



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

## SPIRITUALISM.

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### MATERIALISATION PHENOMENA AT CARDIFF.

A SPIRIT ASSUMES THE FORM, PARTAKES OF FOOD, AND VANISHES FROM SIGHT.

*Rees Lewis—  
James A. Hogg.  
Mry. C. Hogg  
P. H. Harland  
Emma Harland  
Florence Harland  
Salistin Williams  
Hoses Williams  
Charles Baker  
John Andrews*

*Fac-simile of the Signatures of Witnesses to the Phenomena herein described.*

Dear Mr. Burns,—The wave of materialisation phenomena which seems just now to be passing over the spiritualistic world has not left this locality untouched. Since Christmas last, our private circle (for the purpose of whose meetings Mr. Lewis has kindly set apart a room at his residence, Montgomery Terrace, Roath,) has patiently sat two evenings in every week for the development of these phenomena. I need not trouble you with the details of its gradual progress. You are familiar with the "day of small things" in these matters, the first few faint raps, then the appearance of the tiny luminous cloud moving and shifting to and fro, the growth of this cloud in size and distinctness as the power gets stronger, its

gradually assuming more definite shape, and finally, after a number of persevering sittings, the *début* from the cabinet of the fully materialised form, arrayed in gracefully flowing garments of dazzling whiteness. One of the best possible proofs of the genuineness of spiritualistic phenomena is the watching their growth from an almost imperceptible beginning to the extraordinary and substantial developments which they afterwards attain.

Our circle is no promiscuous one. There is no pecuniary element in our meetings, but simply the honest and divinely inspired desire for truth and spiritual knowledge. It is not even instituted for scientific investigation and experiment (though I have every



sympathy with circles honestly erected on this basis). Every sitting is emphatically a religious service of the most sacred kind. We do not therefore indulge in anything in the shape of ordinary tests, but we have instead as proofs of the reality of the phenomena, first, their gradual growth and extension week after week under our very eyes, and second (best tests of all) the tried integrity and known incapability of deceit of the friend to whose mediumship we are indebted for our opportunities of observation, and the proved good faith of his controls during the past eighteen months. At the same time, our experience (which tallies with that of many others who have sat under the same conditions) is that the controlling intelligences have, voluntarily and unsolicited, favoured us with tests both of genuineness and spirit-identity of a more conclusive nature than any we could have ourselves devised.

We have had the medium in view at the same time with the spirit-form; we have had direct writing in various styles done by the form while in the middle of the circle; we have seen two forms at once, in the one case those of an Indian maiden holding by her side a little child, and in the other case, those of a tall male figure, bearing a child in his arms; the black hand of a little Indian girl has been frequently protruded from the cabinet, and used in such a way as to prove its complete flexibility; the substantiality of the forms have been proved to us by touch, by their handling material objects in our sight in the most decided way, stopping and setting on the musical box, advancing to the centre of the circle and stamping with the foot, exhibiting the hands, bare feet, and knee; breathing on the hands of the sitters; sitting in the chair at the table, and writing, and sitting at the organ, pressing down the bellows, and causing the notes to speak. One of our spirit-friends, the father of one of the sitters, is accustomed, after establishing the fact of his temporary materiality by pressing heavily on the heads of the sitters, and striking their hands, to dematerialise in our sight, the head sinking gradually until within about a foot of the floor, where it remains until dissipated into a white, fleecy cloud, which slowly drifts back into the cabinet. This dematerialisation is a proof that there is no transfiguration of the medium of the kind "M.A. (Oxon.," has recently written about. We have also had the direct voice to a small extent, single words (uttered with great difficulty) having been heard and understood on several occasions. The robes in which these forms appear are a marvel in themselves, being of a brilliant whiteness, without a single crease, and some of them containing at the lowest estimate from fifteen to twenty yards of material. "Snowdrop," whose *forte* is the materialisation of shawls, has given us many curious illustrations of her art. These shawls are materialised sometimes in our view outside the cabinet, and at other times inside and then brought out, where they grow larger or diminish in our sight. They are sometimes of a thick, heavy texture (as we have ascertained by touch); at other times they are very large, and of a gauzy, semi-transparent appearance; at other times like lace of the most intricate pattern.

These phenomena, occurring as a rule in a good light, have from time to time been witnessed, and can be testified to by about twenty-five different persons, men and women of intelligence and uprightness, whose good faith, integrity, and ability to observe and judge for themselves it would be ridiculous to call in question—some of them at first sceptical, but now happily numbered among the faithful. What will our orthodox friends, who are bound to believe that in the mouth of two or three witnesses (not to mention *twenty-five*) shall every word be established, say to this?

Up to the present time more than a dozen distinct individualities have manifested themselves (sometimes seven or eight in one evening) of both sexes, of all ages, from the little child to the aged adult, and exhibiting different physical peculiarities and marked mental distinctions. Some of them have given tests of identity of the most convincing kind, and among them are included relatives and friends of the sitters, and fellow-townsmen recently deceased.

As before intimated, our seances are actual religious services. Every effort is made to impress the sitters with a consciousness of the solemnity of the occasion, so as to induce a properly receptive frame of mind. The consequence is that our evenings are harmonious and therefore pleasant and successful in the extreme. We believe in a policy of discriminating exclusiveness. No doubt there is a necessity in the present stage of the movement for public and paid circles. Those who are fitted for this branch of work will take it up. But there is also a necessity for strictly private and select circles, where the conditions shall be rigidly kept by a number of persons who meet time after time, without addition to their number, in order that phenomena which it is impossible to develop in more promiscuous circles may be cultivated, and the results given to the world through the press by credible persons. This stimulates other circles by showing what can be done, and it is in these circles that development of new and more advanced phenomena take place. Having this policy in view, we are careful as to the introduction of strangers. Only one at a time is admitted, who must not only be a friend of one of the members, but known to be a person fitted to enjoy and profit by the privilege. Mere sightseers, curiosity-mongers, bigoted sectarians, and people with unfavourable "dominant ideas," we have no sympathy with, and such individuals might as well expect to grasp the moon as to enter the sacred precincts of our "Temple of Light." We know the men and women who suit us, and whom we deem worthy to have the privilege conferred upon them—those who are thirsting for spiritual enlightenment, and are not afraid to face the truth and acknowledge it. It is no doubt to this exclusiveness, which keeps the conditions at a superior elevation, that we owe

the advanced phenomena we obtain. When anything special is attempted, we are obliged to shut out visitors entirely.

On the evening of Sunday, the 3rd inst., our circle assembled under specially stringent conditions, which, with a view to completeness, I may as well mention, viz., abstinence from alcohol, tobacco, and animal food, throughout the day (an easy matter for us, since we all, more or less, completely abjure these things), absolute fasting after the mid-day meal, and the indulgence in a bath (a very practical sort of baptism, and no doubt similar to the origin, with the same special purpose in view, of that now empty and misunderstood ceremony), prior to entering the circle-room. This preparation was in order to ensure the purity of the magnetic emanations from the circle.

The occasion was a solemn one, being no other than a leave-taking between the members of the circle and one (the beloved spirit-wife of one of the sitters, who passed from this earthly sphere some twelve months since), who has taken a prominent part in these materialisation seances, and who was about to enter a higher sphere.

After the opening of the meeting by the reading of an invocation and the singing of a hymn, we waited patiently until at length there issued from the cabinet and stood in our midst the fully materialised form of our spirit-friend, clad in robes of such snowy and dazzling whiteness as forcibly to remind us of the "shining garments" of those other glorified spirits who, eighteen hundred years ago, stood within the sepulchre. Taking from the table a bouquet of flowers, she presented them, in turn, to some of the sitters to inhale their fragrance, an offering symbolical of many bright and beautiful spiritual truths. Then, as we stood up to receive her, she took from the table a platter containing food in the shape of a few biscuits, and herself handed them round to those present one by one. Retiring a little distance she took up a small piece of cake and "did eat before us." We then sat down, and she came round handing us pieces of cake. Our spirit-friend then several times traversed to and fro the entire length of the room, and to prove her substantiality, opened and shut the room-door. After this she advanced again to the table, and taking therefrom a tumbler containing milk, she again passed round the room handing the tumbler to each in succession, for the purpose of taking a sip of the contents; in doing this she had several times to return to the cabinet to gain fresh power, but eventually succeeded in favouring all the sitters in this way, she herself in each case, handing and receiving back the tumbler. Finally, she retired and stood a few feet from the curtains, and raising the tumbler to her lips was clearly observed to drink a portion of the remaining contents; the sound of drinking was quite audible, and the gentleman to whom the tumbler had last been handed, having noticed on his returning it that it was about half full, stated that its contents had palpably diminished since our spirit-friend applied it to her lips.

The solemn feast being over, our friend retired into the cabinet, and from thence rapped out a message that she would try and walk downstairs. It was found that at the moment there was more light in the hall than the temporarily materialised form could withstand safely; she however took the arm of Mr. Lewis, walked across the room, passed with him through the open door, up a few steps just outside, and across the upper landing as far as the door of a room opposite, and then returned. The distance between the cabinet and the point thus reached having been measured is found to be about thirty-five feet. This extraordinary effort was repeated. The faint light in the hall having now been darkened, our friend again took the arm of Mr. Lewis and proceeded with him downstairs as far as the hall door (which we could hear touched) and back again. This is a distance of about fifty feet from the cabinet. This, too, was repeated. A third time the effort was made, but without the same success, the power becoming weak, and our friend having to retreat rapidly to the cabinet. During this experiment it was imperative on the sitters to remain seated, to avoid interfering with the magnetic cord linking the medium and the materialised form together.

After this, standing at the table in full view, she gave through the alphabet (the direct voice not being sufficiently distinct in articulation to be intelligible) the following message, "I shall go, after to-night, to a higher sphere." In answer to questions, she intimated that she had no hesitation whatever in passing through the change, that afterwards she could only come amongst us when the conditions were very superior, that this change was analogous to the physical process of death, but without its gloom and terror, and concluded with the message "God bless you all. Go on in the good work." She shook hands with each one present (placing two or three of her fingers in contact with the sitters', but not grasping hold), by way of farewell, and leading her husband to a vacant seat which she placed beside her, embraced and kissed him. After having thus (like one of old) talked with us, eaten and drunk with us, shown the hands and the feet, and left her blessing upon our circle, she was parted from us, re-entered the cabinet, and "vanished out of our sight." Thus ended one of the most affecting and impressive seances I have ever been present at.

The medium, as might be expected, exhibited indications of considerably exhausted vitality.

This lady, prior to her final ascension to a higher sphere of usefulness and happiness, has since shown herself to us again, walked downstairs into the hall, and shown herself to and touched a lady there. She has left messages in direct writing, which we have seen her execute—"God's truth is hidden; search and you will find;" and, specially for her husband, by way of consolation, the



message, "I am always with you, even unto the end," and signed with her name.

A more practical commentary upon the occurrences recorded in the last chapter of St. Luke's gospel than the above plain statement of facts (authenticated as below), I am unable to conceive. Who can fail to see the parallel, with the accompanying modification necessarily caused by different locality, age, nationality, and surrounding circumstances.

I cannot close this account without acknowledging our gratitude to the controlling intelligences, whose goodness and earnestness in assisting us to demonstrate the reality of an after-life and a spiritual sphere have been without limit, and to the gentleman whose mediumistic gift has been generously put at our service for the same purpose.

We testify to the occurrence in our presence of the incidents above narrated:—

REES LEWIS.  
JAMES A. HOGG.  
MARY C. HOGG.  
S. F. WAYLAND.  
EMMA WAYLAND.  
FLORENCE WAYLAND.  
TALIESIN WILLIAMS.  
MOSES WILLIAMS.  
CHARLES BAKER.  
JOHN ANDREWS.

Yours sincerely  
A. J. Smart

3 Guildford St.  
Cardiff.  
June 10th 1877

#### HUDSON AND EMMA TUTTLE AT CHICAGO.

A correspondent has kindly sent us an advanced proof containing the following interesting report:—

The occasion of the visit of Hudson and Emma Tuttle to the editor-in-chief of the *Religio-Philosophical Journal*, was seized upon by the Spiritualists of Chicago to secure one of the most delightful social entertainments which has ever taken place in the West.

Once decided upon, the following invitation was issued and sent to all subscribers of the *Journal* in the city, and many others known to be favourable to Spiritualism, who still cling to their old social organisations:—

Office of *Religio-Philosophical Journal*,  
Publishing House, Chicago, May 12th, 1877.

Dear —, We take pleasure in stating that the well-known author and scientist, Hudson Tuttle, together with his talented wife, Mrs. Emma Tuttle, also a writer of ability in the field of liberal thought, have kindly accepted an invitation to pay us a short visit. We have decided to accede to the request of some of the admirers of their writings, as well as personal friends, in giving an opportunity to meet our guests socially.

We have selected our editorial rooms as the most fitting place; where we shall be pleased to see you, together with such friends as you may desire to invite, on the afternoon of Thursday, the 17th inst., between the hours of three and six o'clock.

The occasion will be entirely informal, and, we hope, pleasant and beneficial to all who may honour us with their presence.—Very respectfully yours,  
JOHN C. BUNDY, Editor,  
*Religio-Philosophical Journal*.

It is proper to state at this point, that the new offices of the publishing house and of the *Journal* are in the Merchants' Building, situated at the corner of Washington and La Salle Streets, diagonally across from the Chamber of Commerce, and opposite the Union National Bank building, and the headquarters of Lieut. Gen. Phil. H. Sheridan, and are fitted up in the most modern style,—convenient and elegant—large, airy, well-lighted and ventilated, and in every way attractive.

