



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

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THE LESSONS OF SPIRITUALISM.

An Address delivered by J. Burns, O.S.T., at the Spiritualist Anniversary, Ossett, Sunday, Aug. 5, and at the East London Spiritual Institution, Sunday, Aug. 12, 1877.

"Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified [instructed]; and walking in the fear of the Lord [educated], and in the comfort of the Holy Ghost [developed], were multiplied."—Acts ix. 31.

On Sunday evening, at 15, St. Peter's Road, Mr. Jennison read Sharpe's translation of the passage, which is much more lucid and expressive. It is as follows:—"Then the churches through all Judea, and Galilee, and Samaria, had peace, and were built up, and walked in the fear of the Lord, and in the comfort of the Holy Spirit, and were multiplied."—Acts ix. 31.

The teachings of Spiritualism present themselves in three distinct classes, which succeed each other in natural order:

- I. Lessons of Instruction, indicating a receptive state of mind.
- II. Lessons of Education, necessitating activity, or a positive state of mind.
- III. Lessons of Development, accompanied by passivity of mind.

WHAT ARE LESSONS OF INSTRUCTION?

I.—The word "instruction" signifies to build into or to fortify from without, as when a wall or edifice requires strengthening, and masonry is inserted into those parts which are in need of that kind of improvement. Sometimes decaying structure has to be removed, and the rent has to be enlarged before the work of instruction can be commenced. With what shall we instruct the minds of the people? We answer, With the facts of Nature. These are indisputable truths, wholly pure and everlasting. Though the phenomenal facts may seem to pass away as the experience of man ascends in the scale, yet they will be retained in their spiritual sense, for external nature is a symbol of that which is more spiritual, and so on till the soul reaches the inmost heavens.

Instruction, with the world generally, is a tissue of traditional dogmas and human opinions, a network of falsities, a symbol of ignorance and selfish conceit; and instead of strengthening the mind it paralyses its efforts, and transforms the inquiring, truth-seeking intellect into the stultified headpiece of the fossilised bigot. Religious and spiritual instruction in particular is of this kind, and its result is to make man truly irreligious by shutting out from him all forms of spiritual light, and leaving him at the mercy of the lower elements of his nature.

But it will be said, Is not man already instructed in the facts of nature? Are not Huxley, Tyndall and Co., the professors of material and natural science, and do their pupils present themselves admirable specimens of spiritual culture?

Before we reply to this it is necessary to point out that the phrase "facts of nature" requires a much more comprehensive definition than the supposed questioner implies, for we would instruct the youthful mind in more than one class of natural phenomena thus: We would give lessons in—

(a) Facts of physical existence, embracing the well-known sciences, which are happily becoming so popular even in schools. Particularly would we impress upon the young mind the knowledge of man's physical structure, and that which goes to sustain it, which would naturally embrace a knowledge of chemistry and of the vegetable kingdom, the most necessary branches of knowledge that man can possess. Then we would inculcate—

(b) Facts of moral consciousness. There is a science of man's moral nature as positive and demonstrable as the science of physics. It has well-defined outlines which can be described, and a knowledge of them imparted to the young mind. Then there are—

(c) Facts of intuition and of spiritual phenomena: all the numerous phases of spiritual manifestations—physical, materialisation, clairvoyant, impressional, inspirational, and so on, giving a complete grasp of the nature of man as exhibited in the vast discoveries of Modern Spiritualism. Furthermore, there are—

(d) The facts of human history, the traditions, biographies, and ethnical developments of nations, individuals, and races. As a people we have been crammed with fabulous Jewish history, till we have got very little nationality left; our belongings are altogether beyond our boundaries, and our country, instead of being a Divine gift to us, is regarded as a workshop in which to get a living. The people, especially the young, should be trained to love their country, which can alone be derived from a thorough knowledge of it and the glorious men and nationalities which have combined to make it what it is, notwithstanding the erroneous statement presented by the Church party that the greatness of our people is due to alien myths and oriental fables.

But it may be said that these dry details are obnoxious to the young mind, and that it will not take the trouble to understand them. Not so; these facts are the most interesting matter that can possibly be presented to the mind when the taste is acquired for appreciating them. Man's mind, and Nature in her various departments, are parts of one great whole, and are congenial to each other. Also, remember that this work of instruction should be commenced and carried on while the mind is in a receptive condition. Our children depending wholly upon our love and guidance, learn whatever we set before them, and achieve distinction in any given subject as far as their organic abilities will permit. The Sunday-school sort of people succeed in getting myriads of children to answer nonsensical and enigmatical questions from the Bible, such as, "Who slept on a stone pillow?" "When did Abraham kill a calf?" and other profound matters, of which these are specimens. Thus our religious people degrade the mind of the rising generation, by bending it down to insipid puerilities, and unfit the youth of the country for occupying a glorious position in the struggle of life. The success which has attended Mr. Kitson's efforts to instruct the children of the Lyceum in science, shows that what is now stated is thereby proved most fully. While children are children, we can make of them what we please; but if we allow them to pass through the receptive stage, and to become positive thinking individuals on their own account, then it is with great difficulty that one can alter their intellectual position, or improve their personal habits.

As Spiritualists, our work has been that of instruction, namely, becoming acquainted with the phenomenal department of Spiritualism, and it has been instruction of a very superficial kind. Like children, we have stared with open mouth at that which was new and mysterious, but we have not been enabled in many instances to grapple with the strange facts, and derive real instruction therefrom. Nor shall we succeed in this respect till we take up the second department of the lessons of Spiritualism.

WHAT ARE LESSONS OF EDUCATION?

II. The word education means to lead out, it is the opposite process to that of instruction; but, viewed educationally, man is regarded as having certain mental faculties which can be made to express themselves outwardly by a process of external excitement.

This leading out process should accompany the work of instruction. Without education, instruction is not only valueless, but injurious. There are thousands of so-called "educated" men, who are not at all educated, they are simply crammed by an artificial and unnatural process, and are utterly helpless and practically imbecile. Education really means the acquirement of proper habits, enabling the individual to be in all respects independent, and it should begin with the functions of the body. The lessons of physiology and other sciences explaining man's nature, thus become educationally expressed in the life of the individual, and he does not only understand the laws of nature, but he lives in accordance therewith. Then education may lead to the proper use of the mental, as well as the bodily faculties, and the moral and spiritual powers of man in addition, till every individual becomes more or less, an original genius, and capable of giving fruition to the gifts derived from spiritual sources through his moral life, his practical works, and his intellectual operations.

We have said education may lead to the proper use of the mental faculties, to which the reply may be made, Does it not necessarily do so? We think not, for is not the so-called educated mind often the most incapable of the exercise of its faculties in the discovery or acceptance of a new truth—anything that has its origin outside of their narrow circle of education. To be learned in the opinions or findings of a certain sect or school is instruction of a certain kind, and it must be confessed of a second-rate quality, but true education gives facility to the mind to find truth, to recognise truth, and to express truth, independent of and over and above all previous discoveries and preconceived dogmas. In short, education is a thing almost unknown; a very miserable form of instruction supplies its place.

There are thousands of intellectually endowed individuals who are truly lost for the want of instruction and education. We have mediums who readily pass under spirit-influence, but it is impossible for the spirits to give expression to new truths or definite facts through these instruments.

Non-Spiritualists, and even some who call themselves Spiritualists, grumble at the spirit-world because it does not divulge to mankind a vast number of useful inventions and hitherto unknown truths. Such objectors are utterly unthinking individuals who talk about that which they do not understand. A moment's thought only is necessary to realise that before the spirit-world can communicate anything to mankind, a bridge must be drawn across the gulf which separates them. This bridge may be one of natural faculty or of educational growth. When communion takes place under any circumstances, it must either be by mankind reaching up to the spirit-world, or the spirit-world reaching down to mankind. If all the effort is on the part of the spirit-world, then it has to come down to the human level, and as a consequence the communications add very little to what is already known to the recipient. If the recipient endeavours to elevate himself, he can receive his communications from a higher plane of spirit-life, and become a real teacher of men. Thus it is that all spiritual revelations have to come through prepared instruments, who by the peculiarity of their spiritual attachments, are capable of penetrating a greater altitude into the spiritual world, and deriving therefrom the proper information which is there to be found.

