 faces, several hands and feet, full length figures and groups. Some of these are so small that a magnifying-glass is necessary to bring them into sufficient prominence to be seen.

The first aspect of the picture is that of a mottled-grey marble, with a charming female face peeping out here and there, but a closer and yet cursory examination reveals an endless variety of the feminine countenance divine: grave faces, gay faces, saintly faces, saucy faces, sorrowful faces, sly faces, pretty faces, pert faces, thoughtful faces, thankful faces, gazing faces, graceful faces—in fine, faces of all sorts of expression, but with this distinction they are all beautiful.

The story of the production of this remarkable group is, no doubt, simple enough. The medium did it fitfully, without effort, and fails to realise its meaning. A very clever artist would have infinite difficulty in conceiving and carrying out a similar work. Whether the lady medium is that artist herself unconsciously, or whether artists in the inner realms have directed her hand with such skill and success, the picture is all the same a psychological curiosity which must challenge the profoundest efforts of all thoughtful minds.

The photograph is sold by Mr. W. Gill, 154, Marine Parade, Brighton, price 2s. A copy may be seen at the Spiritual Institution.

## MR. WALLIS'S DISCOURSE.

The discourse with which this number opens is a noble essay, and recommends most favourably Mr. Wallis to the attention of the promoters of Spiritualism. He has been invited to the North, and will speak in Newcastle in about a month hence. He is anxious to start next week, and makes calls at Peterborough, Nottingham, Birmingham, Derby, Darlington, or other places on his way north. We would recommend friends who have not regular meetings to invite their audience into some private room, possibly a parlour belonging to one of them, and have the meeting there. Such congregations are more favourable for trance controls, and oftentimes the friends of the Movement are anxious to discuss matters with spirit guides for their own satisfaction.

Mr. Wallis is admirably adapted for this work, and oftentimes gives tests and personal advice of great value.

The chief thing to observe in this work is to keep down unnecessary expenses and manage so that prepared minds reap the benefit. By careful procedure much good may be done, and no risk incurred, enabling the friends to look back on their effort with satisfaction, and make speedy arrangements for a return visit. It is truly distressing when a committee takes an expensive hall, puts forth flaming announcements, and in return has no larger attendance than could be privately convened in a small room. The loss sustained chills their ardour, and prevents useful workers from being called upon again to exercise their instructive capabilities.

Address—Mr. Wallis, 15, St. Peter's Road, Mile End, London, E.

## A PUBLIC HEALING BY DR. MACK.

It has often been asked when will Dr. Mack give another healing service, at Doughty Hall, on a Sunday evening. Any display of this kind the Doctor naturally shrinks from, but he has received instructions from his guides to prepare to give another soon. We are anxious to see on the occasion a full audience of sympathetic friends, when no doubt the sufferers treated will be very much benefited. Permanent cures of distressing complaints have been thus made by the Doctor at Doughty Hall.

## MR. JAMES WASON.

The good old friends of the Cause, well-tryed, true, and generous, are one by one being gathered in to the harvest home of the higher life. On Saturday, June 2, Mr. James Wason, solicitor, passed away at his residence at Birkenhead. For some time he has been almost incapable from paralysis, and his last letter complained of his inability for correspondence from that cause. All who knew the deceased will feel that one good kind gentleman has left our sphere, and that the army of progress in the upper realms has received an honoured addition.

M. Cheremeteff, in remitting his subscription, kindly says:—"It is always with the greatest pleasure that I read the MEDIUM, and I hope all the persecution will do us more good than harm."



## THANKS AND SUGGESTIONS TO KIND FRIENDS.

I thank numerous kind friends for expressions of cordial sympathy with me at the present crisis in Spiritualism. They all know that just now I am not well sustained in the department of literature, and that for the time being I have to find the means of giving expression to important ideas and carry on a necessary and expensive work without receiving pay for my labour, or deriving from business adequate returns. Everybody, rich and poor alike, say, trade is bad, and that they have no money to spare for spiritual purposes; as a consequence, spiritual literature is dispensed with. At the same time the necessity for my continued activity and boldness of effort is greater than ever. Were it not that every aid which our weekly efforts can afford the Movement is of prime importance at this juncture, I would suggest that friends compress their correspondence as much as possible, and permit us to reduce the MEDIUM in size for a few weeks; but while the seed of the new Movement is being sown, it seems a bad policy to lessen the capacity of the seed-basket.

When there is the least return to the spiritual husbandman, and the success of truth is at the lowest ebb, then is the time, most faithfully to cling to our standard; and seeing that the air is sonorous with the ringing echoes of a new era, it would never do for us to intercept these angel-tidings in their passage to willing ears by any neglect on our part. Many friends therefore ask what they can do to help. I have a suggestion which I hope will meet with approbation.

Every family uses tea, coffee, or cocoa, more or less. Now I supply the very best article of the kind ever offered to the public. I mean the PURE SOLIDIFIED CACAO, which might be almost universally adopted as a substitute for the beverages already named. With some few constitutions it might not agree, especially at first; but my experience and that of many others, is to the effect that it is a valuable article of diet, and I attribute my present good health and speedy recovery from a painful illness to its use. Tea and coffee are not foods at all; they are drugs, stimulants, and the prepared cocoas sold are a mass of rubbish, not only non-nutritious but positively injurious. The article I offer is genuine, and pure as nature produced it, and so concentrated in quality that though apparently high-priced, yet it is the cheapest article in the market, and will really go further than the adulterated preparations. The reason why some people do not like it, is because it is too strong—has too much flavour—which difficulty can easily be overcome by using a smaller quantity. People's tastes have also become vitiated by the use of adulterated trash. They have been using cocoa possibly for years, and yet do not know the taste of the real article.

Now, good friends, why not spend with me part of the money which you give to your grocer weekly? By a few families clubbing together and having a 7lb. box of cacao for £1, one shilling would be allowed towards the carriage, and if the quantity was larger, it might reach them carriage paid. This is a matter which is even of greater importance to the reader than it is to myself, for it is every one's interest to be well in health, and to get best value for their money, especially in these hard times, when people want to put their means to proper use. By adopting this suggestion, our friends would not be any out of pocket in reality, while they would help to sustain the important work in which I am engaged. I ask nothing for my lectures, or my spiritual teachings, and if I did, who would pay me? I am an unpaid worker, but I must have the means of meeting my expenses, which I am desirous of obtaining from legitimate business sources which will benefit myself and my customers at the same time. I am also agent for FAIRLIE'S NEW WINE, a preparation of grape-juice entirely free from alcohol, highly nutritious, and of beautiful flavour. Those who use drinks of any kind would do well to abandon the common alcoholic liquors and betake themselves to this wholesome and natural beverage.

By thinking carefully over these remarks I hope the many friends who feel desirous of helping in this work, and do not know how to spare anything towards it, may be directed in a course which they will certainly not regret, and for which I shall most gratefully thank them.

J. BURNS.

## VISIT OF MRS. EMMA HARDINGE BRITTEN TO ENGLAND.

Just before going to press we have received the grateful information that Mrs. Emma Hardinge Britten will sail for Liverpool, in the "China," on the 16th instant.

Her visit is entirely on business, but her many friends who have so long desired to hear her voice again on Spiritualism, will certainly make an effort to bring her before the public. Those who have intentions of this nature should communicate with us, that there may be combined action.

15, Southampton Row, London, W.C.

MRS. WELDON'S SOCIABLE EVENINGS FOR THE BENEFIT OF THE ORPHANAGE.—At Langham Hall, Great Portland Street, on Monday evening, June 18, Mr. Burns will give an entertainment of phrenological examinations as part of the programme. On Thursday, June 21, there will be a concert at Langham Hall, to commence at 4 o'clock.

THEOSOPHIC LIBRARY.—Mr. Christopher Walton has presented the whole of his unique collection of books and MSS. to Dr. Williams's Library, London, for public use. The collection is to be called the 'Walton Theosophic Library.'

## Contents of the "Medium" for this week.

	Page		Page
The Effect of Spirit-Communion upon Mankind. An Inspirational Address by E. W. Wallis	353	Adventurous Seance Holders	360
Mr. Colville at Chester-le-Street. By W. Gautrey	355	A Remarkable Spirit-Drawing	360
A Sitting with the Historical Medium, Mrs. Kane	356	Thanks and Suggestions to kind Friends	361
Promiscuous Seances v. the Home Circle	356	The Order of Spiritual Teachers	361
Question Answered by Mrs. Cora L. V. Richmond	357	Mrs. Ayers	363
Voices from the Vineyard	357	Poetry—Awakening	363
Inspirational Poem	358	Dalston Association	364
The Attack on Dr. Mack	358	Mr. Brown's Visit to Edinburgh	364
Conference at Nottingham	358	Chester-le-Street District	364
		Marylebone Association	364
		Appointments	364
		Seances and Meetings during the Week	366
		Advertisements	365-368

## The Order of Spiritual Teachers.

A motto for the Order: "Whosoever will be chief among you, let him be your servant."

In the schools there can be no superiors or inferiors, all are alike Teachers, and at the same time all are scholars. The wisest and the best will do most for the good of all; not to rule or exercise dominion, but to serve.

Mr. Lewis has reconstructed his hymn, to render it more adapted for singing; therefore we repeat it:—

## PRAYER AND PRAISE.

(Tune—SPORR.)