After an hour of pleasant conversation and inspection of the various offices and circle-room, the assembly was called to order by Judge Holbrook, who, in his usual pleasant way, expressed his pleasure at meeting our distinguished guests, and his admiration of the new home of the *Journal*; then calling on Mrs. Cora L. V. Richmond for an invocation, it was given cheerfully, and in that incomparable style and language so well remembered by hosts of Spiritualists on both continents; after which he appealed to Hudson Tuttle as their guest to make some remarks.

Mr. Tuttle, in his usual felicitous manner, plunged directly at the heart of his subject. He said he was happy to meet so many friends, all of whom felt near and dear to him, on this pleasant occasion, though a shadow rested upon him in the memory of the last time (little over a year ago) he grasped the hand of S. S. Jones and bade him good-bye. The image of the venerable man was still engraven on his mind. He could not speak of him as departed, as he was still with them. He had not only impressed his energetic character on the *Journal*; he still remained to watch over an

enterprise to which he had devoted the best years of his life and a large portion of his capital. He had fallen, but he had left others admirably trained and qualified to bear onward the heavy burden.

We have four spiritual periodicals, the *Banner of Light*, the *Spiritual Scientist*, the *Spiritual Magazine*, and the *Religio-Philosophical Journal*. Really, the *Banner* in the East and the *Journal* in the West are the grand columns on which Spiritualism rests. Since they were established a score or more of journals have gone out of existence. They have been the platforms from which the spiritual philosophy has been expounded to an innumerable audience, and were they to go down to-day, the impression they have made on the age could never be eradicated.

Spiritualists have few demands made upon them. They have no church to support; none of the many projects of Christian worshippers. The only imperative one was the small subscription to the papers devoted to the cause they consider priceless. It was their duty to support those journals which were disseminating the true views of life and its future, and the very existence of the Cause depended on their doing so.

Spiritualists should realise that they had duties, that life was not primarily for pleasure, but had obligations—which fulfilled, pleasure was secondary but sure to follow. If pleasure alone was sought, regardless of right and duty, it would in the end prove a cup of gall.

From its editorial columns, and from consultations with the present editor, he had learned as they would all learn in time, that the *Journal* had begun a new life. It would be broad and catholic in its treatment of all issues. While it would fearlessly and uncompromisingly oppose the wrong, it would as courageously defend the truth.

It proposed to be an exponent not only of the phenomena of Spiritualism, as a development of modern times, but of the Spiritualism of all ages and races, in the broad sense in which it was expressed by its former editor, "The Philosophy of Life."

For one grand code of spiritual laws penetrates the universe, and their elucidation necessarily embraces the realm of nature in the broadest sense of that word.

While he felt assured that the *Journal* would be conducted with a business ability of the highest order because trained and prepared for the work, its sphere of usefulness depends in greatest measure on the good will and helping hand of its subscribers.

Each one should feel that success depends on their individual efforts, and that the paper is essentially theirs, and published for them.

He knew he expressed their united sentiments, when he should say that a new era dawns on the *Journal*, its horizon broadens, its sphere of usefulness extends, and that it is destined to continue a mighty power, not only in Spiritualism, but in the cause of liberal thought. It will be radical without fanaticism; conservative without prejudice or superstition; free without licence, and independent on all questions.

Dr. Kayner, of St. Charles, Illinois, being called upon, made a brief but earnest appeal for harmony among Spiritualists, which the assemblage of so great a number of persons, representative of almost every phase of spiritualistic thought, indicated to him, was being accomplished.

Mrs. Emma Tuttle being called for, responded by saying that she was not a lecturer, but having an original poem, which she had brought but had not yet delivered to the editor of the *Journal* for publication, if it would add to the pleasure of the occasion she would give it—and scarcely have we ever heard a better recitation. Of the merits of the poem we need not speak, as our readers will very soon be able to judge for themselves.

Dr. Avery being solicited, made a few well-chosen remarks; after which Judge Holbrook announced that the remaining time would be given to social converse and the examination of spirit-pictures and paintings, engravings and other works of art and evidences of spirit-power and control of the human organism, found upon the walls, and scattered through the offices, editorial rooms, and in the circle-room; and that any who desired to visit the wholesale and packing departments of the publishing house, in the lower stories of the building, would be conveyed by the elevator.

Not until the twilight approached, however, did the majority of guests depart; an evidence of the thorough enjoyability of the occasion, made more pleasant by the cheerful faces of all connected with the publishing house and the *Journal*, while assisting to carry out the wishes of the manager and editor.

It would occupy too great a space were we to attempt to give a list of the visitors on this occasion, but will say in brief, that one will seldom see so intelligent and refined an assemblage of persons as was noticeable in this instance, numbering among them prominent members of all the learned professions—divines, lawyers, and physicians, artists, teachers, authors, and speakers, merchants, railroad superintendents, and managers of steamboat lines, and very many mediums from among our best families, developed and exercising their gifts only at their own homes, or with their personal friends, beside a large number of public mediums, whose gifts have been the means of bringing daylight to many a darkened soul.

We can only express our deep regret that all our friends and subscribers at a distance could not have been present; yet, as every such pleasant occasion is attended by hosts of spirit-friends who convey to absent ones in some degree the spirit of joy and fraternal love which is engendered, we trust far greater good may result even than is discernible upon the surface.—*Religio-Philosophical Journal*.



## MR. J. J. MORSE IN NEWCASTLE.

There are few trance speakers in the entire Spiritual Movement who can equal Mr. J. J. Morse, either as regards quality of thought, logical acumen, or beauty of language. The seed he has sown during his career as a Spiritual Missionary has always been of a quality capable of perfect ultimation or of blooming into healthy and legitimate life. Unhappily there has been on the part of some of our writers and speakers a tendency to minister to a morbid marvellousness, and the consequence is we have had much superstition sown amongst the simple and uneducated; superstitions, for instance, such as "dopple gangers," "re-incarnation," &c. While Mrs. Hardinge and Mrs. Tappan have undoubtedly done great good, they have also been instrumental in propagating the most irrational notions. It is most unfortunate that the mere testimony of undeveloped mediums and others on the questions alluded to,—which can only be settled by reason and a philosophical system of psychology—should be believed. The labours, therefore, of a man whose teachings are of a philosophic and elevating nature cannot be overestimated; and it affords the writer much pleasure in stating that Mr. Morse's services are highly appreciated at Newcastle-on-Tyne.

On Sunday evening last, he completed his course of lectures there on "Cosmic Philosophy." Mr. John Mould occupied the chair, and was accompanied on the platform by Messrs. Proctor, Hare, and Kersey (secretary). On this occasion Mr. Morse dealt with the Universe from the Spiritual Standpoint. He pointed out that the supernatural theory is but the spiritual distorted; the natural a reaction from this while; the spiritual, as he conceived it, embraces the merits of the other systems, and is the true philosophy of Nature. The spiritual interpretation existed ages prior to Christianity; it originated in the East—in the minds of Hindu seers and thinkers, who held that God or spirit only has real existence, while the visible universe or matter is only a phenomenon or the product of illusion. After presenting an outline of Hindu Spiritualism, he pointed out wherein the "wise men of the East" had fallen into error, and especially, he said, was this the case when they conceived that the interior spiritual universe existed prior to, and was the cause of, this material world.

The speaker very cleverly explained how this could not be, and showed clearly that the true law of development in this respect was outward from the Central Source to matter, and in the inner, from matter to spirit. In judging of Hindu philosophy, they however must ever keep in mind that there were two schools,—the esoteric, and the exoteric, the one for the vulgar, and the other—the esoteric—for the favoured disciples, where transcendental truths were taught, and that the uneducated could not comprehend. It was therefore very probable—nay, he himself believed it was certain—that the Hindus possessed a true philosophy in an esoteric form. This secrecy on the part of these ancient sages was necessary to protect themselves, and hence a system of belief was kept up adapted to the purely sensuous perceptions of the vulgar.

In thinking of the spiritual interpretations they must bear in mind that they could not divorce cause from causation, and if they once admitted the possibility of a definite purpose in operation, they would probably discover that they could not divorce that Cause from the United Cause or Fount of Energy, neither could they divorce intelligence from that Central Cause; and admitting this, the case stood thus: phenomena implies cause; function implies purpose to produce function as a result; the cause behind that is the causative power, or faculty that impels the cause; and associated with that causative energy must be the intelligence which originally conceived the function; consequently if they accepted this reasoning, which the speaker deemed pretty conclusive, they must take another step, and admit that the Causative Power or Central Source must have a definition applied to it, and the only definition he could present to them was the old, well-worn, and yet sublime one, namely, that the Central Source or being is God.

Never was there an idea more vividly impressed upon their speaker's consciousness; never was there an idea more vividly manifested in the realms around us, than that one truth—that God is the central and eternal fact of all possible relationships. From this Spiritual Source proceeds every possibility of effect that they saw organised around them; in this one Central Spiritual Source is contained the elemental possibilities of every condition of life or being that could ever possibly be unfolded; and therefore the philosophy of being—tracing being back to its origin—must be spiritual because the very source that sanctions philosophy and renders its existence possible is itself spiritual. All existence is one stupendous spiritual manifestation; and, believing this, they must seek to be true Spiritualists, and see God and beauty in everything; then they would have higher thoughts, and progress towards the perfection of their being. They could not hope for much reform in the world until men comprehended their own nature and the purpose or object of their existence—the evolution of their own being as perfectly as possible—and their relation to the whole. "Tien-Sien-Tie" wound up with a beautiful peroration urging all to study the philosophy of life and carry out its laws, and aid the progress of humanity.

The above is a condensed summary of the lecture; a mental note with the aid of one or two dashes of the pen.

Mr. Morse announced that next month he would begin a new series of lectures. W. N. B.

CARDIFF.—A correspondent writes:—"I hear that good physical phenomena are taking place through Mr. Sadler's mediumship, and that the meetings are largely attended."

## THE UNSEEN HAND.

An Address delivered on Sunday Evening, June 10, at the Hall of the Newcastle Psychological Society.

(Written by a Lady, a Member of the Society).

"There is a providence doth shape our ends, rough hew them as we will." This is easily recognised in the pleasant ways of life, when the sunshine of prosperity illumines our pathway, when the flowers of life grow around us, when amidst the sweetest fragrance and most harmonious scenes, we gently wander on (girted as by an unseen angelic host) from the seen to the unseen.

We see it too, most intensely when our speculations are crowned with success, when the end has come to the long striving, the dreary working, the incessant toil—when the long wished, anxiously hoped for reward has come, in the fruition of all we desired. We can feel it in the affection of our children, and friendships of those we love; in the health that is given us and food we enjoy; in the tastes we are at liberty to cultivate, and in the capability of receiving pleasure, and thus being able to appreciate the advantages bestowed on us. This sunshiny portion of life's picture, appearing as a masterpiece in the theatre of God's benevolence and goodness, is very beautiful to gaze upon, creating a sweet content and satisfaction, and containing the acme of all our desires; it lulls the soul into a delicious repose that seems half earth, half heaven.

But there is another side that has not yet been shown—in the non-successes that far outweigh the winners; in the disease, and penury, and cruelty that infest the lower ranks of society; in the fear that is its own torment; in the grim cares that shut out joy; in the weariness and toil that knows no ending; in the tempests that rack our mental and moral atmosphere; or where vice reigns triumphant, like dumb driven cattle along the stony highways of life, the obsessed drunkard, and miserable criminals find their way through the portals of the asylum, hospital, or gallows-tree, to the shores of the eternal. Not forgetting the sorrows and griefs that are never known, veiling life with a gloom more appalling than blackness, and stunting the growth and compass of the soul. Then if we descend to the lower animals, where the capability of feeling is not so intense we see—to use Tennyson's words—

"Nature red in tooth and claw,  
So careful of the type she seems,  
So careless of the single life."

From this point of view it seems difficult to discover the guidance of an omnipotent and benevolent Power; for, contemplating awhile this mass of evil, its black shadow seems to extinguish every glimpse of brightness and shroud the world with a gloom that might well-nigh make us exclaim, that it had been well for us never to have been born; but at the commencement of the analysis of the grim side of the picture, we discover exemption from suffering to be a chief characteristic, and evil the occasional or accidental check; for nature's laws are ever towards a remedying of the assaults that are made upon her. Let an animal be damaged in any manner, either some foreshortened remedy is effected, or it becomes accustomed to the damage, and acts accordingly; or if it escape pursuit, the fear is immediately forgotten, and the relinquished meal devoured, as though nothing had transpired to interrupt it. Then where the cruelty or caprice of man piles the fears of those around him into a living agony, and no extrication can be effected, either the faculties become dulled and obtuse or the victim reaches the level of his tormenter, so that in one way or other the acuteness of his feelings are blunted. Then in the case of one who is placed in the midst of vice, and yields to the mal-influences around him, he sinks in the scale of greatness and goodness, losing the full sense of those virtues, living a degree lower than he did before, until perhaps degradation becomes his chief good, his sensibilities becoming blunted to either pain or joy, as he descends towards the brute platform of existence. To instance still further, man's adaptability to circumstances, and the power he has within him, by conforming himself to the trial, to withstand the evil of it,—suppose one reduced from the highest to the lowest extreme of the social scale, with all his abilities of doing and being in exactly a reversed position, mixed with the ignoble in lieu of the grand—used himself, instead of using others; the very untowardness of his circumstances and novelty of his position excite reflection in him (though he never submitted to the process before); the external world gives place to the internal, and thrown upon his own resources for companionship, he finds them in himself, when he is enabled to perceive what he distinguishes as the real and apparent advantages of life, and has arrived at that state to become master of his own destiny—for evil or for good—and as he subsides to this great variation in his life, according to his mental submission will he become the cynic or the philosopher, the truly great man or the really poor one; for according to our mental acceptance of the ups and downs of life, must we find that we are the puppets of fortune, or the relegators of it by the direction of the Unseen Hand, under which we place ourselves, when the need is apparent for us to be guided, and that leads us to do good and be good, in whatever state we be.