Now the work of instruction is something like the laying down of telegraph wires between the inner or soul-nature of man, and the external world. All the ideas which originate within the man, have to find expression through certain avenues, and they are presented to the world clothed in conventional symbols, hence the more knowledge a man contains and the greater his education, profiting him in the use of that knowledge, the more fluently will he be able to clothe the ideas within him and give them speedy and accurate transmission to the external world.

There are thousands of good Spiritualists who could teach higher truths than come from the majority of mediums, if they only had the power of expression. They think beautiful thoughts and have glorious experiences deep within their own consciousness, but they have not the ability to clothe their ideas in words, or to sustain a connected form of discourse even upon that which they can converse upon in private. This disability exists because they have not had laid down within their minds, the necessary telegraph wires between the interior spiritual source and the external world. On passing through the country it is observed that on some lines of railway there are three, four, or five telegraph wires, whereas on others again there are as many as fifty. Now the ability to send simultaneously a great number of messages, and of different kinds, depends upon the number of wires available for the purpose. So it is with the human mind. Every form of knowledge or kind of instruction which the mind receives and every educational ability which is developed therewith is like a distinct telegraph wire between the interior thinking principle, and the external organs of expression; hence the man full of knowledge, and well skilled by education in the use of his faculties, can clothe his thoughts in a great variety of expressions and charm the ear of every listener by his unlimited power of adaptation.

Education may be also looked at from a moral as well as an intellectual point of view; it means not only the expression of that which is true but the doing of that which is right—the actual living in accordance with the dictates of the conscience, as well as the promptings of intellect. Education thus becomes practical religion of the highest kind, and relates man not only to the knowledge spheres of spirit-life, but elevates his will in accordance with Divine issues, and relates him to the realms of superior love and purity; his teachings will partake of a divine flavour which recom-

mends his utterances to all, whether they are intellectually fitted to appreciate them or not. Many exceedingly wise and talented individuals are but little adapted to be teachers, because they are lacking in this love element, which is magnetic and attracts the people to the teachings, and influences the will to attach itself to subjects that are otherwise quite foreign to the experiences of the mind.

#### WHAT ARE THE LESSONS OF DEVELOPMENT?

The word development means to unfold in an orderly manner, that which previously existed in an unknown condition, hidden from view. All spiritual gifts may thus be presumed to be developed, for the spirit in all its phases is invisible and is only appreciable by its manifestations. As Spiritualists we not only believe, but we know, that spirit exists within us individually, and is the essence of the individuality of all mankind, whether on earth or in the spirit-world.

As Spiritualists we are all familiar with the practice of sitting for development. This process means a passive state, in which men and women sit in an orderly manner for the unfolding of mediumistic powers and the elicitation of spiritual phenomena. The intellect is at rest, the receptive faculties are for the time being in abeyance, and the educational activities are suspended. The circle sits and waits, and without any volition or aid on their part, the attendant spirits present themselves through phenomenal manifestations, and the medium or circle is said to be developed.

There is a much higher form of development than this, and it is of that which we now endeavour to speak, but great difficulty is experienced in doing so, because of the transcendental nature of the process.

The foundation must be laid on spiritual philosophy or theology, which recognises as the essence of mankind an infinite spiritual principle, the image of the Divine mind. By a proper course of instruction and education, and by a long series of experiences, the avenues of the soul may be so well opened up through the external mind, that the inner spirit, or godhead, of the individual may manifest itself and be appreciably experienced, not only by the individual himself but by those around him. This development is not manifested through the intellect, or expressed by the thought or voice. It is the active presence of the spirit itself, and is felt and recognised spiritually by those who can appreciate it. It is spirit communing with spirit.

To illustrate: Most Spiritualists will have observed that at circles or lectures they have witnessed extraordinary phenomena and listened to wonderful intellectual expositions, and yet they have come away unhappy and dissatisfied. On other occasions the phenomena have been trifling or altogether absent. The intellectual expositions may have been meagre, and yet a presence was perceived in the circle and a satisfaction obtained which no amount of intellectual or external service could have supplemented. This unspoken wisdom is a faint indication of what is meant by spiritual development. It is beautifully illustrated also in the poem entitled "Quaker Worship," by Mr. J. Reginald Owen, in the last number of the MEDIUM.

This development lesson is the one which Spiritualists require to learn at the present time, but it would be useless for them to attempt it, except in combination with sound instruction and practical education. It is the highest degree of Spiritualism, for it is a manifestation, not of our departed friends, but of God in and through man, and it is the only means by which all spiritual problems can be solved and absolute safety and benefit derived from spirit-communion in general.

In conclusion, I will allude briefly to the text with which Mr. Jennison concluded his reading at the East London Spiritual Institution, which has been placed at the top of this report. It would appear that the Churches mentioned were of a similar kind with the Order of Spiritual Teachers.

In these Schools Instruction, Education, and Development go hand in hand. Information to edify the mind is derived from books, or the utterances of Teachers present, and the mind is educated by the effort to understand what is presented, and by conveying instruction to others. It has been found that a much higher spiritual influence attends the School of Spiritual Teachers than is generally to be met with at an ordinary circle. The effort of the School is to reach up as far as possible towards spiritual light and truth, and in doing so a spiritual point of contact is reached much higher than would otherwise result from a condition of mental apathy or selfish longing for individual gratification. But every School should educate itself to the point of perfect passivity as one part of its exercises, through which condition there would be poured out upon the sitters a much higher spiritual influence than they could express by intellectual effort.

To return to the text, the Churches were edified, built up, or instructed. "They walked with the Lord;" that is to say, the members of these churches lived in accordance with the precepts of doctrine and the admonitions of conscience. Through their expanded faculties the "Lord," or spiritual director of their individual being, was able to manifest himself, enlighten the outward life, and lead the individual so developed in that path which was wise and good. Furthermore, the "comfort of the Holy Ghost was with them." Now, Holy Ghost is a puzzling theme with most minds, but literally it signifies a healthy, whole, or clean spirit. Unclean spirits are those which, in addition to their innate spirituality, partake of the qualities derived from man's unpurified mental faculties, such as depraved appetites, perverted passions, superstitious motives, untruthful purposes, &c., &c. The Holy Ghost, however, is that expression of the spirit which comes forth by development through

those who have purified the external faculties by a true education, and are thus made instruments for the giving forth of the Divine principle within. The Holy Ghost is not an intellectual manifestation, but a comforting, satisfying, harmonising, infilling operation, which supplements all that the more external efforts of the mind fail to effect.

[We have to apologise for a fragmentary report of a lecture which was delivered on two occasions, and with much variety of detail. The subject is so spiritual that it is impossible to do it justice without conditions which will favour that degree of inspiration necessary to state the case. This is, however, a beginning, and it is hoped the future will supply opportunities for carrying this spiritual study of our Movement still further. It is rather astonishing how few spiritual thinkers our Cause presents.]