Thou who didst frame and still sustains  
The boundless universe,—  
Creating law that still remains  
All life to yield and nurse;  
Our dim and darkened vision ope,  
Thy glorious truth to view;  
Give light and strength to us to cope  
With creeds unjust, untrue.

We praise thy revelations past  
To those by prayer prepared,  
Effecting reformations vast  
Through thy true sons who dared:  
We thank Thee for thy spirit-power  
To all who seek, made clear,—  
Prepare us for a greater dower  
From thine own sacred sphere.

Exterminate all dogmas dread,  
With direful fable fraught;  
Grant liberty of soul instead,  
By highest angels taught:  
Cement in brotherhood of love  
Thy children—every race;  
Reveal thy Fatherhood above  
To each, in every place.

J. LEWIS.

It is rather a noteworthy feature of this new Order that it has been simultaneously inspired into a number of minds in various parts of the country. It is a spiritual idea, and no man can take credit for being the author of it.

Mr. Johnson's discourse will be read with great interest. We hope to see a large number of family schools constituted in the Lancashire district.

The Spiritual shower is falling on the district, and Mr. Johnson is evidently receiving an extra share. The poet says:—

Ilka blade o' grass keeps its ain drap o' dew.

But in Spiritualism some have to gather dewdrops for the many and dispense them as circumstances require.

## MR. MORSE'S GUIDES ON THE ORDER.

On Sunday evening Mr. Morse will speak at Doughty Hall, his guides having offered to speak on

## THE ORDER OF SPIRITUAL TEACHERS: ITS NEED AND SCOPE.

The meeting will commence at 7 o'clock, Doughty Hall, 14, Bedford Row, Holborn.

All needful information for the working of these spiritual schools is given in Mr. Burns's discourse on the subject in the MEDIUM, No. 373, price 2d., post free.

## SPIRITUAL TEACHERS.

AN INSPIRATIONAL DISCOURSE GIVEN THROUGH MR. JOHNSON, AT MANCHESTER, SUNDAY, JUNE 3, 1877.

The subject which you have chosen for us to make some remarks upon is one that we have been preparing for a long time. The various influences that have been at work amongst you have all tended to build up a desire for closer communion, or a more harmonious development of spiritual forces. We have been asked to speak upon the subject of spiritual teachers. What are they? Before men can become teachers they must have acquired knowledge. He who sets himself up to teach others that which he has not learned himself will become the laughing-stock of his scholars. Alas, much of the work called spiritual which has been exhibited to the curious eyes of the world has been exhibited by men who have not studied the true philosophy of spirit-communion, and therefore have failed. We do not ignore the spiritual teachers of the past and say they were unfit for their work, but we tell you that a new dispensation of truth has come from the highest sphere, and the hewers of wood and drawers of water have done their



work; they who in the wilderness have carved and polished the stones for the temple have finished their occupation, and a new and higher order of spiritual workers must take up the stones and fit them into their places ere you can rear a spiritual temple in which to worship God in spirit and in truth.

Man must, like the child, have the rudiments of his education down in the material. There must be an appeal to the material ere the spiritual can become visible. The physical phenomena have had their place, but he who ignores the power of communion through the spiritual has yet to learn that he will never become a spiritual teacher until he has learned the first rudiments of spirituality. . . . Would it not be well to come close to the Christ-life and drink in the pure spirit of Jesus, in order to find out the lesson you will have to teach others? All who work for the elevation of humanity are true spiritual teachers. The men who have battled with the fiends who rob men of their manhood, who would close the licensed dens of infamy and make the government feel its responsibility for the evil surroundings of its children—these are true spiritual teachers, though outside the Spiritual Movement. . . . Spiritual teachers are those who become investigators in order to learn the truth for themselves. It has been said that many of your mediums are uneducated men and women, and that yet the spirits have power to manifest through them. But I ask you, Is it not reasonable to suppose that the finer the instrument, the grander the tune? The more you polish your marble, the more beautiful will your temple appear. The higher spirits of the brighter spheres will have more power to communicate with you when you have prepared the ground. Before sowing seed you prepare the ground. So it must be in spiritual work. If you want higher and better manifestations of spirit you must prepare the ground by developing yourselves; and as you open the windows of your soul the glorious sun of the celestial sphere shall light up your path, and step by step you will become true spiritual teachers. But how is this to be done? There has burst upon us a desire for more truth and a higher development of Spiritualism. We have run after that which has satisfied our curiosity, and now we want something more spiritual. There is no royal road to knowledge. Deep at the bottom of the well lies the gem of truth. You cannot send down a proxy to bring it up—you must go down yourself. And that well is experience. The knowledge you want can only be got by earnest investigation, careful search, and self-denial.

To become spiritual teachers you must form yourselves into communions, schools, or circles. Seek out the best conditions—those of harmony—and meet together and lift up humanity, beginning with yourselves. There has been too much of trying to save the world and neglecting self.

You have been too fond of sending missionaries to the dark spots of the earth, leaving the darker spots at home unenlightened. You have been too ready to Christianise the world, and forgotten to Christianise self. You will have carefully to gather round you those who will constitute circles of harmony and who are thirsting after righteousness and higher spiritual development. Those who are not in harmony with you, those who are merely wonder-hunters, point them to the place best fitted for them. Fan the flame of sympathy in those who would search for higher spiritual truth. Your various spirit-circles, looked at from our standpoint, have done more harm than good to the Spiritual Movement. You have joined circles not to gain spiritual knowledge; you have ignored the higher teachings; your table and the spirits that have come to you through it, have been your guide and your god; and as like associates with like, you have brought together liars and deceivers and frivolous spirits. You have thought more about gaining the gold of earth, or knowing the fortunes of the year to come, than you have thought of the building up of your spiritual selves to become spiritual teachers of the world. You have wondered whom you should marry, or who would leave you money, or where you should get gain, or whether you should leave your situation for a better, through the guidance of the table. If you had thought first of the kingdom of God and its righteousness, these things would have been added. The spiritual circles, instead of being a blessing, have been a curse to you. Spiritual teachers will never develop from this class of Spiritualists. Your mediums will never become successful who have been born under these sordid circumstances. Thus you have had to suffer, and your spiritual centres have become weak; and when you have had no mediums to depend upon, you have been in the gutter, wallowing after the pearl you have lost.

The formation of spirit-circles should begin with the holiest feeling—a desire to find the truth; to converse with the angels, who have come from their bright sphere laden with blessings, that you might partake of the fruit of life, and drink of the water of life for ever. After drinking at these dead circles, you thirst again. The craving for wonderful spiritual phenomena creates a thirst that is never satisfied. But when you go to the circle with a desire to learn of the immortality of your soul, and the wonderful workings, in your soul-life and in nature, of your Father God, then it is that you find the Messiah, and you become fit for spiritual teachers.

The formation of your schools or circles will have to begin at home—that sacred spot where your mother taught you first to lisp a prayer—that loved spot where the little prattling ones look to father not only as an earth-guide but as a spiritual one. At home you must commence the development of spirit-life, and keep it sacred and holy, and then God and the angels will manifest to you. If you would find the Father, your prayers must be in secret. You have tried to reform the world, but how about your homes?

You have tried to spiritualise the world, but how about your homes? Are your homes spiritual? Does that child of yours grow into higher spiritual life by its contact with you? Has it become purer through your knowledge of Spiritualism? Have you dared to stand betwixt the world and that child, and pass through the fire to save it? If you have not, your education as a spiritual teacher is not yet perfected; you have not yet learnt how to save humanity if you have not yet learnt to save your home. If you have not brought to your home from the higher sphere supplies from the beautiful river of the water of life, I would not give much for your qualifications as a spiritual teacher. You must begin at home. The home centre must be made beautiful; and you must not begin entirely in your own strength. You must not think you have got the whole truth. Remember that men and women have trod the way before you, and have penned their experiences in books, which will be like lamps upon your pathway in your development as true spiritual teachers.

The men who read not are generally men who live upon the outside of things, who have never yet dared to break the rind or crack the shell and come at the fruit or eat the kernel; they have never yet had within their grasp the instrument that shall bring them into close contact with the grand truths hidden beneath the outside. Books are instruments—knives to cut with, hammers to break with; and he who has taken up the thoughts of other men, higher than himself, is prepared to clear the way much easier than he who with his own puny shovel and pick attempts to clear his way through life.

Spiritual teachers must be men who have learned their experience first at home. The first development may come through the table, but they desire to compare notes with other travellers, and as they read the experiences of others they find that they are much the same as their own, and so they take courage to go on and fit themselves to become teachers of others.