This leads to another thought which perhaps may not be out of place here, that the more we attempt, or place ourselves in critical positions that may enlarge our capacity, the more need is required for that guidance we can only know and feel, and the more intimately are we brought into connection with that Power and thus have our natures linked with that which is Divine: for true perfection can only be attained by the full development of all man's powers; wherever the muscles are freely used, they are brought to their highest state of perfection, and as with the physical so



with the mental and moral part of our nature. Where the battle of life goes hardest, and the energies are more untiringly and continuously strained, there may we expect to find the richest and fullest life. Ease is not the only thing we have to live for, and was never intended to fill up life, and it can only be enjoyed as a necessity to recruit the strength when the toil is over. He only knows how much he rues it, who lives for it only, without having obtained the gusto requisite for its enjoyment, by the exertion beforehand; and if he so far impugn nature's laws as to continue the trial, he must suffer in strength and vigour of body and mind, till his effeminate soul, worn out by the *ennui* that oppresses it, is lost without remedy,—a wreck stranded in the midst of life and hope.

We discern this inscrutable Power, this Unseen Hand, in the progress and development of the grand scheme of nature,—how unerringly and unceasingly the advance leads from ignorance to knowledge, how error leads to truth and evil to good, when it is comprehended that man's endeavour may erase many of what men erroneously supposed to be irremediable evils. For as the nucleus is to the development, so are present organisations to perfected ones—an ever growing, ever better growth. Take for example, the imperfections in man's mode of governing—the strictness we are bound by—which impede what I might term the resistless progress onwards, or to make it plainer, retarding the advance of those ahead of us, which laws are yet essential to repress encroachments that occasion disorders, and are but steps to better arrangements, and point to the cause of many of what we call evils,—namely: the mixed order of human beings, the heterogeneous individualities that give variety and spice, yet complexity, to life. In the same way are mixed feelings essential for the full expression of their opposite tendency: for joy of itself were no joy without its antithesis as an incentive to its realisation; and with the haunting clamours of desires based on selfishness, we have the outcome of energies leading to recklessness of self in its absorption of any scheme that may be adopted, and if man had only the qualities that are called good, and all men constituted similarly, no pleasure would be experienced, no force of character could be exhibited, and existence must become most insipid and monotonous—an endless harping on the same string—a path without a turning.

Perhaps what seems hardest to comprehend is the sudden severance of life from those we love—when life is locked up with life, then rudely torn asunder—where the sorrow assumes the form of endless wanting, and a blank remains that is always void. Yet even here we may recognise a soothing influence; for care at once loosens its worldly grip, for the sorrow will have entirety, and a refined and elevated feeling, approximating to the spiritual, exalts the moral nature: and if we could believe in the illusion of feeling a spiritual presence at any other time, it comes too near at such a season to be other than real, and the very sanctity of sorrow is its redemption, for it disposes the mind to receive the meed of peace that is required. The consideration of the briefness of life leads us to consider how we should look upon it in comparison to the Infinite and trace if we may, in thought, this ruling and sustaining Power; but we feel stayed at the very threshold, for the words Unseen Hand and Infinity are simply unthinkable, and we must feel ourselves as little children who have never even learnt to learn.

How can we compare the finite with the infinite? the bounded with the unbounded? when we know not even what we are, nor where we are; the fringe of the everlasting being placed on the borders of each daring thought, that would have any entirety about it; the imagination crushed to its element of the seen, that would fain spread its wings into the tracks of the unknown. Thus, however important we may feel individually considered, or extensive the boundaries of the circle we move in, with brains top-heavy with the details that surround us; and however noble the ambition that is purified by its humanising and elevating aim, like Canute on the sea-beach, when the wild waves dashed on him in spite of his remonstrance to the contrary, so must we feel ourselves defeated, when, having hoarded some precious experiences, we find them dwarfed into most tiny shreds—side by side with what we know not; and as with each, so with all, as a drop in the vast ocean of being we have not dreamed of—as a grain on the shores of the illimitable—so are we, compared to infinity, in which we believe to be the dwelling place of God.

Within the compass of this ruling power, we will view this earth as a part of a system which has incomprehensible limits, the parts forming countless centres of being, and judging from the economy we see exhibited in nature, that nothing is lost, and the spirit seemingly being as much in advance of the material as the infinite is to the finite, we must believe in an existence, when it seems lost to us by death. So under a similar, but a higher rule of order (than the one shown above), can we conceive of God's spirit as a stream of life through the angelic and spiritual order of beings, fashioning us as the faintest types of himself; our living here being a state or condition as a disciplinary process to advance us higher,—so that events, while they may seem to rule us, do not actually infringe on the *modus operandi* of the spirit, or that no court of laws that regulate the universe can be considered as a means of guiding the spiritual order of it.

The deduction drawn from the foregoing then is that we are at school, and that each individual spirit will be disciplined according to his or her need, and that it depends on the resistance or submission to the moral suasion whether we suffer or be made strong. The lessons of life which before were so hard to learn, are now most easily conned:—the desires that seem so good and so pleasant,

that we cannot obtain; the hopes that bud but to wither; the thoughts that burn and must burn themselves out; the ties that are wound around us snapped; the sweet changed into bitter; the beautiful into the uncouth and deformed, or the harmony of life into discord. For we read that they teach us self-control, self-reliance, faith, submission, love, &c., adapted to the condition and spiritual need. Perhaps the chief lesson we have to learn is self-abnegation; the longest one, self-control; and the hardest one, charity; patience is difficult to remember, and love often misinterpreted; yet once having overcome these obstacles, the rest is easy; for goodness and simplicity are no trouble to acquire, whereas their counterparts have terrible and endless meanings; and having once learned and lived the meanings of these lessons, unless they are repeated daily they slip out of our remembrance. It becomes us, then, to recognise our spiritual instructor (not necessarily to others, but to ourselves) as a preservative against our neglect; for though it is an easy thing to slip into doing wrong, it is most difficult to recover one's balance again. Perhaps no lesson needs to be driven home to us more than this one: that this is a preparation for another state, for the anxiety, despondency, and scepticism veiling our position are terrible barriers to the clear thought that tracks an unmistakable way for the life-energies to be propelled into; besides which each one should live out their individuality in the way that will best perfect them for a hereafter, which of itself, if once thoroughly believed in, would be a high step for society to climb, thus furthering the interests, not only of self, but of the many. To understand this question is to know at once how to live. It has been said to be an easy thing to do wrong, but very difficult to do right; but we see that to be good is the true way of living, wrong being an abnormal or twisted condition which requires careful remedying. Then living rightly now is better than doing so when the evil becomes a habit, especially when we know so well we will have to begin *now or after*, and perhaps the most enjoyable things in life are the easiest to do—to be and feel kind, to think of goodness and love it, to be simple and true, with any gentle and amiable virtues our positions qualify us for, for these are the common links that bind human hearts—"the touch of nature that makes the whole world kin," and brings us into direct union with that invisible source of strength—the Unseen Hand.

#### DR. MONCK SEVERELY TESTED—TRIUMPHANT RESULT.

(By Dr. BROWN, Burnley, Lancashire.)

With several other friends I have just had a sitting with our much-tried and undaunted medium, Dr. Monck, and although he was suffering severely in his body through the effect of persecution on his nervous system, we found his mediumistic powers stronger and more astounding than ever. As the phenomena were produced in the light, and under unusually severe test conditions, and the medium was thoroughly searched, I will carefully give the details, so that readers may be able to form almost as sound a judgment of the whole, as if they had been actually present at the seance.

The phenomena were, for the most part, precisely the same as occurred at Huddersfield, and as the precautions we adopted placed the manifestations utterly beyond the reach of the trick theories advanced at that place, this truthful relation of them will excuse the length of the report, and be of great interest to the Doctor's many friends, besides tending to restore that confidence in his mediumship, which in a few persons may have been somewhat shaken by recent statements and occurrences.

The company sat around a square table, in the middle of a large room, which was lighted by two windows sufficiently to allow of every phenomenon and person being clearly seen. At the Doctor's request the gas was lit, and we now had a strong light. The sound of a person walking across the apartment was soon heard, and when the footsteps approached an article at the end of the room, some twelve feet from the Doctor, and separated from him by the table and the sitters, we distinctly saw the article lifted from the floor and shaken about. Loud raps were heard on the windows, floor, and door, by which we had a long talk with the operating intelligences.

A gentleman had brought a small musical box, which was entirely divested of its case, so that the works were quite naked. This was placed on the middle of the table, and the gas immediately over it being then turned on to the full. Dr. Monck sat away from the table, having both his hands firmly held far apart by those on either side of him. We then not only heard but saw the movements of the works of the musical box as they played fast and slow, or one note at a time, or stopped altogether at our request. While this was occurring, each person was allowed to place his hand on the naked barrel, to assure himself, by the sense of touch, as well as of sight and hearing, that it really revolved, and was wound up by an invisible agency. We also saw the steel teeth of the comb lift and fall as the notes were sounded. By our request, particular teeth, such as the first, fourth, tenth, &c., were lifted and sounded, also lifted without being sounded, and we convinced ourselves that this was not effected by the ordinary means, as the barrel was perfectly still, thus proving that some power independent of the mechanism was producing the phenomena.

Our questions were answered by the "fly" of the box moving once for "No" and thrice for "Yes," and it frequently performed three such movements in the space of a quarter of a single revolution of the "fly," which was next to impossible for an expert manipulator to do even with the box in his hands. We carefully examined the box and the table, but there were no strings or aught else that could account for these marvels.



The manifestations were repeated while Dr. Monck sat with his hands raised over his head, and so far back from the table that every part of his body and limbs was in full view. I repeat (and it is an important point), that all this was done again and again in a literal blaze of light, and it was thus clearly and absolutely demonstrated to our sight, as well as hearing and touch, that these astounding phenomena were connected with the isolated box alone, and did not proceed from a mythical concealed box under the table!

Another disputed phenomenon was next made indisputable, viz., movement without contact. In the same blaze of light already alluded to, and while the Doctor sat back from the table fully exposed to view, and holding his hands over his head, the musical box (weighing sixteen to seventeen ounces) repeatedly moved across the table, not "only towards him" but away from him in the opposite direction, and at our request it likewise frequently moved to the right and left of him, and in other directions, and actually rose clear up from off the table. All this occurred within a few inches of all our eyes, and so powerful was the light, that had the box been attached in any way to the medium or any article in the room, we must all have detected it. At the Doctor's request, we "made assurance doubly sure," by carefully examining the box and the table all about it. We pressed our hands on the table and drew them in complete circles several times round the box, but in vain, for string there was none. Also, at the Doctor's request, we freely handled and examined his clothes, making good use both of our eyes and hands, and so thorough was our examination that we all expressed our absolute conviction that not even a "hair," much less "a string the same colour as the cloth," could have escaped us! Pray observe that these experiments were performed while the before-named phenomena were in full activity, and they were not affected in the slightest degree by our inquisitive movements.

Another disputed phenomenon was now placed beyond the reach of suspicion, viz., the appearance of materialised bodies. Outside the circle, away from the Doctor, and above the height of our heads, there appeared a shapeless, dim, cloudy form, of a white colour. It gradually became more dense, and finally assumed the form of a "white, solid, shining human hand."

Objecting to the conjurer's plan in these matters of doing things by halves, and then rushing to false conclusions in support of preconceived theories, we resolved to crucially test this remarkable phenomenon.

Dr. Monck readily accepted our tests, and placing his legs and feet on the knees of two gentlemen, so that they were fully exposed to the view of all of us, and firmly held by these gentlemen, he then placed his hands in the hands of those on either side of him, who grasped them firmly, never released them for a moment, and held them far apart on the table in the sight of all. But vain were our precautions, for that mysterious, "white, solid, shining hand" would still persist in leisurely floating about in mid-air, now several feet away from the medium and circle, then close to our noses, now far away in the room, then close to their hands.

Was it solid?—Yes, if only solid things have shadows, for this hand cast its shadow on the wall at a distance of some seven feet, and proved its materiality still further by touching and grasping our hands.

It was endowed with intelligence, too (was it intelligent "wax"?), for at request it moved right up to the gas-light, which was about twelve inches above the table, and exactly over its centre. There being no enemy to the medium present resolved to throw doubt on the matter by "turning the gas out" when expressly desired not to do so, we all had ample time (many minutes) and opportunities to distinctly see that this "white, solid, shining hand" was well formed and pliable, for the fingers freely closed and opened several times, and even the "finger-nails" were seen. It was also indisputably evident that the hand was entirely self-suspended. We passed our hands between it and the medium, and between it and the table, but in defiance of our numerous tests there it continued to float above our heads, serenely indifferent to us and our experiments. We could have grasped it at any moment (indeed, Dr. Monck informed me he was perfectly willing for me to do so if I would do it on my own responsibility), but it did not attempt to evade our hands, so we left it to float about, and finally were rewarded for our patience by seeing it gradually dissolve before our very eyes.

