

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

SPIRITUALISM.

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MR. F. TENNYSON ON SPIRITUALISM.

The following is extracted from a private letter from Mr. F. Tennyson (brother to the Laureate) to a friend, which, having been shown to Mr. J. Traill Taylor, was believed by that gentleman to possess so much interest, that he lost no time in obtaining the requisite permission for its publication:—

My dear Sir,—Since my son, some time ago, informed me that you took an interest in Spiritualism, it has been my intention to write to you on that great subject of the day, but I have deferred it till this moment, thinking that you might find much better help in the abundant literature already current, more skilfully conducted arguments, and an infinity of details, marvellous phenomena, and personal experiences—such as I cannot pretend to offer you in the brief compass of a letter, however long, but if you will accept my individual opinions for what they are worth—and of this you must be the judge—you are welcome to them; and as no private opinion is precisely coincident with any other, any more than one man's physiognomy is absolutely identical with any other man's, perhaps my sentiments, whatever they may be worth, may possibly have, to some extent, the merit of originality.

I will then take your observations in a recent letter, and answer them *seriatim* to the best of my ability:—

First, Spiritualism is the grand subject of the day to which no other approaches in importance, except one which I will refer to before the close of this letter.

The psychical and physical phenomena are unquestionably genuine facts; but perhaps you may not be aware to what stupendous issues we are already come. In London and elsewhere spirits are incarnated for periods varying from a quarter of an hour to three hours, and appear in the seance rooms in the midst of the assembled company clothed in habiliments palpable and material, which under microscopic inspection lose nothing of their wonderful superfine spiritual texture, whereas human fabrics under similar conditions become cables and cart-ropes. Out of these garments portions may be cut before the temporary organism dissolves into its original elements, which it does even while you are looking at it, and the rent in the garment is instantly filled up, and no appearance of a rupture is visible. My sister recently witnessed in London the descent of a spirit from the cabinet where the medium was imprisoned for the time, and unable to stir without being noticed. He was recognised as a man named Watts; he advanced into the room, and played on the violin in an accomplished manner. One of the latest reports from London is the most astounding of all. You will probably by this time have heard of the ubiquitous spirits, J. King and his wife Katie, who contrive to be present in all corners of the world. The other day he (J. K.) was present in material form at Newcastle, tangible and audible at a tea-party in full daylight, where he remained for three hours, during which time he introduced some other spirits. He himself drank tea, and poured it out for the company, talked and joked with them; and in answer to a question, assured them that he was fully materialised. Finally he disappeared like a vapour, his head being the last portion of him that appeared to vanish away as hot steam dissolves in cold air. This, though the most complete manifestation as yet exhibited, is only one of a series of similar ones. To show that there is no collusion or deception practised, the spirit himself releases the medium for the time, and leads him forward, thereby demonstrating that they are two distinct persons.

The actual state of the world is that of practical atheism. Of

this any thoughtful mind must be convinced without much labour of thought. The falsities which for so many centuries have been preached from every pulpit in the world have led to this issue, especially the doctrines of a final day of judgment and resurrection of the natural body which, everyone knows, in a very brief period disappears altogether, is resolved into gases, salts, &c., elementary substances which again enter into combination with other substances, and so on for ever. Moreover, the indefinite postponement of this great and final day, for which there is no authority except the language of Scripture—evidently figurative and borrowed in accommodation to the human ignorance of that day from human tribunals—"We shall all stand before the Judgment Seat of Christ" has led to a virtual unbelief in the hearts of many men—whatever they may profess to believe—as to its actuality; and the best proof of this unbelief is the general worldly-mindedness even of the best of men, and the gross immorality and sensuality of the "swinish multitude," as somebody in Parliament called them half a century ago.

Now Spiritualism bursting upon the world like a gigantic bull's-eye lantern, has so taken it by surprise, that the materialism, but ill-concealed under the most plausible religionisms, breaks out at once into open scorn, not only in the "swinish multitude," but among the scientific leaders of thought and spiritual (God save the mark!) guides of mankind. As said "bull's eye" suddenly brings to light the ghastly and malignant fate of the midnight robber and assassin,—the wondrous and unanswerable evidences of another life succeeding this, without a moment's interval, have suddenly quickened the dormant respectabilities of this world from their negational state into one of venomous hostility; have roused the "round, fat, oily man of God," who mistakes for holiness the accurate and regular performance of ritual; the sleek and zany-faced lawyer, who has been so long in the habit of turning black into white, and *vice versa*, that he ends by believing nothing; the star-gazer in his observatory, who passes his life in peeping through micrometers at worlds of which, after all, he can make nothing worth mentioning; and by dint of sounding Space and summing Time, can appreciate little beyond these two natural conditions; the well-to-do man with a good digestion, whose soul is in his belly; the vain *littérateur* who worships intellect, and, cased in chain-armor of syllogism, rejects all influences which cannot penetrate it, and scorns the much greater man whose plain understanding is satisfied with obeying the dictates of a loving and self-sacrificing will. All these they rouse to do battle in a body against that dreadful nightmare, an immortality outside of the light and heat of the natural sun—the loves and the wisdoms of this world. And really, when one recollects that the wisest of them, if they ever form a conception of a future, it amounts to nothing better than existence as a floating bubble, an impalpable idealism, without parts or passions, some excuse may be made for them; or even, if they reach eternal singing of psalms upon cold clouds, that may seem to many scarcely preferable to total annihilation, especially to the thorough-going materialist or man of pleasure whose motto is "Let us eat and drink, for to-morrow we die." I do not think that this is by any means an overdrawn picture of the actual world in which we are living. Conceive, then, the revolution it must undergo if Spiritualism is to progress. It must progress, and the infidel will have to give in before it; and in proportion as men become aware that their secret thoughts are open to their next-door neighbour recently deceased—however unwilling they may be that it should be so—will grow the conviction that the Supreme Spirit Himself may be something more than a myth—in

short, may be a witness of our transactions. Hitherto He has been practically ignored as too incomprehensible and remote an abstraction to enter into calculation. The very words uttered three thousand years ago by the Psalmist are strictly applicable to these times, "Does God see? Is there knowledge in the most High?" But Spiritualism is about to demonstrate to mortals that He is near to everyone of us. For if the lesser spirits can penetrate our fleshly armour, shall not the Father of spirits, in whose service all created existences are engaged, *à fortiori*, hear and see and know? "He who made the eye, shall He not see; He who formed the ear, shall he not hear?" And the increasing persuasion that the "innumerable cloud of witnesses" for ever round about us is but the army in the service of the Lord of Hosts, must lead by degrees to self-examination, reformation, regeneration—individually and so socially; meanwhile these spirits, whether good, bad, or indifferent, or a mixture of all, are pioneering the way for the "reconstitution of all things" (*ἀποκατάστασις τῶν πάντων*). Every existing institution will have to give way—strongholds will crumble and fall. The actual state of society will be dissolved, and be borne away like "the chaff on the summer threshing-floor," and if not so rapidly as this figure may seem to indicate, at any rate as effectually. Not, I believe, by violent cataclysms. Such earthquakes as the first French Revolution do not immediately effect this. Divine Providence proceeds in a different fashion. The slow but sure processes of nature in the material world are apter illustrations of the Divine procedure in the moral world. As drops of water wear down rocks, as never-failing but rapid currents of electricity elaborate the diamond, and as dead bones are little by little changed into petrifications, the old time-worn structures will be disintegrated and remodelled slowly but inevitably—the worm-eaten stones and timbers being gradually replaced by new. And, mark, Spiritualism is inaugurating this mighty change, and though at present the majority of communicating spirits are very far from being angels, or even reliable teachers of mortal men, let us hope the time (we may not see it) is coming when the world, being advanced morally and intellectually, higher spirits, either in their own persons, or through the instrumentality of other spirits, will hold communion with men—even as Swedenborg, that greatest of men and seers, a century ago predicted, who also foretold the spiritual manifestations that are now dividing mankind into two camps. Moreover he said that the time would come when "spirits and mortals should walk and talk together." If the spirits now manifesting on earth are not generally of a high class—but probably all of them from Hades or the middle-state—is it not reasonable to suppose that they are only permitted to appear conditionally to their submitting to the control of the higher spiritual authorities, and doing good whether they will or no? At any rate, it seems to me that Swedenborg's prophecy has been fulfilled, at least in part, and judging from the progress that has been made during the last quarter of a century, what may we not hope for and expect?

One of the prevalent errors is to suppose that because a man is divine-carnated—all spirits and angels have once been men in the flesh either in this or other worlds—therefore he is necessarily a wise man; that, because he has thrown off the natural and put on the spiritual body, he is perforce infallible. If consulted on intellectual, philosophical matters, such as cosmogony, astronomy, &c., they are found to be very often blind guides, and contradictory one to another, but their moral teachings are uniformly consistent. Charity, love to God, shown in love to the neighbour, is the keynote of all their utterances; which leads me to believe that their movements are partly under compulsion. Secondly, to the grand fact of their manifestation, and the proof it bears with it of continuous life and immortality, nothing is likely to be more damaging to the self-righteousness of sectarian creeds than their proclamation of practical good as true religion—their declamations against the hypocrisy of professing Christians—their declarations of the absolute inefficiency of science (*i.e.*, physical science only) to satisfy the soul of man, of the absence of real charity in the world—of its ostentation, emptiness, and vanities—of the iniquity of class supremacy in many respects—of the grievous waste of that life which, while it is sustained by the continuous labour of the poor, makes no return which can benefit them, and derives no benefit to itself from its privileges and immunities. While, then, they differ in other matters, they are consistent in these, and their authority as spirits must so far have a great influence in the course of time; and, added to the fact of another life immediately succeeding the dissolution of the body, must eventually have an immense effect in changing the motives of action for the better. The time is coming when mortal man, catching through the "gates ajar" continual glimpses of the Eternal Life to be, and being thus awakened to a sense of the shadowy, fugitive, but probationary nature of this, will begin seriously to ask himself the question, "What am I doing? What have I been doing all my life? I held converse last night in a seance room with one whom I knew while he was on earth—who took no thought for that morrow which awaits every one born into this world, but much of the morrow as far as this world was concerned—who now laments that he did no good except to himself, and made no preparation for the after-state, and so finds himself lower than many whom he looked down upon here. He sat for half a century at the receipt of customs, amassed great wealth, which he could not even enjoy here, and knew not who should gather it; better for him if he had had any motive better than self-love for his industry; and now he warns me, whatever I do, to do it mainly for the good of others." And so, through the whole range of misapplied activities, beginning with

the aims and objects of crowned heads down to the living skeleton, who, in order to look upon one penny more added to a useless store, denies himself food and fire till he is found starved to death or murdered. Of course these remarks are merely old common-places, which have furnished the preacher his materials for centuries, but they will now be brought home to men, and seen as they have never yet been seen in the awful light of the *instant* future—which will cast all the passions, and actions, and dazzling shows of this actual world into the shadow of death!

Thus far as to the moral influence which Spiritualism is likely to have on society. It is calculated to draw man nearer to God, and thus nearer to man, and this consideration is quite independent of any system of theology. They—the spirits—I believe, are working out a great purpose in the Divine Councils; a century ago E. Swedenborg, the greatest of men who ever appeared in this world—for he made science and religion ascend one ladder of light, and proved them to be one in fundamental principles—revealed to man his relation to God and God's to him,—opened up the inner or "spiritual sense" of the Scripture, showing plainly that it is divine—was himself for twenty-five years of his life clairvoyant, and conversed with spirits of the departed during that period, both ancient and modern, amounting to many thousands. He talked with them in broad daylight and in the presence of others sitting with him. In trances lasting often for three or four days he beheld the states both of Heaven and Hell, and his report has more or less been confirmed by those of the spirits since his time; in short, he was the great high priest of Spiritualism; but more than that, he proclaimed to man the truth—one and indivisible—of scientific theology, which divergent sects up to his day and to this, have been employed in tearing to tatters, but whose fall, one and all, is only a question of time. Therefore holding, as I do, the doctrines of the New Church, I have no need to go to spirits for my theology—even if they were consistent one with another, which they are not. I believe in the supreme divinity of the Lord Jesus Christ, not a second person, but the one God manifest in the flesh. Now spirits unanimously are opposed to this doctrine—the sheet-anchor of our faith—and that being the case, I am brought to this conclusion, which may seem opposed to the belief of any benefit derivable to mankind from their manifestations—that they are probably the great Antichrist. But if this be the case it only shows that Antichrist himself must work in the service of Christ, and he will do this by overturning all existing churches; and this he can only do in this advanced state of the world in knowledge, by promulgating to a certain extent higher truths than any now preached from pulpits, and this in all probability he flatters himself he can do safely as long as he can smuggle in among these truths the damnable lie that the Lord is not God! And mind, this lie can only take effect on those already prepared to receive it. Both the Old Church with all its sects, and the New recognize the divinity of the Saviour, only the former, by their doctrine of a tripersonal Trinity, appear to have reduced their creeds to absurdities, and not only by this but by their doctrines of the resurrection of the dead body and the final day of judgment which is to take place on this globe, where there would not be standing-room, and by many other inventions of priestcraft, which must be removed by spiritual scavengers, before the heavenly doctrines of the New Jerusalem can be generally embraced.

You will have perceived by this time, from the fragmentary nature of my ideas, that I am far from having made up my mind as to the true character of Spiritualism. In fact it is a great mystery. When I said that I believed that most of the manifesting spirits were from Hades, the middle-state, on second thoughts I am disposed to believe that a considerable number are from the hells—especially such as endeavour to upset Christianity by discrediting its Founder. On the other hand, these very Antichristians inculcate charity and good works—the essence of Christianity itself—so what are we to think, except that so far they act under compulsion? or that by recommending practical good instead of *faith alone* in the vicarious atonement, they may succeed in undermining altogether faith in Christ himself? Again, many of the communicating spirits are little children who, whether in or out of the body, are guiltless of any conspiracy. Many, too, are professedly relations lately deceased, whose identity seems demonstrated by the evidences they furnish to those whom they have left behind on earth. And supposing this class to be disposed of by resolving their apparent knowledge of secrets into thought-reading, or rather memory reading—for the secrets communicated are in a vast number of instances only drawn up with difficulty, having entirely escaped from the recollection of the mortals addressed—are we to imagine that the good God would suffer affectionate and righteous persons to be so cruelly deluded by evil and malignant demons? Upon the whole then, although it may be in the present state of our knowledge impossible for us to make an accurate classification of these mysterious, extra-mundane beings, yet a general survey of the phenomena, their origin, and progress, furnishes us with data for forming certain definite conclusions.