When you have formed and developed your home circles, then it will be necessary that you should form yourselves into larger circles, schools, or associations. The world will remain in darkness unless you trim your lamp and set it on a candlestick. You will have to be in a position to give a reason why it is, and how it is, that you are so different from the outer world. The world will have to learn from you, but it cannot unless you become a learned instrument. You will have to form yourselves into associations, schools, or circles—churches if you like—I don't care what you call it; but there will have to be a wondrous power of love knitting your various circles together, so that you can compare notes on the way and discuss with each other in that spirit of harmony and love which all Spiritualists ought to possess. How can you best spread the truth? You are not all gifted with the power of using your tongues, but you are all possessed of the power of living out the truth, of bearing the sneers of the world, and keeping back the mighty army that would crush your loved ones by poisoning their physical nature, whether by medical poison or beverage poison. You will have to unite together, so that the teachers who possess this power may be upheld in the arms of love in order that the world may catch the glorious truth from the spiritual sphere. But how have you treated the men who have been put forward and foremost? How have you treated your spiritual teachers? Why, you have relied too much upon them. You have made them your crutches, and now the crutches are going you are falling, because you have got no strength in you. Why? Because you have not grown spiritually. You have come to listen to the truth, and how often have you fallen asleep under it? If not asleep in body, how often has your mind been wandering away somewhere else, and how often have you grumbled because it did not exactly fit you? It would have fitted you exactly if you had put it on. You are dwarfish because you have not communed with the great ones. No; you would sooner spend your money in tobacco-smoke and drink than buy books. You would sooner debase the body and ruin your moral and intellectual nature by poisoning the glorious house you live in than buy books. Thus you have treated the spiritual teachers as crutches until you have dwarfed them as well as yourselves, and become money-loving and grovelling, and the Movement has had to be dragged through the mire, and legal men have come like vultures upon the carcase and consumed it.

You will have to form organisations; but how? You say "We have had plenty of them; we have had too much of creed, and priest, and church, and state, and pope." Ah, but the spiritual church requires none of these. The associations, or circles, or church that you form, will have to be as free as God's blessings are—that each man may worship God from his own standpoint, and comprehend Him in his highest and most glorious character.

These associations will naturally extend into one grand church, embracing worlds, not only this tiny spot of God's heritage that we move upon, but embracing the grand spheres of spiritual life of all the worlds moving in space. Gather round you higher companionships, and these shall become members of your central spiritual church, which will be governed by spiritual influence from on high. You shall have no pastor, priest, or deacon, but he who is least amongst you, he who has learned by the development of the spiritual within him to become the most lowly and humble, the most Christ-like, he shall lead you on and introduce you to the higher sphere of thought, and your church shall become the church of the kingdom of God; harmony shall reign there, and you shall have no bickerings. This will spring up from spiritual development at home. The first links of this great love-chain must be forged at home.

You may say that is a long way off. It may be, and it will be



until each one learns the lessons of his nature physically. I do not like to see men become spiritual before they have become physically educated. It is nonsense trying to become an angel until you have become a man. There has been too much of the whitewashing process; you have become "saints" before you knew what saint meant. "Good men." There have been far too many "good men" in the world; it would be better if you had more "bad men." Understand what I mean. You do not like the old idea that you are full of wounds and bruises and putrifying sores from the sole of the foot to the crown of the head. You think you are better than that. But there is more truth in the description than you imagine. If you could only realise that you are thoroughly bad men, you would begin to work to make yourselves better; but so long as you stand up and think you are not like that publican, there is very little hope for you. These are the bad men we want, men who know and feel their condition, and who come to the spiritual teacher to instruct them better.

Never associate with that which is lower than yourself. There has been too much of that. You have been too fond of the spirits below. How often have you been deceived by your intercourse with those below you. Oh, no; if you would grow in spirituality you must learn whence that spirituality and power is to be derived. The first thing for bad men to do is to examine their physical nature.

If you could see the physical deformity of men as we see it—and alas, the spiritual deformity that is drawn from that physical—you would be appalled. Why, you are built up of swine-blood, of beast-blood, of the life-blood of slaughtered animals. As we look at you you seem to us like a world of beast-life. Here and there you have a bright spot that has come from the purity of earth's produce, but only here and there. You seem as if you had drawn the elements of your life from the animal. One of the first lessons of the spiritual teacher will have to be—purify your body, so that the intelligence within may not have to pass through the poisonous vapours of the disorganised body. But men cannot understand all this at once. They will have to read and study the various sciences that affect your life. You ought to discuss the question of meat-eating and vegetable-eating, and the merits of cold water and intoxicating drinks, of pure breath and tobacco-smoking ovens. Study mesmerism and phrenology, and other arts and sciences; become mighty men of learning; educate yourselves; and while you are doing this, do not forget the children. Bring the children in, and, like the Nazarene, bless them, for they will be what you make them upon the earth-sphere. If the grand truths of Spiritualism are to win their way in the world it must be through the children.

Spiritual teachers will have to learn to abstain, and that is one of the hardest lessons men have to learn. We have tried to make this instrument of ours learn to abstain; but we have not succeeded yet; but before he enters into the higher school of the spiritual teacher we shall have to cut short some of his evil habits. You will have to learn to abstain, so that the spirit can breathe freely. How often do you "pile on," teeming the oil on your machine until it becomes clogged. You are in ignorance, and so long as you remain so your spiritual movement will not prosper. The whole sum and substance of anything we can say is—man learn to know thyself, by the means placed within thy reach; educate thyself so that thou mayest be in harmony with the spirits that would come to develop thy higher spiritual nature.

Another thing will have to be done. Although you may form these higher schools for the development of yourselves, there are thousands outside who are thirsting for knowledge. How shall they be reached? By what means shall the truth be made known to the outside? You cannot do it altogether without missionaries. You will have to begin with the outside in the same way—at home. And what will be the best means? You will have to become missionaries, carrying in your hands spiritual tracts to be left with a kindly word. They may be cast aside, but when trouble comes, the seed may take root and produce spiritual comfort. You must not make boastful promises of spiritual workers, but live out your highest conception of Spiritualism; deny yourselves, so that you may be able to buy seed that shall carry the light to others. You will have to use the printing-press. It is a power in your hands, if you will use it. It has been used by the Churches; it is used to-day to keep down the freethought and spirituality of the people. Why not use it to remove the mighty cloud that rests upon the minds of the people? Why not set it to work so that the truth you have received shall be known by the outside world? You will have to do it. You may button up your pockets, but the spiritual forces will loosen the buttons. As soon as you become spiritual teachers your hands will move, it may be unperceived, into your pockets, and bring out that which shall be oil to make the lamp of truth burn brightly, and oil the chariot wheels of Spiritualism. Selfishness will have to go; you cannot keep it; you will never become a spiritual teacher with this selfishness about you. You will have to sit at the feet of Jesus, and learn the lessons of his love, and as you learn them, out they will come. You know it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.

The address concluded with a foreshadowing of the happiness and glory reserved for the true purified spiritual teacher.

Questions were asked, and answered fully and satisfactorily. An intimation was given that the subject would be continued.

Mr. Fitton conducted the service, which passed off most harmoniously.

#### MRS. AYERS.

I read with regret the paragraph in last week's MEDIUM respecting this lady. I have since had a letter from her, an extract from which will throw some light upon her dark case. After expressing her regret at the unexpected publicity given to her position, Mrs. Ayers says:—

"I have striven for some years past against adverse circumstances. My advocacy of the broad principles of total abstinence, Spiritualism, and kindred subjects, has brought me to this. I am still willing to follow in the path of all who have done the world's work. There are enough of like mind to sustain each other if we were united; but we lack the coherent principle, or it is not exercised. I am with you fully in your struggle against the disgusting practice of vaccination, and I always advise mothers against it. I thank you for what was a real help, but it is professional employment I want. This would not only raise me above the need of help, but would enable me to help others."

I feel sure that Mrs. Ayers would be in constant requisition, as a midwife, were her skill, experience, and many other valuable qualities known. Having a horror of men doctors in such cases, we have twice sent for Mrs. Ayers to come above two hundred miles to attend my wife, who joins me in confidently recommending her. Mrs. Ayers's address is 45, Jubilee Street, Commercial Road, London, E.

Manchester.

HENRY PITMAN.

#### AWAKENING.

(CLEAR THE WAY SERIES, No. 8.)

Shall the world awake?—

Will drowse and stupor aye the peoples thrall;  
As meanly their own chains they hug, yet bawl  
That their sore limbs ache?

Shall they yet arise,

And stretch their strong arms folded all too long?—  
Battling their vices, that with siren song  
In sleep lock their eyes?

Will they ever mock,

And grieve, their brothers bravely warring in the van  
Of progress; who despite all bale and ban  
Round their standard flock?

Sure, it cannot be!

They must ere long their brutehood cast aside,  
And plunge—borne onward with the mighty tide  
To the ampler sea.

Brothers, dream no more:

Let sloth and sense no longer ye enslave;  
Come forth! cast off the cerements of the grave  
So long while ye bore.

Awake again to life:

The earth's your own, the fulness yours thereof:  
Freely produce, partake, enjoy; throw off  
All hindrance yet rife.

Yourselves acquit like men:

Be noble, courteous, liberal, brave, and free:  
All throned crafts bear down; your manhood be  
Triumphant again.

Evermore wage war

With slavery of body, mind, or soul:  
Lower than angels; ye'll yet reach the goal  
Shining from afar.

W. ORMOND.

H. MOULTON.—We are sorry we cannot find space at present.

"THE FOOD WE LIVE ON," by Sir Charles Isham, Bart., has been so successful that we regret to find that it is out of print. We have a number of orders on hand, and it is likely that a new edition will be prepared in a few weeks, which will gratify many expectant readers.

MISS FAIRLAMB is now in Glasgow, at Mr. Bowman's, 65, Jamaica Street. She is having good seances, though uniform success, has not attended all the experiments made during her tour. As much depends on the sitters as on the medium.

A CORRESPONDENT asks: "Is a book in print entitled 'A Message from the World of Spirits.' By Brown. 1857. Sold by J. Clay, Fleet Lane, London, and published by Holyoake and Co., 147, Fleet Street, and what price?" Information should be forwarded to Editor of MEDIUM.