As it was dissolving, a gentleman desired it to touch him. He sat on the opposite side of the table to the Doctor. The hand made a clean sweep downwards and across the table and settled on the top of his head, where it remained for two or three minutes, and we saw that some of the fingers were nearly dematerialised. Just before they were perfect. The hand then passed to the farther corner of the table gathered up a lock of a lady's hair, gently pulled it, and then gradually dematerialised. It was a beautiful and interesting sight, this process of dematerialisation. No honest sceptic could see it without amazement and conviction of its genuine abnormal character. Other hands came and went in the same mysterious manner, and I don't know where they went except it was to a certain apocryphal box said to exist in a certain Yorkshire town, and to be endowed with the power of rendering itself invisible like these same hands. One thing is certain, the said box has never re-materialised before honest investigators, but the hand has.

A TRIUMPHANT TEST-MANIFESTATION was now given. Dr. Monck got on to the top of the table and sat in the middle of it, with his feet drawn up tailor-fashion; every inch of his body and limbs was visible to all of us, and he did not stir during the con-

tinuance of the phenomenon that followed. The company sat round the table, and the gas was on as before, indeed the gas was not put out at anytime during the seance. To make the test complete we held his hands, feet, and legs.

A cloudy whitish mass was now observed over our heads and away from the medium; it rapidly became more dense and assumed the form of a somewhat "white, solid, shining hand," which cast a deep shadow on the wall.

This hand had a wrist, and beyond that there was—nothing! It approached the medium, and caressingly stroked his head and patted his shoulder, then hovered over the heads of the sitters, frequently closing and opening its fingers. Sometimes it came within an inch of our faces, and anon close to the gas, where the fullest possible light fell upon it, rendering the form beautifully distinct, as it opened and closed the fingers again and again, and leisurely turned over and over as if to invite the fullest inspection of the most critical.

It occupied several minutes in these movements, then passed under the table (remember Dr. Monck was on top of the table), and patted and grasped the hand of one gentleman, and touched most of us.

(To be continued.)

#### RECEPTION AND TESTIMONIAL TO DR. MONCK.

To the Editor.—Dear Sir,—The Burnley Spiritualists having during the past three years had abundant opportunities of witnessing and scrutinising the extraordinary mediumship of Dr. Monck; and having confidence in their own carefully formed judgments thereon as opposed to the hasty and unsatisfactory conclusions of a few ill-informed and prejudiced people who sat with him only once and for a short time, desire to publicly record their undiminished confidence in his honour as a gentleman and entire genuineness as a medium. We wished to give him a jubilee reception in Burnley as soon as he was released, but owing to the persecution of which he has been the subject, his health was so thoroughly impaired that he has been unable to respond to our unanimous request. Had he done so, we should have had a building holding some 3000, crowded to give him a hearty welcome, for he has many friends in Burnley.

A gentleman had offered the free use of the largest building in the town; we however have given the Doctor a private reception at the meeting-rooms of the local Spiritualists, and last Sunday the leading representative Spiritualists had the pleasure of meeting Dr. Monck at those rooms, when speeches were delivered by Dr. Brown, Mr. Briggs, and others, expressive of our hearty sympathy and unshaken faith in the Doctor; and as mere verbal sympathy is a very cheap article and often means very little, we resolved that ours should take a substantial form that should give weight to our sincere words of respect and admiration. Accordingly we privately made up a sum in gold and presented him with the "gift purse" on Sunday.

During the past five years Dr. Monck's mediumship has been exercised at a pecuniary loss to himself. Here, as well as at numerous other places, he has given large number of free seances bearing all the travelling and other expenses in most cases himself. Instead of being a gainer by his work, it has impoverished his private means. It is known that he had a little money in his boxes which were taken by the police at Huddersfield. This money, with the boxes, is still retained by the police without any just reason for their detention. We do not know any cause for this arbitrary act unless the intention be to deprive him of his sole remaining available pecuniary means of continuing his important mediumship.

We are resolved that he shall not in this way be hindered from his valuable work, hence we have set an example which we earnestly hope may speedily be followed by many other towns. In this way we may encourage him and strengthen his hands for future labours, and the world will see that we who are best able to form a correct judgment of him and his genuine gifts, are willing to prove it emphatically in this tangible way. We had a seance with him at the "reception," and the phenomena exceeded in marvellousness anything we had ever before seen through him. I will only say that (for instance) in a good strong light, while his hands were on the table in sight of all of us, a perfectly human hand (much larger than his) rose from under the table took a pencil from us, came right on to the table and wrote several lines on a sheet of paper in a clear distinct hand. The words were dictated by one of our number. Can anything more convincing be desired. Whether the hand was of "wax" or not is a matter of no importance: for, 1. It was not the Doctor's hand; 2. The joints of the fingers moved freely; 3. It picked up a pencil and wrote therewith.

If this is "conjuring" it is a greater marvel than Spiritualism itself. Conjurers however may safely be defied to imitate it under similar conditions.

On behalf of the Burnley Spiritualists, yours fraternally,

R. BURRELL.

[Dr. Monck's friends need not be so sensitive about the stale attacks of the persecutors of Spiritualism. No one believes any of the accusations against Dr. Monck. His conviction was entirely *pro forma* and reflected no moral shadow upon his reputation. He had better forget it all, and go forth instructed by the past to have no more to do with that which has already proved disastrous. There are thousands of sympathising friends eager to accept his valuable services.—Ed. M.]

TEAM COLLIERY.—To the Editor.—Dear Sir,—I am glad to inform you that we have a circle at Team Colliery, which has been in existence for six months. There are nine sitters—five males and four females, and five out of the nine are mediums under development. One can give us some good addresses and is a good clairvoyant; he is also controlled by musicians, who perform most excellent music through him on the harmonium. We have also a good impressionist medium, a female, who can describe to us our spirit-friends, corroborating the visions of the clairvoyant which has afforded us good tests; so you see what we are getting from the other side, independent of creeds and doctrines.—I am yours truly, R. GARDNER, *Pimlico, Gateshead, Low Fell.*



## MR. COLVILLE AT OLDHAM.

May I trespass upon your valuable space to give an account of Mr. Colville's mission in Oldham. On Sunday, June 3, he delivered two extempore addresses, followed by poems which elicited the admiration of all present.

On Monday evening, June 4, at a private meeting, Mr. Colville's guides spoke upon the following subject:—"What Influence has Disembodied Spirit upon Embodied Spirit." The guides said, "Of course the subject you have chosen for us to discourse upon is a very important one to all mankind, and we take the subject as referring to the influence exerted by spirits in the spiritual world upon embodied spirits, and the conditions governing that influence. There are very few indeed," said the controlling intelligence, "who cannot narrate some experience connected with the spiritual world around us. You will always find families possessed of some facts, such as apparitions, fulfilled dreams, &c., and, in fact, your own and other lands are full of legends bearing out our assertions as to the previous belief in spirit interposition. One thing must be borne in mind—that in the spirit-world there are spirits in various states of progression, and the Theosophical Society of New York, who are carefully investigating the matter of Spiritualism, have come to the conclusion that there are sub-mundane intelligences exerting a most potent influence on mankind, and that many of the physical manifestations are due to the influence of these elementary spirits."

"It is not our intention," said the guides, "to deal with the question of the elementary spirits, but with those intelligences who are more intimately connected with mankind. Doubtless all would admit that that which was communicated through the agency of certain conditions afforded by spiritualistic investigators possessed intelligence, and that those who were subject to the impressions of the spirit-world had given forth in numberless instances some of the loftiest thoughts, noble and spiritual utterances that could be conveyed, giving a fresh unfoldment to human thought. It was a mistake to take it for granted," said the guides, "that all spirits communicating were possessed of equal intelligence. Many of the communications received proved that this was not the case. Spirits were found possessed of the hopes and fears by which we were animated, were more or less human, and gave intelligence accordingly. Where the influence of the spirit-world began or ended it was impossible to state, so subtle was it in its workings. They (the guides) held, however, that humanity was possessed of free-will. Man was not merely an automaton; he unquestionably possessed a power of working out his own thoughts. Nevertheless, the will was assailed at all points by outside influences, and it was difficult to tell whether at times the desires were prompted by self or came from the outside. With reference to the presence of spirits in our immediate sphere, it was known that children had seen 'angels,' had addressed and been addressed by them, but in too many cases these experiences which were apparently so full of promise as regarded spiritual fruit, were checked; the children were supposed to be labouring under hallucinations, and, of course, every means was taken to break off this so-called fatal influence. It was, no doubt, an unwise thing for children to sit for spiritual communication without some careful guardianship being exercised, and they (the guides) considered persons should be very careful in allowing children to sit at seances. Nevertheless, where a spirit voluntarily communicates through a child, and a tendency was shown to rear it under spiritual auspices, then parents and guardians should be careful how they checked this early mediumship. This must ever be borne in mind, that many children were much misunderstood, grew up dwarfed and stunted, and the noble ideas that otherwise might have come to the world were lost, through the ignorance of those who could not tell that the intelligence manifesting was a spirit. The judgment must ever be exercised in all cases, and prejudices ought never to bias the mind.

There were various kinds of spiritual gifts, also a difference in the quality of the gifts, some mediumistic natures far exceeding others; but it must be remembered, that there was no organism so gross that some spiritual faculty could not be exercised.

It must ever be borne in mind that intelligence communicated from the same plane of thought as those who sought to communicate with them. Sensual desires brought sensual influences, correspondingly-elevated desires, lofty influences. Thus you will perceive that the following up of sensual desires does not annihilate the mediumship of an individual in the least. This follows—the mediumship is no longer refined or cultivated, cannot appeal to the higher instincts of human nature, and consequently degraded in its every essential point. Mediums and Spiritualists generally should ever remember this—in no way does moral dereliction remove a medium's susceptibility.

"There is around your globe a vast spiritual atmosphere, and each individual possesses an atmosphere more or less dark. It is through this atmosphere that spirits communicate. Many individuals who have no decided opinion as to a future life, are under the influence oftentimes of invisible intelligence. It by no means follows that a man or woman must be consciously possessed of these spiritual faculties." Lord Byron, for instance, who was an unconscious medium, wrote under inspiration lofty spiritual truths, yet was himself utterly ignorant of the life beyond. Miss Harriett Martineau was another example. Indeed this should carefully be borne in mind: that they possessed the spiritual faculty, and hence were related to the spirit-world, although, for themselves, ignorant of the fact. There were many questions that entered into a subject of that nature that could not be dealt with in a single address, and which they were compelled, however reluctantly, to pass over. As regarded the intelligence purporting to come from the spirit-world, it must be remembered that mediums were remarkably sensitive, and as had been already stated, it was difficult to tell where the spiritual influence commenced or ended; it was also difficult to tell where the influence of the sitters at a circle began or ended, it being well known that the presence of a very positive mind was sufficient to throw a completely different aspect over the discourse of a medium, and indeed to throw into that discourse a great deal of the individuality of the sitter, whilst not only he, but the rest of the sitters, were entirely ignorant of this unconscious action of mind upon mind. How far mind acted upon mind, consciously or unconsciously, they could not say; but to a very wonderful extent this was the case.

There were remarkable cases of obsession by spirit intelligences which seemed to work against the argument of free-will, but they (the

guides) considered that, once make people aware that they possessed this power of attracting or repelling influences, a great moral victory would be gained. It was generally the case that when obsession took place there was a predisposition upon the part of the individual so obsessed. It was within the power of all to draw around them spirits of the highest culture, who would guide them unerringly through this life to the next, and it were well indeed if the assistance of these lofty intelligences were more sought after, as communion with them could alone elevate and build up all that was beautiful and recommendable to God and beneficial to the world and its inhabitants.

Mr. Colville all through the week has been giving seances at the residences of several of the Spiritualists of Oldham. The addresses have been extemporaneous, the poems also, and both possessing rare merits for sentiment, ideas, and general expression; and when Mr. Colville leaves us he will take the general wellwishes of Oldham Spiritualists, who have the rare gift of appreciating the right thing when they see or hear it.

S. H. QUARMBY, Sec. O.A.S.

31, Plane Street, Oldham, June 8.

## SPONTANEOUS SPIRITUAL GIFTS.

Before the time of Spiritualism, those possessing spiritual gifts were very much misunderstood. The writer of the letter given below says she has seen many apparitional things, and heard spiritual music. Those so highly gifted should be greatly prized. If properly conditioned and nurtured, the many spontaneous mediums would soon set the world aglow with the light of spiritual knowledge:—

"Having read at various times items of news similar to my own experience, I enclose you the following as witnessed by me on the evening of Thursday, June 7th:

"I was retiring for the night, and had been watching my little girl as she lay asleep, when I distinctly heard a voice say, 'Turn your head now, and you will see a spirit.' On looking round I saw a military-looking gentleman slowly gliding towards me. He was apparently about forty; his countenance was beaming with pleasure. He wore a kind of undress; the shirt was snowy white and shining, fastened at the throat and wrists, and hung loosely to the waist, where it was gathered in by a pair of grey trousers. I looked at the pleasant face for some time, but was too spell-bound to speak. The form seemed poised in the air, as the legs terminated at the knees. It gradually retired some distance, and disappeared.

"94, High Holborn, June 11.

"M. WARR."

WANTED to correspond with a Spiritualist in either of the following towns: Gainsborough, Retford, Worksop, Tuxford, or Newark. Address "M. E." Times Office, Retford, Notts.

MISS FAIRLAM has returned home after a very successful series of seances in Glasgow. Mr. Robson, of North Shields, has just called on us, and he speaks in high terms of the phenomena obtained through Miss Fairlam's mediumship.

MAGNETIC ROD.—I shall be happy to show your correspondent how to magnetise effectively any bar of hardened steel. If necessary, I can also tell him where to obtain the steel.—M. S., Tel. E., 6, Loughboro' Road, North Brixton.