#### MAJOR THOMAS GALES FORSTER ON SPIRITUALISM.

At a meeting which he attended, at 38, Great Russell Street, London, last week, Major Forster made the following speech:—

Mr. President, ladies, and gentlemen,—

Did you ever observe in this beautiful land of yours—as the clouds of a summer's day are passing over, sweeping forest and field, village and stream, with their blue shadows as they fly—one bright particular spot; some church spire, or cottage window, on which the sun's rays seem to settle more frequently, and linger longer, than on any other point in the entire landscape! Such a spot, in the moral and intellectual world, has Spiritualism been to me during the lapse of nearly twenty-seven years of earnest and honest inquiry and advocacy—a brilliant spot, reflecting continually the glories of the inner life, and shedding a benign and healthful influence over all things else in this otherwise dark and weary world. And to-night, after this long experience, Spiritualism, in connection with all antecedent and surrounding faiths, stands before my mind's eye, like unto a majestic column in a desert plain—rich in beauty, and in the splendour of an indescribably grand architecture—immovable as ocean's rock—breasting successfully the wrath of every billow and the storm of every sky.

In America, the fact that spirits can, and under proper conditions do, commune with mortals, has been unprecedented in its reception. Faith in this glorious truth originated with us in the affections. True, we now feel and know that philosophy teaches this great truth—that science demonstrates it—that reason sanctions it—and that true religion embraces it; but, it was the longing of the soul after that which had enlisted its sympathies and affections—and which we had been so long told was silent for ever, at least in this world—that primarily established this faith. So that it has been truly said, that, through the longings of the heart Spiritualism has made such rapid strides, that to-day, only twenty-nine years since its phenomenal inception, it is a theme of general thought—subject alike to the ridicule of the thoughtless, and the reverence of the judicious. That it has called forth the former, mainly however, from a misconception of its facts and a misapplication of its tenets, need not be denied; but it likewise called for reverence from all earnest men and women—believers in the fact or not—who were able to perceive that the human heart still clings to it, despite all obloquy, as an incentive to virtue and as a means of development. Through its instrumentality the evidences of immortal life are in a million of American homes to-night, and through its glorious inculcations millions of American hearts are rejoicing with a most holy joy; and neither Materialism on the one hand, or Sectarian Bigotry on the other, can mar what is to these hearts a divine revelation. Its vitalising effects, as declared and demonstrated in our midst, have not been merely an external action; it has taken hold of man's highest nature, and what was enkindled in the heart has become the life of the whole man. Therefore, if martyrs were called for, I believe that my country would be full of them; for that which is born of the affections will live as long as the affections themselves shall live, and Spiritualists know—thank God—that human love is immortal.

But Spiritualism is not merely a theme appealing to the affections; men and women reputed to be wise, judicious, and far-seeing stand ready with a reason for the faith which is in them. More of this class mark the progress of the Cause in America at the present time than any other. The appeal to the heart has satisfied the judgment, and Spiritualism claims to be able to satisfy the intellect of the scholar, the statesman, and the jurist. Both science and philosophy are measuring it; and, what is more, it is growing broader and deeper, more exalted and more prolific of thought, the further investigation is pursued from the point of original inception.

I sincerely believe that when Jesus of Nazareth said his disciples possessed that which the world could neither give nor take away, he but adverted to the principles which underlie the faith of the Spiritualists of to-day—a faith or rather demonstration, which renders a man certain of his attainments and conscious of his possessions.

In America, according to present and past theological teachings, man is deemed a mere worm—religiously fit for nothing; naturally fit only to be damned! Spiritualism, however, looking upon man as a creature of most important uses, and as a being of immortal destinies, has assigned him a far more important niche in the grand temple of existence. It teaches that man is the last of a long series of steps in the material creation—that in his being he has the latent elements of all that he can attain to, either in the flesh or spirit—that he is indeed the ultimate in the sphere of material conformation; and that in his spiritual nature he is the

prophecy of all that is to succeed the experiences of time—that he stands, as it were, midway in a

“Vast chain of being, which from God began,  
Nature's ethereal, human, angel, man.”

Spiritualism with us, therefore, inculcates the rejection of all ecclesiastical authority as plenary, either past or present—it enjoins the cherishing of a keen scepticism, and the ignoring of mere blind faith in regard to all assumptions which appertain to the soul and its destinies, as long as *declaration* is not accompanied by *demonstration*. Reasoning from analogy and from its facts, it declares that inspiration is universal—that God is no respecter of persons, and, indeed, that the canon of revelation is as fully open to-day as ever it was. It teaches that the individual soul is normally and for ever the highest revelator of truth unto itself, and that truth is seen by any man only through his own convictions. In contradistinction to the doctrine of total depravity, it teaches that all men and women are divine from the nature of their origin—united in one great family by being participants in the same Divine Spirit—that just as surely as chemical affinities unite and bind material particles, so, under proper development, moral affinities will eventually unite mankind in a universal brotherhood—the establishment of which is the legitimate aspiration of all true reform—since in the wide-spread scope of its embrace such a brotherhood shall comprehend the loftiest and the lowliest—seraphs and mortals, the denizens of earth and the dwellers in the Summerland.

Spiritualism, therefore, we deem to be in its fullest acceptation, sufficiently broad in its conceptions, and wide enough in the grasp of its investigations, to comprehend more or less distinctly any principle of reform, in this or any other age, that is legitimately based upon the fatherhood of God, the motherhood of Nature, and the brotherhood of the race. For myself I believe Spiritualism to be:—

1. A *Science*, upon the authority, as declared by one of our ablest writers, of observed facts, demonstrated truths, and inevitable deductions.

2. I believe Spiritualism to be a *Philosophy*, in that it reasons from fundamental truths or first principles, to their legitimate and necessary sequences, upon purely rational grounds.

3. I believe Spiritualism to be a *Religion*, in that it asserts the immortality and divinity of the race, and inculcates love to God through love to man—whilst it aims at the salvation of man from his sins through his own aspirations and effort, rather than in his sins, through the merits of another.

There are certain propositions of Spiritualism which in America are more or less generally deemed fundamental: 1st. An infinite principle of good in the universe, which, in the exercise of infinite will, is unceasingly adding to all that has been, by perpetually transforming all that is. This power we gratefully and reverently term God, and know no more. 2nd. The perpetuity of individual consciousness beyond the grave. 3rd. An ever-present conscious intercourse with the spirit-world. 4th. Eternal progress, not death, the destiny of the race.

In connection with these propositions Spiritualism further teaches that man, as I have said, is the result of all that has gone before him—that he is a wonderful microcosm of the vast macrocosm by which he is surrounded—that his physical body is but an outside shell or covering, outwrought for and adapted to the uses and pleasures of the earth-life alone, which, having been elaborated from the rocks, will, after dissolution, decompose into its original elements; but that the spirit, or soul, or Divine principle within, which makes the conscious man of thought, of feeling, and of angelic aspiration, will live on in an endless pathway of wisdom, and in a boundless succession of altitudes, in love and happiness,—his identity unchanged, his conscious individuality preserved for ever, amid the infinite conditions of the land of the beautiful, where

“Sceptered angels hold their residence,”

Thus our glorious religion, through the law of eternal progress, is “weaving its woof of joy around the heart of despair, and winding its warp in the storied temple of immortality.” Born into the inner life by an immediate resurrection from the body, through the process termed “death,” the disenthralled children of humanity, proportioned to individual effort and desire, soar round the concentric spheres of love and wisdom, while their choral melodies reverberate amid the arches of the sky—heart beats in unison with heart, and soul unites joyously with soul, as the universe of mind is echoing with the symphonies of human love, engendered through the fruition of human hope; and all those broad spheres

“Where angels walk and seraphs are the wardens,”

bespeak continuously the grandeur and the glory of progressive, and still progressing, thought; and thus Spiritualism has given to many an earnest soul indeed—

“The golden key which opens the palace of eternity.”

Such, in brief, is Spiritualism deemed to be in my country. But we have not been without our shadows likewise. Hidden away in Oriental tradition, is an instructive fable of the Amreeta cup. This cup of Divine wine, it is alleged, gave life and immortality, excellence and bliss beyond belief, to the pure in heart; but to the evil-disposed who partook of it, it brought desolation, despair, and death. The allegory is truly applicable to the experiences of investigators in America. The divine beauties of Spiritualism have, indeed, penetrated deeply and healthfully into the hearts of those who have honestly and earnestly sought for truth; but deception

and fraud only have been found by those who have entered into the investigation, wickedly determined to see nothing but what their own prejudices have already declared to have an existence.