MAGNETIC ROD.—A correspondent says:—"I saw a professor of mesmerism give a magnetised rod of iron or steel to some of his subjects that he could not mesmerise with the eye. They held it in their hand, and then he made a few magnetic passes, and they were sound asleep." Information is required as to where such a rod could be obtained.

ULVERSTON.—We have received a long and censorious epistle from "An Ulverston Spiritualist" alias Mr. Speed, a local newspaper reporter, reflecting in tones of ponderous severity on Miss Wood for breaking off an engagement which was being arranged for her to visit Ulverston. We think Miss Wood has an absolute right to decide in all such matters, even at the last moment, and our correspondent has utterly misunderstood us if he thinks we can become a party to his cowardly attack. That Miss Wood was quite right in her decision is evident from the abusive exordium we have just received. When twenty wolves in the shape of twenty subscribers contribute their mites to have the satisfaction of worrying with tests an unfortunate medium, that individual is indeed fortunate in declining the arrangement. Mediums have a right to refuse to sit with anyone, without being called upon to give any reason whatever, and no gentleman or Spiritualist would desire to publicly calumniate a medium for doing so. We say to all mediums, "Let us have no more investigating committees and inquisitorial subscribers." If so-called investigators want "sport," then we hear that badgers have been found in some of the northern rivers. Mediums should be reserved for holier purposes.



## DALSTON ASSOCIATION.

A special general meeting of the members of this Association was held at 74, Navarino Road, Dalston, on Thursday evening, the 31st ult. Mr. John Rouse having been voted into the chair, the notice convening the meeting was read. The chairman explained to the meeting that notice to quit possession of the premises by the 24th instant had been served upon the tenant, and, as the property is to be demolished for railway extension purposes, the Council had invited the honorary secretary to provide rooms in his own residence for accommodation of meetings of the Association, and that Mr. Thomas Blyton was prepared to do so if the general body of members so desired it.

On the motion of Mr. R. A. Marsh, seconded by Mr. J. Tozeland, it was unanimously resolved, "That the Association remove its place of meetings to rooms, to be provided by Mr. Thomas Blyton, at a charge of 5s. per week."

The Hon. Secretary stated that, with the kindly assistance of various members and friends, he would be enabled to provide the accommodation and comfort equal to at least that which the Association had enjoyed since its establishment in 1870.

A cordial vote of thanks to the hon. secretary for his readiness to assist the Association was proposed by Mr. T. Garrard, seconded by Mr. J. Tozeland, and carried unanimously.

An interesting and instructive lecture upon "The Progressive Study of Spiritualism" was delivered by Mr. James Burns, of the Progressive Library, before this Association on Thursday evening last week, Mr. T. Blyton being voted into the chair. At the close of the lecture, which was listened to with much interest, some observations were made upon the subject of the lecture by Messrs. Marsh, Morse, Tozeland, Rouse, Blyton, and others. A vote of thanks unanimously accorded to Mr. Burns for his lecture brought the proceedings to a close.

## MR. BROWN'S VISIT TO EDINBURGH.

To the Editor,—Dear Sir,—I have great pleasure in telling you of the good work Mr. Brown and his spirit-guide "Bretimo" have done in this city. On his first visit about two months ago, the work was, I may say, commenced by the beautiful addresses he gave us, convincing us not only that Mr. Brown had nothing whatever to do with the manifestations, but the teaching was such as none but a high spirit could have given. This time Mr. B. has been sitting for a week for the development of our circle. In this also I can highly recommend him. Three out of our number have been controlled (myself among them) having given short addresses on several occasions, and we have no doubt but that the work so well begun will continue and rapidly increase. "Bretimo" seems to have understood the Scotch well, and has made himself quite at home, giving us beautiful and accurate descriptions of places here which the medium (Mr. B.) had never seen. We shall miss him very much, as he has endeared himself to us all. I must not forget to say also that Mr. Brown is thought very highly of, independent of his guides; in fact the more you know of him, the better you like him, and we are already looking forward to seeing him again at some future time. Mr. Brown hopes to be at home next week. Yours truly,

"AGER."

## CHESTER-LE-STREET DISTRICT.

WEST PELTON.—It is now twelve months since Mr. T. Brown and his guides broke the fallow at this place, and the seed then sown has brought forth good fruit at the first year's harvest. We intend having an anniversary on June 23rd, when Mr. Brown will be present and speak under the influence of his guides. He will also speak on Sunday June 24th. Mr. Dunn, of Shildon, will likewise give a trance-address, as he has favoured us with his valuable services.

Great progress has been made in this district, which has produced some earnest workers such as Mr. Dodds, Mr. Stewart, Mrs. Hobkirk, and others, who have opened their houses for meetings and seances, and contested the ground successfully with theologians and other opponents. If all the circles come together, a large audience will be the result, and if the Committee could take the hall for a year at a reasonable rent, a systematical plan of meetings might be issued periodically, and much more public work done. It is desirable that a Sunday-school for the young should be established, and that lectures and readings on various subjects be given. No doubt the depression of business has very much interfered with the development of the work, and also proved a drawback to the circulation of literature, and the book-club department.

THE DISTRICT COMMITTEE.—The next meeting will be on June 18th, when officers for the ensuing year will be elected. Mr. Colville will visit the district again in August. All Spiritualists ought to give this young medium their sympathy, as he is very anxious to work for the cause of truth.

J. BATIE, Sec.

Ouston Colliery, June 4.

GATESHEAD.—Mr. W. J. Colville has favoured us with a visit. The President of the Newcastle Psychological Society (Mr. John Mould) kindly officiated as chairman, and no doubt but the opening remarks that he gave impressed the minds of all present. He said that we were going to hear an intellectual or higher portion of Spiritualism; still there was another portion all should investigate, viz., the physical, and here he cited some very remarkable phenomena he had witnessed. The following subject was chosen from amongst many others:—"Was Jesus Christ really God Incarnate? If not, ought he to be worshipped, and was his crucifixion necessary for our salvation?" and I need hardly mention that he spoke upon it to perfection, and public opinion I should think will prove it, for when he finished he was greeted with loud applause. The subject for the impromptu poem was "Gladstone and Disraeli," during the reciting of which he was several times greeted with applause, and at the close it was loud and continued. It was moved by a stranger, seconded and supported, "That the best thanks of the meeting be given to Mr. Colville and his guides for the very excellent oration that had been given them that evening." Mr. Colville's guides suitably replied. This meeting terminated Mr. Colville's engagement at Tyneside, but I am happy to learn that he is to be with us again in August. I may add that Mr. Colville gave his services gratuitously, as he offered on the former occasion, but on account of our being refused the hall on the previous date the meeting had to be held in Newcastle.—A. B.

## MR. MORSE'S APPOINTMENTS.

LONDON.—Sunday, June 10. Doughty Hall, Bedford Row, W.C. Evening at 7; subject: "The Order of Spiritual Teachers: its need and scope."

LIVERPOOL.—Sunday, June 17.

BIRMINGHAM.—Sunday and Monday, June 24 and 25.

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

NEWCASTLE-ON-TYNE.—July 1.

MANCHESTER.—Sunday, July 8.

KEIGHLEY.—July 22.

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.

Sunday, June 10.—Temperance Hall, Horsedage Street, Oldham, at 6 o'clock.

Sunday, June 17.—Meyerbeer Hall, Liverpool (not fixed).

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

## MR. BURNS'S APPOINTMENTS.

Tuesday, June 12.—Marylebone Association. Phrenological Entertainment.

Thursday, June 14.—Order of Spiritual Teachers, 15, Southampton Row.

Monday, June 18.—Mrs. Weldon's sociable evening, Langham Hall. Phrenological Entertainment.

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

## MR. E. W. WALLIS'S APPOINTMENTS.

NEWCASTLE-ON-TYNE—July 8th, 15th, and 16th.

Mr. Wallis will be glad to receive invitations to visit other places.

Address—15, St. Peter's Road, Mile End, London, E.

## NEWCASTLE-ON-TYNE PSYCHOLOGICAL SOCIETY.

## LECTURES FOR JUNE.

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.

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

On Friday, June 1st, Mr. Whitley opened a discussion on the "Temperance Question," in which several took part. It was resolved to adjourn the debate.

On Tuesday, June 5th, Miss Keeves, delivered a trance address to a very appreciative audience, selecting the subject, "There is a great gulf between thee and me." Several questions were asked, and satisfactorily answered, and the thanks of the meeting were warmly tendered to Miss Keeves.

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

On Sunday morning, at 11 o'clock, there will be a service of trance addresses for friends.

On Tuesday, June 12th, Mr. J. Burns will give a Phrenological Entertainment. The charges for the examination of head will be 1s., to assist the Association in clearing off the debt.

On Monday, June 11th, a concert and ball will be held. Admission, 1s. Tickets are now ready; dancing will commence at 9.30. More particulars next week.

CHARLES WHITE, Hon Sec.

## ORDER OF SPIRITUAL TEACHERS AT THE EAST-END SPIRITUAL INSTITUTION.

Dear Mr. Burns,—I am sorry that I shall not be able to join your No. 1 School of the above Order, but I think we could very well form a school on the same basis here, and I wish to call the attention of friends in the East End to this idea, that all who sympathise with it may meet at the above Institution on Monday evening next, at 8 p.m., to consider the matter, and, if possible, form a class. I think, with "Hafed," yourself, and many others, that the time has come for a more intellectual Spiritualism instead of mere phenomena worship, and I think the plans you suggested are admirable for uniting us, and bringing out the thoughts and ideas of all students in the college of Spiritualism.