MR. PETERSEN, from Sandhurst, Australia, passing through London to Sweden, his native land, was introduced to us by Mr. Terry, of Melbourne. In telling of his clairvoyant experiences, he related that on one occasion he had a vision of his brother, who had passed away. The form had long features, as if worn by disease, whereas his brother when he knew him had a round, plump face. Of the change which had thus occurred in his brother's appearance he knew nothing, and was surprised at it. On mentioning the fact, however, a relative informed him that his brother's features had, indeed, undergone the change described, which was to him a test of the identity of the spirit.

MANCHESTER.—Miss Garbett in a recent letter, which unfortunately got mislaid, alludes to a communication she has received complaining of the lack of courtesy manifested to strangers at the service at Grosvenor Street. The writer says, we "let them go away Sunday after Sunday without a word of welcome." I am fully conscious (says Miss Garbett) of the truth of this, but we intend to "turn over a fresh leaf," and to render the service more attractive, and we hope soon to have a full hall every Sunday. There will be opportunity given for those who have questions to ask; also it is suggested that occasionally there should be an experience meeting to report work going on here, also to give mediums under development an opportunity to speak.

MAGNETIC ROD.—Mr. Burns.—Dear Sir,—For the information of your correspondent I beg to say that I have one, which I have used with success in public and private during the last three years, more especially during the late series of lectures and entertainments given by me in this town. I shall be happy to forward the rod to your correspondent if he will contribute the small sum of 10s. to assist the working expenses of the Spiritual Institution, of which you are the representative. The rod is not for sale, and I will only part with it on the above condition. It is thoroughly magnetised by three years hard use. Under these circumstances your correspondent will be able to obtain a useful rod on easy terms.—JAMES COATES, Practical Mesmerist, 74, Queen's Road, Everton, Liverpool.

THE DAVENPORT BROTHERS.—According to last accounts the Davenport Brothers were in New Zealand exhibiting their phenomena. They do not say they are Spiritualists (which for the cause of Spiritualism is well), neither do they affirm the phenomena witnessed in their cabinet are produced by spirits; and yet, for some reasons or other, they are largely patronised by Spiritualists. When in our city they charged £20 for a private seance; and what, with other things, was to their discredit, they had as a travelling companion Mr. Keller, a noted conjuror and illusionist. This one of the Davenports admitted to one of the most influential Spiritualists of Melbourne; and this Mr. Keller (now in our colony) asserts in public that he had travelled with the Davenports more or less for eight years. It is the opinion of Spiritualists generally that the Davenports have mediumistic gifts, but that they have so prostituted them to mercenary ends and low occult influences, that they are utterly unreliable. It is reported that Hindoo jugglers could excel them in rope-tying. This much is certain, they did no good to Spiritualism in Calcutta or Melbourne.—*Harbinger of Light*, April 1, 1877.



### SUBSCRIPTION PRICE OF THE MEDIUM FOR 1877.

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#### TO SPIRITUALISTS IN THE COLONIES.

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

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

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

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

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

## THE MEDIUM AND DAYBREAK.

FRIDAY, JUNE 15, 1877.

### MRS. EMMA HARDINGE-BRITTEN IN ENGLAND.

It affords us pleasure to announce that the Spiritualists of the Lancashire district will have an early opportunity of meeting once more that kindly and earnest worker for truth, Mrs. Hardinge-Britten. She sails for Liverpool, in the "China," on the 16th instant. Her visit to England will be of very short duration, but we hope friends of the Cause will do all they can to utilise it by inviting our visitor to their platforms. We shall be glad to hear what arrangements friends intend making, as we purpose inviting our old and esteemed friend to London, and would be glad to know when dates may be at liberty.

### HEALING AT DOUGHTY HALL.

Dr. Mack intends healing in public, at Doughty Hall, on Sunday, June 24, unless he receives instructions to return to America before that date.

Mr. Burns will address the meeting at Doughty Hall, 14, Bedford Row, Holborn, on Sunday, June 17, at 7 o'clock.

### A GENERAL ACKNOWLEDGEMENT.

We have of late received several very kind expressions of sympathy from friends of the Cause, accompanied with substantial aid to our work. Than this nothing could be more opportune. We shrink from picturing the dread burden of carrying on our work with greater ardour and inciseness than ever before, and at the same time with such a lack of means and stillness of business that could scarcely be believed.

We have not given any lists of subscriptions for some months. These columns got to be so infested with lists of contributions, that we, in common with our readers, no doubt, get sick of the thing, and were glad to give figures a holiday. In justice to our friends who have remained so loyal to this work, we must soon resume acknowledgements. It is also justice to ourselves and to our work to adopt and continue such means as we have found of use in ensuring as needful support.

Friends will kindly bear with us in the change of paper for the MEDIUM. It will be an historical evidence of the difficulties that this Movement had to encounter in its most important crisis.

### A VALEDICTORY.

To the Editor of the MEDIUM AND DAYBREAK.

MY DEAR SIR,—Would you allow me on the eve of my departure from England, to bid an affectionate farewell to my friends in the Spiritualist ranks, with whom I have been so pleasantly associated during the past few months. To many friends at Newcastle-on-Tyne my thanks are due for the full opportunities I have had of convincing myself of the truths of the new revelation. My association with all has been most pleasant, and I hope that I may in some measure be able to repay the kindnesses I have received by assisting the cause of Spiritualism in the land to which I am going. I leave London for Adelaide, South Australia, in the ship "Glen Osmond" to-morrow, and expect to arrive about August 30th. My address will be "Palm Place, Hackney, South Australia," and I shall at any time be glad to receive a line from friends in the northern hemisphere. Should I never arrive in the form, my friends may rest assured that I will do my utmost to communicate with them from the unseen world.

And now, farewell, and if in the providence of God we never meet again on this side of the grave, let us hope that we may meet in the realms above, where there will be no parting.

Faternally yours, L. E. HARCUS.

15, Southampton Row, Bloomsbury, W.C., June, 11th.

### MR. JOHN LAMONT ON THE LITERATURE.

To the Readers of the MEDIUM.

I beg to call the special attention of your readers to one passage in particular in the very able and suggestive address given through the mediumship of Mr. Johnson at Manchester on Sunday, June 3, and reported by Mr. Pitman. The passage I allude to is that relating to the literature of the Movement. I venture to say that the majority of us fall far short of our duty in this respect.

Instead of being satisfied with taking the periodical literature of the Movement, every Spiritualist ought, as far as possible, to be in possession of all important books connected with advanced thought. I grant that some books have been published which it were better had they never seen the light, but these are the exception. The homes of progressive families surely ought to be well furnished with books, which, to say the least, would supply motives for further investigation of the subjects treated of by their authors. Are the parents of children doing their duty when guilty of this remissness? Are we doing our duty to our neighbours and visitors when we fail to have our shelves furnished with books which we can invite them to read? Are we doing our duty to ourselves when we fail to inform our minds as fully as possible on subjects of such vital importance as the literature of this Movement professes to deal with. Need I say that many of the ablest and most advanced minds of the present century have written on subjects connected with spiritual science?—men whose opinions carry weight in the various departments of science and literature on which they have written, when unconnected with unpopular subjects. Let, then, the store-rooms of our publishers be speedily cleared, and new editions called for, and a healthy course of action in this direction will give such men as "M.A. (Oxon.);" encouragement to go on with the much-needed work of adding new stimulus to the Movement by giving to the reading public his rich and varied experiences, as well as the opinions formed on his observations in connection therewith.

In closing permit me to say that on making a call a few days ago on a gentleman in the neighbourhood of Utoxetter I found what seemed to me the pattern that I would set before myself and the readers of this paper. The most prominent part of a well-stocked bookcase was given to books of a progressive character, amongst which were nearly all the books on Spiritualism that I had heard of, besides the MEDIUM and Spiritualist, and all the magazines now furnished with cases suitable to their sizes, even the Banner of Light, and so placed about the room that any visitors must see them. "What an inducement for inquiry here," thought I, and I felt that I must write to my fellow-readers about the matter, but deferred it till I read the deliverance of Mr. Johnson's guides on the subject, and thus I felt I could defer no longer.

Liverpool.

JOHN LAMONT.

### THE CO-OPERATIVE SYSTEM OF BOOK PUBLISHING.

In answer to J. H. and others, who desire information on this matter, we refer them to the prospectus printed on page 384. The object we have in view is to bring out books with cash supplied by intending purchasers, and thus save all advertising charges, and yet supply the books at cost price, with as much advantage to ourselves as if the books had been issued in the ordinary manner.

Our second object is to induce all Spiritualists to become interested in the circulation of literature by giving them a proprietary command, as it were, over the best supplies.

Third object: to find means by conjoint action to attain that which could not be reached by purely private and commercial enterprise. Our work in literature these last four years has achieved by co-operation that which the most eminent firms could not have accomplished at any price.

#### HOW TO CARRY OUT OUR OBJECT.

Let every Spiritualist or little band put into the Publishing Fund, say £1 to £5, as they may be able. Meanwhile let each depositor commence a School of Spiritual Teachers, and soon he will have his deposit all back in books required, and these he will be able to procure at the most advantageous prices.

Our friends are trying to

AUGMENT THE FUND TO £1,000,

which we hope to see soon accomplished to the benefit and satisfaction of all concerned. We are also prepared to accept deposits for a term, which may be returned in cash, according to agreement.

### MR. BURNS AT MRS. WELDON'S CONCERT.

On Monday evening next, June 18th, Mr. Burns will give a few phrenological examinations as part of the entertainment at Mrs. Weldon's soirée held at Langham Hall, 43, Great Portland Street. Mr. Burns will be glad to see present a number of London Spiritualists to support the excellent object for which these sociable evenings are held. The entertainment is altogether very gratifying.

### THE SALE OF SOLIDIFIED CACAO.

Last week we sold nearly half-a-hundredweight of the Pure Solidified Cacao. A gentleman on the South Coast sends this week for a "double quantity." He says: "Since we were out, we have tried other kinds of the best brands; that we had from you has spoiled us for other cocoa."

If our friends will give us their kind support in this matter, it will very much assist us in our work, and put them to no greater expense; on the contrary, they will receive better value for their money.



## THE PROGRESSIVE COLLEGE.

## THE PROPOSED TECHNICAL AND INDUSTRIAL DEPARTMENT.

To the Editor.—Dear Sir,—I have had several inquiries of late as to when I intend to open the Technical and Industrial Department, which has been talked of for a good while past. For my own part, I am anxious to establish this new branch as soon as ever I am able to see my way, but as I have involved myself in no light responsibility in the work in which I am already engaged, it is not possible for me to undertake any such extension at present unless I have a fair prospect of meeting the expenses necessarily connected with the enterprise. I have already had one or two boys promised for the new department, and as soon as a dozen names are entered I shall be glad to make a commencement. Will you kindly give publicity to this through the medium of your columns, so that parents who are interested in the work may communicate with me at once. If I receive a fair amount of encouragement, I shall hope to make my arrangements in time for the September term.

I shall be happy to answer any inquiries respecting the new Technical Department, which I shall endeavour to carry out as economically as it efficiently can be.—I am, dear Sir, very truly yours,

P. R. HARRISON.

*The Progressive College, Grasmere, June 11, 1877.*

[We would suggest that inquiries be put and answered through these columns.—ED. M.]

## TESTIMONIAL TO MR. FLETCHER

FROM MEMBERS AND VISITORS OF THE DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

To J. William Fletcher, of Boston, U.S.A.

We, the undersigned, having attended one or more of a series of seances, and received communications through your medial powers, in which evidence of the identity of departed spirit-friends has been afforded to our entire satisfaction, it is with pleasure we perform the duty of testifying our conviction, from individual experience, as to the genuineness of your mediumistic powers.

\*THOMAS BLYTON,  
SIG. ENRICA RONDÌ,  
\*CAROLINE CORNER,  
\*SARAH DEARCE,  
MRS. EMMA COOK,  
AUGUSTA BRITTON,

MARIANNE NOKES,  
\*M. THERESA WOOD,  
\*NINA CORNER,  
\*J. GARRARD,  
MISS KATE COOK,  
\*JOS. T. DALES,  
HENRY COOK.

72 & 74, Navarino Road, Dalston, London, E., May 30th.

## MISS MARTINEAU ON SPIRITUAL PHENOMENA.

To the Editor.—Sir,—Miss Martineau's autobiography was written more than twenty years ago, but I find an observation on Spiritualism in a letter dated July, 1872, on my sending her a summary of our doings in the investigation of the subject as appointed by the Dialectical Society. She says:—

"Dear Friend,—This summary of results is exceedingly interesting, and we are thankful for a sight of it. I wish a full report may come out in my time. How strange it seems that the world, while so busy about science, and so proud of it as a pursuit, should be so careless and indifferent about these phenomena."

As you are about to reprint our report, perhaps you may like to insert the above. That physiologists and students of mental science should be so indifferent to the phenomena in question and not recognise their philosophical importance seems to me one of the most marvellous mental phenomena of the age, and which can only be accounted for by the mechanical doctrines in vogue, such as the hypothesis of natural selection of Darwin and Wallace, and the endeavour to account for mind and instinct by inherited experiences, and that an ardent Spiritualist should hold to such an unsupported explanation of all the magic of mind and instinct is to me the most marvellous phenomenon of all.

HENRY G. ATKINSON.

BIRMINGHAM.—Reopening of the Spiritual Meeting Room, 312, Bridge Street West.—A special service will take place on Sunday evening, June 17, at 6.30. Several mediums have promised to attend. A collection will be made to defray expenses incurred in painting, colouring, and cleaning the place.