We have also had our fanatics; but is there any principle of deep, vitalising force that has not at some time, and in some manner, engendered fanaticism? We have, therefore, consoled ourselves with the reflection, that the Cause which is not clothed with sufficient brilliancy and beauty to arouse some natures into fanaticism, need scarcely be expected to have intrinsic merit enough to justify martyrdom in others.

We have felt, too, in America, and still feel—as doubtless Spiritualists everywhere have felt—that never since the dawning of that beautiful star that is said to have led the Magi of the East upon an unknown journey to the stables of Bethlehem, has there existed a Cause that has been so sadly misunderstood, or so grossly misrepresented, as have been the facts and the philosophy of Spiritualism. Nevertheless, as I have said, its reception has been unprecedented; and through a knowledge of this glorious system, very many thoughtful minds are beginning to realise that the present age has more of spiritual light than has ever before been vouchsafed to man; and, too, that mankind have larger needs and greater spiritual capacities wherein to absorb this light. On every hand are to be seen the evidence of intellectual and spiritual expansion and elevation, declaring, trumpet-tongued, that man can never stand in the future where he has stood in the past. The angels to-day are our ministers, from whom we are learning that God is as near to the soul as matter to the sense; and nature has become the grand cathedral of our devotions—a cathedral

“Boundless as our wonder:

Whose quenchless lamps the sun and moon supply;  
Its choir, the winds and waves; its organ, thunder;  
Its dome, the sky.”

And, too, even the opponents of our Cause are rapidly recognising the fact that Spiritualism has charms which cannot be ignored. In vain does atheism on the one hand, and sectarian fanaticism on the other, cry out that our facts are a delusion, and that our theories are unintelligible nonsense. Mankind will look and listen, despite themselves. As the ancient mariner is said to have forced the bridal guests to listen to his wild, mysterious song, so Spiritualism, as it were, seems to have commanded the universe to stand still, and give attention to its phenomena and the deductions drawn therefrom, which charm, in spite of their alleged obscurity. The spirit of inquiry, and the bold, free school of thought engendered by Spiritualism, is spreading like one of our wild prairie fires: and it is beginning to be perceived that neither municipal enactments, legislative statutes, ecclesiastical decrees, nor judicial decisions, can stay the progress of human thought, or check the aspirations of the human soul.

May we all more fully appreciate the age in which we live, together with the glorious work evidently assigned us, of co-operating with the angels in lifting the light of Divine truth above the mere plane of dogmatism, and in inaugurating it upon the altar of the human heart. This is the mission, it seems to me, my friends, that is before us all, of whatever land. Not as bigots, not as sectarians, but as earnest humanitarians, demonstrating by our lives the grandeur, the beauty, and the beatifying results of the precious truths we profess; and may we all prove worthy of the privilege of being accounted co-workers with the white-winged messengers of our Father's love.

I thank you for your courteous attention.

#### THE CONDITION OF SPIRITUALISM IN ENGLAND.

By “M.A. (Oxon.)”

It may be interesting to the readers of the *Journal* to hear of the present condition of the Cause in England as it strikes one who has been forced into a position from which he can see its interior state as well as that exterior aspect which the casual observer can discern. The signs of the times now, as heretofore, may be read differently according to the standpoint and knowledge of the observer. And the published records give those at a distance very meagre material for forming an opinion. Such records are necessarily superficial, and lead to superficial views. Let us see first what lies on the surface.

We have had what is called a time of persecution. The steady growth of Spiritualism among the thinking part of the community has produced the inevitable result. So long as the faith was confined to the masses, it was suffered to spread unchecked, as being of no account. So long as it was represented by utterances more or less vague and enthusiastic, science ignored it. So long as it concerned itself only with phenomena, and did not formulate a philosophy, religion passed it by. There are three pronounced forces at work among us in England: fashion, science, and religion; and accordingly, when Spiritualism became fashionable and spread rapidly among the ruling classes of society, counting its votaries among the educated and wealthy; when it challenged science on its own ground and even established a foothold among some of the best known members of the Royal Society; when it promulgated a philosophy, and claimed to be a religion, it brought down upon it a number of attacks from those whom its several pretensions offended.

The scientist was the most bitter. It was intolerable to men like Carpenter and Lankester that this return to superstition should be permitted. It was more intolerable still that their arrogant claim to universal knowledge should be disputed, and a new thing of which they knew nothing should challenge attention on the lines of

exact scientific experiment. It was a subverting of their very foundations, a something contrary to their experience, which not only demonstrated their ignorance of the fundamental properties of matter, but introduced them to the domain of spirit where they must begin as tyros, and where their first work must be to unlearn much that they had previously held to be proved truth. That was where the shoe began to pinch.

And the more they looked at it the less they liked it. For not only was this a new thing, but it came from a source beyond the charmed circle of their scientific brethren. It was from below, from the scientifically ignorant, from the “common people,” instead of from the “Pharisees and Rulers” of the Royal Society. Evidently something was wrong, and the thing must be seen to. The very centre of scientific society was stirred and the accursed thing stank in the nostrils of the men who were forced to award their chief honour (the gold medal of the Royal Society) to one of their body who had associated himself prominently with the investigation of the subject, W. Crookes, F.R.S. He is not so widely known as the discoverer of thallium and the inventor of the radiometer as he is for his experiments in phenomenal Spiritualism, and especially for his investigation into the phenomena of materialisation of the full form through the mediumship of Miss Florence Cook.

When Slade came and showed in open daylight, and to any who chose to come and see, the phenomena of Spiritualism, the last straw was added and the camel's back was broken. Prof. Lankester seized the slate, and the world knows the result. A bitter and prolonged prosecution, resulting in the release of Slade and the defeat of his foes, demonstrated to an extent that no other means could have effected the reality of the phenomena and the widespread belief that existed in their genuineness. The largest and most successful advertisement Spiritualism has ever had is owing to the burning desire of Mr. Lankester to stamp out a detested superstition. None who was not behind the scenes could have formed any idea of the extent to which the faith had penetrated the classes who by force of rank, position, and brains, lead public opinion; and, now that this was manifested, the bitter rancour of the persecution increased. Mr. Lankester had had enough of it. He had not bargained for so much trouble when he ran a-muck at his enemy; and he retired, leaving to the Government the task of prosecuting his work, and to anonymous scribblers in certain portions of the press the throwing of more dirt. The result has been a considerable spitting of venom, and a good deal of vapid inkshed, but nobody is any the worse, except the writers whose tempers must have seriously suffered, and whose diatribes remain as monuments of their folly.

One antagonist yet remains to be disposed of, the Don Quixote of scientists, Dr. W. B. Carpenter, who has bestridden his Rosinante, and gone for Mr. Crookes in the pages of a popular review. We all know what that grim and gaunt old knight will do when once he gets astride of his hobby. There will be abundance of egotism of the naivest sort. Most of us are a little egotistical, but for pure unsophisticated belief in self, nobody can touch Carpenter. There will be much about what “I” have said and done, how “I” have exploded this fallacy years ago; how “I” have explained it by unconscious cerebration, ideo-motor action, and other nostrums. There will be much talk about want of accuracy on the part of Spiritualists, and then the garrulous old gentleman will proceed to illustrate his own capacity for such criticism by making blunders, misrepresentations and misstatements in every line he writes. He labours under a chronic incapacity for saying the simplest thing without blundering; yet he goes rippling on placidly unconscious that he is not infallible. We all know him, and are prepared for the exhibition he invariably makes of himself.