(1.) Spirits having presented themselves on earth uninvited, and pretty nearly in every part of it, it seems admissible that so vast a movement must have acted by the permission at least, if not the express appointment, of Divine Providence.

(2.) If there be among them evil spirits, Antichristian in their doctrines, these at all events, by the demolition of creeds which have misled men since the earliest ages of Christianity, are doing a great work, and preparing by their moral teachings, whether compulsory or voluntary, the way for that purer Christianity—that church "without spot or wrinkle or any such thing," inaugu-

rated by Swedenborg, the herald and baptist of the Second Advent—as he called himself—who a century ago built up the walls and towers of that “Holy City the New Jerusalem,” which was to “descend from God out of Heaven” and will hereafter be inhabited by that “world which Peter looked for, ‘wherein shall dwell Righteousness.’”

(3.) The naked fact of the manifestations is in itself—whatever the character of the spirits themselves may be—all-sufficient to revolutionise the present gross and materialistic state of the world. The dazzling proofs of immortality—immediately after so-called death—which they offer to the unbelieving masses must lead all men to weigh their actions in the balance of reason and justice by the light of awakened conscience, and in the presence of those innumerable witnesses who they must now believe are continually around them, and to ask themselves the vital question—Am I, or am I not, an unprofitable servant? Am I with reference to the immediate life which is to succeed this, placing my talent out at interest? Do they see the shame of my nakedness, or am I weaving for myself the pure white robe, clothed in which I may pass through the “everlasting doors?” And if hitherto the omniscience and omnipresence of God has been inconceivable to me a natural man, so that I have more or less been in the habit of “living without Him in the world,” and following the devices and desires of the flesh and the mind, can I any longer resist the evidence afforded me by spirits manifesting through mortal mediums, which spirits are doubtless themselves mediums subordinate to higher spirits, and these to higher still—that there is a vast hierarchy of spirits and angels ministering to mortal man—the telegraphic wires along which every moment is flashed with lightning speed and unerring certainty knowledge of all things whatsoever, to the highest appointed minister of the Supreme? And ought not this to be sufficient to rouse the world to a sense of the absolute fatuity of living as though a man’s conscience were a sealed book to all but himself?

(4.) That if evil spirits are doing the negative work of destruction, which is permitted for ulterior purposes of good, there are, on the other hand, a vast number who are working great positive good, such as Dr. Mack, Dr. Monck, Dr. Newton, &c. The two former practising in London and to my certain knowledge healing all manner of diseases.

(5.) And that the practical morality urged by all and every class of spirits as indispensable, is greatly superior to the faith “held in unrighteousness,” which constitutes the staple of most creeds, and is absurdly supposed to cleanse from that unrighteousness, though they ought to remember the words of the prophet, “He will by no means clear the guilty,” and the words of the Master, “By their fruits ye shall know them.”

(6.) There is good reason to believe that only the lower spirits can manifest themselves on the earth-plane—their bodies, though spiritual, being grosser, and more nearly allied to the material body of mortals than those of the higher. Hence their power over matter, and ability to produce the physical phenomena, such as rappings, levitations, &c., and that if they discourse on elevated themes it is owing to their being influenced by spirits of a higher order.

Having thus disposed of Spiritualism in the higher, inner, and ethical bearings, as far as our present knowledge will permit us, we may enter more confidently on an examination of its external phenomena, which are multiform, and marvellous indeed, and calculated to show us by analogies many things which are up to this day mysteries to this wise world. It will be sufficient to enumerate three.

(1.) There is Mesmerism, or the action of one spirit—whether in or out of the flesh—upon another.

(2.) Electro-biology, or more properly electro-psychology, whereby the mesmeriser having brought his patient partially under control, but not thrown him into the perfect magnetic trance—is able to impress him with any sensation, and subject him to any illusion—or rather the spirits operating through the mesmeriser who are able to do so—for it is wholly inconceivable that any mortal’s will, who is not himself conscious of the same or even stronger illusions, should be able to impress them upon others.

(3.) Psychometry, perhaps the most wonderful of all spiritual marvels, whereby a lock of hair, a chip of stone, a word of handwriting becomes the vehicle of whole histories of the beings or objects from which they are detached. An instance of this was exhibited by Mrs. Denton, the wife of the American geologist, who, having had a piece of lava pressed upon her forehead, beheld all the terrible circumstances connected with that eruption of Vesuvius which destroyed Pompeii, not as a picture, but actually in life-like motion, and mentioned several things which had not even been mentioned by Pliny, the historian of that terrible night;—among others the descent of a torrent of water from the mountain, which accounts for a fact none have hitherto been able to explain, viz., certain bodies found encased in a mould of cinereous paste.

Now Mesmerism especially demonstrates the *duality* of the human being, for the perfect mesmeric trance virtually separates the spirit from the body, and when the latter is no more susceptible of a sensation than a corpse, being deprived of its living principle—all except the slender magnetic band by means of which the spirit is enabled to re-enter its fleshy tabernacle, called by Solomon the silver cord, which when broken effects the final dissolution;—while the body is thus paralysed, the spirit is a thousandfold more active, and shows itself possessed of those powers and faculties which it will inherit in the other life, such as perfect

independence of time and space. Here, then, is the mystery of so-called death clearly unfolded in living persons—the dead material frame and the living spirit immortal and transcendent. Can anyone doubt the immense benefit that Spiritualism is working for mankind after witnessing, as I have done, such phenomena?

Again, Electro-psychology powerfully illustrates the statement of E. Swedenborg respecting the grand law evolving the external universe from the spiritual world—viz.: that the objective is conditional on the subjective. To use the language of Bacon in his definition of poetry, “The shows of the world are subjected to the desires of the mind.” As are the internal states of spirits, so are their external surroundings—in Heaven, sunshine, ever-blooming gardens in infinite variety, with palaces, temples, &c.; in the hells, deserts, and darkness—and this statement I heard confirmed the other day by a spirit through Mr. Morse, the inspirational speaker.

Lastly, Psychometry makes it evident that under certain conditions the past with its minutest details may be reproduced far more faithfully than an historical event in a theatrical representation—and that there are not only links which bind the present to the past, but one human being to another, however far remote, and open up the secrets of their souls one to another, though strangers.

All these and many other phenomena are but different modes of Spiritualism, showing what a vast field of inquiry is open to men of science who plume themselves on their superior capabilities of observation, but have no more right to turn away from it and denounce it prior to examination, than a school-girl would have to turn into ridicule the labours of Sir George Airy or the discovery by Leverrier of a new planet. But they wilfully ignore it and relegate it into the omnivorous category of humbug—the great dust-bin of disagreeable problems. But as long as they continue to do so they will labour under the old error that physical science has done its duty to mankind when it has smoothed the way for international comity and hospitality, quickened the pulse of commercial prosperity, made the wonders of this globe more accessible, and its delights more available, &c., &c. But they are greatly mistaken if they imagine this is all. Steam and electricity, with all other grand discoveries and inventions, and all principles of science applied to practical uses are, I doubt not, to lead to much more momentous issues, viz.: to make one brotherhood of all nations, to bring the pagan and barbarian under the control of the Decalogue—which really is the whole duty of man—and by improved facilities of intercourse, to assimilate the wild outcasts of humanity by degrees to the habits of thought of the highest minds of the noblest races, and thus to the acknowledgment by the whole earth of that God whose name is One, “till His name shall cover the earth as the waters cover the sea.” This is the great object I believe to be realised by the activities of science and the consequent intercommunion of nations. Unless this be eventually accomplished, all the benefits of knowledge will be fruitless as far as the soul of man is concerned. Telegraphic correspondence, though it should become cheap as ink and paper, and copious as the contents of the London Post-Office—and though we should be able to navigate the air and travel to the end of the world and back again as fast as spirits themselves—though the increase of the products of the earth should make poverty impossible, and all classes should be able to enjoy all this world could bestow—all would be vain and unprofitable as long as there was no aspiration on the part of man Godward, without which there can be no sensible influx of God manward; and the culmination of material prosperity would be that man, deprived of spiritual communion and hope of immortality, would remain “miserable, and poor, and blind, and naked,” and would in his satiety and despair, desire annihilation rather than existence.

Not that Physical Science is to be contemned—far from it; the good it has worked on the material plane is incalculable. The benefits it has bestowed upon us in locomotion, illumination, telegraphy, photography, &c., have changed the face of the world, and the relations of nations, and made life in a thousand ways more liveable and enjoyable even than it was half a century ago. Still it is only the lowest plane. Its sphere is at best mere naturalism, and we ought not to forget what Swedenborg first proclaimed and spirits since his time have repeated—that the greatest feats of natural science are but the effects of spiritual causes, and are breathed into the minds of proper recipients by the ministering angels and spirits that for ever wait upon us and watch over us—nay the highest efforts of the highest geniuses, your Shakespeares, Mozarts, &c., &c., are inspired from the same altitude, and are perfect gifts from God, exactly in proportion as the mediums through whom they flow are harmoniously adapted to receive them. How is it, then, that men of physical science are so ready to plume themselves on their discoveries as superior to all other men’s and to look from a height on their endowments which in point of fact are superior to their own? Simply because the world is sunk in Materialism, and regards little that is not palpable to the senses, and available for purposes of gain—as deserving of respect in comparison—and especially because in their hearts they believe their knowledge to be self-originated; and their vanity being confirmed by the opinion of a materialistic world, they strut about, laying down the law with respect to matters of which they know nothing, and of which apparently they desire to know nothing, but which, if they desire to retain their reputation as dealers of thought, they are bound to investigate and test by the touchstones of evidence equal to those which they would apply to the subjects of their own specialities, which, however useful, are no more to be

compared to the works of the higher and more spiritualised organisms than the dust of the earth which we tread upon to the flowers and fruits that grow out of it.

But, I fear, I must have wearied you to death by this time, though I could not within less ample epistolary limits have touched even superficially on so vast a subject. If you discover a preaching tone in parts of my letter, I must beg you to attribute it entirely to my earnestness on the subject, and by no means to any desire on my part to figure in parsonic habiliments. I will now briefly introduce the subject which I alluded to at the commencement.

You will, doubtless, at some period of your life have heard the question put—"What has become of the Ten Tribes of Israel?" I remember my father used occasionally to amuse himself by speculating on this subject. Many have been the theories advanced and supposed to give an account of them. They are the Afghans, they are the Red Indians, the Gypsies—and what not. Spiritualism, as I said, is the grand subject of this age, which no other approaches in dignity except this one—the Israelites—and this is as far removed from the first as the poles are asunder, for the former is extramundane, while the latter has reference to this world only. It has come to light within the last few years that the Anglo-Saxon race are really and truly those Ten Tribes of Israel carried away some seven centuries and a-half before the advent of Christ, and deported by the King of Assyria to the country of the Medes, and non-apparent from that time to this, but who undoubtedly migrated north-west, and finally settled in the British Isles. The astounding and multifarious evidences of this fact have already filled many volumes, so that a reference to them is far better than any attempt to garble them here. I may, however, say this much—the Anglo-Saxon race, or British people, have literally fulfilled all the great promises made by God to the patriarch Abraham as to the future glory of his descendants (the Messiah among them), which I need not say were never realised in Palestine itself, where the whole twelve tribes (i.e., Judah and Levi—who crucified Christ—and now are known as the Jews, the persecuted race, added to the others) amounted to about 6,000,000 in all. Now what were these promises made first to Abraham, and forming the staple of all the prophetic utterance since his time?

1. Thou shalt be a nation and a company of nations.
2. Thou shalt push the people to the corners of the earth.
3. Thine are the waste heritages (or countries occupied by savage tribes).
4. Ye shall hold the gates of your enemies (Malta, Gibraltar, Sierra Leone, &c., &c., all round the world).
5. Ye shall lend to all nations, but shall never borrow (self-evident).
6. "Ye shall cast a measuring-line round the earth."
7. "No sword shall prevail against ye."
8. Your seed shall be as the sands of the sea and the stars of heaven (England, America, the Colonies);—and many others too numerous to mention. All these great feats have been actually carried out by the English people, so that if the Ten Tribes should be discovered to-morrow, they could have nothing to do, and these prophecies, as far as they are concerned, could have no fulfilment.

Since these revelations were made to Mr. Edward Hine, the leader of the movement, a literature has been established on the subject, which I confess is to me equally interesting with that of Spiritualism, and the mysterious utterances of the old Hebrew prophets are made easy reading. In connection with this subject are the discoveries made by Piazzi Smythe, the astronomer, of Scotland, in the Great Pyramid, which appears to be a divinely-constructed building, containing among other marvels the date of the advent of the Messiah at least twenty centuries before it took place; and what we are even more concerned with, the end of the present Christian Dispensation; for, commencing with the Advent—marked by a very peculiar arrangement of the masonry of the building—at that point, and following the ascent of the Grand Gallery, which immediately after rises to a great height, and taking inches for years—part of the plan of the Great Pyramid—we come to the present year, 1876, beyond which there are not more than four or five inches before the gallery closes! Compare these things with the signs of the times, and judge for yourself. By all means procure the writings on the subject, all of which are to be had of W. H. Guest, 29, Paternoster Row. You must not look for a polished style, but for facts which I defy any man to explain away.—Yours sincerely,

F. TENNYSON.

REMARKS ON MR. TENNYSON'S LETTER.

We attach so much importance to Mr. F. Tennyson's letter on our first page, that we propose to devote to it a few remarks.

It may in the first place be regarded as a view of Spiritualism taken from one of the loftiest positions in education and literature which this age furnishes. The writer is brother to the Poet Laureate, and his sister is alluded to as an investigator of these phenomena. Spiritualism is, then, quite a family question with the Tennysons, and may we not infer that the subject is not unknown to the Poet himself? Numerous passages might be quoted from his works teaching those truths which are alone exemplified in actual spirit-communication as enjoyed in the spirit-circle. Mr. F. Tennyson is himself a poet of marked ability, so that we have Spiritualism associated with the most noted names in our literature, and thus as representing the genius and intellectual tendencies of the age.