NOTTINGHAM.—Passed on to the higher life on June 3, 1877, Mrs. Lee, our much respected and esteemed friend. Than her a more conscientious and earnest Spiritualist there could not be; never daunted, ever ready to speak for the truth, and push forward the unpopular Cause. She will be greatly missed from our meetings, but it is the glory of our Cause that it gives us the knowledge that those who have passed from our sight are not gone, but are with us in spirit, hence our grief is tempered by feelings of gratitude for the goodness which gives us the certainty of life eternal.—J. B. HERON, Sec.

MRS. WELDON'S CONCERT at Langham Hall on Monday evening showed a great improvement on the part of her pupils, of whom we will chiefly speak in this notice. The Orphanage Handbell Ringers all of one family, three brothers and a sister, performed charmingly on their new and improved carillon of a 100 bells, they also sang a number of old English part-songs in a pleasing manner. Little Katie an infant—being only three years old—recites with perfect intonation and gesture a poem of forty-four lines, and the pupils—chiefly children of a tender age—sing most surprisingly, pages from "Grannie's Nursery Rhymes." Of the other parts of the programme we do not speak, as there is ample in the items named to interest the most fastidious listener. These sociable evenings must become the most successful entertainment in London; they are given every Monday evening. The same programme, with the addition of Mr. Burns's examination of heads, will be repeated on Monday next.

\* Members; others, Visitors.

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## The Order of Spiritual Teachers.

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.

MOTTOES FOR THE ORDER:—"He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."—Jesus, as recorded by John.

"Some enter one sphere of action, some another."—Hudson Tuttle, in "Arcana of Spiritualism."

Mr. Morse's able lecture on the "Order of Spiritual Teachers: its Need and Scope" will appear in next week's number of the MEDIUM.

HYMNS FOR THE ORDER.  
SPIRITUAL WORSHIP.

Friends of truth, you're welcome here,  
Join with us in tuneful praise;  
Truth has vanquished every fear,  
Love shall light our passing days.

Spirits from on high attend,  
Holy inspirations bring;  
To the world your beauty lend  
Freeing life from passion's sting.

Love is our religion's aim,  
Wisdom's light the soul's best guide;  
Truthful life our noblest fame,  
Kindly deeds our heart's best pride.

God is the Eternal Cause  
Nature bright His oriel fane;  
Our salvation through her laws—  
They supreme around us reign.

Thus we need no priest nor book  
That we may His precepts know,  
On every hand, on all we look,  
They light our path where'er we go.

June, 1877.

J. J. MORSE.

## THE MODE OF BECOMING A SPIRITUAL TEACHER.

Persons sometimes say, "I wish to join the Order," or "I would like to be a member of the Order." None of these terms are correct. Being "joined" to or made a "member" of does not denote a spiritual but a purely circumstantial act pertaining to the outer sphere of being, but not necessarily modifying the spiritual state of the individual. We have many forms of association among us, but they do not seem to minister to spiritual development. The true term to imply spiritual change or progress is "enter." Souls "enter" the spirit-world at death, the various spheres are "entered," the sheepfold is "entered," and men "enter" into new spheres of thought or action; and so we must say that we "enter" the Order of Spiritual Teachers. It implies a purely spiritual act, which is expressed in the external life by a personal act, that of forming a School or attending the most convenient School of Spiritual Teachers and carrying out the duties therein required.

## THE MEANS OF ENTERING THE ORDER.

The person who desires to become a Spiritual Teacher is styled the Entrant. He or she makes application to the Chief Monitor, Accountant, or Spiritual Teacher in active sympathy with any convenient School. The proper officer, however, to receive the application of the Entrant is the Accountant of the School. After the opening hymn, invocation, and payment of weekly subscriptions, the Entrants on the list should be formally introduced with as little unnecessary ceremony as possible. No confession of faith, set form of conduct, or binding obligation should be enforced. Yet it is necessary that the fact of entrance into the Order should be suitably expressed, and that the proceedings should explain what is meant by the act.

The Accountant should, in the presence of the whole School assembled, and at the time already indicated, introduce the Entrant to the Chief Monitor, when the following colloquy might pass between them, both parties standing:

Chief Monitor—Do you desire to enter the Order of Spiritual Teachers?

Entrant—I do.

C. M.—You are welcome to participate with us in our studies, and



*we shall gladly avail ourselves of any assistance you may render. Do you realise the import of the step you now take?*

E.—I do: in the title of the Order my duties are implied.

C. M.—*What do you understand by the term ORDER?*

E.—Submission to the highest dictates of my judgment and conscience, in observing the recognised arrangement of our studies, having a regard to the rights and privileges of other Teachers, and engaging heartily in such discipline and regularity as the School may agree to, that harmony may be preserved, confusion prevented, and the object of our coming together most effectually attained.

C. M.—*What does the second term, SPIRITUAL, indicate to you?*

E.—That the Love of Truth is to be my ruling motive, and the desire to attain it my constant aim; that I will endeavour to correct my errors and improve my conduct by the truth I may from time to time discover, and seek that union with the Divine Will which a careful observance of the laws of my nature unfolds.

C. M.—*What meaning do you derive from the third term, TEACHERS?*

E.—As I am anxious in my own case to attain to truth and the highest blessings which existence can confer on me, I am equally desirous of conferring similar benefits on others as I may have opportunity. My safety and happiness cannot be realised apart from the interests of others.

C. M.—*In adding the symbol O.S.T. to your name, what do you wish the world to understand by it?*

E.—That I desire to subject my lower nature to the direction of spiritual truth, to seek aid and enlightenment from God's ministering spirits, and render my life as far as possible consistent with my principles.

C. M.—To strengthen your resolutions, and to aid you in your endeavours will be our pleasure as it is our privilege. Enter into the Order of Spiritual Teachers, with God's blessing, which is vouchsafed to all who seek it.

The Entrant will then sign his or her name in the roll-book of the School, pay the first weekly contribution for literature, and receive a card acknowledging the same, prepared by the Accountant.

The whole School will then, led by the Musical Monitor, stand up, turning all faces towards the newly entered Spiritual Teachers, and sing

"SPIRITUAL LYRE," No. 80. ... (Vienna).

Peace be thine, the angels greet thee  
Kindred Spirit! Welcome here.

"SPIRITUAL LYRE," No. 86.

Cherish faith in one another,  
When you meet in friendship's name,

or some other suitable hymn. The exercises of the School will then proceed as usual, the new addition taking part therein.

#### THE PRELIMINARY MEETING AT THE SPIRITUAL INSTITUTION.

On Wednesday last, a few friends responded to the general invitation, to attend at the Spiritual Institution and hear from Mr. Burns his method of working the Schools of the new Order.

Assuming for the time the position of Chief Monitor, he ordered that Mr. Lewis's hymn in last week's MEDIUM should be sung, which was done accordingly.

Mr. W. Wallace was then entranced, and his guides gave a long speech embodying valuable suggestions, most of which have already been provided for. In his normal state Mr. Wallace spoke of a society of Freethinkers of which he was a member 40 years ago. They collected a valuable library, which cost a deal of money to house it, and it was ultimately seized for rent. This difficulty would not apply to the new Order, in which every person took care of the books he subscribed for, preventing unnecessary expense as well as loss.

At a later stage Mr. F. Wilson and Mr. Ashman also spoke, and a gentleman, a stranger, offered some suggestions.

Mr. Burns, proceeding with the programme of the School, invoked the Divine blessing on the undertaking.

He then read as Monitor a portion of Hudson Tuttle's introduction to the "Arcana of Spiritualism," page 17 to 26.\*

This selection commences with portraying the importance of an idea, and stating that idealists, visionaries and non-practical people who project systems of thought, are the most important men in the community.

No matter how badly they are supported at first; if they discover an idea, it is bound to become a great work in the future. Mohammed said, "There is but one God," and his wife alone stood forth, and responded, "I believe." Jesus from his Nazareth home gave forth the idea of the applicability of love to better all human wrongs. These grand ideas, though obscure in their origin, scouted, and opposed, yet have a power to overturn a world and resurrect a new and glorified race of angelic beings.

The idea of demonstrated immortality is also of mighty import. All these ideas slowly come like the expanding twilight ushering in the perfect day. The world is continually outgrowing its thoughts

\* Any reader who desires to put the work into operation in his own family or amongst his friends, should choose Sunday or some other evening and go through the exercises sketched out in this report. The programme printed on page 323 of No. 373 of the MEDIUM should be consulted. All have or should have a Bible; Tuttle's "Arcana of Spiritualism" is also well distributed; but those who have it not, may obtain a copy post free for 5s., or as a premium volume to *Human Nature* for March for 4s.

so well adapted to the past. The garments of the spirit require to be continually remodelled.—"Great men, leaders of the race, are thrown up from the waves of the intellectual sea; and mounted on the highest billow's crest, not so much by their own exertions as by the irresistible undulations of that sea. It is not difficult for them; they lead because they cannot help it. Some enter one sphere of action, some another—all have their place and season."

This quotation ended the reading, after which the Monitor showed that the work then suggested was a necessity of the times, and had presented itself to a great number of minds almost simultaneously, giving them but little difficulty in evolving a means of elevating themselves and their fellow-men.

Not to detain his visitors too long, the Monitor did not recommend a discussion on the subject, but proceeded to illustrate the latter portion of the duties of the School by reading a scriptural lesson from John, chap. 10, verses 1 to 21. He said the passage read was an instructive one, but like all scriptural teachings, it had a spiritual meaning which is not evident in the terms employed.

Spiritual truth cannot be seen, except by the eye of the developed spirit. To the external eye it has to be manifested in symbol just as the letters and words of a book are mere forms to those who do not understand the intellectual matter thereby portrayed.

Jesus, the speaker in the parable, is not to be understood as an individual in his proper person, but as a personification of the spiritual element in man's nature, addressing man from the interior realm which is the vestibule to the sheep-fold or kingdom of heaven which is within us. He says, "I am the good Shepherd, and know my sheep, and am known of them; as the Father knoweth me, even so know I the Father."

It is only the spiritual part of man's nature that can know God. It is that link which allies man to his divine origin, and can alone perceive his immortal destiny. This part then is "the good shepherd," the only guide which man has towards the kingdom of heaven, and therefore the only "door" through which he can legitimately attain true happiness.

To him alone the "porter openeth" and the "sheep," or flock of interests that constitute the man, hear the voice of direction and fall into order when appealed to by the spiritual element in man's nature, which is supreme over all. The "thief" and the "hireling" are those pretentious modes of saving humanity by science and ecclesiasticism, ignoring altogether the divine and self-redemptive element which is alone the "door" and the "good shepherd." "Thieves and robbers"—vivisectionists and sacrificists—play havoc with the flock, there is no safety in them. The "wolf" of scepticism "scattereth the sheep" that are enfolded in state churches and buildings of brick. Their care is not for the sheep, but for the needs of their own bellies. The narrative concludes with the dispute which this language caused; some saying, "He hath a devil and is mad," but others replied "Can a devil open the eyes of the blind?"—that is, enable men to see spiritual truth who have been previously blinded by materialism or hireling priestcraft.

The Monitor said he did not by any means exhaust the subject, but merely added a few comments to show what a field there was for the Spiritual Teacher, and when such a lesson was brought before a school in full operation the amount of light thrown upon the subject, and mutual help involved would be altogether incalculable.

A gentleman present, said that a commentary of the Bible was required to show forth its spiritual truth in the light of new revelations.

The Monitor replied that such a work would be a natural result of the labours of the Order of Spiritual Teachers. Every person who took part therein could throw whatsoever light he possessed on all passages which came under his notice, and the aggregate would be sufficient to very much aid in the progressive enlightenment of mankind.

Mr. Burns concluded by stating that he intended forming a School of the new Order on the following Thursday, and he invited all who had the desire to join him. He did not urge the attendance of others, as the idea could be carried out strictly in the home circle. He would rather see all friends present open schools in their own families than travel long distances to attend his School. Each parent or head of family should take the lead as Chief Monitor, and carry out the patriarchal idea in benefiting those dependant on and associated with him.

A Musical Monitor is wanted for the School No. 1, meeting at 15, Southampton Row, on Thursday evenings.

#### A STUDY FOR ALL SCHOOLS OF SPIRITUAL TEACHERS SHOULD BE PHONOGRAPHY, OR PHONETIC SHORTHAND.

Every one who has much writing to do must often have wished for a knowledge of shorthand. Mr. John Bright declared thirty years ago that "Phonography is so simple as to be easily learned by anyone of ordinary capacity, while the benefits to be derived from it are incalculable." Spiritualists should become phonographers, for phonography is a Spiritualistic mode of writing, because it is founded upon truth and disseminated by love. The instruction books are cheap and explicit:—Phonographic Teacher, 6d.; Key to the Teacher, 6d.; Manual, 1s. 6d.; Copy-book, 6d., sent post free by James Burns, 15, Southampton Row, Holborn, London.

Mr. Henry Pitman, 41, John Dalton Street, Manchester, is willing to give a free explanatory lecture on phonography anywhere on payment of his travelling expenses.



## "JEAN DACIER,"

Drama in five acts, in verse,\* by CHARLES LOMON. Performed for the first time in Paris, at the Comédie Française, on the 28th April, 1877.

(A Review, translated by Mrs. Weldon from the *Revue Spirite*.)

The readers of the *Revue Spirite* must remember the volume entitled "Renovation," which appeared in 1872. The author, Mr. Charles Lomon, therein announced himself as a poet of the future, and in our press notice concerning this beautiful work, we remarked that Spiritualism would yet have its poets, its artists, and its orators.