His article in the “Nineteenth Century” was of the old sort. Commencing with a pompous criticism of the radiometer, he got up and patted Crookes on the back in the true paternal fashion. “Bless you, my boy! you should stick to science and leave them spirits alone;” and then spirits proving too attractive, off he went on his hobby to say how foolish Mr. Crookes was as soon as he began to talk about Spiritualism. It would have been all very impressive, this paternal appeal from Philip drunk to Philip sober, only unfortunately the part about the radiometer showed an incapacity to understand that instrument, and the part about Spiritualism was, as usual, a farrago of mis-statement and blundering mistake. He succeeded in being more than usually false in his premises, and erroneous in his conclusions; and we are waiting with patience for the castigation that report tells us he is to receive from Mr. Crookes and Mr. Alfred Wallace. One would be very sorry for a man who has some reputation to lose and who so strenuously tries to lose it, but his vanity is buoyant enough to float him over any sea of trouble that he may blunder into; and on the next occasion he may be trusted to come up smiling.

I should apologise for saying so much about one who is so little worth notice; but a man is very apt to be taken at his own valuation among those who do not know him, and it is therefore desirable that the readers of the *Journal* should be protected from such a ruinous bargain as they would make if they took the old knight at his own estimate.

As a matter of fact, then, we are settling down after a stirring conflict, to find ourselves in a much stronger position than we ever occupied before. The time is not so long past when Spiritualism could find no entry to the press, when people spoke of it under their breath, and when in public it was tabooed. Now it is a common subject of conversation, openly canvassed and discussed both in talk and print. Almost every magazine has articles upon

some phase of it, and every newspaper of note has on its staff at least one commissioner who can look after its interests. The result must be that the subject will gain wide acceptance and belief. There is but one rock ahead which may interfere with the desirable progress, and that is not persecution, or contempt, or insult from without. The only foes that Spiritualists need fear are those of their own household. If they will set their house in order and see to it that it is kept in order free from confusion, from trickery, from blatant folly, and from unscrupulous money-hunting; if they will bear in mind that it behooves them to try the spirits—some of whom have carried with them the frailties and falsities of earth—that the investigation needs integrity, sincerity, patience, and impartiality in order to secure worthy results; if they will be careful to record only what is proven, and to prove by repeated experiment before record; if they will recollect that Spiritualism is a religion and philosophy as well as a congeries of bewildering phenomena; in short, if they be cautious, patient and truth-loving in the widest sense, there is no doubt that we shall soon see Spiritualism occupying the position in which its friends desire to see it as one of the most powerful regenerating and reforming forces of the age.—*Religio-Philosophical Journal*, July 21.

#### SPIRITUAL ORGANISATION.

[There is something very striking in the harmony which exists between the principles set forth in the following article, and the teachings which we have for some time given expression to in these columns. The author is Professor Buchanan, the celebrated anthropologist. We are also ourselves anthropologists, and hence the similarity of ideas, and we do not exaggerate when we state that a similar concordance of principles, capable of practical demonstration could not be found in any other department of Spiritualism. Our views and those of Professor Buchanan are based upon the nature of man, upon that which exists in man as the essentials of his being; therefore, the views deduced therefrom by Professor Buchanan and ourselves are scientific, and consequently reliable and practical. As to the details suggested for the development of the Movement, there may be some room for variation to suit the condition of different communities, but the principles which we hold are identical with those put forward by Professor Buchanan. The family, as stated in this paper a fortnight ago, is the type of all organisation, and it is truly significant that the identical suggestion should have been put into type in London about the same time that the printer was engaged on similar matter in Memphis, Tenn. We are glad to perceive that Professor Buchanan is engaged on a further publication of his teachings on Anthropology. It is such information that the inhabitants of the world, particularly Spiritualists, require at the present time. The Spiritualist who has no knowledge of man further than what spiritual phenomena present to him, is utterly unfit to understand the subject; the whole man requires to be understood in order to appreciate any one department. The absence of this comprehensive knowledge is the reason why there is so much inharmony in the world, and such a lamentable failure of practical results in the performances of the so-called learned professions. The physician knows nothing of the spirit of which the human body is an instrument, hence he fails to cure the patient. The parson is helplessly ignorant of natural laws, and fails to apply his spiritual teachings to the requirements of humanity. The lawyer is learned in the wickednesses of society, and the legal traps which have been invented to intercept it, but of justice and equity, as manifested in man's moral nature he is wholly guileless. No wonder, then, that the world is at sixes and sevens: that death, disease, drugs; superstition, sacerdotalism, simony; laws, licentiousness, and luxury, dominate everywhere except amongst the victimised. We quote Professor Buchanan's article from the *American Spiritual Magazine*, an excellent monthly periodical, published in Memphis, Tenn., U.S.A., by the Rev. S. Watson, D.D., who visited this country some years ago. He is well known to the numerous readers of his volumes, "The Clock Struck One," and "The Clock Struck Three." We hope Professor Buchanan will favour us at his convenience with some account of his forthcoming works on Anthropology, that we may second his laudable efforts to further the moral progress of the world.]

The discussion of this subject during the past twelve months displays the conspicuous fact that men generally look more at the exterior than the interior, more at the body than the soul, more at the forms than the substantial truths of which forms are exponents.

The first requisite to a living body is not bones or muscles, but a vital principle, and this is true of all possible organisations. The vital principle must first exist, and when it exists it will draw to itself and organise all that is necessary to give it form or embodiment; but without the vital principle all forms or constitutions are simply waste material, mere exercises of an unprofitable ingenuity.

The essential preliminary to spiritual organisation (organisation of Spiritualists) is not a constitution or by-laws, but an ardent love of truth, and love of those who join with us in sustaining that truth. The family is not organised by a constitution and by-laws specifying the duties of mother, father, and children, but by conjugal and parental love, which bind the family together, and insure the abundant performance of every duty.

The first step to spiritual organisation is the development of spiritual conditions, or in other words, the elements of true religion. Notwithstanding all the bigotries and falsities of sectarian denominations, they have unquestionably a large amount of true

religious emotion, as well as *esprit de corps*, or family instinct, which leads them to act with unanimity and zeal for their common cause. This makes each denomination a social and financial power, capable of making itself felt, and capable of resisting with no little energy the progress of that enlightened thought which tends to its disintegration.

The cohesive power which binds and strengthens these organisations is not intelligence, but something far different. Intellectual activity creates diversity of sentiment, and dissolves all creedal organisations. Moreover, intellect alone is cool, passionless and aimless; it shows us the way, but furnishes no motive power to action. Motives consist of strong feelings or desires, and the feelings that impel men to united action are first, unity of purpose in accomplishing some important object, and second, mutual good will or love, arising from mental sympathy and personal association; to which may be added mutual favours and courtesies arising from association.

The first step, therefore, to spiritual organisation, should be the establishment of a social centre—a parlour or hall in which all who are interested in spiritual truths should meet from once to four, five, six, or seven times a week, and find not only society, but spiritual papers and books to enrich their minds.

Every Spiritualist should take one spiritual newspaper, but all should have access to the weekly and monthly spiritual publications all over the world, to the published literature of Spiritualism, and to all valuable new books in that department of knowledge as they appear. To maintain such a social centre as this should be impressed upon every Spiritualist as a duty he owes to society, for no man has a right to live for himself alone, or to withhold his aid from any good measure for the upholding and diffusion of truth.

There should be a minimum contribution of not less than twenty-five or fifty cents weekly from each member to sustain this social centre, in addition to the first subscription for the purchase of books. The social centre or spiritual parlour should be made just as pleasant and attractive as possible—a place for the meeting of both sexes, where the piano should always be ready, and where the impromptu dances to their own music should establish a refining influence, the spiritual parlour being under the management of a committee of ladies. Musical and social entertainments should be often introduced, and the services of non-professional home mediums obtained for spiritual communication in all its varieties. When the society amounts to a hundred or more, the funds will be sufficient to procure the services of talented speakers from abroad, and the highest spiritual phenomena may be developed in consequence of the harmony and spirituality of such a society. With such attractions it would steadily grow, and its funds would be sufficient to employ a lecturer by the year or permanently.