So much for the characteristics of our times, and now for a

characteristic of Spiritualism manifested in the publication of Mr. Tennyson's letter in these columns. Take it in some points, and it is rather a severe criticism upon Spiritualism—indeed far from flattering. But Spiritualism means getting at the truth and using all opportunities for achieving that end, above all others to be desired. This is a feature which Mr. Tennyson in his summary has somewhat overlooked, and it is, we submit, the most "divine" instinct that can actuate the human mind. The organ of a Movement which can welcome in the most kindly manner the suggestion that possibly it emanates from hell, surely must have some pretence of heavenly invulnerability about it. Whatever inferiority may be implied by the classes of spirits which manifest themselves, be it known to all men that Spiritualism is essentially the quenchless desire to know the truth and put the truth into practical operation for the glory of God and the welfare of mankind. We do not think that Spiritualism should be judged, or rather condemned, by the fact that low, ignorant, or it may be wicked, spirits communicate—any more than God the Father should be censured because he has created them all. Spiritualism, seeking the truth with singleness of purpose, sees it even in the lowest; and if we as Spiritualists cannot fill our bread-baskets from every Spiritual visitant, we can, thank God, afford a crust to those who require it. Thus the sword of the spirit cuts both ways, cleaving on one side a way for man to Heaven, and on the other a gap into the abysses of Hell, whereby the inhabitants of that dread region may escape into the light.

In respect to the phenomena described by Mr. Tennyson in the opening paragraph, we must remark that, to use his own term, they are somewhat garbled, and are not so representative of the Epiphanies of Spiritualism as personal experiences enjoyed by the writer himself would have afforded. Living at Jersey, Mr. Tennyson has not the best opportunities for investigation, and has to depend on printed narratives, the importance of which has to be strictly discounted by taking into consideration the intelligence and probity of the narrator, and other conditions necessarily involved.

We now come to the core of Mr. Tennyson's criticism of Spiritualism. In a previous part of his communication he suggestively says that the standing before the judgment-seat of Christ may be regarded as figurative, to adapt a spiritual reality to the ignorance of mundane minds. This we grant most readily, but would desire to bestow on it a much wider application than the arguments used by Mr. Tennyson seem to indicate. Are we at the present day so enlightened and spiritually endowed that we can afford to cast figures aside, and regard it all as literal spiritual truth which we read in our Bibles? Let us be consistent; for if one part is figurative as implying spiritual truth, then it is all figurative in that sense, and if the drama of a tribunal is to be discarded, then the *dramatis persona*, the personal "Christ" sitting on the judgment-seat, must be abandoned also. But Mr. Tennyson is strangely illogical in this matter, and does not do so; for he goes on to regard Christianity, as perfected by Swedenborg, as the religion of which this occupant of the mythical tribunal, "Christ," is the founder! The divinity or devilry of spirits is thence implied: are they apologists for this "Christ," or do they accept other views? What business has Mr. Tennyson and others like him to set themselves up as the judges of mankind, and send

"Ane to Heaven and ten to Hell,"

not for the glory of God, like "Holy Willie" of pious memory, but in obedience to the *dictum* of their personal conceits?

In deciding as to what is Christ and what is Antichrist, let us not forget the figurative suggestion of Mr. Tennyson. He knows, or he ought to know, that the person he calls Christ founded nothing; that the materials of the Gospel existed long prior to the assumed Gospel age, and that there is indeed no historical evidence of the slightest value to justify the existence of the personality which is the central figure of the Gospel narrative.

And yet the Gospel is not one whit less valuable or less true on that account. This conclusion requires some explanation.

The Christian apologists mistake chronological matter—assumed historical facts—for spiritual Truth, and *vice versa*. In other words, they accept the figure instead of the truth which the symbol of persons and events is intended to set forth. We are therefore of opinion that the term Antichrist is most fittingly applied to those almanac theologians who worship persons, times, seasons, and historical fragments instead of God's Truth.

What does Christ mean? What does the figure imply? Christ must not be confounded with Jesus. Jesus was the man, Christ the spirit. The two taken together may be regarded as figures representing man on the human plane, Jesus, and man as spiritually illuminated, Christ. The illuminating, divine, elevating, saving principle is "Christ;" and, conjoined with the human, we have a dual being—Jesus Christ or Christ Jesus—an example for mankind.

And what are we to understand by the example? How shall we apply it? By slavishly copying the sayings and doings of the Gospel character? By no means: he is not reported to have thus taught. How then? By the cultivation within us of the spiritual and enduring part of our nature and allowing it to control us in all things, thus uniting us with the eternal world and its Divine Sun even while we live in the flesh.

This, we suggest, is the simple Gospel as interpreted by the "figure" principle introduced by Mr. Tennyson, and this is Spiritualism. The figures were an invention of human genius, like Hans Andersen's stories for children; but if we accept the stories as literal historical facts, and talk about the time in which Christ

lived and what he founded, we are simply talking Antichrist; that is, that which is not spiritual, but childish human notions.

And yet it is true—Christ, regarded as a figure implying the spiritual—the kingdom of heaven within—is the “founder,” the source of all religion, and is both God and Lord, saviour and sustainer.

We might apply the “figure” principle of interpretation to the “Ten Tribes” business as well, and indeed to all forms of spiritual literature of Eastern origin and priestly transmission. As furnishing facts for ethnological science, it is misused and valueless. Might we not suggest that what are called the Jews to-day are not of the tribes Levi and Judah at all; that the tribe nomenclature is itself figurative; and that the terms Israelite and Jew meant a form of worship, and were not national or strictly ethnical distinctions at all?

We must conclude by thanking Mr. Tennyson, not only for his excellent letter, but also for allowing it to be published. It raises questions of vast importance upon which we in all humility confess our ignorance, but not being satisfied with the solutions implied by Mr. Tennyson, we throw out our objections, with the view of meeting with more light in the future.

Editorial Rambles.

THE ANNIVERSARY OF THE SOWERBY BRIDGE LYCEUM.

Our last visit to Sowerby Bridge was on the occasion of the farewell of Mr. Henry Lord and friends who immediately afterwards sailed for New Zealand. They arrived in due course, and we published a communication in these columns respecting the success which attended the effort of Mr. Lord to introduce birds from England to New Zealand. We understand he does not like the colony very much, as it is difficult for him to meet with an occupation suited to one with a sensitive and fragile organisation.

As Mr. Lord was indefatigable in attending to the working of the Lyceum, we expected that his loss would be severely felt; so it has, but the arrangements do not seem to have suffered much on that account, as others have been raised up to perform the necessary duties.

On Sunday, July 8th, the anniversary meetings were held. Our base of operations was Halifax, with the family of Mr. and Mrs. Gaukroger, and when we reached the Lyceum at Sowerby Bridge, on Sunday morning, rather behind time, we were pleased to see as good a muster as it has ever been our privilege to meet in that place. Besides the children and friends, there were visitors from far and near. Some of the local Spiritualists, who had not attended these exercises before, were present; and we observed Dr. and Mrs. Brown, from Burnley, Mr. A. Kitson, Mr. C. Hallgath and party, from Ossett, and others.

Mr. E. Broadbent acted as conductor, and Miss Hannah Jane Gaukroger presided at the harmonium. When the various songs and exercises had been engaged in, and which all seemed to enjoy—the visitors especially—the conductor called upon Mr. Burns to address the meeting. In doing so he expressed the pleasure which he experienced in witnessing the unabated zeal of the Sowerby Bridge friends. They had done a work in erecting that block of buildings with a hall for the Lyceum such as no other party in this country seemed able to undertake. They were not rich men, but all the more credit was due to them for what they had been able to accomplish. No doubt it was a heavy burden to them, and had entailed upon them considerable expense and anxiety, but they should compare themselves with others in the town who had gone in other paths, and see who was most abundantly blessed. There are plenty of men in Sowerby Bridge who spend their pocket-money on other objects, and engage in associations of a very different kind; it may be in vice, or some form of selfish enjoyment or money-making, but the speaker said when he looked round at the serene countenances and healthy, respectable looks of those before him, he thought they could express thanks for the path that had led them to such results. The others might have missed their burden, but have met with a worse reward. He hoped every friend would maintain his position, and adhere loyally to the work which had been undertaken.

The speaker concluded by suggesting to the conductor that he call upon Mr. Kitson to give an account of the school which he has founded at Ossett.

Mr. Kitson, on being called upon, gave place to Mr. Hallgath, who had been so instrumental in the work, but that gentleman declared that Mr. Kitson was the real founder of the school and its teacher, and it was his place to give some account of the work that had been done.

Mr. Kitson then addressed the meeting by reciting facts which have already appeared in these columns. He said he was greatly interested in the work of the Lyceum, and suggested that the Editor of the MEDIUM devote some space to the promotion of the movement. In response to this suggestion we expressed our pleasure at hearing Mr. Kitson's proposition, and asked him to communicate his thoughts in a letter, which he has done, and it will appear in our next issue.

Mr. Sutcliffe, who is a teacher in the Sowerby Bridge Lyceum, said they had some difficulty in finding suitable books for the instruction of the children. They had exhausted the book entitled “Simple Questions and Sanitary Facts,” and desired to extend the basis of their system. There was a growing interest in the Lyceum and it seemed to be a favourable opportunity for taking some step

for extending a knowledge of it such as Mr. Kitson had suggested. Mr. Sutcliffe went on to state that he had very much more appreciation of intellectual phenomena than those which were purely physical. When Mr. Wood, an uneducated man, under spiritual influence, founded that Lyceum, and conducted exercises, with which he was totally unacquainted in his normal state, it went far to convince him that spirits indeed influence human affairs through mediums.

Dr. Brown then rose and expressed his great pleasure at witnessing the Lyceum exercises, which he enjoyed very much, and wished the system all success. He spoke warmly on behalf of the physical manifestations, by that means he had convinced dozens of people in his own house, and from practical experience he could speak of their great value. He spoke heartily on behalf of Dr. Monck, who had been in that part of Yorkshire very much misrepresented and persecuted, and he felt impressed that a few words on his integrity and great powers as a medium would not be out of place. He had sat with Dr. Monck under all circumstances, and having reported many of his experiences in the MEDIUM he could personally testify that these reports, sent by Dr. Brown himself, were true every word.

In the afternoon a very excellent audience assembled to hear Mr. Burns lecture on the “Lyceum System and the Order of Spiritual Teachers.” His object was to supply the demand made by Mr. Sutcliffe and other speakers in the morning, for suggestions necessary for the further unfolding of the Lyceum system. The meeting in the afternoon contained visitors from Bradford, Manchester, and other places at considerable distance from Sowerby Bridge, and there seemed to be a deep interest in the work.

We do not report the lecture here, as some of the thoughts advanced may appear in another form.

In the evening there was also a good attendance, and the lecture by Mr. Burns was chiefly on the impediments to the higher study of Spiritualism, and those obstacles which prevent the common phenomena from being favourably produced. It was a practical discourse of personal interest to many present.

The series of meetings was of a very harmonious description, and a good collection was taken up, towards the funds.

A RUN THROUGH LANCASHIRE.

On Monday we made the journey to Oldham, round by Preston and Manchester. We were pleased to find Mr. Foster as earnest as ever in the Cause. He is the central figure in the Movement in Preston, and though no public meetings are held there, yet an immense amount of work is done noiselessly and with a minimum of expenditure. At the Manchester Station we met a party of friends, including a deputation from Macclesfield, who told us that the disturbance caused by the attack on Miss Wood has all passed away, and the cause of it has left the town without having the courage to show his face since the occurrence of his unwarrantable conduct.

Our visit to Oldham was a pleasant one. We met Mr. Colville, and found him earnest at his post doing all that he can to promote the Cause. Being invited by the Society of Spiritualists, Mr. Burns gave an entertainment of readings with explanations from the works of Robert Burns. The audience was moderate but highly intelligent, and great attention was paid to the entertainment. Mr. Colville occupied the chair in an able manner, and concluded by reading a poem on Burns by Campbell. Miss Dixon also recited a Scotch poem during the evening.

We were sorry to find our Oldham friends in quite an acrimonious condition. Oldham is a work-a-day town, and having within the present generation been largely increased by the erection of new factories and the immigration of strangers, society therein is not in the most polished condition. It has the credit for being a rough-and-ready place, and we are sorry to say that some of our Spiritualistic friends have not being able to rise above the angular elements in which they are situated. We have published two paragraphs which indicate the state of things now ruling there. We inserted those paragraphs to teach all friends a lesson that it is well not to tread upon mud, for by doing so it gets the broader.

We learn since our visit that the existing committee endorsed Mr. Quarmby, and was then re-constituted into another committee; a proceeding which we do not understand, unless there has been a split caused by the dispute in question. About these things we need not trouble Spiritualists in general. All we would point out is that everyone should endeavour as far as possible to sustain his own reputation, regardless of the attacks or compliments of others.

On Tuesday morning we proceeded to Liverpool by an early train to meet Mrs. Hardinge-Britten, but were deeply disappointed to find that her ship had left the dock an hour before our arrival, and was then leaving the river.

Spiritualism, as a public movement, is quite at a standstill in Liverpool. Dr. Hitchman keeps on Sunday meetings at Meyerbeer Hall, which is no doubt a very useful work, but it is not what we understand by the Spiritual Movement. There are, we may say, thousands of Spiritualists in Liverpool, and there are many private efforts at spirit-communication and the development of the Cause, but some of the assumed leaders of the Movement have dallied so openly with its worst enemies that they demoralised the whole army which is now completely scattered, to give rise, no doubt, to a better combination on a purer basis at the proper time. We do not desire it to be understood that our remarks are sweeping; there are, and have been, good and true men working in the ranks till the last moment of cohesion, and their failure and chagrin are due to the inferior elements that have gone before or been associated

with them. A candid statement of all the infelicities which war against the Movement like a corroding cancer in such places as Oldham and Liverpool would be exceedingly instructive, but to do so is an unpleasant task which few would care to undertake. Possibly the best thing to do is to turn our backs upon all such inharmonious scenes, and press forward to the occupation of more eligible positions.

We find in many places that the enemy has been busy sowing tares by saturating the minds of simple, trusting people with baseless stories about Dr. Monck and mediumship in general. When people take up hatred and evil-speaking as their gospel, they become as near to what we understand of the typical devil as it is possible to imagine. No one can listen to the plausible tale of such dusky souls without imbibing poison, which rankles in the mind, producing a whole crop of spiritual diseases, suspicion, distrust, slander, and that form of soul-consumption called uncharitableness. From these maladies many good people, and not a few bad ones, in the West Riding suffer grievously. They have unquestioningly accepted the tales of interested parties in regard to local persecutions, and now bear the infliction of much unhappiness and ill-feeling. These suffering ones do not hurt others so much by their unrighteous indignation as they make themselves miserable, and when they are wise they will shut their ears against the tales of persecutors and the vendors of scandal, and take the world as they find it.