"Jean Dacier" fulfils the reality of our prognostications. Its success, blazoned far and wide by the public verdict of the Press, points to the fact that Mr. Charles Lomon has an accent quite his own, a rare gift for so young a poet. He is but twenty-five years old. His piece, received at the Théâtre Français in 1874, refutes the allegation that it contains reminiscences of Victor Hugo's "Quatre Vingt-treize," which appeared last year. By the side of the great poet an exception has proved itself in the person of our young author, who, like himself, has lyrical and dramatic feeling, and knows how to create characters worthy of Corneille.

Mr. Alphonse Pagès has said of Mr. Charles Lomon: "If he compares, if he meditates—if, in a word, he works, we may soon possess in him the dramatic poet, the Messiah of the stage, so long prophesied, but who we are all waiting for."

This is the dedication which in "Jean Dacier" Charles Lomon addresses to the spirit of his brother Aristides, mortally wounded at Buzenval:—

To thee, my beloved brother, who died for our country after having lived for liberty, I dedicate this drama.

Life had separated us. Death has given back to thee the liberty of space; and now, thou alone canst know what portion belongs to thee of this work which thou hast in its entirety inspired, and which, doubtless, would be better written, had I known how to render thy thought alone, and all thy thought.

As it is, accept it, and refuse me not thy help for a new work. Let me again feel in my hours of work thy invisible and benign presence, and I shall end by obtaining, if not that portion of success which is only accorded to the few, at least that Light and that Truth which are for all.

This is saying, clearly enough—The spirit of my brother is my guide.

After the first performance of "Jean Dacier," a banquet was given to this new comer of the Théâtre Français—to this *débütant* who had achieved an acknowledged masterpiece. Political and literary celebrities surrounded Charles Lomon, and apropos of the following remarkable lines in the fifth act, page 117, declaimed with charm, vigour, and inspiration, by the great actor, Coquelin:—

JEAN DACIER—What canst thou know? Who assures thee

That a man, the whole man, dies from a wound?

As for me, oft have I lent mine ear

To the vague sounds mixed with the winds' murmurs.

Oft, the night before the battle,

I have felt by my side a shadow rustle and live,

And by me, whispering mysterious words, pass

The soul of the cherished dead, invisible to mine eyes.

Ah! should it be so—should Death to us reveal

The unknown rays of some new dawn,

I will not doubt thereof: I shall be permitted

To find myself amongst you frequently, my friends,

And to feel my soul, escaped from the grave,

Tremble with joy at the contact of a sword.

I will not say "Adieu" to you. No; "Au revoir!"

I am not going to die, my friends; I am going to know.—

(*Literal Translation.*)

Apropos, I say, of these lines, Mr. X—, the great orator, thus expressed himself: "I draw Lomon's attention to the fact that these lines have some analogy with Victor Hugo's turning tables. You know, gentlemen, Victor Hugo makes tables speak."

Let those who know how badly Spiritualism is judged by those who have not studied it, imagine the supercilious smile which appeared on all lips at this speech—smile, however, which must have speedily faded after Charles Lomon's answer: "I also turn tables and speak with spirits." These witty and talented men who listened to this answer must have said to themselves: "After all, neither Victor Hugo, nor the author of 'Jean Dacier,' are fools or madmen, and they must have good reasons for being thus convinced."

Spiritualists, free men, who dare not avow your faith, believe me, Charles Lomon will be honoured and respected for not having furled his flag. No better answer than that one could have been given by the poet, who in the preface to his work gives proof, with calm energy, with firm will, that he does not compromise with the truth, or with that which characterises the dignity and the peace of his conscience.

"Jean Dacier" should be read and appreciated by all Spiritualists, for this work, a prelude to other works which he is preparing, will help us to conquer our place in the Great Light.

MRS. WELDON'S SPECIAL CONCERTS.—Mrs. Weldon gives two afternoon concerts at Langham Hall on Thursdays, 21st June and 5th July, from 4 to 6 o'clock, for the purpose of attracting children by the earliness of the hour to witness the result of her infant pupils' training. The St. Cecilia Choralists (Dr. Bernhardt's), Miss Jessie Bond, Miss Edith Goldsbro', Mrs. Weldon, Miss Masson, Signor Federici, Mr. Bernard Lane, Mr. J. McIlroy, The Orphange Handbell Ringers, and Mr. George Grossmith, jun., will take part in the proceedings.

\* 7, Rue de Lille. Price 3fr. 50c. (3s.) ; 3fr. 75c. (3s. 6d.) for England, post free.

## MR. WHITLEY AND SWEDENBORG.

To the Editor.—Dear Sir,—The last dying speech of your still nameless correspondent "A Constant Reader" is a curious mixture of "New Church" assurance, pretension, and presumption.

After a little moonshine about my "criticisms," &c., he says I "can only find a hearing among those who are strangers to Swedenborg's writings," although three out of four of my addresses were given to meetings crammed to overflowing by Swedenborgians, Trinitarians, Unitarians, and all other kinds of people; and your correspondent, I believe, has not attended one. If he has not, he is only fighting one of his own appearances, about which some other good "appearance" must have told him. But as you know, Sir, I have managed to draw from this "Constant Reader" himself two long letters, which show how he, as a Swedenborgian diver, has been floundering about in that imaginary ocean among all its clean and unclean denizens, and how confident he and his *confères* are that they, and they only, can explain the mysteries of the dog-fish, the devil-fish, and all the species of octopus and other appearance found there. But your worthy diver, with all his predecessors, comes to the surface occasionally to hold up for our admiration a veritable Swedenborgian whale, which on close examination turns out to be only one of those curious jelly-fish which appear to enjoy life when turned inside out or outside in again, although they are in appearance but a little drop of water in an almost invisible bit of skin.

On the other hand, I am likened to "a bird skimming over the surface of this (Swedenborgian) ocean, now resting awhile, now darting at some small fish, but remaining ignorant of its interior wonders." This, of course, is his own picture, illustrating his own idea of the "science of correspondence," "which can be found in Swedenborg alone." Well, I, for one, thank God that such a fanciful "scientific" muddle cannot be found anywhere else, and I further thank God that my feathers were not plucked while I was skimming over such a dangerous sea.

I think the "Constant Reader" is in earnest when he writes—"Would that he might accept the friendly offers made to him by some who have studied him (Swedenborg) over thirty years, who would be only too glad to help him in solving any difficulties. But I have reason to fear he has not thought fit to do this. Until he avails himself of some such help he will continue to think that the seer was under the influence of some enthusiastic spirit." I certainly do think so now; what I may think tomorrow I cannot tell. I have already offered my thanks personally to the thirty years' readers for their good-meaning offers to me, but previous to this I have had the same kindness offered to me by old students and ministers who had been reading and studying for their various churches and creeds for forty, fifty, or sixty years, and their good intentions were quite equal to any of the thirty years' readers of Swedenborg. Does it follow that because a man has been walking in a certain groove for thirty or forty years, he is therefore a very wise man? I think he may be so blinded by the journey that he may be more than usually unable to perceive the grandeur and beauty of surrounding distances. But, at any rate, my present intention is to do my own thinking, and I have had a little too much experience in the battle of life to be easily caught by any of the "fined lines" of the bird-catchers, though they be of thirty, forty, or a hundred years' standing.

Since your correspondent declines any further discussion, it will not be fair for me now to enter again on the question of Swedenborg's "Sun-God appearance," but I want one word about the unfortunate "M.A. (Oxon.)," who by the process of Swedenborgian alchemy, has been reduced to a mere phantom. The last time I saw him I thought he was a good, substantial reality, as those who had the privilege of grasping his honest hand could testify. But, alas, these "philosophers" have now mystified him away, and your "Constant Reader," thinking we have all been blinded by the theological dust which Swedenborg and his followers have been trying to throw into our eyes, assures us that poor "M.A. (Oxon.)," is no more, and that although he is still writing articles for *Human Nature*, he is altogether "only an appearance." Poor fellow, how I grieve for him; but I hope he may recover some day, so that I may once more have the pleasure of beholding his manly form.

A great deal of "A Constant Reader's" letter is really not worth replying to. For instance, he seems to find fault with me because I did not in one lecture touch upon or deal with all the other questions of which he gives a list. This, however, is only one of the New Church games, for if you speak of any particular work, they bolt away from that and quietly refer you to some other one, and so go round their circle, but I have read more of their works than "A Constant Reader" may think for, and probably as soon as time and opportunity may offer he may hear of his little bird darting off again.

Now, seriously, the very kind wish at the end of "A Constant Reader's" letter I most fully reciprocate, and the worst wish I know of in my own heart for him and for all the New Church people is that however much we may at present differ, and however hard we may hit one another, whether by "assertion, sarcasm," or otherwise, there may remain under and much deeper than all this, the best and most kindly feelings towards each other, not only for this life, but also for that which is to come.—Truthfully yours, &c.,

W. WHITLEY.

2, Wellington Terrace, Bayswater Road, W.

## SLADE'S INSPIRATION.

Dear Mr. Burns,—A communication on the subject of eternal punishment from the pen of Henry Slade, and written, as we are informed, under the inspiration of his guides, having appeared in last week's *MEDIUM*, your readers will doubtless be much astonished to learn that the whole of the said message, with the exception of the last three clauses, has been copied verbatim from the pages of an able pamphlet entitled the "Biography of Satan," by K. Graves, and published some years ago by the Religio-Philosophical publishing house of Chicago.

Slade will of course plead "not guilty" of the plagiarism, and may possibly offer us some ingenious explanation, throwing the responsibility entirely on his "guides," as has been recently done by other mediums in two parallel cases, but I hope that English Spiritualists will no longer allow themselves to be blinded by such sophistry.—Yours truly,

Southampton, June 6.

W. G.

JERSEY.—Mrs. M. G. Parker desires us to intimate that she is at present located at Pekin House, 11, Elizabeth Place, Jersey.



## PROGRESS AT BRIGHTON.

To the Editor.—Dear Sir,—The leaves have fallen five times since my first engagement as a medium at Brighton. Then I only found three families interested in the subject of Spiritualism. Last week I found myself once again at my old quarters. On entering the house I was much surprised to see what a change five short years had wrought in my friend, for at first sight I did not know him, he being so changed. His wife has passed on to a better world. On inquiring for the head of the second family, I was informed that he also had passed on. In the third family I found no perceptible change.

On Sunday evening a meeting of friends took place at 3, Church St., and all passed off very harmoniously. Some fine lady-mediums are being developed among those persons that were present, and the host himself is getting very impressive.

On Monday evening Mr. Snow arranged a meeting at his residence, 18, Atlingworth Street, when a small but very respectable and intellectual company assembled. A pleasant evening was spent, and no discord took place. Should any of our friends visit Brighton this season, I have no doubt they would find good accommodation with this family. I believe every member of this household to be somewhat mediumistic, and only require time and conditions for their proper development. The only hindrance that I can see at present is the delicate state of health of the head of the family and their being a little too anxious. They must remember that development of mediumship, like the manifestations themselves, are usually very slow, as will be seen if we look back a little at past experiences. We are aware that all the wonders were known long ago, but not made public. Modern manifestations appear to have been governed by a law of progress: first rappings, table-movements, and writings; in 1854 spirit-hands appeared; in 1856 it was published that spirit-heads had been placed in the laps of the sitters and had allowed the sitters to comb and brush their hair; in 1866 thirty-six spirits in succession presented themselves to the company, many of them being recognised; in 1876 we find a report published that the spirit "John King" had taken tea with the company.

There can be no doubt that the same law of development applies to the mental as well as the physical phenomena. That being so, I hope the friends at Brighton will feel pleased with the great progress visible among them, and cultivate such gifts that they have, and not covet others that might not be suitable for them.

W. WALLACE.

329, Kentish Town Road.

[Mr. Wallace has been of great use to many investigating Spiritualists, and he would be glad to have an opportunity to resume such useful work. Any provincial Spiritualists who may desire Mr. Wallace to visit them on his tour should apply to him at once, that he may be able to arrange his route so as to minimise travelling expenses.—Ed. M.]

## EAST END SPIRITUAL INSTITUTION.

To the Editor.—Dear Sir,—A meeting was held here last Monday to consider the advisability of establishing a School of Spiritual Teachers, and, after reading a portion of the lecture in No. 373 of the MEDIUM, and a good deal of discussion, it was resolved to commence next week; that the night of meeting be Tuesday, at eight p.m.; that this be called School No. 2; and that the motto in the last number of the MEDIUM be the motto of the school. Nine names were registered, and the first meeting will take place next Tuesday evening, when it is hoped other friends, who were absent last Monday, will attend and join.

Mr. Burns will attend, and assist in constituting the School.

I wish to acknowledge through your columns a donation of books from A. Vacher, Esq., towards the library, including Mrs. Tappan's "Discourses," Olcott's "People," Howitt's "Supernatural," Crowell's "Primitive Christianity," Davis's "Divine Revelations," "History of American Spiritualism," Swedenborg's "Heaven and Hell," Kardec's "Spirits' Book," Strauss's "Old Faith and the New," Blackie's "Self Culture," Colenso's "Pentateuch," Darwin's "Species," "Hafed," "Art Magic," "Ghost Land," "Biography of Mrs. Conant," and several others.

This most timely gift of valuable books will form a nucleus for the use of the members of the School, and our best thanks are due to the donor for his generosity. We shall be glad to receive assistance of a similar nature from other friends who have books in their possession which they have no use for. Mr. E. W. Wallis will occupy the platform next Sunday evening as usual, the subject for the address to be chosen by the audience.

E. W. WALLIS, Manager.  
15, St. Peter's Road, Mile End, E.

SANDHURST, AUSTRALIA.—Dr. Peebles is in Melbourne doing a large amount of good. I hope we shall get him to visit Sandhurst. He is much wanted, we are so disunited.—Jos. WILLIAMS.