In employing a permanent teacher for the society, it would be desirable to select one who could be more efficient and useful than the sectarian minister. The minister of a spiritual society should be a seer and a physician. He should be able to bring his members into communication with their spirit-friends, and he should be able in his capacity as a seer to instruct them in their interests and to admonish them as to their soul-culture. While supervising their physical condition and preserving them in health, he should watch their spiritual growth and have the kindest counsel ready for those who seek his aid in soul-culture. Performing thus a three-fold office, the largest salary that he could receive would be an economical investment for the society.

We need a *new profession* for the head of each spiritual society—the seer and philanthropist—who shall come as near as possible to being for each member of his flock a guardian angel in all things—the universal counsellor—the guardian friend—who may combine in himself the functions now exercised by the three learned professions, but exercised so blindly, so selfishly, so barbarously. As a priest he will hide no light and stifle no thought: he will teach the realities of duty instead of theories and ceremonies. As a physician he will exclude from his resources none of the benevolent agencies of nature, and will deem it his glory not merely to heal the sick, but to banish disease entirely from those who are under his guardian care. As a lawyer or exponent of justice, he will show to each the boundaries of his rights and his duties, and banish litigation or strife by leading each to the performance of his duty.

Shall we not thus put an end as we may to the sufferings inflicted upon mankind by our barbarian professions, and bring about the triumph of religion, of health, and of social concord, through a divine ministry, loved and upheld by the people and consecrated by the highest benignant powers of the spirit-world, a channel for the influx of supernal harmony into terrestrial life. It is a beautiful millennial conception, and yet its realisation may or should be near at hand.

We need but organise our groups in our spiritual parlours, our harmonical halls, substantially as I explained twenty years ago, when I presented the plan of the *panegyrium*—for the spiritual parlour will be a true *panegyrium*—and bring into the leadership or ministry of this movement the man or woman whose pure and benevolent life is sanctified by the daily presence of the angel-world and make him our arbiter, our counsellor, and our physician, as well as our public teacher and our confidential friend. It will be found that in time the power and influence of our sacred medium would grow by the acknowledged wisdom and beneficence of his influence, and the abundant river of celestial power and love which he would bring into our midst. Adhere faithfully to such ministrations as these, set apart our best and noblest men and women in this holy office, and we should find in time that health, harmony

and happiness would fill all communities in which the supernal agency was enjoyed.

There is nothing visionary or unscientific in this; nothing which is not clear to those who understand Spiritualism; for the power of the clairvoyant, assisted by spiritual aid, in understanding and managing disease, in penetrating the dark clouds of our difficulties, and tracing the path of harmony and peace, is well known to those who have had experience.

Let us first organise the social circle, establish mutual acquaintance and friendship, enjoy our pleasures and festivities together, and unite in employing the wise medium for all those offices which are now so unwisely administered by mechanical and selfish professions.

But one thing more is necessary, and that one thing is indispensable—that is, to pour forth the emotions at every meeting in love and joy and worship; for without emotion all is a dead form. Therefore at every spiritual meeting there should be at least one soul-felt song; not Italian music, or the scientific complexities of art, but tender, soul-moving, enthusiastic song; such songs in spirit but not in words as our Methodist brethren use in their camp-meeting revivals, sung with pathos and with power. Song is worship, song is love, song is the vitality of the spiritual movement. Songs that speak of heaven and our loved ones, songs that breathe love and joy, will bring heaven with its bright inhabitants down in our midst, and cause an outpouring of spiritual power, spiritual gifts, and spiritual love. In the mood of religious feeling thus cultivated, invocation or prayer will be natural, and will be a valuable help. The prayers which have been delivered in spiritual circles are models of beauty and religious eloquence. I have never seen one published that was not beautiful and touching.

Following this programme faithfully in all respects, and the spiritual society that adopts, it will become an example to all other societies. It will be united in soul and purpose, will win converts in every direction, and having won them, will lift them to a higher plane of life.

Where is the man whose soul has power to conceive and carry into operation this sacred programme, combining in himself the powers of a Wesley, a Whitfield, and a Fox, and giving to the thirsting souls of religious societies who are fed upon the husks of theology, the waters of living life, the stream of divine love, which by the simplest possible agencies as above displayed may fertilise the world with an influx of new life, and put an end to pestilence, discord, crime, and war, by substituting for cold, speculative indifference, the warmth and love that come from heaven?

Louisville, June 18, 1877.

JOSEPH RODES BUCHANAN.

P.S.—Believing that all movements are more wisely organised and conducted when they have a scientific and philosophic basis, I would remark that the Science of Man, Anthropology, is necessarily the true basis or guide of any social movement, and that in the works I am now preparing on this subject my friends will find a broad basis of principles for social movements.—J. R. B.

The Editor of the *American Spiritual Magazine* thus comments on the foregoing article:—

"We call special attention to the communication on Spiritual Organisation by Prof. Buchanan, of Louisville. Not one in our country stands higher than he, as a man of science, as well as intellect. This is the kind of organisation that we need. When this is effected, the formal organisation will come as a necessity. We must have something better than anything that can be obtained anywhere else. This, we doubt not, can be had, if we will carry out the plan suggested by our distinguished correspondent. What say you, Spiritualists, everywhere? Let us have that kind of organisation all over our country.

"Many Spiritualists attach too much importance to the phenomena of Spiritualism; it is well for conviction, but let us go up higher. The trusting in the externals is as detrimental to Spiritualists, as the confiding in the forms and ceremonies of the Jews, or the external paraphernalia of Catholics or Protestant Christianity."

#### THE VIEWS AND BELIEFS OF NOTTINGHAM SPIRITUALISTS.

A few weeks ago a Conference was held at Nottingham, which was reported in these columns at the time. It was largely attended and was the successor to a previous Conference, at which a Conference Committee, consisting of an equal number of members from both the local societies, was elected. At the last Conference it was suggested that one of the subjects for consideration at the next meeting should be, "What are the Differences between the Two Local Bodies?" The subject was left with the Conference Committee, who at a recent meeting decided that each society should present a paper, setting forth their essential beliefs. The following statements were drawn up by the respective societies, and have been forwarded to us for publication in these columns:—

#### PRINCIPLES OF THE CHRISTIAN SPIRITUALISTS OF NOTTINGHAM.

1st. That man is a created and pre-existent being, and has been for a period in a fallen or sinful state.

2nd. That into this state he has been seduced from innocence and purity by a greater and subtler power than himself.

3rd. That in this state he is spiritually dead and powerless, through having left the service of his Creator and withdrawn himself from the divine breathing, or life.

4th. That this state is called the *Adamic*, which is allegorically given in Genesis and the Old Testament as the state of *original sin*.

5th. That in this state he must ever have remained without divine assistance.

6th. That God in his infinite wisdom and love provided a plan to redeem him from this fallen and dead state by which he must be restored to the state from which he had fallen.

7th. That briefly this plan consists in *spiritual man* having to be locked up or cased for a time in a material body with a gross or animal life, and to inhabit a material world, and to be fettered with material surroundings, and to be sensible to all the impressions this body may receive, such as, pain, fatigue, hunger, care, &c.

8th. And whilst in this probationary state he shall have to contend with the spiritual power that seduced him.

9th. That it was not necessary that man should have been led astray by this deceiving power. God made him able to maintain the purity and innocence of his nature, yet *free* to leave it; in other words he was created a *free will being*, and such he remains.