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

E. W. WALLIS, Manager.

It is suggested by some friends at Marylebone that a steamboat, excursion to Rosherville take place during the month of July.

BIRMINGHAM.—On Sunday Evening next, June 10, at Mr. Perks's rooms, 312, Bridge Street West, Hockley, Mr. B. Suckling will give an inspirational address; subject to be chosen by the audience. Doors open at 6.30 p.m. All seats free for Spiritualists and friends.

NEWCASTLE-ON-TYNE.—Mr. Morse concluded his series of three lectures on the "Cosmic Philosophy" on Sunday evening, June 3, to a large audience. The subjects for the three lectures were—"Naturalism," "Supernaturalism," and "Spiritualism."

MR. WOOD'S WORK.—On Sunday next, the 10th inst., Mr. Wood of Oldham will be at Newchurch. His guides delivered two excellent addresses at 3, Tweeddale Street, Rochdale, on Sunday last, to good audiences; and on Tuesday evening, the 29th ult., maintained in their usual style a discussion on "Eternal Life" with a non-Spiritualist, at the house of Mr. Cooper, Smalbridge, all being well pleased, and Mr. Wood receiving another cordial invitation.—DYSON ELLIOTT, 3, Tweeddale Street, Rochdale, June 4, 1877.



## WORKS ON SPIRITUALISM FOR SALE.

## LIST OF BOOKS ON SPIRITUALISM.

Facts in Mesmerism—Townshend.  
 The Educator—J. M. Spears.  
 Report on Spiritualism of the London Dialectical Society.  
 Supermundane Facts—J. B. Ferguson.  
 Footfalls on the Boundary of another World—R. D. Owen.  
 Somnolism and Psychism—J. W. Haddock.  
 Animal Magnetism—Baron Du Potet.  
 The Universal Powers of Nature Revealed—Atkinson.  
 The Two Worlds—Thomas Brevior.  
 Incidents in my Life—D. D. Home.  
 The Celestial Telegraph—L. A. Cahagnet.  
 An Essay on the Demoniacs of the New Testament—Hugh Farmer.  
 Light in the Valley—N. Crosland.  
 Confessions of a Truth-seeker—T. Shorter.  
 Modern Spirit-manifestations—Adin Ballou.  
 Spiritual Experiences—Robert Cooper.  
 Life and Writings of Swedenborg—W. White.  
 Concerning Spiritualism—Gerald Massey.  
 Letters and Tracts on Spiritualism (Memorial Edition)—Judge Edmonds.  
 Miracles and Modern Spiritualism—A. R. Wallace.  
 Immortality in Harmony with Man's Nature—T. Brevior.  
 The Use of Spiritualism—S. C. Hall.  
 Jacob's Rod—Thomas Welton.

## ENGLISH PUBLICATIONS, WEEKLY AND MONTHLY.

The Yorkshire Telegraph, and British Spiritual Telegraph.  
 The Spiritual Magazine from No. 1, January, 1860, to December, 1872.  
 The Spiritual Herald.  
 The Two Worlds.  
 The Spiritual Messenger. By W. Carpenter.  
 The Biological Review. K. R. H. Mackenzie.  
 A New Series of Yorkshire Spiritual Tracts.  
 The Spiritual Times.  
 Daybreak.—Daybreak, New Series.  
 The Medium and Daybreak.

## AMERICAN PUBLICATIONS, WEEKLY AND MONTHLY.

The Spiritual Telegraph—Vol. I., 12 Nos., 1852; Vol. II., 9 Nos., 1853-4; Vol. III., 3 Nos., 1854; Vol. V., 11 Nos., 1856-7; Vol. VI., 52 Nos., 1857-8; Vol. VII., 51 Nos., 1858-9; Vol. VIII., 44 Nos., 1859-60.  
 The Banner of Light—1 No., 1860; 1 No., 1861; 3 Nos., 1862; 14 Nos., 1863; 7 Nos., 1864; 4 Nos., 1865; 11 Nos., 1866; 11 Nos., 1867; 48 Nos., 1872; 39 Nos., 1873; 52 Nos., 1874; 37 Nos., 1875.  
 The Herald of Progress—14 Nos., 1860; 13 Nos., 1863; 11 Nos., 1864.  
 The Progressive Age—14 Nos., 1862-3-4-5.  
 The Crisis—7 Nos., 1862-3-4.  
 The Rising Tide—17 Nos., 1861-3-4.  
 The New England Spiritualist—5 Nos., 1856-7.  
 The New Church Independent—5 Nos., 1865-6.  
 Australia, Melbourne.—The Progressive Spiritualist—8 Nos., 1874.  
 Apply to Mr. H. BIELFELD, 208, Euston Road, London, N. W.

Just Published, Third Edition, price 2s. 6d.

## A BEAUTIFUL ARTISTIC DESIGN,

By H. BIELFELD, Esq.,

On which are Printed

THE TEN SPIRITUAL COMMANDMENTS, THE TEN  
 RULES OF RIGHT, AND THE CREED OF THE SPIRITS,  
 AS GIVEN BY THE SPIRITS THROUGH  
 EMMA HARDINGE BRITTEN.

MR. BIELFELD has, in a very beautiful manner, embodied into his design the most appropriate symbols of spirit-communion. At the top of the picture, amidst the radiant effulgence of spirit-life, stands a powerful winged spirit of the highest order, his face beaming with intelligence and goodness, seemingly directing two spirits of a lower grade, who hold a large scroll, on which are inscribed the three articles named above. At the bottom of the picture is an earthly landscape of mountain, lake, and plain. The church, the symbol of the religious sentiment, and buildings indicative of Home and Industry are visible. On the right hand corner is a mother directing the attention of her little boy to the scroll above, and on the left side a father with his daughter in the same attitude. All round the margin, ornamental work is introduced in the vignette style. On the top of the scroll, just under the spirits, is a beautiful and truthful miniature portrait of Mrs. Emma Hardinge Britten, with rays of light streaming down upon her head.

This exquisite work has been reproduced by lithography in several tints, and is worthy of a place on the walls of every Spiritualist, be he peer or peasant. The price is such as to place it within the reach of all. It may also be had in an elegant mount, or framed in various styles; also coloured by hand in imitation of the original painting.

Published by J. BURNS, Progressive Library, 15, Southampton Row

## SPIRIT-MEDIUMS AND CONJURERS.

AN EXPLANATION OF THE TRICKS OF CONJURERS  
 WHO PRETEND TO EXPOSE SPIRITUALISM.

How to escape from a Corded Box—How to get out of the Stocks—The Magic Cabinet—How to get out of Sealed and Knotted Ropes, and perform the Conjuror's so-called "Dark Seance"—How to perform the Blood-Writing on the Arm, and read Names written on Papers by the Audience.

The Phenomena attending Spirit Mediums are clearly defined, and shown to be quite distinct from the Tricks of Conjurors. Price 2d.: post free, 2½d.

London: J. BURNS, 15, Southampton Row, W.C.

## Wanted to Borrow.

£500 ON GOOD SECURITY. Letters should be addressed marked "Private," to E. G. N., care of Mr. James Burns, 15, Southampton Row, London, W.C.

Now Ready, in 8vo., cloth bound, price 16s.

## LIGHTS AND SHADOWS OF SPIRITUALISM.

By D. D. HOME.

"Light—more Light!"—Goethe.

London: VIRTUE & Co. (Limited), 26, Ivy Lane, Paternoster Row.

## THE PROGRESSIVE COLLEGE, GRASMERE

P. R. HARRISON, B.A., Principal.

## DR. DODS' GREAT WORK ON MESMERISM.

Now ready, in handsome illustrated cloth binding, two vols. in one; price 3s. 6d. (The original editions sell for 8s.)

The whole of Dods' celebrated Lectures, embracing Six Lectures on

## THE PHILOSOPHY OF MESMERISM,

and Twelve Lectures on the

## PHILOSOPHY OF ELECTRICAL PSYCHOLOGY,

including the Lecture, worth all the money, entitled

THE SECRET REVEALED, SO THAT ALL MAY KNOW HOW TO EXPERIMENT WITHOUT AN INSTRUCTOR."

London: J. BURNS, 15, Southampton Row, W.C.