BIRMINGHAM.—On Mr. J. J. Morse's visit to Birmingham on Saturday, June 23, the Spiritualists and friends of the Cause are invited to meet him at the New Street Station, and make up a picnic party to Solihull by the train, starting at 2.15 p.m.—At the Good Templars' Hall, Ladywood Lane, on Sunday, June 17th, a trance address will be given through Mrs. Groom, when the kind support of all friends of the Cause is invited.—June 11.

MANCHESTER.—On Sunday last very instructive addresses were given through Mr. Jackson in the Grosvenor Street Hall on "The Best Sustenance for the Physical and Spiritual Body." Pure food was insisted upon as essential to a good development of the physical nature, and as a preparation for the higher life. The elements of spiritual food were stated to be Love and Truth. The addresses were prefaced by a reading from "Angelic Revelations." Questions were answered in a courteous and otherwise satisfactory manner.

WEST PELTON.—The anniversary takes place on Saturday, June 23rd. A public meeting will be held at the Co-operative Hall at 2 o'clock, and a public tea at 4 o'clock, after which, there will be another public meeting. On Sunday, June 24, three services will be held in the same place at 10 a.m., for Spiritualists only. Public meetings at 2 and 6 p.m. Addresses will be given by Mr. T. Brown (trance), Mr. J. Dunn (trance), Miss Brown (trance), and John Mould, Esq. The chair will be taken at all the meetings, by Mr. J. Wilson, Fatfield; admission by free ticket. Collection to defray expenses. Tea 9d. Tea will also be provided for visitors on Sunday.

## MR. MORSE'S APPOINTMENTS.

LIVERPOOL.—Sunday, June 17. Morning at 11; subject: "Spiritism v. Spiritualism." Evening at 6.30; subject: "What of the Living?"  
BIRMINGHAM.—Sunday and Monday, June 24 and 25.  
WOLVERHAMPTON.—June 26, 27, 28, and 29.  
NEWCASTLE-ON-TYNE.—July 1 and 2.  
MANCHESTER.—July 8 and 9.  
BELPER.—July 10 and 11.  
KEIGHLEY.—July 22.  
OLDHAM.—July 29.

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

## MR. W. J. COLVILLE'S APPOINTMENTS.

Sunday, June 17.—Temperance Hall, Horsedgate Street, Oldham, at 2.30 and 6 o'clock.

Monday, June 18.—Same place, at 8 o'clock.

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

## MR. BURNS'S APPOINTMENTS.

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

Tuesday, June 19.—Order of Spiritual Teachers, East End Spiritual Institution, 15, St. Peter's Road, Mile End.

Thursday, June 21.—Order of Spiritual Teachers, 15, Southampton Row.

Sunday, July 8.—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 expects to visit Belper, Derby, Walsall, Ulverston, Barrow, Sunderland, and North and South Shields, but dates not yet fixed.

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 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 Tuesday last, 12th June, Mr. Burns gave a Phrenological Entertainment on behalf of the funds of the society, for which a most cordial vote of thanks was accorded by the audience.

On Tuesday, June 15th, Mr. Whitley will re-open the adjourned discussion on the Temperance Question.

On Sunday morning, 11 o'clock, Mr. Ashman will hold a service. In the afternoon at 3.30, there will be a series of trance addresses.

On Monday evening, June 18th, a concert will take place; doors open at 7, to commence at 7.30; dancing at 9.30. Admission one shilling; tickets are now ready and should be applied for at once. It is expected that the friends will come forward and make this gathering a success and a means of discharging the society's obligations.

On Tuesday, June 19th, Miss Chandos Leigh Hunt will lecture. Subject: "Why are we Vaccinated?"

Members are reminded to forward their subscriptions at once.

For terms of membership, apply at the Hall to the Hon. Secretary, CHARLES WHITE.

## SPIRITUALISTS PROGRESSIVE LYCEUM, HOLLINS LANE, SOWERBY BRIDGE.

On Sunday, July 8, the Anniversary of the above Institution will take place, when Mr. J. Burns, of London, will give two addresses. In the afternoon, at half-past two—subject, "The Order of Spiritual Teachers and Lyceum System;" in the evening, at half-past six, on "The Progressive Study of Spiritualism." Tea will be provided for friends from a distance. A collection will be made at the close of each address. In the evening, for the accommodation of friends, the room being small, silver will be thankfully received at the door.

Mr. T. Brown is at present in Newcastle, and will speak at the Hall, Weir's Court, on Sunday. On the 23rd and 24th he will address meetings at West Pelton. Miss E. A. Brown will also take part in the meetings. Address, T. Brown, Howden-le-Wear, R.S.O., Durham.

MRS. WELDON'S ORPHANAGE.—Mrs. Weldon acknowledges with thanks the receipt of 3s., donation from Mr. Hare, Newcastle; 6s., sale of drawings supplied by Mr. Gill, Brighton; and 12s., sale of photographs of Mrs. Weldon and Katie, &c., per Mr. W. J. Colville.

FERRYHILL STATION.—The Circle met on Wednesday evening last with greater success than ever before. It was a dark sitting for materialisation, and the room was full of beautiful spirit-lights. The materialisation was successful, the form being recognised as the grandfather of one of the sitters—W. Hope, draper, Mainsforth House.

WALSALL.—To the Editor.—Dear Sir,—We held another seance for inquirers on Monday evening by the assistance of the Birmingham friends. Mr. Suckling attended and gave a very interesting and instructive address. Our friends have a great wish for some medium to visit them, when they will be able to see the materialised form.—Yours respectfully, T. BLINKHORN, 16, George Street, Walsall, June 12.



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SUNDAY, JUNE 17.—Mr. Burns at Doughty Hall, 14, Bedford Row, at 7.  
MONDAY, JUNE 18.—Mr. Herne's Developing Circle, at 8. Members.  
THURSDAY, JUNE 11.—School of Spiritual Teachers, at 8 o'clock.  
FRIDAY, JUNE 22, Mr. Wallis's Discourses and Answers to Questions, at 8 o'clock.

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

TUESDAY, JUNE 19, Mrs. Olive's Seance. See advt.  
Mrs. Prichard, at 10, Devonshire Street, Queen Square, at 8. Developing  
WEDNESDAY, JUNE 20, Mr. W. Wallace, 329, Kentish Town Road, at 8.  
THURSDAY, JUNE 21, 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.  
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SATURDAY, JUNE 16, ERISTOL. Hand and Heart Circle, 10, Wood Street, Stapleton for Development, at 8.  
SUNDAY, JUNE 17, 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, Atingworth 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.  
HALFAX, 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, Horredge 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.  
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KEIGHLEY, at the Lyceum, at 7.30 p.m. Local Trance-mediums.  
BROCKTON, Meeting at Mr. Freund's, 2, Silver Street at 8.15.  
NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.  
SHEFFIELD, W. S. Hunter's, 48, Fawcett Street, St. Phillip's Road, at 8.  
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The "Researches" of Mr. Crookes are also being issued on the same plan, and when complete the work will be offered at about one-third of previous prices.

This plan has been so strikingly successful and has given such unimixed satisfaction that the most liberal friends of the movement have urged its more extended adoption.

In establishing the "Progressive Literature Publication Fund" two objects are held in view: I. The production, and, II. The distribution of valuable works of universal interest in such a manner that the expenditure of any given sum of money will produce the greatest result. To be successful in the economical production and diffusion of literature it must first be stated what items increase the price of books, and then means may be employed which will lessen expenses and secure cheap works. The first and inevitable item is the cost of producing the books; then there is the author's interest therein, or copyright; thirdly, interest on capital; fourthly, publisher's profit, or working expenses; fifthly, the cost of advertising; and sixthly, discounts to the retail trade. By the principle of unity of interests and mutual co-operation now proposed these expenses may be reduced about one-half.

## I.—As to Production.

(a) *Cost of getting out a Book.*—This depends much on the number printed. Every depositor or prospective purchaser in obtaining other purchasers cheapens the book to himself. The manager, having a thorough knowledge of the printing and publishing business, can produce works as cheap as any house in the trade.

(b) *Copyright.*—The Progressive Library now holds the copyright of many valuable works; in other cases there is no copyright. Authors would be disposed to deal liberally under this arrangement, seeing that the profits go direct into the cause of Spiritualism, and not into the pocket of an individual who is anxious to make himself rich out of the work. By this plan the author might be more generously treated than in ordinary cases, as the other expenses would be less and the prospects of an extended circulation would be greater.

(c) *Capital.*—This is the screw that keeps down all truly progressive enterprises. By the present plan Spiritualists and others becoming depositors may hold the screw in their own hands. Every depositor is a proprietor without any further risk than the amount of his deposit, and the risk in that respect is *nil*, as the publishing department has lately been supplied with an augmentation of capital to cover all its usual engagements.

(d) *Working Expenses.*—These are in all cases limited to the bare necessities of the case. The "Dialectical Report" and the "Memorial Edition of Judge Edmonds's Works" are instances of wonderfully cheap books after the working expenses have been fully added. The more extended the circulation of any book, and the more frequently new books appear, the less will the working expenses be in proportion. The position which the publishing department of the Spiritual Institution now commands, after twelve years' standing, renders it the most eligible channel for the publication of Progressive works in the eastern hemisphere. Depositors have full advantage of this position in associating themselves with this work. The same capital placed in any other house would not realise one half of the results. All prestige, copyrights, stereo-plates, engravings, and property whatsoever, are freely placed side by side with the contributions of the smallest depositor to produce a result in which all shall mutually participate.

## II.—Distribution.

(e) *Advertising.*—This essential service can be chiefly performed through the organs of the Institution, and by prospectuses and placards to be used by depositors or their agents, the cost of which may be included in "working expenses."

(f) *Trade Discounts.*—These would be entirely saved; and depositors could even supply the trade on the usual terms and have a good profit.

## Plan Proposed to Depositors.

In accordance with these conditions, it is proposed that £1,000 be raised as a "Progressive Literature Publication Fund," by deposits on the following terms:—

£1 is the lowest sum which will be received as a deposit, but any sum above £1 may be deposited, and which will be placed to the credit of the depositor's account, at the following rates of interest or discount:—If allowed to remain one month or upwards, interest will be allowed at the rate of 2½ per cent., or 6d. in the pound; three months or upwards, 5 per cent., or 1s. in the pound; six months or upwards, 6 per cent. per annum. Thus a depositor by turning his money three times in the year may earn 15 per cent. interest on capital, besides what profit he may make on the sale of the works he takes out. All deposits to be returned in works at the choice of the depositor at the subscription price. Clubs may be formed, the members of which, by uniting the smallest subscription, may enjoy all the benefits of this co-operative system. Interest will be calculated and placed to depositor's credit each time the amount in hand is either augmented or diminished. Fractions of a pound under 10s. will not be subject to interest. This plan may be adopted:—

1st.—To supply dealers with stock on the lowest terms.

2nd.—Energetic Spiritualists and Progressives may sell large numbers of books at subscription price to friends and neighbours, and thus do a great deal of good with no loss to themselves, and have a fair interest for capital invested.

3rd.—Liberal friends of the movement, who have means at their disposal, may in this way make one pound go as far as three in obtaining parcels of the best books for distribution to libraries, &c.

4th.—Those who have cash at their disposal may invest a sum of money, and give some energetic and intelligent, yet poor brother, an opportunity of selling the works; or books may be placed with a bookseller for sale, and by this means the literature may be brought before the public in all parts of the country.

5th.—Clubs or societies may thus provide their individual members with private libraries of the best books at the lowest possible price, or books may be obtained for circulating libraries on the best terms.

6th.—Persons who have cash lying idle may invest it in this fund, and in return obtain the very liberal interest offered.

7th.—These advantages are offered to foreigners as well as to residents in the British Islands.

8th.—Foreign works may be imported, and choice books already published in this country may be secured for depositors at the lowest prices by an adaptation of this plan.

9th.—As the object held in view is to help one another to enlighten the public on the most important truths which the human mind can exercise itself, this plan can be of use to all who have the interests of the cause at heart.

10th.—Depositors may take out the balance due to them in any kind of books and publications, British and Foreign; in printing of books or handbills; in stationery of all kinds; in subscriptions to periodicals, or towards other objects; or in any goods or line of business advertised by the general business department of the Spiritual Institution.

## Security to Depositors.

The interests of depositors are fully protected by arrangements which are already in operation, so that works purchased at subscription price are not sold to the public at less than the usual publishing price. For example: The "Dialectical Report" was sold to subscribers at 2s. 6d. per copy, but to the public at 5s., and as soon as the work was ready, each copy costing 2s. 6d. became at once worth 5s. "The Memorial Edition of the 'Letters and Tracts' by Judge Edmonds" was sold to subscribers at 10d. in paper wrappers, but is published at 2s.; and the cloth edition subscribed at 1s. 6d. is sold to the public at 3s. 6d. These publishing prices will be in all cases scrupulously maintained, enabling subscribers to realise the fullest advantage from the investment of their capital, and on a business as well as on a moral basis push the circulation of information on Spiritualism to the fullest extent. Of course depositors are at liberty to sell the works they take out at full publishing price or at any reduction therefrom which may seem expedient to themselves.

The past workings and well-known character of the Progressive Library and Spiritual Institution is the best possible guarantee that full justice will be done in every transaction, while the best available works will be placed before depositors for their acceptance. No person will be compelled to accept any book of which he does not approve, or for which he has no use. The suggestions and wants of depositors will at all times be considered, as those works can alone be brought out for which capital is promptly deposited.

All communications should be addressed to Mr. J. BURNS, Managing Representative, 15, Southampton Row, London, 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.