10th. That this earthly state is a *probationary*, a trial, a suffering, and a redeeming one; man must suffer as a consequence of his sin.

11th. Than in continuance of his plan for the redemption of his creature *man*, God has arranged that his first created Son, the *Christ*, whom he had made the governor and ruler of all intelligences, should meet man in this earth-state by being like unto him born into it, live in one of these terrestrial bodies, linked with its animal life; be subject to its infirmities, have to contend with its animal wants, and desires, and be tempted by the same power as man; but by the purity of his spiritual nature and the help of his Father, God, be able to overcome all of them; to be a pattern and example for man to imitate, and that still further, having suffered all and endured all that human Nature has to bear, he became a *ransom* and *atoner* for him by dying a cruel death, and by descending into the punishment spheres, by re-ascending from thence to earth and then re-ascending to his spirit-abode.

12th. That by so doing he has atoned for the original sin of every man, and redeemed him from the death, as before stated, he had incurred; and by his ascension into heaven he has opened, and left open the way, never to be again closed, for every human soul to follow.

13th. That the atonement of Jesus Christ only extends to his *Adamic*, original sin, or pre-existent state, and that man is accountable for the entirety of his earth-life, and at its close must be responsible for it. But God who is *just, wise, and loving*, will judge him from his (man's) own standard, and whatever future punishment he may have to undergo will be in accordance to his violation of that standard, and this punishment will be *reformatory and finite*.

14th. That although Jesus did not die to *atone* for man's earth sins, He will, when man is repentant, intercede with God for him, becoming thereby his *intercessor*. He will also help and guide him, protect and defend him, when he requires it. In short, do all for him that is necessary to bring him, at the close of the earth-life, to a state of happiness and glory. But to do this, man must *believe* in him, rely upon him, and govern himself by his life and commandments.

15th. That at death (so-called), spiritual man will not all take the same positions, but the one just in accordance with the state he is fitted for; and, whatever this may be, he must progress from it onward. This progress will be probably *eternal*.

16th. That the teachings of Jesus are the purest, the truest, the most perfect, and the best adapted to lead and govern mankind of any other before or since his time.

17th. That Jesus, besides his superior teachings, had a power for good never possessed by any other human being, such as curing diseases, healing the sick, giving sight to the blind, raising the paralysed, &c.

18th. That these teachings, being *true* are *eternal*, and must outlive all and every teaching opposed to them.

19th. That the extraordinary powers he possessed, can, and will also be possessed by every true disciple, and these disciples, when united, will form the *true Christian* or the *Universal Church of Christ*.

20th. That the time has come for the formation of this Church, and the true mission of Spiritualism is to re-establish it, and that it will progress until it ultimately governs the world. Its work is, and ever will be, to battle with and overcome, sin and error, to reform mankind, to purify the world, and to ultimately lead to that state generally known as the *Millennium*.

21st. That *Jesus Christ* being the chief instrument of the Almighty in governing angels and men, has also his instruments which graduate downwards from the chief angels to man, and continuing through all the grades of human society: agency, or instrumentality, being the chief features of spiritual government.

22nd. That every human being is thus an agent of some kind, and has a work to do with his fellow-men. But the chief human instruments form the class called *mediums*, or *impressibles*, who form the working link between angels and men; and it is by this class that the Church, is, ever was, and ever will be, taught and instructed.

23rd. That the laws which govern mediumship should be studied and cultivated; as mediums developed in ignorance may become as *pernicious* as, on the other hand, by understanding their true missions they may become beneficial.

24th. That it is indispensable that it should be understood that there exists a *spiritual power*, whose nature and work is to do *evil*. And that as before stated it was a main element in reducing spiritual man from his duty and allegiance, and is now, in every way and manner it possibly can, endeavouring to prevent his spiritual progress. That it can and does this, every rational being may prove by watching and observing the operations of his own mental nature.

25th. That man in his earth-life is a *dual* being, natural and spiritual. This has many proofs, perhaps one of the greatest is; in many known cases, the spiritual life has been seen distinct, and at a distance from the body, sometimes many miles, while the animal life is still with the body. This *duality* of life, when better understood will account for and explain many of the wonderful phenomena of human thought and actions.

26th. That man's chief duty, highest interest, and greatest happiness consists in loving God, obeying and following Jesus Christ, and as far as he can in aiding and instructing his fellow man.

27th. That the legitimate means of communion with God and Jesus Christ, of intercourse with angels and the spirit-world is by *prayer*. It is this which elevates the *soul*, purifies and expands the feelings, brings

man into closer proximity with the *highest intelligences*, removes him farther from the reach of sin, vice, and temptation, and gives him a foretaste of the bliss he is destined ultimately to enjoy.

28th. That the *Bible*, or book of the two testaments is the only book for the perfect spiritual guidance of man. That it contains all the *truths* necessary to guide and conduct him onwards to his spiritual home. But as it is a spiritual book—spiritually given—it can only be spiritually understood. Human intellect alone can never unlock its mysteries or explain and harmonise its apparent errors.

29th. That the natural or material world is an entire symbol, or type of the spiritual. The growth, operations, and requirements, of the body, partake also of the same character. As food, drink, air, &c., are necessary, for the sustenance and life, so the spirit requires these from the divine source, or it languishes and dies.

30th. The *Bible literally* is of the same typical nature; its whole history, its characters, its phenomena, its teachings, its wars, its deliverances have all the same spiritual aspect and development, and no Spiritualist can be said to have studied or ascertained his true mission who has neglected this.

These are some of the leading principles that merit the attention of every spiritual church. The whole or a part of them may not be self-evident to many earnest and conscientious Spiritualists; yet they will be found worthy of their study and consideration; and whilst they are offered as principles of faith, it must ever be remembered that there is another principle, the greatest of them all, which is

31st. *Charity*, because, as we are told in the book we have quoted, that although we have everything else great and good, and have not this, "we shall be as sounding brass or a tinkling cymbal."

The great *Master* too has said, "I came not to condemn the world, but to save it." He condemned sin and error with unsparring severity but always sympathised with the *erring* and the *sinner*.

#### THE ESSENTIAL BELIEFS OF THE NOTTINGHAM SPIRITUALIST'S SOCIETY.

TO BE READ AT THE NEXT UNITED CONFERENCE ON SEPTEMBER 1ST.

Friends,—You have expressed a desire to have placed before you the essential beliefs of our Society. We, therefore, submit the following report. In our opinion, the need of the world is spiritual truth, *not* creeds. If the world has suffered more from one thing than another, *it is creeds*. We are thankful that the spirit of liberty ever inspired the minds of such heroes as Luther, Melancthon, and others. We still cry, "Give us liberty." Our forefathers fought, shed their blood, and died, that we might have religious liberty. We, therefore, feel that it is diametrically opposed to the teachings of Spiritualism to insist on a belief in this or that dogma or creed. We would rather that all possess the fullest freedom, which is the birthright of every human soul. Our faith, then, is based—

1st. On the Fatherhood of God. Throughout the entire universe His paternal care extends. All, alike, are His children, and "in Him live, move, and have their being."

2nd. The brotherhood of man. We are all members of *one* family. All are recipients of His bounties and love. We recognise all races and peoples as brothers and sisters of one common humanity. Some, no doubt, stand higher than others in the scale of intelligence; still, all are links in the chain of eternal progression. We can conceive no partiality or favouritism in the Father's dealings.

3rd. The existence of, and communion with, the earth's departed ones—those who have gone on before. Every true and consistent Spiritualist believes his friends still live, and love. As, in life, we do not always have clouds, so, in spirit, we are not alone surrounded with earth's unfortunates, but also the good and great, who, whilst here, made their "footprints in the sands of Time," and whose love for humanity is none the less through having thrown off the "mortal and put on the immortal."