## A BOOK WRITTEN AND ILLUSTRATED BY SPIRITS.

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

## HAFED, PRINCE OF PERSIA:

## HIS EARTH-LIFE AND SPIRIT-LIFE

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

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

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

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

## POPULAR INFORMATION ON SPIRITUALISM.

ORIGINAL RESEARCHES IN PSYCHOLOGY. By T. P. BARKAS, F.G.S. 3d.  
 RULES FOR THE SPIRIT-CIRCLE. By EMMA HARDINGE. 1d.  
 THE SPIRIT-CIRCLE AND LAWS OF MEDIUMSHIP. By EMMA HARDINGE. 1d.  
 THE PHILOSOPHY OF DEATH. By A. J. DAVIS. 2d.  
 MEDIUMS AND MEDIUMSHIP. By T. HAZARD. 2d.  
 WHAT SPIRITUALISM HAS TAUGHT. By WILLIAM HOWITT. 1d.  
 CONCERNING THE SPIRIT-WORLD. By J. J. MORSE. 1d.  
 SPIRITUALISM AN AID AND METHOD OF HUMAN PROGRESS. J. J. MORSE. 1d.  
 A SCIENTIFIC VIEW OF MODERN SPIRITUALISM. By T. GRANT. 1d.  
 WHAT IS DEATH? By JUDGE EDMONDS. 1d.  
 THEODORE PARKER IN SPIRIT-LIFE. By Dr. WILLIS. 1d.  
 SPIRIT-MEDIUMS AND CONJURERS. By Dr. SEXTON. 2d.  
 EXPERIENCES OF A SEPTUAGENARIAN. By J. JUDD. 1d.  
 CLAIRVOYANCE. By PROFESSOR DIDIER. 4d.  
 SPIRITUALISM, THE BIBLE, AND TABERNACLE PREACHERS. By J. BURNS  
 A Reply to Dr. Talmage's "Religion of Ghosts." 2d.  
 THE SYMPATHY OF RELIGIONS. By T. W. HIGGINSON. 2d.  
 DEATH, IN THE LIGHT OF HARMONIAL PHILOSOPHY. By Mrs. DAVIS. 1d.  
 LIBERTY: an Oration by Dr. MONCK, with his Portrait and fac-simile of Direct Spirit-Writing on Slate. 1d.  
 DR. MONCK IN DERBYSHIRE. A Truthful Narrative of most Astounding Spiritual Phenomena. By W. P. ADSHEAD. With fac-simile of Slate-Writing. 2d.  
 THE SLADE CASE: Its Facts and Lessons. A Record and a Warning. By "M.A. (Oxon.)" With fac-similes of Direct Writing on Slates in Greek and English. 6d.

London: J. BURNS, 15, Southampton Row.

In the Press, price 2s. 6d.

## HEALING BY LAYING ON OF HANDS.

A MANUAL OF MAGNETIC TREATMENT.

BY DR. MACK.

At the urgent request of friends and patients Dr. Mack has consented to prepare for immediate publication a volume describing the method of treatment in which he is so successful. In an introductory chapter it will be stated how Dr. Mack first discovered the healing power, and it will be also shown that, like other powers of mediumship, it is hereditary in his family.

A history of the Author's experience as a healer will be given, with illustrative cases, and full instructions as to the manipulations to be used in the treatment of various diseases. Thus the most practical part of the book will be exhaustively handled, and will be of great value to all who desire to practise as magnetic healers.

A chapter on Magnetism in the spirit-circle, and the development of mediums, will impart important information on a matter which will be almost of equal interest with the department on healing.

Much information on the general subject of Magnetism will be given, with instructions for the magnetising of water, paper, and other objects, with the view of healing at a distance, or imparting influences to medium, or circles.

Subscribers' names may be sent to J. BURNS, Publisher, 15, Southampton Row, London, W.C.



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

**SUNDAY, JUNE 10.**—Mr. Morse at Doughty Hall, 14, Bedford Row, at 7.  
**MONDAY, JUNE 11.**—Mr. Herne's Developing Circle, at 8. Members.  
**THURSDAY, JUNE 14.**—School of Spiritual Teachers, at 8 o'clock.  
**FRIDAY, JUNE 15, Mr. Wallis's Discourses and Answers to Questions, at 8 o'clock.**

### SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

**TUESDAY, JUNE 12, Mrs. Olive's Seance.** See advt.  
**Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.** Developing  
**WEDNESDAY, JUNE 13, Mr. W. Wallace, 329, Kentish Town Road, at 8.**  
**THURSDAY, JUNE 14, 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 15, 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.

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

**SUNDAY—Healing Class at 11 to 12 a.m. Evening, at 7.** Trance Addresses **MONDAY—Evening, at 8.** Developing Circle. 5s. 6d. per quarter. **THURSDAY—Evening, Open Circle, 2s. 6d. per quarter.** First Wednesday in each month, Mesmeric Experiments. E. W. Wallis, Manager.

### SEANCES IN THE PROVINCES DURING THE WEEK.

**SATURDAY, JUNE 9, BRISTOL.** Hand and Heart Circle, 10, Wood Street, Stapleton for Development, at 8.  
**SUNDAY, JUNE 10, 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, Horsedge 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.  
**ROSBY 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 12, CARDIFF, Frederick Street, at 7.30, Developing.** Wednesday. Physical.  
**BRISTOL, Hand and Heart Circle, 10, Wood Street, Stapleton, for Development, at 8.**  
**KEIGHLEY, at the Lyceum, at 7.30 p.m.** Local Trance-mediums.  
**STOCKTON, Meeting at Mr. Freund's, 2, Silver Street at 8.15.**  
**NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street.** Seance at 7.30 for 8. For Members only.  
**SHEFFIELD, W. S. Hunter's, 48, Fawcett Street, St. Phillip's Road, at 8.**  
**SHILDON, 155, Rowlinson's Buildings, at 7.**  
**WEDNESDAY, JUNE 13, 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.**  
**THURSDAY, JUNE 14, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street.** Seance at 7.30 for 8. For Members only.  
**GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.**  
**LEICESTER, Lecture Room, Silver Street, at 8, for Development.**  
**NEW SHILDON, at Mr. John Mensforth's, St. John's Road, at 7.**  
**FRIDAY, JUNE 15, CARDIFF, Frederick Street.** Discourses at 7.30.

## HUMAN NATURE,

A MONTHLY RECORD OF ZOISTIC SCIENCE AND POPULAR ANTHROPOLOGY;

Embodying Physiology, Phrenology, Psychology, Spiritualism, Philosophy, the Laws of Health, and Sociology.

AN EDUCATIONAL AND FAMILY MAGAZINE.

In Ten Vols., Cloth, 7s. 6d. each. Monthly, price 6d.; Post-free, 7d. Annual Subscription, 7s.

This sterling Monthly, established ten years ago, is the only magazine in Great Britain devoted to the study of Man on the most comprehensive basis. It is the oldest Anthropological Periodical in London.

"Human Nature" embraces, as its title implies, all that is known or can be known of Man, and, therefore, much that no other periodical would give publicity to. It has no creed or color, but gives expression to all new facts as they arise. It does not matter what the new truth may be called—Phrenology or Psychology—Spiritualism or Materialism—Sociology or Religion—Mesmerism or Hygiene,—all alike are welcome to its pages, if by their treatment and investigation that heavenly germ Truth may be found.

"Human Nature," besides being an open organ, free to all who have a truth to state in connection with Man, is regularly supplied with high-class Articles and Reviews by eminent University men and students of special themes related to the science of Man. It is not, however, a class publication, courting the suffrages of the learned, and avoiding contact with the multitude. As its title implies, "Human Nature" knows no distinction of position or pretension among its con-

tributors, but welcomes all alike—the peasant or the peer, the scholar or the original genius, the poet or the logician, the rationalist or intuitionist, are all made free to express any fact or thought calculated to be of use to Humanity, or which will throw light on the facts of existence.

"Human Nature" appeals to all scientific discoverers or philosophic thinkers whether as readers or contributors.

### CONTENTS OF "HUMAN NATURE" FOR JANUARY.

Price 6d.

The Commencement of a New Decade.  
 Notes on the Present Crisis. Part II. By "M.A. (Oxon.)"  
 Dr. Nittinger on Vaccination.  
 Transcendentalism. An unpublished Lecture by Theodore Parker.  
 Phrenological Delineation of Mr. J. Simmons.  
 Record of a Year's Progress.  
 Reviews:—The Spiritual Body.  
 Essay on Critics and Criticism.  
 The History of the Pianoforte.  
 Poetry—Autumn.  
 Swedenborg.  
 Vaccination and Small-Pox.

### CONTENTS OF "HUMAN NATURE" FOR FEBRUARY.

Price 6d.

Researches into the Mysteries of Occultism. By "M.A. (Oxon.)"—  
 "Ghost Land"—Evocation of Spirits—Grades of Spirit—Obsession—Apparitions.  
 Transcendentalism; an Unpublished Lecture by Theodore Parker.  
 The New Humanity.  
 Anti-Compulsory Vaccination and Mutual Protection Society for Great Britain and Ireland—Reports read at Fourth Annual Meeting.  
 An Unpublished Poem by Robert Burns—Ode on the American War.

### CONTENTS OF "HUMAN NATURE" FOR MARCH.

Price 6d.

The Psychology of the Aryas. By Peary Chand Mittra.  
 Spiritual Experiences in the Eighteenth Century, with a Note by "M.A. (Oxon.)"  
 The Germ Theory of Disease—The Germ Theory and Mediumship—Mrs. Tappan-Richmond on Scarlet Fever and Diphtheria.  
 What is Spiritualism? By L. E. Hareus.  
 Metallotherapy, or the Metal Cure.  
 Subscription Spirit-Photograph Seances.  
 Insanity Cured.—A Clairvoyant Description of the Human Brain.  
 Mind Reading, or Psychometry.  
 Craniology and Responsibility.  
 Review: "Other World Order." By William White.  
 Poetry: M'Amée.

### CONTENTS OF "HUMAN NATURE" FOR APRIL.

Price 6d.

Hudson Tuttle's "Arcana of Spiritualism." By "M.A. (Oxon.)"  
 English Mysticism in the Eighteenth Century.  
 Freemasonry and other Kindred Orders; an Inspirational Discourse by Mrs. Cora L. V. Richmond.  
 Woman the Creator and Perfection of the Race. From the French, by Madame S.—  
 The Artichoke. A Story and somewhat more.  
 Ventilation and Health.  
 Cremation, and its Effects on the Spirit.  
 Reviews:—England and Islam.  
 The Science of Life.