We have been asked to give some comments on a matter which has been occupying the attention of not a few in Yorkshire. When Mr. Burns gave a phrenological seance in December last at the Spiritual Institution a party of strangers entered after the proceedings began. They were not only strange, but they brought a strange influence with them. The atmosphere, which had been before so cool and enjoyable, rendering the mind clear and easy, became close and oppressive, and the operations of the mind became somewhat less comfortable. Sitters in circles will at once understand what is meant by these peculiarities. Phrenological delineations were made of all the visitors, one of whom was the chief witness against Dr. Monck at Huddersfield, who very much misbehaved himself by talking, laughing, carrying on mesmeric antics, and to some extent endeavouring to influence and disturb the phrenological examiner. He volunteered a song with the hyena chorus, "Ha! ha! ha!" and seemed as if he wished to make the entertainment his own.

It is now said in Yorkshire that Mr. Burns gave this visitor a very excellent character of a lofty moral standard, incompatible with the supposition that he could have acted otherwise than fairly in any matter. Mr. Burns's uniform principle in all public examinations is to put the most favourable construction on a man's organisation. In the case in question he was unusually brief—spoke of the observant, self-assertive, and social qualities of the mind, but did not utter one word of comment on the moral tendencies. No opinion was offered either that the subject examined would or would not act fairly, unless silence on the point be construed on one side or on the other, nor does he give any opinion on that point now.

The rumour which we have been asked to notice we deny most positively, with the observation that, like many other rumours connected with the case in question, it is wholly unreliable.

The examination in question was a public one, and it is therefore public property; but, to do the subject of it justice, he may at his convenience pay his fee and have a full report forwarded him, when he will be at liberty to make whatever use of it he may please.

Mr. Burns had an hour's altercation with the party in question after the meeting, and hence has had unusual facilities for making a personal acquaintance.

"SLADE'S INSPIRATION."

To the Editor.—Dear Sir,—I have heard mediums under control give quotations from various authors, of which in their normal condition they were quite ignorant. I once heard one of our local mediums recite the "Song of the Shirt," of which he knew nothing when in his normal state. Now, if these mediums had been impressed to communicate these inspirations to the press, they would have stood a good chance of being stigmatised as plagiarists and impostors, which, according to "W. G.'s" consideration, would be evident proof of their dishonesty. I would advise "W. G." not to let the "reaping of a golden harvest" excite his prejudice against a medium who gives or sells unmistakable evidences of spirit-life. Is gold too great a sacrifice for the true testimony of immortal life? Is the "reaping of a golden harvest" of sufficient value to be placed in the balance to be weighed against the proof positive of mankind's glorious immortality? Away with such communications; they are a scourge and the greatest hindrance to the phenomena of a superior order. The great evil of the world is lack of charity. If the woman had not wasted the alabaster box of ointment on the head of the grand medium Jesus, it might have been sold for three hundred pence and given to the poor. This was the generous reasoning of his disciples, but Jesus took another view of the case. Let us speak, write, and act, for the elevation of our great family and cause pain to no one by word or deed; then the order of "Simon Magus" will descend to its proper quarter.—Yours ever,

G. METCALFE.

P.S.—If "W. G." would put an *a* between these two letters it would improve them a bit, I think.

I, Mechanic Street, New Shildon, July 14th.

Dear Medium.—"W. G." overlooked my reply to his suggestions. Mr. Graves being in or out the flesh is indifferent to me. Let "W. G." account for the facts I gave, but, please, without suggestions of trickery. If he is unacquainted with such facts his opinions are worth nothing. If he knows them, how can he accuse Slade? See MEDIUM, June 29, page 406. Did "W. G." overlook it purposely? "JUSTINUS."

* [On a former occasion we asked what Dr. Slade's spirit-guides had to say on this matter. That question has been ignored. There are various theories to account for Dr. Slade's acts. (A) He deliberately quoted the extract from the work by K. Graves. This we do not think probable, for on the article appearing Mr. Simmons sent us a list of names out West in America, to whom was sent that issue of the MEDIUM. If Slade and Simmons had been aware of the plagiarism they would not have paraded it amongst friends in that region of America, where it was certain to be detected. This is to us ample reason that Dr. Slade did not intentionally quote the passage in his article. (B) He had read the book, it may be years ago, and by some faculty, the nature of which he does not himself understand, he reproduced these passages unconsciously, they having been latent in his inner memory. (C) Slade, in a trance state, was capable of spiritually having access to the book, and thus abstracting its contents. (D) By some law of mind, Slade, in a negative condition, absorbed the cerebrations of K. Graves and unconsciously reproduced them on paper. (E) Some spirit controlling Slade, in some of the ways just suggested came into possession of the ideas and expressed them through his mediumship. (F) Dr. Slade's guides are the real culprits, and willingly and knowingly produced an article as original which was for the greater part quoted from a modern work. (G) That by some law of retribution Dr. Slade, having evaded by his legal pleadings the honourable distinction of martyr and thus denied the spirit-world, he had to suffer in some other form. These are a few theories which might be invented to account for the act, all of which, except the first, which we have shown to be untenable, entirely exonerate Dr. Slade. To narrow the matter down, Dr. Slade's guides either did or did not dictate the article. If they did they ought, as beings capable of literary work, to be able to give an account of their authorship. If they did not do it they ought by a process of retrospection to be able to account for the facts in some satisfactory manner. What say the spirits?—ED. M.]

DR. SLADE'S PROPOSAL.—To the Editor.—Sir,—Will you oblige me by inserting the following practical reason, which, in my opinion, is the one for the daily newspapers' refusal to insert Dr. Slade's letter to Professor Lankester as an advertisement. Believe me, the "being objectionable to Professor Lankester" is not the motive for the daily newspapers' noble sensitiveness on that distinguished Professor's account. Offer to advertise the letter in question daily for a year or two, and you will find that they will accept the advertisement with eagerness. Dr. Slade's claim to be heard can then in common justice to Messrs. Maskelyne and Cooke be acknowledged, and those gentlemen's interests must be laid on one side when a claim to public favour as good as their own is put forward. Messrs. Maskelyne and Cooke spend at least 20s. or 30s. a day in each newspaper. If Spiritualists will do the same, they will find the crust of public disfavour crumble away as if by magic.—Yours faithfully, GEORGINA WELDON, Tavistock House, Tavistock Square, June 13.

THE INTERFERENCE OF SPIRITS WITH HUMAN AFFAIRS.

A short time ago we received a superabundance of letters on a subject under discussion in these columns, some of which were not inserted. Some of the points advanced in the following are worthy of perusal:—

Your correspondent "R. H." expresses himself as being dissatisfied with any explanations hitherto given, as to the neglect on the part of spirits to "detect crime and expose the criminal."

I presume that what is desired is, not a dogmatic assertion from anyone, to the effect that this or that is the reason for such reticence on the part of spirits, but that someone should suggest a reason for the thing, and show that it is probable.

"R. H." will doubtless admit that our life is one of discipline and that discipline is good for all. Hence, temptation and crime—though evils in themselves—may be instruments of good, without which a strong character could scarcely be formed.

If this schooling process were subjected to perpetual interference from without, that interference must be either partial or complete. If the latter, discipline ceases to operate; if the former, who is to determine its limits? Now we do not know, at least I do not, who may be the rulers of the spiritual world—what schemes they may entertain for the mental, moral, and material progress of mankind; but it is at least conceivable, that they may see fit, for wise reasons, to abstain from the forcible prevention of crime, such as would result from establishing a reign of terror, and may prefer to let humanity work out its own progress in virtue. In other words they may abstain from preventing what all must acknowledge to be an evil, from unwillingness to introduce a greater evil.

"R. H.'s" remarks on the protean forms of spiritual manifestations in all ages, and their correspondence with mental expectancy on the part of those who witnessed them, are just enough. We need to be perpetually reminded of the deceptive character of spiritual phenomena. The facts are obvious enough to those who will take the trouble to investigate them, but our inferences must ever be on the side of extreme caution.

It was pardonable in pre-scientific times, that men should not only accept the manifestations, but also trustingly admit the identity of the forms and believe the revelations. Such credulity is inadmissible in our days. It is faith with a vengeance, a theological virtue perhaps, but not always creditable to the believer's good sense.

We may accept both the identity and truthfulness of a communicating intelligence when we have had the proof of them, but what that proof should amount to in any given case it would be difficult, if not impossible, to determine in our present stage of knowledge, or rather ignorance on this very perplexing subject.—I am, Sir, yours truly, "M. A. (T. C. D.)"

MISS LOTTIE FOWLER wrote from Baltimore some time ago to say that she expects to visit London this summer. She presents her kind regards to all friends in England.

MRS. WELDON'S ORPHANAGE.—Mr. Colville has remitted a fourth contribution to the funds of this charity, being the proceeds of photographs sold of Mrs. Weldon and little Katie, sale of Mr. Gill's spirit-drawing, donations collected, &c.

SPIRITUALISM IN IRELAND.

On July 7 *Saunders's Newsletter*, the well-known Dublin daily newspaper, contained an article in continuation of the one we quoted last week. The writer, whoever he may be, is an exceedingly lucid narrator—in fact his style is the perfection of seance reporting, as far as the class of phenomena goes. We give his second contribution, and hope this is not the last we shall hear of him.

A SEANCE.

In fulfilment of the promise made last week I now propose to give the details of the so-called spiritualistic seance to which I had obtained permission to bring my sceptical friend N. And here permit me to say, in answer to inquiries, that although it would be a breach of confidence to give the names and addresses of those concerned in this article, nevertheless the circumstances herein narrated are in every particular genuine, and the facts occurred precisely as they are here recorded:—

Two days after our conversation, N. called upon me to know whether permission had been given for him to accompany me to Mr. A.'s, at whose house the seance was to be held. Learning that it had been, we met at Mr. A.'s at the time appointed, namely, eight p.m.

Shown up stairs we entered the drawing-room, furnished in the ordinary way, except that it was covered with floorcloth instead of carpet—an unpleasant substitute, recommended, we were told, by the invisible rapsters at the table. Though daylight remained the shutters were thrown to, and a solitary gaslight was burning from the chandelier. There was plenty of light to enable us to examine everything in the room; and independently of the fact that I should as soon expect Mr. A. to fly as to deceive me, there was no possibility of confederacy or conjuring of any kind.

Mr. A. entered with his cousin Miss B., who by degrees has become possessed with the so-called "mediumistic" power. My friend N. and myself seated ourselves at a short distance from Mr. A. and Miss B., who sat together at a small round mahogany table, the polish of which was in places partially removed by the imposition of hands.

"Why is it necessary for you to place your hands on the table?" asked N.

"I cannot tell you," replied Mr. A. "All we know is that some peculiar power seems imparted or generated by this act. A sort of vitality seems bestowed, and, as you will see presently, upon the removal of our hands this power fades away, but can be renewed by fresh contact."

"To be frank with you," said N., "you may not be aware that Faraday long ago explained the necessity of this manual contact by his ingenious experiments, demonstrating that the movement of tables was due to unintentional and quite unconscious muscular action on the part of the sitters."

"Quite possibly," said Mr. A., "many of the familiar table-turnings are due to this cause discovered by Faraday, and can be instantly stopped by putting pencils or any little rollers under the hands of the sitters; but how if the table persisted in moving under such circumstances—still more, how can unconscious muscular action explain this movement, when a clear space of several inches intervenes between us and the table; our hands in fact being folded across our chests? This I hope you will see ere long."

"I hope so, too," said N., with a smile of incredulity.

"Does not this imposition of hands," I remarked, "give a curious significance to the similar act performed in Episcopal Churches, and alluded to by the Apostle James in the case of the sick; or is this only an accidental analogy? In both cases a virtue is asserted to go forth from the individual to the recipient. Or is it merely the attitude of mind which this laying on of hands creates that enables something *ab extra* to operate? And may not this 'something,' as Wordsworth thought, be far more deeply interfused than men imagine, so that in its higher aspects it becomes a motion and a spirit that impels all thinking things, all objects of all thought, and rolls through all things?"

"Suggestive, no doubt, but hardly appropriate to our present circumstances," said N.; "rather let us avoid poetry, and keep to facts. How came you, may I ask, Mr. A., to discover that you and your cousin had this peculiar power?"

"I was deeply interested in what I had heard of Spiritualism," Mr. A. remarked, "and believed that by its means I might gain some positive assurance of the life after death. So I determined to sit quietly at a table with my family for an hour or two every evening, and soon we found, when Miss B. was present, feeble knocks were heard that increased in strength as time went on. In this way I have devoted several evenings a week for three years to the development of this power, and you can easily imagine if any fraud had been practised I should before this have discovered it: in fact, I myself have become to some extent mediumistic. The knocks come not only here but at my place of business, and whenever Miss B. or myself happen to be in a quiet, passive mood."

"Does not our conversation interfere?"

"Not at all; harmony in thought, as far as possible, is all that is necessary, and our conversation—by directing our ideas into one channel—has conduced towards this end. To further this object I will, if you do not object, read aloud a brief essay that I have written on this subject."

Whilst Mr. A. was reading, and frequently during our conversation, knocks had been heard at the little table. When the essay was over and half-an-hour in all had passed away, the knocks became loud and imperative. The little table now raised itself up on one side, and by successive spasmodic efforts twisted across to where I was sitting—tilted on one side, till it was a wonder it did not fall over. I now heard the knocks on the legs and under-surface of the table within a foot of my face. After this it moved across to my friend N., and finally returned to its first position. All this time Mr. A. and Miss B. had their hands on the table and though the knocks were a mystery, yet unconscious muscular movements on their part might fairly enough explain the fitful progress of the table.

Several impatient little taps were now made by a rapid tilting movement of the table.

"That is the signal for the alphabet," said Mr. A., "and you will observe that, to hasten matters, we have divided the alphabet into three sections, which I have printed on this card. A to H is in the first part, I to P in the second, Q to Z in the third. The table will tip once, twice, or thrice according to the section it indicates, and on our repeating the letters of that section a knock will be made at the right letter. This is our spiritual telegraphy, and is not so slow as it seems."

Mr. A. put the card before him, and I undertook to write the letters down as they were spelt out. In this way there came the following jumble:—"We are sent as ministrations spirits they that fear the Lord shall not die but live forever!" Unintelligible enough at first, but by proper division of the words the following became apparent:—"We are sent as ministrations spirits. They that fear the Lord shall not die but live for ever!" One word evidently needed repetition, and we accordingly begged that the word after "as" might be given; then the word "ministration" was promptly knocked and the sentence was complete. We were told that the curious habit of inverting the position of letters, as in this case, often occurred. Another sentence of similar purport in which some words were wrongly spelled, and persistently so, was then given. During all this it must be remembered that the hands and feet of the sitters at the table, whence the knocks came, were clearly in view and motionless throughout. The knocks, as my friend N. confessed, were a mystery and certainly not produced by any physical means.