### CONTENTS OF "HUMAN NATURE" FOR MAY.

Price 6d.

Is there any such Thing as Matter? By "M.A. (Oxon.)"—"The World as Dynamical and Immaterial"—What do we know of Matter?—Physical Proofs against the existence of Matter—The Universal Ether—Advantages of the Theory—Bearing of the Theory on the Phenomena of Spiritualism.  
 "Lights and Shadows of Spiritualism." By D. D. Home. A Review.—Ancient Spiritualism: Egyptian Mediumship—Chinese Spiritualism—Roman Predictions—Jewish Spiritualism—Spiritualism of the Early Church—Recent Church Spiritualism—Seance with Mr. Home.  
 Chapters from the "Students' Manual of Magnetism" (from the French of the Baron du Potet).—An Appeal to the Medical Faculty—Action upon Children—Upon Men—Upon Animals—Upon Persons Magnetised—Reality of the preceding Facts—Action upon Healthy People—Deep and Lasting Effects—Experiments upon Sick People: in Chronic, in Acute Diseases—The Author's Method of Experimenting.  
 Mysteries of Psychometry.  
 Love—A Love Song. By S. E. Bengough.  
 London: JAMES BURNS, 15, Southampton Row, W.C.

## A NEW REVELATION.

Just Published, price 12s.,

## ENGLAND AND ISLAM;

OR, THE COUNCIL OF CATAPHAS.

By EDWARD MAITLAND.

Author of "The Pilgrim and the Shrine," "The Keys of the Creeds," &c.

"The production of this book was accompanied by phenomena of such a character as to leave no doubt on the minds of the writer and others who witnessed them that it contains a revelation from the spiritual world, which is destined to constitute it one of the world's Bibles. Written under the control of a spirit claiming to be the same that spoke through the prophets of the Old and New Testaments, while its immediate purpose is to afford a solution of the present European complication, it sets forth the existence and nature of God and the soul, the perfection of the whole divine existence, the purpose and method of creation, and the object and character of religion. . . . It further points the place of the present epoch in the scheme of the world's development; the spiritual relationship between England, Islam, and Israel; the duty of England in the present crisis, and the high destiny which awaits her on the fulfilment of that duty."—Extract from the New Preface.

Purchasers of previous copies can obtain the preface at the publishers'.

TINSLEY BROTHERS, Publishers.



As a HEALTH-GIVING, REFRESHING, COOLING, and  
INVIGORATING BEVERAGE, use

## ENO'S FRUIT SALT,

PREPARED FROM SOUND RIPE FRUIT.

It is the best Preventive and Cure for

Biliousness, Sick Headache, Skin Eruptions, Giddiness, Feverishness,  
Mental Depression, Want of Appetite, Constipation, Vomiting,  
Thirst, &c.,

And to remove the Effects of

Errors of Eating and Drinking; or as a gentle Laxative and Tonic in  
the various forms of Indigestion. Also Gouty and Rheumatic  
Poisons from the Blood,

The neglect of which often results in Heart Disease and Sudden Death.



A NATURAL APERIENT.—ENO'S FRUIT SALT acts  
as a natural aperient. Its simple but natural action  
removes all impurities, thus preserving and restoring  
health.

"Rosina Cottage, Ventnor, Isle of Wight,  
January 29, 1877.

"To Mr. Eno,—Dear Sir,—I write to thank you  
as being one of my best friends. I commenced to  
take your FRUIT SALT on the 14th of December last,  
and it has not only cured me of the symptoms ad-  
vertised, but also of cramp, which I have had occa-  
sionally ever since I can remember. The effects in  
my case are astonishing, as I am constitutionally  
bilious, and am now fifty-two years of age. My  
mother and youngest sister were never cured of  
sickness (biliousness seems hereditary), and I quite  
expected to suffer like them for the rest of my life.  
I am now taking my fourth bottle, and was joined  
in the others by some of my family, so that I have  
taken scarcely three bottles. I feel I ought to make  
some acknowledgment, so trust you will excuse  
this,  
"ELIZA PELLING."

"14, Rue de la Paix, Paris, Jan. 16, 1877.

"A gentleman called in yesterday; he is a con-  
stant sufferer from Chronic Dyspepsia, and has  
taken all sorts of Mineral Waters. I recommended  
him to give your salt a trial, which he did, and re-  
ceived great benefit; he says he never knew what it  
was to be without pain until he tried your Salt, and  
for the future shall never be without it in the house.  
"M. BERAL."

Messrs. GIBSON & SON, Chemists, of Hexham,  
say:—"Since we introduced your FRUIT SALT in  
Hexham, a few months ago, we have sold above one  
thousand bottles, and it gives general satisfaction;  
as customers who get it almost always recommend  
it to their friends."

A Lady writes:—"I think you will be glad to  
hear that I find your FRUIT SALT a most valuable  
remedy, and I can assure you I recommend it to all  
my friends, and the result is always satisfactory.  
Everything, medicine or food, ceased to act properly  
for at least three months before I commenced taking  
it; the little food I could take generally punished  
me or returned. My life was one of great suffering,  
so that I must have succumbed before long. To me  
and our family it has been a great earthly blessing.  
I feel I cannot say too much for it."

If its great value in keeping the Body in health were universally known, no  
Family would be without it.

Price 2s. 9d. and 4s. 6d. Sold by Chemists.

Prepared only by J. C. ENO, Fruit Salt Works, Newcastle-on Tyne.

SOLE AGENT FOR PARIS—PHARMACIE DE BERAL, 14, RUE DE LA PAIX.

### SING AND SPEAK WELL.— MILES DOUGHTY'S VOICE LOZENGES

Render the Voice Melodious, Strong, and Clear.

SEÑOR SALVINI to MILES DOUGHTY.

"Sir,—The other night, when my voice would  
otherwise have failed, I was able to accomplish my  
duty to the very last in 'Othello,' which I owe entirely  
to your VOICE LOZENGES."—5, 17th Testimonial,  
including Christine Nilsson, Sir Michael Costa, Jenny  
Lind, Louisa Pyne, Herr Theodore Wachtel, Cardinal  
Manning, Mr. Hawkins, Q.C., Bishenden, and other  
Celebrities.

Boxes, 6d., 1s., and 2s. 6d.; Post-free, 7d., 1s. 2d.,  
and 2s. 9d. in Stamps, by MILES DOUGHTY, Chemist,  
28, Stamford Street, London, S.E., and Chemists.

#### IMPORTANT NOTICE

To Mediums and Sensitive Persons.

**SILK SHIRTING**, manufactured ex-  
pressly for the above-named persons, may be had  
of Mr. JOSEPH BAMFORD, Silk Manufacturer, Pool  
Street Mill, Macclesfield.

**MR. W. CARPENTER**,  
Agent for  
**BIRLEY'S SYRUP OF PHOSPHORUS**,  
Ladywell Park, S.E.

On the 1st of May was commenced  
**THE TWENTIETH CENTURY**,  
An Illustrated Journal of New Ideas.  
EDITED BY A COMPREHENSIONALIST.

Contents—

Our Poet's Fanfare.

The Future is the Present. The Introduction.

The Reason. The Coincidence.

Colour, Form, and Number—Red.

The Philosopher's Chair.

Nursery Philosophy—The Old Woman and Her Pig.

The Compass. Editor's Report.

New Books. Foreign and Home Correspondents.

Niblets. Gilets. Quiblets.

Notices, &c.

Price Sixpence.

London: Sold by J. BURNS, 15, Southampton Row.

### WHERE ARE THE DEAD? OR, SPIRITUALISM EXPLAINED.

By FREDK. A. BINNEY.—PRICE 3s.

London: J. BURNS, 15, Southampton Row, W.C.

Just Published, 2s. paper covers; 3s. cloth.

### LIFE BEYOND THE GRAVE: A SPIRIT-COMMUNICATION THROUGH A WRITING-MEDIUM.

E. W. ALLEN, 11, Ave Maria Lane, London, E.C.;  
Sold also by J. BURNS, 15, Southampton Row, W.C.

Just Published, price 7s. 6d.

### THE RELIGION OF JESUS Compared with the CHRISTIANITY OF TO-DAY.

By FREDK. A. BINNEY.

London: E. W. ALLEN, 11, Ave Maria Lane, E.C.

"A CLOUD OF WITNESSES"—A  
Permanent Ink Photograph of an Extra-  
ordinary Spirit-Drawing done through the medium-  
ship of a Lady. Size, 7-in. by 5-in. Contains several  
hundred faces and figures. Copies 2s. each, post free,  
on application to Mr. W. GILL, 154, Marine Parade,  
Brighton.

### A CRITICAL ESSAY ON CRITICS AND CRITICISM.

Forming a Supplement to "The Philosophy of  
Laughter and Smiling."

By GEORGE VASEY. Price 3s.

### THE SCIENCE OF LIFE.

A Pamphlet

addressed to all Members of the Universities of Oxford  
and Cambridge, and to all who are or will be

Teachers, Clergymen, Fathers.

Price 6d.

"All that you have advised and exposed is wisely  
said, and bravely told."—PROFESSOR RUSKIN, in the  
Preface.

London: J. BURNS, 15, Southampton Row, W.C.