Mr. A. and Miss B. then moved to a large mahogany table, some four feet square, with a small falling leaf on each side. The table was a strong, firm one, supported on four legs. We also changed our position to get a closer and better view of the proceedings. Almost immediately loud raps were given at this table beneath the hands of the sitters—so loud, in fact, they quite startled us. In character the sounds sometimes resembled the noises occasionally made by furniture when expanding under the heat of a room, or by pressing or straining the joints of an arm-chair, but the sharpest and loudest cracks can be well imitated in strength and character by smartly striking a table with the edge of an ivory or bone paper-knife. In obedience to our request a definite number of knocks were given: four double knocks were asked for and given; knocks were asked to indicate the number of fingers held open, and were correctly given; in two instances this was tried and correctly done when I held my hand out of sight, so that the open fingers were known to no one but myself. Knocks of different kinds were now heard all over the table, they kept time to the whistling of a tune, and showed an actuating intelligence that was most undeniable.

Addressing the table, Mr. A. now asked if knocks could be given without the contact of the hand. Three knocks in reply were to be the signal for yes. Three knocks quickly came. The hands of both Mr. A. and Miss B. were now held up, and whilst they partially withdrew from the table, the knocks still came, not so vigorously, but still there they were. This went on for some minutes, till they ceased to be heard. A refresher was then given in the shape of a few moments' contact with the hands. Once more the knocks returned, and continued some time after the hands were removed.

Whilst noticing these facts, we observed a frequent uneasy movement of the entire table, and now it sidled about in a most surprising manner. Lifting their hands completely off the table, the sitters placed themselves back in their chairs, with their hands folded across their chests, their feet were in full view, and under these conditions, and in obedience to our request, the table raised the two legs nearest to us completely off the ground, some eight or ten inches, and thus suspended itself for a few moments. Again a similar act was performed on the other side. And now came a very remarkable and interesting result. Whilst absolutely free from the contact of every person, the table wriggled itself backward and forward, advancing towards the arm-chair in which I sat, and ultimately completely imprisoning me in my seat. During its progress it was followed by Mr. A. and Miss B., but they were at no time touching it, and occasionally were so distant that I could perceive a free space all around the table whilst it was still in motion. When thus under my very nose the table rose repeatedly, and enabled me to be perfectly sure by the evidence of touch that it was off the ground, and further, that no human being, consciously or unconsciously, had any part in this movement.

Two hours and a half had now passed away, and then it was time to leave. Before doing so I asked to be released by the same agency that had imprisoned me. Forthwith the table flung itself round with a suddenness and violence that frightened Miss B. and continued to move off edgewise without the contact of any person until there was abundant room for me to pass out.

"Well," said N., on leaving the house, "there are more things in heaven and earth than are dreamt of in our philosophy," Dr. Carpenter. Notwithstanding, I honestly confess the phenomena we have witnessed to-night are utterly inexplicable to me, and though the recital of our experience may provoke laughter at the trivial and purposeless things that occurred, yet these are indicative of something behind it all, which is worthy of serious study."

"Yes," I remarked, "that anyone can be found who thinks he knows all the mysteries this world contains, or who thinks the elucidation of such facts as we have seen to-night unworthy of a philosopher surprises me greatly. But still more am I surprised at those who, witnessing these phenomena, think that by attributing them to the influence of a dominant idea—hallucination, in fact—all need for further explanation is at an end."

"Incredulity becomes reprehensible and superstitious," said N., "when it refuses credence to any unaccountable fact, however well attested it may be."

B.

MRS. DEARBORN writes from Boston, giving particulars of her recent experiences.

MRS. WELDON will read "The History of my Orphanage" on Monday evening, July 30, and portions of it on succeeding Mondays throughout the year, at her Sociable Evenings, Langham Hall, 43, Great Portland Street.

THE Editor of the *Twentieth Century* desires it to be particularly noted that his magazine is price one shilling, but it may be had during this month for sixpence on applying at 15, Southampton Row, London, W.C.

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TO SPIRITUALISTS IN THE COLONIES.

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

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, JULY 20, 1877.

ARRIVAL OF MAJOR THOMAS GATES FORSTER.

A letter from Mr. John Lamont, received at the last moment before going to press, informs us of the safe arrival of Mr. and Mrs. Forster at Liverpool, on Wednesday evening. Mr. Lamont says:—"It does one good to meet such a man; he carries about with him an influence for good. I had a couple of hours with him on board ship, and was equally delighted with Mrs. Forster. I was glad to hear that he intends to remain in Europe one year, and trust his health will permit him to do what he evidently wishes, viz., to help on the work in the Old World. Let us hope the Spiritualists of England will do themselves the honour of giving a hearty and cordial welcome to one of the oldest pioneers of Spiritual liberty now in our midst."

WHY WE SOMETIMES FEEL FRIENDS AT FIRST SIGHT.

Contrast is life:—and thus when God on high
Conceived the world's quick plot,
Out of his many mansions in the sky
To earth such souls He brought
As should, when meeting face to face, soon light
The torch of discord and for ever fight.
And oh! they fight indeed with hand and tongue!
But when their hour doth come
And all go back well-bruised from whence they sprung
To their appropriate home,
The souls akin who far apart here strove,
Again unite on high in folds of love.
Many are the mates we hear not of below;—
But, when relieved in death,
Our hearts with rapture melt to find to know
"This life of mortal breath"
They too did mingle in:—and tell we then
All eager how we here struggled 'mong men.
Methinks that thou, Louie, an inmate art
Of that same mansion bright
As was my own in heaven,—that apart
We here are doomed to fight,—
But when we'll meet above, as this life ends,
We'll know how 'twas we felt, at first sight, friends!

Singapore, February 29, 1876.

SEBASTIANI FENZI.

DR. MONCK'S SEANCES IN LONDON.

Dear Mr. Burns,—We have just had a very successful seance in the light with Dr. Monck, at the residence of Mrs. Makdougall-Gregory.

His Serene Highness Prince George of Solmes (Queen Victoria's cousin) was present, and had some really wonderful test communications and impersonations from three deceased members of his family, and we saw a materialised hand, which took a large dinner-bell from the Prince, and rang it, afterwards placing it on the table. The phenomena were most convincing and satisfactory.

Mrs. Makdougall-Gregory intends having a series of seances with Dr. Monck.

Wednesday Night.

ONE WHO WAS PRESENT.

Letters for Dr. Monck may be addressed—15, Southampton Row, London, W.C., where he may be found when his engagements permit. In all cases it is best to write for an appointment.

DOUGHTY HALL.—The meeting on Sunday evening was a very interesting one. Dr. Monck conducted the service in a most genial manner, and Mr. Morse delivered an inspirational address in his best style. The audience was numerous, and apparently highly interested.

TO ALL WHO ARE INTERESTED IN PROGRESSIVE EDUCATION.

To the Editor.—Dear Sir,—Will you kindly announce in the MEDIUM, that next week I intend making a short tour of the Northern and Midland Counties, and shall be happy to visit the representatives of progress in the different towns, or to call upon any ladies or gentlemen who are interested in progressive education, or who have any questions to put respecting the Progressive College, or any suggestions to make with regard to the proposed new departments. I also hope to visit London before the end of the vacation. The addresses of friends who would like to see me should be sent to me early, as under.—

Yours very truly,

PERCY ROSS HARRISON.

The Progressive College, Grasmere, R.S.O.,
July 17th, 1877.

ACROSTIC.

S till spread the joyful Gospel far and wide;
P ursue the onward path, though men deride;
I nstruct the multitude the truth to seek;
R eprove the erring, and support the weak;
I ncite each mind to knowledge of the laws
T hat lead to happiness. This noble cause
U nites you with angelic powers above,
A nd sanctifies your every work of love,—
L oud thro' the earth proclaim the welcome sound.

I n every land Truth's echoes shall rebound!
N ot in this world shall be our final rest;
S weet as is earthly life, 'tis not the best;
'T is but the portal of the higher state
I nto which all must enter, soon or late.
T he fear of death no longer chills our heart
U nder the spirit-teachings you impart.—
T ake courage, then, nor faint; the heavenly bread,
I n various forms, which you have freely shed
O'er the broad ocean of society,
N o distant time shall come again to thee.

Uttoxeter, July 12.

M. A. B.

MR. T. BROWN will be at home next week, after which he will depart on his tour southwards. Address, T. Brown, Howden-le-Wear, R.S.O., Durham.

DR. MACK has arrived safe in America, and writes a pleasant letter, bearing respectful remembrances to many friends left on this side. His address is at the office of the *Banner of Light*, 9, Montgomery Place, Boston, Mass., U.S.A.

MISS CHANDOS LEIGH HUNT AT THE EAST END SPIRITUAL INSTITUTION.—We have pleasure in announcing that this lady has kindly consented to deliver her lecture, entitled "Why are we Vaccinate" at 15, St. Peter's Road, Mile End, on Sunday, July 22nd. This address has been listened to by many thousands, and has never yet failed to enlighten and interest its auditors, both learned and unlearned.

WE have received the first number of *The Socialist* (Freeland, 52, Scotland Street, Sheffield). It is a very small sheet for 2d., and contains articles on "The Land and the People," "Governments," "Rational Education," &c. Here is one sentence:—"All persons, while young, should be taught how to earn their own living, with pleasure to themselves and with profit to the commonwealth." Our contemporary, though little, speaks large, and states an overwhelming proportion of truth in the few words uttered.

CARDIFF.—We have received from Mr. Sadler a photograph of a newspaper article embodying the mighty names which are associated with Spiritualism. Some of them we would wish to strike out. No doubt it is gratifying to be able to point to famous men (famous for what?) who are wholly or partly Spiritualists, but we could name many carpenters, masons, shoemakers, colliers, &c., who are far better men and Spiritualists than the briefless barristers and other snobs cited, some of whom are rather a disgrace than an honour to the Cause. We can never teach Spiritualism by the imposition of authority, even though it should be that of emperors, kings, and dukes.

MRS. WELDON'S THIRTY-SIXTH SOCIABLE EVENING took place last Monday. Mrs. Weldon sang with great success "Le pays bienheureux," by Gounod,—a lovely little song, adapted from Mrs. Hemans' "Better Land;" "Thine," a new song by her pupil Alfred Rawlings; and "Nuit resplendissante" ("Cinq Mars," the new opera), Gounod; the latter, in answer to prolonged applause and persisted calls she repeated. Miss Madalena Cronin astonished and delighted the audience by her brilliant execution. Katie, the Orphanage Handbell Ringers, who are considered by competent judges to surpass all the handbell ringers ever heard of before, and the children of the Orphanage, had their full share of success. The children were especially amusing,—one little fat baby-girl energetically displaying her contentment at being allowed to make her debut on the platform.

HULL.—Mr. and Mrs. Bland recently celebrated their twenty-fifth, or silver, wedding-day at the Spiritual Institution, Hull. Letters expressing regret at not being present, but wishing the worthy couple to live to see a golden wedding, were received from Mr. and Mrs. Lithgow (Hayfield), and Mr. J. J. Caine (Portsea). Eighteen friends sat down to tea, after which Mr. John Laycock, of Bingley, now in his eightieth year, presided, and gave his experience of Mr. Bland's mediumship for the past twenty-five years. The disunion amongst Hull Spiritualists was then discussed, and Mr. Bland gave some of his experience as a medium, declaring that it never was with him a question of money, and that his charges at the Spiritual Institution were simply intended to cover gas and cleaning of the seance-room, yet he had been denounced as making Spiritualism a commercial enterprise. He will conduct his efforts for the Cause in a more private manner in future. A very pleasant evening was spent with music, trance addresses, and the good wishes of friends.

MR. WHITE'S WORK FOR THE SPIRITUAL INSTITUTION.

It is pleasing to perceive that week by week the noble sentiments uttered by Mr. White in his letter find an echo in additional minds.

Many of his personal friends to whom he addressed himself have had their attention called to Spiritualism, and have resolved to investigate the matter. Some of our friends who cannot spare £5 have done what they could, and thus the tedious weeks of summer stagnation pass over by means of these aids, without which progress would have been impossible. To all helpers we desire to express feelings of gratitude.

Sig. Damiani writes from Naples:—

I am sorry I cannot respond to Mr. White's appeal in favour of the Institution, as I have been robbed right and left, and am now engaged in two law-suits. May the Spiritualists of England do their duty to an Institution which has deserved so well of them, and may good angels support you.

A generous friend of the Cause has forwarded £5, and hopes other volunteers will follow his example.

Dr. Mack notices Mr. White's challenge, and wishes the appeal to meet with success.

Dr. Curtis, of Rome, has donated £2 in response to Mr. White's invitation.

THE PROGRESSIVE LITERATURE PUBLICATION FUND.

We have received some deposits of late to this fund, and shall be glad if the active friends of the Cause in all places will do what they can in this direction. We have in hand a list of important works, which we hope to publish soon, and those who become depositors now will be able to obtain supplies on exceptional terms. All depositors should endeavour to find subscribers for new works, and thus soon receive back the amount of their deposits and do good work in circulating the literature.

THE REPORT OF THE CARDIFF SEANCE.

We have now issued as a separate tract the article by Mr. Smart describing the spirit-form which appeared lately at Cardiff. The tract extends to eight pages, and the price is one halfpenny. We have only printed a small edition, and it may not be again advertised, so that those who desire a supply should order them at once, as a considerable quantity of the edition is already sold.

DR. MONCK AT DOUGHTY HALL.

On Sunday Dr. Monck will again speak at Doughty Hall, 14, Bedford Row, Holborn, at seven o'clock. He has always attracted large audiences, which have gone away highly pleased with what they received.

GUARANTEE FUND,

LANCASHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

As secretary to this fund, I should be glad to receive the subscriptions due on the first Sunday in August, the 5th, or at the Conference meeting of the above Committee, in the Grosvenor Street Temperance Hall, Manchester, on that day.

My term of office will expire at that time, and I should be glad if all subscribers will meet this request on or before the Conference, to enable me to present a clear balance-sheet to the meeting. I shall also tender my formal resignation of the office.

Brooklands, Mottram Road, Hyde,
July 15th.

JOHN HARTLEY.

ANIMAL AND VEGETABLE MAGNETISM.

Professor Barrett objects to the term "animal magnetism;" but surely the influence of one person or animal on another is very like magnetism, as when a person with an infectious disease infects or conditions another person with the like complaint. I prefer the term magnetism because those who think with Mr. Serjeant Cox, deny in mesmerism the fact of a contagious or leavening influence, though inconsistently under another term, granting you any amount of "psychic force"—a strange provision which Mr. Cox has never condescended to explain. Then surely, when the fresh matter, absorbed to take the place of that which is rejected, is at once invested with all the character of the old, is it not very like an animal magnetism? and the same principle holds in vegetable growth and development. Besides, to be consistent, Mr. Barrett should object to the term Spiritualism when not intended to signify spiritual-mindedness, nor yet the existence of spirit, but the theory of the agency of the spirits of the dead, or spiritism. I think, for a large class, magical is a better term than spiritual; as, for instance, for the "structural principle," and for instinct and clairvoyance; and indeed, in one sense, all nature is, as it were, a natural magic or transcendental—let the mechanical theorists say what they will. H. G. A.

NEW WORKS BY T. L. HARRIS.

To the Editor.—Dear Sir,—Some of your readers will be pleased to hear that T. L. Harris is engaged in publishing some new works. Two have been already issued. The works are to be given to friends who desire them. According to the printed notice, "Communications from their friends may be addressed, if from gentlemen, to Mr. T. L. Harris, and if from ladies to Mrs. Lily C. Harris, Fountain Grove, Santa Rosa, California." These works are far in advance of any yet published, and are most deeply interesting and instructive.—Yours truly,

4, Highbury New Park, N.

E. W. BURROUGHS, M.D.

[One of these works will be reviewed at considerable length in *Human Nature* for August.—Ed., M.]

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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; also in the MEDIUM, No. 376, and in Mr. Morse's Discourse, MEDIUM, No. 377, price 2d. each, post free.

Instructions for the formation of the Children's Progressive Lyceum, price 2d., may be obtained at the Spiritual Institution.

To encourage the formation of Schools of Spiritual Teachers, and the spread of knowledge on Spiritualism, we offer to give one book in, as a present, when three copies of the same work are ordered. Thus, on payment of 15s., the price of three copies of the "Arcana of Spiritualism," four copies will be supplied, worth £1. All other works supplied to Schools on the same terms.

MOTTO FOR THE ORDER: "A child is the repository of infinite possibilities."—ANDREW JACKSON DAVIS.

The spiritual method of education is the opposite of the mundane system. By the latter the spirit is altogether ignored, and the external mind is crammed with the products of human thought and authoritative definitions. On the contrary, the former plan regards the spirit as the source of all which constitutes the man, and endeavours by external excitement to lead out the interior attributes, and cause them to manifest themselves in the external life, rendering the individual wise in the light of his own knowledge, and an authority over himself.

The accumulations of mundane knowledge are not rejected by the Spiritual Teacher; they are used as excitements to arouse the faculties and provide channels for the "education" or leading out of the spiritual light which is the centre of every man's individual being.

It is now some years since Andrew Jackson Davis developed his Children's Progressive Lyceum plan, carried out in that manner which finds acceptance in the spirit-world. His system of lessons embraces the proper action of the body as well as the instruction of the mind, and the exercises are of an attractive description. As a consequence many minds were influenced by the new method and eagerly took it up. They went on with seeming prosperity for a time, but soon the novelty with many passed off. The seed had fallen into shallow soil, and the heat of the sun withered the tender plants, and burned them up. As a consequence the Lyceum system has been for some time in a less flourishing condition throughout America than it formerly was. In this country it has not made much progress, though in a sentimental way it has been received with great favour. No Lyceum in this country appears to have been conducted in a thorough and vigorous manner. There have been fatal compromises made in respect to the administration of the system in various ways. We must not be astonished then, that as a whole, the Lyceum plan has not made the impression which its palpable beauties and fitness at first entitled its friends to expect. This failure we attribute, not to the system itself, but to the ignorance and incapacity of those who undertake its administration. The children are led by children of a larger growth, but often with less intuition, and hampered by an accumulation of false sentiments gathered from their contact with society; as a consequence, children are not interested or advanced, and soon fall away from sympathy with the school. Parents find that the children are not really benefited, and do not sustain them in their attendance. The leaders lose heart with their work, seeing that they are so little adapted to perform it.

What, then, is our remedy? That the Teachers begin by taking lessons themselves, and thus prepare their minds for the work to which they have devoted their attention. As an auxiliary to, and preparation for, the Lyceum system, we therefore recommend the Order of Spiritual Teachers. The leaders and officers of the Lyceum, with whom should be associated parents and earnest Spiritualists, should form Schools of the Order; not necessarily to meet all together, but in convenient domestic centres; these to assemble once a week to improve themselves and prepare their minds for the duties of the following Sunday. The Lyceum is divided into groups or classes, twelve in number, consisting of children of varying ages, from five years in the first group, six in the second, and so on; each group has a leader or teacher; in short, each group is, while in its position, an independent school of itself; it is only in singing, marching, or in listening to addresses, that the combination of groups constitutes one Lyceum. It is easily to be observed that each

group should have a Teacher adapted to the minds of the children constituting it, and the lessons should be of a nature adapted to their mental capacity; hence, instead of one general system of lessons, there should be twelve grades of subjects, all independent of each other, and preparing the minds of the younger groups to ascend into the succeeding group at the next anniversary. Where the Lyceum is small, the groups may be combined into, say, three or four in all, requiring fewer Leaders and a less variety of subjects. The system is the same in all cases, and our recommendation is equally applicable—namely, that these leaders, officers, and friends, interested in the Lyceum should meet during one evening in the week as a School of Spiritual Teachers, and prepare subjects for the succeeding Sunday.

Our Sowerby Bridge friends are anxious to know what books they can use for the further instruction of the children. By adopting our suggestions they will be at no loss on that head. The Lyceum should have a library from which the children, or the Leaders, should select books for study or perusal. But we would further recommend that each child be induced to act on the method of the Order by contributing ever such a small sum weekly for the purchase of books for their own use. Children are continually spending money for candy, spice, sweets, and other rubbish, which vitiate the tastes, destroy the digestion, and lead to habits of vicious indulgence in alcohol, tobacco, or other evil habit. The Lyceum system should intercept all this wasteful perversion, and, by inculcating habits of economy and generous utility, direct the children in the proper disposal of their pocket-money. It would not be too much to expect Lyceum members to devote, say, one farthing a week for literature, which at the end of the year would amount to thirteen pence, enabling the Members, when the books were bought by the dozen, to secure a copy of an eighteenpenny book for that amount. These books, properly selected, and thoroughly studied during the year, would keep the Lyceum well occupied every Sunday, providing a systematic course of study and lay the foundation for literary and intellectual habits, by providing a well-read library for the children, and prevent much misdirection from the foolish expenditure of pocket-money.

Our Lyceum workers have been too formal in the matter; they have made too much of the ritual, but overlooked the basis of the whole affair, which is the accumulation of knowledge and the development of intelligence.

THE NO. 1 SCHOOL, 15, SOUTHAMPTON ROW.

On Thursday, July 12, there were visitors from towns at a great distance. The Monitor for the First Subject was Mr. Brain, who read the following paper:—

In giving the following remarks I do not lay claim to any superior knowledge, or wish to place my opinions above those of larger experience, but to offer a few thoughts for your consideration and to contribute to the general stock of knowledge. My experience has been chiefly in the home circle, the medium being my wife, the manifestations ranging from simple table-tipping and rapping, through passive writing, clairvoyance, and test mediumship, up to speaking in the unconscious trance state. Of the higher physical phenomena I have seen but little, so am not able to speak on them. During the first period of my experience, the principal cause of unreliable manifestations seemed to be, introducing persons who were disagreeable to the medium. It seemed to me that it was necessary for the medium's mind to be like still, clear water, when it could reflect to us the light from the spirit-world, but if agitated, the reflection would be broken up in disconnected fragments, and the result was confusion. Also, it would happen occasionally that when one particular person joined us (he was a personal friend of mine), any communication that was being spelt out through the table would go altogether wrong. We found this to be caused by a spirit who bore animosity to this friend of mine, and the spirit would not give way until she had expressed her feelings towards him; after which, things would go on straight again. On the whole, I found the most important condition was a sincere desire and reverence for the truth; coming in this frame of mind, inquirers generally received some proof of spirit-existence. I believe that there is nothing like the home circle for development of mediums.

I will now pass on to the most important consideration, namely, What are the necessary conditions for the reception of the higher truths from the spirit-world? The second chapter of Acts states that the disciples were all with one accord in one place. What does this mean? I take it as meaning that they were not there seeking any personal end, not there to thrust forth or impose their opinions on each other, but in faith and loving brotherhood to receive whatever the Lord pleased to bestow on them: the result fully justifying their trust. Let us try and follow their example. The singing and praying recommended by spirit-friends seem to me to be all means to this end—the elevation of our minds to a true spiritual plane, fitting us to receive what is suited to our real needs, not always the same as our fancied needs. I find this to be so in my own circle; the guides all impress upon us the advantage of a serious frame of mind, and prayer, thus lifting us, as it were, above ourselves for the time, into the light that is good for us.

Being rather sensitive myself, I know there is nothing more unpleasant than being in company with a self-sufficient, positive person who likes nothing so much as airing his own opinions. How painfully it jars upon the medium's feelings, and upsets all the calmness of mind in the circle, so necessary to receptivity and accord. I look upon this our School in a somewhat similar light. Let us, as St. Paul says, covet earnestly the best gifts, at the same time fitting ourselves, by purity of body and mind, to receive them and use them to advantage.

Teachers asked the Monitor a great many questions, and themselves offered personal experiences, which altogether constituted a vast body of practical knowledge on the subject of

circle holding. The subject thus introduced occupied so much time that another was not required.

Mr. Morse was in attendance and his guides gave a fitting invocation. The conversation and social feeling enjoyed after the duties of the School were over were heartily engaged in.

SEANCES WITH MISS WOOD AT ROCHDALE.

"We live emphatically in an age of investigation and improvement, when light seems to be pouring in oceans on our world; and he who shuts his eyes, and then scoffs and sneers because others open theirs and see, is not only recreant to duty, but does society an irreparable wrong."—Dr. J. BOYER DONS.

To the Editor.—Dear Sir,—The course of seances held at the house of Mr. Salisbury under the mediumship of the above lady, have been of the most favourable and convincing character, fully substantiating the very excellent reports we have often read in the *MEDIUM*, respecting her glorious mediumship. During the whole six seances from Monday to Saturday, living materialised forms have come from the cabinet into the circle, in good light, been seen, heard, and felt by a very large number of individuals,—Spiritualists and earnest investigators only, from this and neighbouring towns, viz., Bury, Oldham, Manchester, Burnley, Bacup, Macclesfield, and Liverpool. The demand for tickets was very great.

Mr. Salisbury only engaged her in the first instance for three seances. The limited number of tickets were immediately disposed of, and many requests had to be refused, until fresh arrangements had been made with the medium for more seances. Every care was taken as to the admittance of desirable influences and the due and right protection of the medium. Every facility was offered to the sitters for testing the medium in any rigid, but kind manner. In fact, strict test conditions were insisted upon by the controls, so that no loop-hole was left for dissatisfaction after the seances, the plan adopted being that three or more of the sitters—those generally considered the most sceptical—were selected to secure Miss Wood in the cabinet, which was done in every instance to the entire satisfaction of all present, and effectually done in complicated ways by the use of tape, needles, thread, marked so that no violation of the fastenings could be made without detection, after the completion of which I often heard the remark, "If any form come out of the cabinet, it is impossible for it to be that of the medium."

Well, Sir, the forms did come out, to the inexpressible delight of those present, and did speak, walk, write, touch, and embrace a favoured few. See our friend Mr. Parsons' communication in your last issue. The first sight of a materialisation was like a column of ethereal mist that developed into form outside the cabinet, and assumed tangible shape, the character of which was sufficiently proved by the fact of carrying material objects about the room and being touched by the sitters. Myself, I never noticed the slightest movement of the cabinet-curtain at the entrance or exit of the materialised form, and all with whom I have conversed acknowledge the same—that the forms gradually grew and vanished, or dematerialised in the circle outside the cabinet.

All the seances were conducted in excellent light, and were very satisfactory in every respect. They have done an incalculable amount of good to the Cause; they have brought conviction to minds that had not hitherto fully realised the truth of spirit-communion, and I have no doubt, from the honest expressions that have fallen from the lips of earnest investigators, that one hundred intelligent men and women would give their testimony and express their satisfaction at the materialisations during the series of seances here with this excellent medium. "I can hold out no longer; I must give in now," said an infidel after months of manifestations at his own home, satisfying him of a force that would be fully explained some day by scientists, but he publicly acknowledged after the seance that he was perfectly satisfied. "Pocka" said when he was securing her medium, "Oh, you are a great sceptic, but you are honest." This is just the sort of man we want—the honest sceptic; take him by the hand to school, put him at the bottom of the class, introduce him to the family circle, cram into his fists standard works upon the subject, and when he has got a good groundwork of education, let him witness the advanced physical phenomena, and not until then. In my opinion these glorious materialisations are too sacred to be made a show of to curiosity-seekers, who never spent five minutes' serious investigation into the subject.

I sincerely hope that on all future occasions this excellently-gifted medium may get into good hands, and I am certain she will be appreciated, as she has been here. Our recollections of her will be very pleasant.

How men calling themselves Spiritualists could sit passive and see unprincipled individuals insult such a one, is a thing I cannot understand. For myself I am not ashamed to acknowledge that my impressions lead me to believe on such an occasion I should suddenly develop into a physical medium, not for violent rappings of the table, but of heads.—Yours truly,

21, *Elmot Street, Rochdale.*

J. SUTCLIFFE.

[We have received another long report, which is not, however, complete, so that it must stand over.—Ed. M.]

MATERIALISATIONS IN COUNTY DURHAM.