### Miss Chandos Leigh Hunt,

17, BRUNSWICK SQUARE, W.C.

Cures, and enables her Patients to Eradicate, Cancer,  
Consumption, Dipsomania, &c., &c., &c. Nervous and  
Infantile Diseases speedily removed. One Guinea per  
consultation, or for Visit, One Guinea (within three  
miles); postal treatment, Two Guineas per month.  
Mesmerism, Healing, Magnetism, &c., taught—per-  
sonally, Three Guineas; by post, One Guinea. Free  
consultations for the poor, between 10 and 11 a.m.,  
Tuesdays and Fridays.

Send for "Treatise on Organic Magnetism" (post-  
free, 2d.) containing full description of the Uses and  
Powers of "O.M." and "Synopsis of Instructions."  
"An interesting and able pamphlet. . . . Only  
costs two-pence, and is exhaustive of the subject."—  
Kensington News, April 18, 1876.

### DR. JAMES MACK, MAGNETIC HEALER.

14, Southampton Row, W.C.

DR. MACK begs to notify that upon re-  
ceiving a description of the symptoms of any  
patient, he will return Magnetised Paper, with full  
instructions,—fee, Five Shillings. Renewal of Paper,  
Three Shillings. For Consultation only, by letter,—  
fee, Two Shillings and Sixpence. Office hours from  
9 till 1, and from 2 till 5. Gratuitous treatment as  
usual.

N.B.—Personal Treatment at office, as per agree-  
ment.

### FREE SEANCES FOR HEALING—

Mondays, 11 a.m. Mrs. OLIVE, medium.  
Thursdays, 3 p.m. Mr. HERVE, medium.  
MRS. OLIVE can be consulted by previous appoint-  
ment for Trahe, Clairvoyance, Healing, Develop-  
ment, &c. Some remarkable cures have lately been  
effected. Particulars on application.—15, Ainger  
Terrace, King Henry's Road, near Chalk Farm  
Station.

MR. C. E. WILLIAMS, 61, Lamb's Con-  
duit Street, W.C. At home daily from 12 till 5.  
On Monday, Thursday, and Saturday evenings from  
8 o'clock for Reception of Friends. Address as above.

MR. WILLIE EGLINTON, St. James's  
House, Walthamstow, NOW ON HIS TOUR.

A SEANCE FOR INVESTIGATORS,  
at Mrs. PRICHARD'S, 10, Devonshire Street,  
Queen Square, W.C., Thursdays at 8 p.m.

MISS WOOD,  
1, Argyle Street, Newcastle-on-Tyne.

MR. J. J. MORSE, INSPIRATIONAL  
TRANCE SPEAKER, is prepared to receive calls,  
to lecture in London or the Provinces. All letters to be  
addressed to him at Warwick Cottage, 518, Old Ford  
Road, Bow, London, E.

W. J. COLVILLE, INSPIRATIONAL  
SPEAKER, will deliver Oration and Poems  
in Public or Private in any part of the United King-  
dom. For all particulars address to him at Eagle  
House, 14, Sillwood Road, Brighton.



### THE "STURMBERG"

PLANCHETTE for the  
Development of Writing-Me-  
diumship. Of most handy  
design, or of J. STORMONT,  
59, Constitution Hill, Birming-  
ham. Full size, best finish, 8s.;  
second quality, 5s. 6d.; third quality, 4s. 4d. Second  
size, 2s. 9d.; third size, 1s. 9d. All post free.

#### ASTROLOGY.

"Worth its Weight in Gold."

EVERY adult person living should pur-  
chase at once "YOUR FUTURE FORETOLD."  
Cloth gilt, only 2s. 6d.  
London: E. BERGE, Newcastle Street, and J. BURNS;  
or post-free of E. CASAEI, High St., Watford, Herts.

ASTROLOGY.—PROFESSOR WIL-  
SON may be Consulted on the Events of Life, at  
103, Caledonian Road, King's Cross. Personal Con-  
sultations only. Time of Birth required. Fee, 2s. 6d.  
Instructions given. Attendance from 2 till 8 p.m.

YOUR CHARACTER TOLD FROM  
YOUR LIKENESS. Sent post free for 12 Stamps.  
Address, Mr. J. THOMPSON, 180, East Parade, Old  
Shildon.

#### PAINLESS DENTISTRY.

MR. HOWARD GREY, Annet's Cres-  
cent, 290, Essex Road, Islington has had ex-  
tended experience in Hospital and Private Practice  
Indestructible Teeth on Vulcanite, 2s. 6d.; on Corallite,  
5s.; Sets from £3 3s. complete

PHONOGRAPHY OR PHONETIC  
SHORTHAND.—Evening instruction given in  
the above Art by J. J. CLIFPHAM (certified teacher).  
28, Silver Street, Stockton-on-Tees. Terms, &c., on  
application.

BLACKPOOL.—Visitors will find a  
Comfortable Home at Mrs. BUTTERFIELD'S  
Medium, Lillian Cottage, Lord Street, North Shore.  
Easy terms.

SOUTHPORT.—APARTMENTS.—MRS.  
DAVIES, removed to 10, Shakespeare Street.

APARTMENTS.—UNFURNISHED.—  
Two Rooms, bus to City every 10 minutes;  
train ditto every 15 minutes. Rent low.—J. J. MORSE,  
518, Old Ford Road, Bow, E.



## NEW BRANCH OF BUSINESS.

I have just entered upon the Sale of a New and Genuine Article of Universal Consumption, with the view of benefiting my Customers and adding to my income for the promotion of Spiritualism. I have at once realised a large demand for the

**PURE SOLIDIFIED CACAO,**  
and its use has given full satisfaction. I can heartily recommend it.

Though the price per pound is higher than for the common kinds of Cocoa sold, yet it allows much more of the CACAO Fruit for the money than does any other preparation. It is absolutely pure and unadulterated, whereas much of the Cheap Cocoa is a mixture of inferior sugar and farina flavoured by coarse Cocoa, and though sold at a low price, yielding much more profit than does the

### SOLIDIFIED CACAO.

Those who have been in the habit of using the Common Cocoa have no conception of the merits of the Genuine Article. As nearly everybody uses Cocoa occasionally, I respectfully solicit their favours on behalf of the article I supply. Use the BEST, and it will be found most satisfactory in all respects.

The **SOLIDIFIED CACAO** cannot be sent by Post. Country Customers should club together and remit 20s. for a Box containing 7 lbs., which will be sent per Rail, or according to instructions.

J. BURNS.

## PURE SOLIDIFIED CACAO

Is a preparation of the fruit of the *Theobroma Cacao* by a peculiar process by which all  
**THE NATURAL PROPERTIES OF THE FRUIT**  
are retained in an unimpaired state, without the addition of any foreign substance.

### THE BUTTER OF THE CACAO BEAN,

so nutritious and promotive of easy digestion, is all retained in the **Solidified Cacao**, and as no starch, arrowroot, sugar, fat, or other article is introduced to make weight, this Pure Article is agreeable to and digestible by delicate constitutions to which the various articles of commerce known as "Cocoa," "Chocolate," &c., are heavy, obnoxious, and indigestible.

**The Manufacturer DEFIES Science to DETECT ADULTERATION in the SOLIDIFIED CACAO.**

By no process of abstraction or addition is the beautiful product of Nature, named by Linnæus *Theobroma* (food fit for Gods), tampered with. It is the only article of the kind which can boast of the same qualities.

By a method of manufacture which develops all the properties of the tropical bean, the article is presented to the consumer in a condition of absolute perfection. The flavour is exquisite, and so abundant that one pound of **SOLIDIFIED CACAO** will go further than many times the quantity of low-priced preparations, rendering it

### THE CHEAPEST (as well as the best) ARTICLE IN THE MARKET.

Besides being an excellent corrective of the stomach and an aid to digestion,

### SOLIDIFIED CACAO

IS A MOST NUTRITIOUS ARTICLE OF DIET,

containing as it does all the elements contributed by nature in its growth, and chemically supplying all that goes to make up a perfect organism. This cannot be said of Tea, Coffee, or any other article used as a drink.

**SOLIDIFIED CACAO** is not a stimulant—does not excite the nerves or heat the blood. It does not occasion or intensify chronic ailments. It is a *bona fide* food of the highest class, and is therefore peculiarly adapted to the

**USE OF MEDIUMS AND SENSITIVES,**  
and is the best refreshment after a seance or public-speaking. Invaluable to invalids requiring a highly-concentrated diet.

The **SOLIDIFIED CACAO** is adapted for universal use in cases where tea, coffee, wines, spirits, malt-liquors, and other costly beverages are so frequent which often become the bases of tyrannous habits and the cause of much suffering.

By the use of **SOLIDIFIED CACAO** money may be saved, strength maintained, health restored, bad habits prevented, appetital pleasure enjoyed, and the manifold purposes of life carried out with more effect.

### TRY IT, AND YOU WILL USE NO OTHER.

Price 3s. per lb. Sold in Packets of 1 lb. each. Full Instructions for its preparation accompany each packet. By sending for a quantity at a time it will be sent carriage paid, preventing the necessity for agencies, additional profits, and the risk of adulteration. When properly kept, it may be preserved for years without deterioration.

Agent: J. BURNS, 15, Southampton Row, London, W.C.

London: Printed and Published by JAMES BURNS, 15, Southampton Row, Holborn, W.C.