To the Editor.—Dear Sir,—On Saturday evening, July 7th, a few friends met at the house of Mr. Thomas Brown, Howden-le-Wear, to hold a seance with Mr. Robert Brunskill, High Grange, near Bishop Auckland. The seance was opened out by singing and an invocation by "Bretimo," through his medium, Thomas Brown. After singing again we found the conditions harmonious, so that we had not long to wait for results. We were requested to join our hands together. There appeared in front of the cabinet two beautiful bright lights, that followed the singing by the motions they made up and down; answers to questions given by three motions for "yes," one for "no." In a short time a little spirit-form, known by the name of "Katie," clothed with material white as snow, came out. She is the principal guide and control of Mr. Robert Brunskill; she took up the hand-bell and rang it, touched some in the circle, and gave William Robinson a kiss, so that all in the circle could hear. "Katie" then went to the table, where a slate and pencil were laid, the light being sufficient to see her write. After the close of the circle we found these words written in a clear hand, "God bless you all. Katie." The beautiful little spirit then

passed into the cabinet, and very soon told us, through her medium, that "Bretimo," the control and guide of Mr. Thomas Brown, was anxiously waiting to appear. "Bretimo" was not long before he came out, clothed in a long white garment; it was figured, and on some parts had, what felt to be, a fringe on it. He was a tall, noble-looking gentleman; his head and long beard could be seen. When he came out he stood for a short time as if he was looking round at all the sitters; he then reached past me his long arm, and put out his hand and patted his medium, Mr. Brown, upon the head, and threw a part of his long white robe over him; passing along, he did the same to others in the circle. He was asked by one in the circle if he could give us his usual salutation. He then took up the tube and rapped three for "yes," and spoke so loud through the tube that all in the circle could hear him say "Good-morning, good morning." For a short time he then withdrew into the cabinet, as if to gather more strength; when he came out again his appearance was noble and majestic, evidently intent upon an extra effort on his part. I was seated next to the cabinet, and friend Thomas Brown next to me, with all our hands connected. "Bretimo" then came to me and put his arm, covered over with his fine white drapery, through mine, and pulled me from my seat, and then took me round the circle arm-in-arm, visible to all. Some of the sitters said that "Bretimo" was some inches taller than I am; my height is five feet ten inches. After placing me on my seat he took his medium by the arm and walked round the circle with him, to the astonishment of all present. He then took a pair of scissors, cut off a little of his beard, folded it in a piece of paper, and gave it to his medium, Mr. Brown. He then went round the circle, distributed amongst the sitters in the circle, some flowers and sweets that had been placed upon the table at the beginning of the seance.

We were then told that "Katie" and "Bretimo" would bring the medium out of the cabinet and walk him round the circle while in a trance-state, and certainly they did so far succeed as to get the medium pulled up out of the chair and outside of the cabinet so that they could be seen. The power was so far exhausted that they could not keep up the medium all round the circle, or I have no doubt they would have done so. Thus ended a most beautiful and harmonious seance. All expressed themselves delighted and highly satisfied.—Yours truly,

WILLIAM LOBLEY.

2, Rose Mount Terrace, Crook.

CASTING BREAD ON THE WATERS.

Dear Mr. Burns,—Many thanks for the parcel of literature you sent for me to distribute in Queensland. You will see by the address on this letter that we are on our way out. We left Greenock at 6 p.m. yesterday, and are progressing very favourably up Channel with splendid weather.

Allow me also through the MEDIUM to thank our Brother Morse for the kind introduction he gave me to our earnest brother in the Cause, Mr. J. Bowman, of Glasgow, and of the "Hafed" Circle. The seance was held at the usual time and place, viz., 8 o'clock, on Tuesday, July 3rd, at the house of Mr. D. Duguid, that truly astonishing medium. You must understand, Sir, that I was on my way to Queensland, and having to embark at Glasgow, Mr. Bowman arranged the circle to consist of Mr. Nisbet, Mr. Duguid, himself, and another young gentleman, myself and wife, and six other friends and fellow-passengers from Sheffield, numbering eleven persons, exclusive of the medium.

Truly we had the most marvellous manifestations ever witnessed in a circle composed two-thirds of strangers.

Mr. Duguid passed into trance, and commenced painting a beautiful picture. Though he had his eyes closed all the while, in the course of half an hour there was produced a magnificent land and water scene; after this, and during the trance, he took two cards, tore the corners off, and gave one corner to myself, the other to one of my friends, that we might know they were the same cards when they were next seen. He then allowed himself to be tied, which was done by placing one wrist across the other and bound fast, and the ends of the bandage were fastened with strips of gummed paper wrapped round them: He was then secured a little above the elbows, and made fast to the chair-back, with his ankles made fast to the chair-legs in the manner of the first fastenings; the room doors were then closed and light turned out. We then commenced to sing that beautiful hymn, "There's a Land that is Fairer than Day." We sang the hymn once, and began to repeat it, but had only sung a verse and a half the second time, when raps were heard to turn the light on, which was done, when we found two splendid oil paintings in miniature—one a fac-simile of the painting done by the medium in trance, the other a correct representation of Dumbarton Rock and Castle, with the River Clyde intervening, splendidly executed, and both complete in seven or eight minutes at the very outside, and in total darkness, the medium being unable to move.

Mr. Duguid was then liberated from bondage, and the lights again turned out, when we were regaled all round with the sweetest perfumes being wafted in our faces, musical boxes being carried and played about, and they seemed to be carried to a distant room by the faint sound of the notes. This was going on for a very considerable time, after which we were astounded by the direct spirit-voice from the ceiling of the room, when Mr. Bowman began to sing "The Path of Duty," a song of exquisite beauty, and the spirit-voice accompanied him all through the song, which contains several long verses. We were repeatedly spoken to by the spirit voice through a tube, and finally the tube was thrown from the ceiling down amongst us.

We were agreeably surprised to have presented to us the pictures which had been painted in the marvellous manner described, that we might take them with us to Australia, and we have them in safe keeping on the good ship "Roxburghshire," on our way to Queensland.

We have therefore to thank, in the most sincere manner, our Brothers Mr. J. J. Morse, Mr. Bowman, Mr. Nisbet, Mr. Duguid, not forgetting the angel-visitants from the Summer-land.

Thus ended the most remarkable seance I ever witnessed; and now, my dear Sir, I must bid farewell to yourself and many friends in the old country, and when I arrive in the New World, all being well, yourself and others shall hear from, yours faithfully,

Ship "Roxburghshire," St. George's Channel, July 6th.

E. SHAW.

SPIRITUALISM IN SUNDERLAND.

VISIT OF MR. E. W. WALLIS.

"Men are more weak than wicked, more worthy of pity than blame, and more worthy of compassion than hatred."

From some inexplicable reason, the Spiritualists in Sunderland do not rally together with any earnestness. Even on the last occasion when Mr. Morse came to the town, the whole of the anxiety and labour devolved upon two gentlemen who are engaged in literary pursuits. These gentlemen alone had the courage to come to the front, at the risk of endangering their positions amongst their orthodox connections. Mr. Morse himself was only accompanied on to the platform by Mr. Brignal, editor of the *Daily Post*, a Conservative and Church organ, and Mr. Rutherford, shorthand-writer, &c.

Since Mr. Morse's advent here, a new medium has been developed in Sunderland, a gentleman whose position adds considerable weight to his professions, and whose character is unimpeachable. The spirits have promised wonderful results from this medium, such as materialisations, &c.

On the 12th and 13th inst., Mr. Wallis visited Sunderland and gave two addresses at the house of a Spiritualist (a Jeweller). The medium naturally desired a few of the friends to assemble on these occasions. A gentleman whom it was thought had some little time at command was requested to acquaint the Spiritualists with the visit, and so gather an audience. Owing to a want of publicity, only a few attended, and even on the second night only some half-dozen attended. Surely some discourtesy is apparent in such a meagre reception. We understand that the subject of the address on the second occasion was "What would be the Ultimate of the Spread of Spiritualism in the World." The theme was presented in a lucid and very logical style.

At the close of the theme, "Lighthouse" controlled and gave psychometrical delineations to three of the company, the parties acknowledging the statements as very accurate.

Your recent article on "Spiritualism in Northumberland," paying a just meed of praise to the undoubted abilities of Mr. Joseph Skipsey, the Northumberland seer, prompt me to mention that amongst the Spiritualists located in Sunderland is a Northumbrian, who in addition to developing as a drawing medium, has also written through inspiration, although quite conscious the while, several lyrics upon the after-life enjoyed by those who have passed unscathed through great tribulation.

"LEONIDAS."

THE CAUSE IN NOTTINGHAM.

It is the intention of the present committee of the Nottingham Association of Spiritualists, to take the opportunity of having some of the best talent the Cause can produce, and accordingly they placed themselves in communication with Mr. E. W. Wallis, missionary medium of the East End Spiritual Institution, the result was his engagement for the evenings of June 28th, 29th, and 30th last. The evening seances were so successful for eloquent and powerful discourses, the subject in each instance being chosen by the company, that he was invited for a few evenings the following week. The satisfaction he has given while here will be sufficient for a future engagement with him. His eloquence is grand, his discourses are powerful and argumentative, and we hope to see his time fully occupied. We can fully recommend him to all friends who are desirous of propagating our Cause in their districts.

Conference at Nottingham.—On Monday, July 9, the friends of both societies in this town, met (according to resolutions passed at our Whitsuntide Conference, when Mr. Lamont so kindly visited us) at the Arboretum to partake of tea, which was provided in one of the corridors of the refreshment room, and a goodly number met, over sixty sitting down. The tea did credit to the committee of ladies, who so well know how to provide, and was heartily enjoyed by all. After tea some friends joined in croquet, some in burnball, and some pleasantly patrolled the beautiful walks, gazing at the variety of flowers, and the interesting living specimens both in and on the lake, until 7 o'clock, when all were summoned together for business. The friends having been called to order, Mr. Addicott was chosen to occupy the chair. Not belonging to either body, but being a firm believer, he was well suited for the occasion. He called on Mr. Billson, the secretary of the Conference Committee to open the proceedings. Speeches followed by Messrs. Hitchcock, Herod, Ashworth, Taylor, Sprag, and Mrs. Barnes. The result of the debate was a resolution to the effect that another Conference was desirable, and should be held at an early date, to consider the best means of bringing our Cause more prominently before the public in this district.

After a vote of thanks to the ladies of the tea committee, and the chairman, the meeting closed.

JOHN B. HEROD, Sec.

19, Robin Hood Terrace,

AN IRISHMAN ON GHOSTS.

Dear Mr. Burns,—I have just received a letter from an old Australian friend who is much interested in Spiritualism, and perhaps you would like to read, and make use of the following extract:—"Spiritualism is beginning to create some stir, and of course we must expect any amount of impostors who will try and take advantage of it, and thus bring the doctrine into disrepute. I was talking to an old Irish shepherd on one of the Darling Downs out stations the other night, when camping out there. It had so happened that his predecessor had hanged himself; and, knowing how superstitious his countrymen are, I wondered how he took the matter so complacently. At any rate I asked him,—did he believe in ghosts? He hesitated, and at last said, 'Now, shure, sor, if you mane in the ould country, I believe it's chock full of sperrits of wan soort or anither, good, bad, and indifferent; but as for ghosts in this country, shure they wouldn't be such — fools as to stay here a minnit longer than they cud help. It's too hot for thim entirely.' The above is a fact, and what is more he believed firmly what he said to be correct. I got a lot of fun out of him."

With best wishes, believe me to remain.—Yours faithfully,

J. M. HACKETT.

Park Villa, Sydney Road, Muswell Hill Estate, N.

June 25.

MR. COLVILLE AT THE TEMPERANCE HALL, OLDHAM.

On Sunday, July 15th, Mr. Colville, the well-known inspirational medium, delivered two orations and poems in the above place. The afternoon meeting commenced at 2.30, when (no doubt on account of the rain which fell in torrents) the audience was not a large one. The subject chosen by the majority of these present was "Resisting the Holy Spirit." The address occupied nearly an hour in delivery and was listened to with great attention throughout. The subject chosen for the poem was "Robert Dale Owen." The way in which the guides of Mr. Colville handled the life and character of this noble worker, now passed to the spirit-world, elicited warm applause.

In the evening at 6 o'clock, in spite of the continued heavy rain, there was a very fair attendance, at which the general public were fairly represented. The audience chose the "Influence of Mind upon Mind" as the subject for the address. After speaking for three-quarters of an hour, the controlling spirit invited questions, when several were asked, all of which received full and lengthy answers. The audience chose "We will not fear Death" as the subject for the poem on this occasion. Both the address and poem were listened to with rapt attention throughout, and the lecturer received a burst of applause at their conclusion.

At the close of the meeting the President of the Oldham Psychological Society announced that Mr. Colville had evenings to spare during the week for addresses, &c., which caused several members of the audience to make arrangements with him to give semi-private addresses and poems at their residences during the week.

We understand that Mr. Colville speaks publicly in Oldham for the last time next Sunday, July 22, at 2.30 and 6 p.m., in the Temperance Hall. The audience will be invited to choose the subject for the address and poem at both meetings, and questions will be invited at both meetings if time permits. All seats are free; the expenses of the meetings are met by the voluntary offerings of the audience. Spirit-drawings and photographs are sold at the close of Mr. Colville's addresses for the benefit of Mrs. Weldon's Orphanage. Persons who wish to secure comfortable places next Sunday are recommended to come early, especially if the day is fine.

At the close of last Sunday evening's meeting, Mr. Colville delivered an address on "Moderation" under the auspices of the Temperance Society, in which he advocated total abstinence from all alcoholic stimulants, and endeavoured to prove that as alcohol was in itself an evil, we could be no more moderate in the use of it than we could be moderate in lying or stealing. This view of the subject was fully expressed and endorsed by the chairman, and received the hearty applause of the Temperance advocates. Miss Dixon gave a recitation entitled the "Drink Fiend," which received, as it richly deserved, a rapturous burst of applause.

A CASE OF HEALING BY MR. HAWKINS.

To the Editor.—Dear Sir,—I see you announce the fact that Mr. Hawkins can be consulted as a healing medium either at home or at the houses of those who require him. Perhaps the following facts may be of service, not only to him personally, but to those who are suffering and cannot screw up their courage to try a cure by a healing medium. In the middle of March last, I had an accident which nearly resulted in lock-jaw; this I escaped, but at the expense of temporary paralysis from the hips downwards. So entirely had all sensation ceased, that I could not feel the hot-water bottle at my feet when filled with boiling water. I was laid on my back for a fortnight, and after a partial recovery for a day or two, had a relapse which kept me on my back for ten or twelve days more. When I did get about again, I did not recover the circulation in my feet or hands completely, and was so troubled with numbness in my feet that I could only walk about with difficulty and pain. In a life of nearly sixty-five years spent in almost every climate in the world, I never until the accident occurred felt coldness in the hands or feet. I happened to cast my eye on a passage in your paper in which the strong healing power of Mr. Hawkins was noticed; so I got into an omnibus, was put down at St. Peter's Road, and went to No. 15 with the hopes of finding Mr. Hawkins there,—the day being Sunday, and the usual Sunday seance being held by Mr. Wallis. I asked for Mr. Hawkins and was introduced to a healthy vigorous man, the very picture of strength and vitality. I put myself into his hands, and after he had made vigorous passes over me for about ten minutes to my great surprise I felt the warmth restored to both hands and feet after an uncomfortable state of circulation that had lasted fully two months. I was not the only one at that seance who received benefit at the hands of Mr. Hawkins, and one or two others whose names I do not know, but who were *collaborateurs* in the good work of healing the afflicted—and this without fee or reward. The sceptic will probably pronounce all this rubbish—mere fancy—but be it rubbish or fancy, the fact of the cure speaks for itself, and I certainly should indulge in it, and I recommend all who in like manner are afflicted, to indulge in such rubbish or fancy if they can thereby get rid of pain. Trusting this will find insertion in your columns,—Believe me yours, &c.,

A. T. T. P.

"A FRIEND AND SUBSCRIBER" (Manchester) is quite incomprehensible to us. What does it all mean? and why does a virtuous correspondent hide behind anonymity? It looks like a stab in the dark.

"A MEDIUM."—You are a coward, or you would not hide yourself out of sight and then cast poisoned darts at those who can afford to wear well-known names. No one will want to "pay" such as you, unless it be with what you deserve when they get hold of you.

A. DONSON.—Objects materialised by spirits sometimes fade away quite soon, or gradually after a long time. It would appear that, when completely materialised, hair or cloth may retain its material form when disconnected with the organisation from which it was taken. The controlling spirit has power to dissolve the cloth, hair, &c., when these are allowed to remain in its sphere, but when taken away, are permanent. Spirit-forms and their clothing have been seen to materialise and dematerialise before the eyes of numerous investigators, so that the phenomenon is undeniable. As to the why and how, and many things connected therewith, we have as yet much to learn.

MR. MORSE'S APPOINTMENTS.

KEIGHLEY.—Sunday, July 22. Temperance Hall, Anniversary Services. Afternoon, 2.30. Evening at 6.
OLDHAM.—Sunday, July 29.
NEWCASTLE-ON-TYNE.—August 5 and 6.
GLASGOW.—August 12 and 13.
MANCHESTER.—August 19 and 20.
CARDIFF.—August 26.
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.

OLDHAM.—Sunday, July 22. Temperance Hall, at 2.30 and 6 p.m.
Cottage Lectures during the week at 8 p.m.
ROCHDALE.—Sunday, July 29. Lower Tweedale Street Rooms, at 2.30 and 6 p.m.
MACCLESFIELD.—Sunday, August 5. Spiritualists' Meeting-room, Derby Street, at 2.30 and 6.30 p.m.
NEWCASTLE-ON-TYNE.—Sundays, August 12 and 19. The Hall, Weir's Court, Newgate Street, at 2.30 and 6.30 p.m. Mondays, August 13 and 20, same place, at 7.30 p.m.
LONDON.—Sundays, September 2 and 9. Doughty Hall.
Orations and poems delivered on all occasions on subjects chosen by the audience.
Societies desiring Mr. Colville's services in the provinces should address to him without delay at 80, Beaver Street, Oldham.

MR. E. W. WALLIS'S APPOINTMENTS.

CHESTER-LE-STREET.—July 20 to 29.
KEIGHLEY.—August 3 to 5.
OLDHAM.—August 10 till further notice.
Mr. Wallis will be glad to receive invitations to visit other places.
Address—15, St. Peter's Road, Mile End, London, E.

NEWCASTLE PSYCHOLOGICAL SOCIETY.

Sunday, July 22, at 6.30 p.m.—Normal Address. Mr. J. J. Nicholson.
Sunday, July 29, at 6.30 p.m.—Inspirational Address. Mr. W. Westgarth.
Admission free. A collection to defray expenses.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Tuesday, July 10th, Mr. Barber delivered a lecture on "Economy in Coals," illustrated with diagrams representing the various forms of grates, with especial reference to Count Rumford's designs, and a modern invention of a circular type, whereby the coal is burnt in front and gains the requisite oxygen for complete combustion. A model was exhibited showing in detail the merits of the invention.

On Tuesday, July 17th, Mr. Hunt delivered a lecture on, "Man giveth up the ghost, and where is he?" causing an amount of warm discussion in demanding Proofs of the continued existence.

On Friday, July 20th, the subject for discussion was "Proofs of Spiritualism as against the Proofs of the Divine Revelation of the Bible."

On Tuesday, July 24th, Mr. T. S. Henly will deliver a lecture on "American Homes for English People, and how to obtain them."

The committee of the M.A.I.S. have made arrangements for a series of seances, with Mr. Lawrence as medium, on Thursday evenings at 8 o'clock. Tickets 1s. each, which must in all cases be applied for previously.
CHARLES WHITE, Hon. Sec.

DEARNLEY.—Mr. Wood will give two lectures next Sunday, July 22nd at the house of Mr. Thomas Halstead. Service to commence at half-past two in the afternoon, half-past six in the evening. Collections to defray expenses.

MR. J. WILLIAM FLETCHER, the American lecturer, will give his second lecture at Langham Hall, Great Portland Street, in conjunction with Mrs. Weldon's regular concert, on Monday evening, August 6th. Subject, "A Half-Hour from Alexandria to Jerusalem."

ROCHDALE.—On Sunday, July 29th, two meetings will be held at Dyson Elliott's, 3, Lower Tweedale Street; speaker, Mr. W. J. Colville, of Brighton; subjects for oration and poem to be chosen by the audience. All are invited. Collection to defray expenses.

FERRYHILL.—Mr. A. Dobson reports very favourably of a trance address by Mr. Ross, of Shildon, on "What think ye of Jesus?" A high intellectual treat was enjoyed. Mr. Ross, being quite a stranger, his ability took all by surprise.

KEIGHLEY SPIRITUALISTS' ANNIVERSARY.—On Sunday, July 23, Mr. J. J. Morse, of London, will deliver two inspirational addresses in the Temperance Hall, Keighley. Service to commence in the afternoon at half-past two, and in the evening at six o'clock. A collection will be made at the close of each service in aid of the Lyceum funds. Friends coming from a distance will be provided with tea at the Lyceum, the charge being 6d. each.—A. MORRELL, Sec.

DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.—NOTICE.—Members and visitors are requested to note that on and after Thursday evening next, the 26th instant, the meetings of this Association will be held at 53, Sigdon Road, Dalston Lane, in close proximity to the Hackney Downs Station on the Great Eastern Railway, and within a short distance of the Dalston and Hackney Stations on the North London Railway. On Thursday evening next, 26th instant, arrangements have been made for a Lecture and Readings by Mr. R. A. Marsh on "Milton's 'Paradise Lost' from a Spiritualist's Point of View." The chair will be taken at 8 p.m.; and the honorary secretary trusts to see a good muster of members and visitors on the occasion.—THOMAS BLYTON, Hon. Sec.

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

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

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

OTHER-WORLD ORDER; Suggestions and Conclusions thereon.

By WILLIAM WHITE.

PREFACE.—Who may read the book with advantage, and who may not.

CHAP. I.—*Personal*.—Perplexities about Heaven and Hell.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

OPINIONS OF THE PRESS.

Unitarian Herald.

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MONDAY, JULY 23.—Mr. Herne's Developing Circle, at 8. Members.
WEDNESDAY, JULY 25. Mrs. Bassett's Direct Voice Discourses, at 8.
THURSDAY, JULY 26.—School of Spiritual Teachers, at 8 o'clock.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.
TUESDAY, JULY 24. Mrs. Olive's Seance. See advt.
 Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8. Developing
WEDNESDAY, JULY 25. Mr. W. Wallace, 329, Kentish Town Road, at 8.
THURSDAY, JULY 26. Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 53, Sigdon Road, Dalston Lane, E.
 Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.
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BRIGHTON, 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.
HALLIFAX, Psychological Society, Old County Court, Union Street, at 2.30 and 6.
LEEDS, at Mr. John Peaseock's, Shambles, off Briggate, at 8.
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NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.
OLDHAM, Temperance Hall, Horsedgate Street, at 6.
OLD SHILDON, Co-operative Hall, for Spiritualists only, at 2.15; Public Meeting at 6.15.
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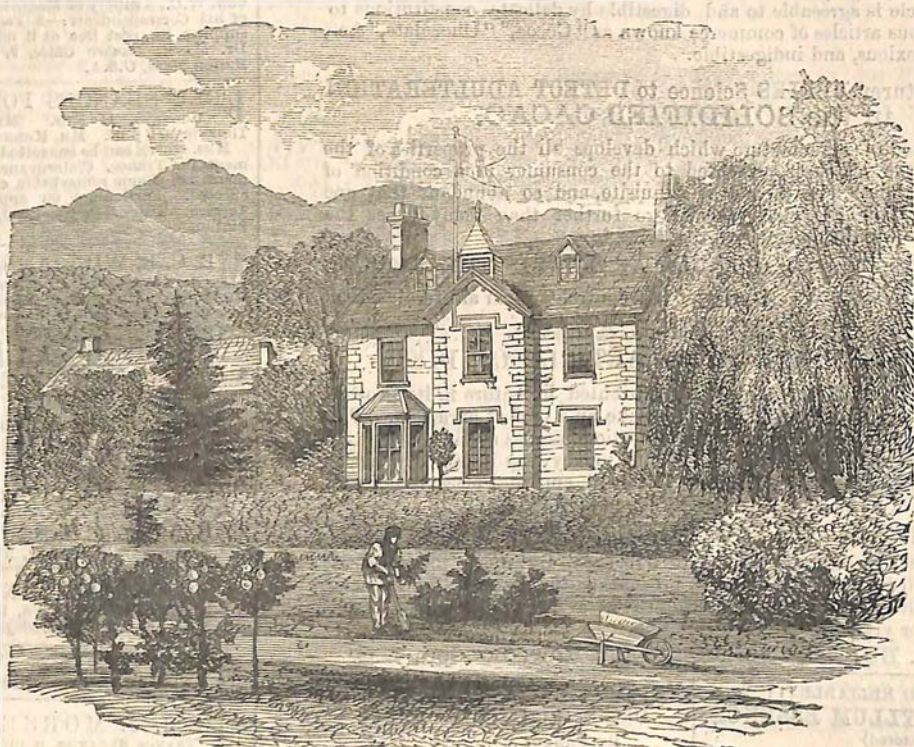
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THE PROGRESSIVE COLLEGE, GRASMERE.

PRINCIPAL: PERCY ROSS HARRISON, B.A.,

Late Open Mathematical Scholar of Pembroke College, Oxford; First Class in Moderations, 1870; Third Class in Mathematics, 1872; Mathematical Gold Medallist of Victoria College, Jersey, 1867; Member of the Phonetic Society of Great Britain, and Certificated Teacher of Phonography; for three years Head-Master of the Grammar School at Dalton-in-Furness.

This College, opened on the 1st day of September, 1875, has been established with a view to providing a School in which the advantages of a complete liberal and practical education, in accordance with modern ideas and modern requirements, may be combined with the enjoyment of the pure mountain air and magnificent scenery for which the English Lakes are celebrated.



The Grounds in which the College stands are charmingly situate on the right bank of the River Rothay, in sight of, and five minutes' walk from Grasmere Lake. The Vale of Grasmere forms the centre of the Lake District, and is unsurpassed alike for its salubrity and for the beauty of its scenery. Coaches from Windermere, Ambleside, and Keswick, in connection with trains from all parts of the kingdom, pass the gates several times a day.

The College Course comprises all Branches of a *thorough liberal Education*. Next to a perfect knowledge of the English Language, the Sciences and Arts form the principal subjects of instruction. Mathematics, in all its branches, pure and applied; Chemistry, with practical experiments; Phonetic Shorthand; and Drawing in the various styles, receive a large share of attention; while occasional Lectures are given in Physiology, Geology, Astronomy, Botany, and kindred Sciences. Especial prominence is given to Music, both Vocal and Instrumental; Solo and Part-Singing are taught throughout the College; Lectures are given on Harmony and Musical Composition; and Private Lessons (without extra charge) on the Pianoforte, Harmonium, or Organ. An accurate knowledge of the French and German Languages is also imparted; while the acquisition of Greek and Latin is open to those boys who can afford the time that is necessary for these branches, and to whom an acquaintance with the Ancient Languages is likely to prove of value. As regards Religious Training, all purely Secularian and Dogmatic Teaching is strictly excluded.

A General Examination in all branches is held at the end of each Academical Year, at which time a full Report is submitted to his parents of each pupil's progress during the year.

By kindness, combined with firmness, the discipline of the College is maintained; and due allowance in the appointment of tasks is made for diversity of temperament.

It is also the Principal's aim to devote special attention to the physical training and development of his pupils. The boys enjoy several hours' recreation every day. Boating and Bathing are among the regular amusements. The pupils also enjoy the unusual privilege of making frequent excursions to the neighbouring Lakes and upon the surrounding Mountains in fine weather. In fitting up the premises with Hot and Cold Baths and other modern appliances, no expense has been spared. A Gymnasium has also been recently erected, and Calisthenic exercises form a part of the Educational Curriculum. In the domestic arrangements, which are under the able management of the Matron, Madame Bancroft-Gillies, strict attention is paid to sanitary conditions: the Diet is pure, liberal, and varied, and a table is specially prepared for boys whose parents are in favour of a vegetarian and hygienic regimen.

With a view to enlisting the sympathies of parents in the College system, and to preparing the pupils for public speaking in after-life, *Soirées*, consisting of Music, Recitations, and short Dramatic Sketches, are periodically given, and to these the friends of the boys are invited.

The Academical Year commences on September 1, and ends on July 1 in each year. A fortnight's Holiday, which may be spent either at the College or at home, is given at Christmas.

The Terms are *moderate and inclusive*. Parents who contemplate placing their sons at Grasmere College are strongly recommended to send them at an early age, that they may thus be enabled to go through the complete course of study. To facilitate this end the Fees are regulated according to the age of the pupil at the time of his admission. There are no *Extras whatever*, excepting (when supplied) for clothing, pocket-money, and fare of journey home.

Boys under Nine Years of Age	PER ANNUM.
at Date of Entrance	Thirty-five Guineas.
Boys under Twelve Years	Forty Guineas.
Boys under Fourteen Years	Forty-five Guineas.

Reference to Two Gentlemen of Position will in each case be required, unless the fees are paid terminally in advance.

Each pupil is expected to come provided with the ordinary School Outfit, and Three Months' Notice is required prior to his removal.

For an additional fee of Ten Guineas pupils may remain with Mr. HARRISON during the Summer Vacation, when an opportunity will be afforded them of making a Tour of the Lake District or some other locality of general interest.

The Progressive College has already found many friends and sympathisers both in Great Britain and abroad, to all of whom the Principal tenders his sincere thanks, particularly to the following Ladies and Gentlemen, who have kindly accorded him the use of their names, in token of their approval of the principles upon which the College is conducted:—

- THE RT. HON. THE COUNTESS OF CAITHNESS, Stagenhoe Park, Welwyn.
- THE REV. C. MAURICE DAVIES, D.D., 4, Bedford Terrace, Kensington, London, W.
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