4th. The universal and eternal progression, here and hereafter, of all God's children. This is a glorious faith, that not one will be lost. All must ultimately come up to the full enjoyment of the Father's blessings.

In conclusion, with James the Apostle we say, "Pure religion, and undefiled before God, the Father, is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted in the world."

#### ISLINGTON SPIRITUAL INSTITUTE.

MECHANICS' HALL, 19, CHURCH STREET, ISLINGTON.

On Sunday evening last, this hall was re-opened for the promulgation of the grand truths of Spiritualism. The walls were gracefully adorned with illuminated and appropriate passages from Scripture, and the platform was well carpeted; presenting an exceedingly cheerful and comfortable appearance. There was a goodly, intelligent, and respectable audience, evidently bent on doing all in their power to sustain the institute, which has been revived by Messrs. Swindin, Starnes, and Monk.

Mr. Swindin took his old post of president, and after speaking a few well-chosen sentences, Mr. Starnes delivered an interesting lecture, which was warmly received.

It appeared that the hall could only be had for eight weeks under existing arrangements, and that the services would include prayer to the Supreme Being, singing, reading of the Bible, and delivery of lectures both normal and trance.

At the close of the service, one of the audience was controlled by a spirit, who expressed great satisfaction at the re-opening, and predicted a successful issue, if the name of Christ was revered and the profound spiritual truths of the Bible duly acknowledged, which appears to be the bold determination of the gentlemen who have so self-sacrificingly resuscitated these services in Islington, but on an entirely different footing from the former. It was announced that Mr. Lawrence was likely soon to occupy the platform, as well as other celebrated mediums.

Mr. Alfred Monk begs to acknowledge the receipt of a large parcel of literature for distribution. Many thanks to the sender.

Mr. CHARLES HALLGATH, of the Spiritual Institution, Ossett, returns thanks to Mr. Peterson for the kind present of literature forwarded through Mr. Burns at his late visit. In this expression of thanks Mr. A. Kitson, of the Children's Lyceum, also most cordially joins.

#### EXAMPLE OF SPIRIT-POWER.

BY THE REV. THOMAS COLLEY, OF THE ROYAL NAVY.

The most wonderful manifestation of spirit-power I ever witnessed has occurred within three hours of the time I write. Passing through London with my wife, on our way into Warwickshire from Italy, I found that Dr. Monck (that prince of mediums, and much misrepresented and persecuted man) was in town, and paid him an unpremeditated and unexpected visit; whom, by the way (being lately much abroad), I had not seen for a year and eight months. A little short of that time I lent him a large scrap-book of newspaper cuttings. This he promised to return in a few days; but, writing for it after the lapse of a month, I was annoyed to find he had lost it, or rather that his control, "Samuel," purposely, as was said, had taken it away, but intended in due time to return it. I, however, had long given up hopes of ever seeing it again, since the break-up of the doctor's home, and general upset of his affairs through his unjust imprisonment, to say nothing of the illegal detention of many of his things, still unlawfully withheld from him, rendered it improbable I should ever again possess it. Sore on the matter of my loss even till this afternoon, on my casual meeting with Dr. Monck for the first time after the book's disappearance, as we sat at tea, and were talking about it, "Samuel," in occasional control, and by raps, declared that it was even then in this strange house, a hundred and twenty miles from the place to which I sent it, and eighty miles from the place from which it was sent. Moderately marvelling at this statement, from much experience in the past of "Samuel's" ways, and ancient and still unshaken and unabated confidence in him, having large knowledge of his power in the accomplishment of things "impossible" but yet true, I earnestly begged that he would, from some quarter of the universe of matter or spirit, forthwith return the lost volume to its rightful owner, whose name was written on the first page, with a request appended at the time of lending it (prophetically, as it seems, of its truant wanderings, sudden falling out of sight, and strange recovery), that in case of its being lost the owner would esteem it a favour if the finder would kindly send it to the address given.

A friend who was with us up till this time had now to leave, and the Doctor, seeing the lady downstairs, I, in his absence, took the opportunity most diligently to search the scantily-furnished drawing-room, to ascertain if "Samuel" had already brought the book and secreted it anywhere near. People having no knowledge of the wonders of spirit-power, may say, if they like, that I did this to see if the medium had not already stowed it away, sensationally to produce it at the proper moment; only that they will be pleased not to forget, that my visit to Dr. Monck was sudden, and unpremeditated. He did not know of my being in England, and it is rather a stretch of fancy to suppose that he would have kept a large scrap-book by him, through all his troubles and sad experiences for the truth's sake, ready to humbug me with on my chance turning up some day from some quarter of the world, about which I have been roaming pretty extensively of late. People who can prefer such improbabilities to the manifold attested facts of Spiritualism, are fearfully and wonderfully made, and I pen not this record for such, but for folk of some mentality, and logic, and mind of proper balance.

Well, when the Doctor returned from seeing our friend to the street-door, we resumed our tea and talk, and "Samuel," by raps, promised to return the lost volume. Then suddenly he controlled his medium, and said, "Ah, my friend, how about the poetry you read at sea, about the funny one-horse gig?" alluding to a matter I had never mentioned to anyone—touching my recitation on the night of Nov. 29th of last year, in the Red Sea, to the officers, naval and military, and troops and crew, of Wendall Holmes' comic verses concerning the deacon's "One-hoss Shay"; this when I was acting chaplain of H.M.S. *Malabar*. My laughter with "Samuel" about this, and the comical way in which he told me of circumstances connected with it, which neither the medium nor any living mortal save myself could in any possible way have known, suddenly awoke the Doctor from his momentary trance, and then I had to tell him and my wife for the first time the cause of our merriment. But again, the Doctor finishing his tea was anew controlled, and "Samuel" spoke with earnestness and emphasis, saying that the marvel of the restoration of the book should be instant—then and there. His medium shook with convulsive energy. I threw my arms round him to hold him up, and no bulky volume could have been secreted on his person, or by this action I should instantly have detected it. And now, strongly moved, "Samuel" said, "It is coming, it is coming, but I cannot bring it to you; run out, quick, quick." I loosed the Doctor, who fell staggering to the wall, and with my wife ran out of the drawing-room, shutting the door behind us; and instantly, as we got on the landing, the long-lost book met us there alone, falling, as it seemed, from the ceiling, and in amazement I caught it as it fell, ere it had reached the ground. Mark, the door was shut. The distance from the corner where the medium was left entranced to the outside landing, where the book thus mysteriously came into my hands (the afternoon sun shining on it as it came), is, long measurement, over five-and-twenty feet. Moreover, the front cover of the book was thick with dust, as from long standing on some dusty bookshelf, the which (with my finger-marks only in carrying it) has been this evening seen by the assembled members of the British National Association of Spiritualists, meeting to welcome the Baron and Baroness von Vay.

More next week.

August 10, 1877.

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**TO SPIRITUALISTS IN THE COLONIES.**

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

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

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

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

**THE MEDIUM AND DAYBREAK.**

FRIDAY, AUGUST 17, 1877.

**FEATURES OF THE WEEK.**

There was never a time in the whole history of Spiritualism when a greater amount of spiritual teaching was given forth than just now. Our columns this week are an evidence of it. The attempt to observe genuine phenomena is supplemented by the desire to unfold spiritual truth; these good things should go hand in hand. Miss Wood's experience at Blackburn is an illustration of this statement. Spiritual truth was not looked for, and hence genuine phenomena were not forthcoming. It will be seen from our remarks in another column, that we do not regard the medium as guilty of trickery, yet she was guilty of an indiscretion, and so was her committee, which we have not failed to point out. We regard all these so-called misfortunes as arrangements on the part of the spirit-world, who, seeing our gross ignorance and wilfulness, take the only practical means of bringing us to our senses.

The teachings of Spiritualism are variously set forth in the lecture on our first page, Mr. Forster's discourse, and the views and beliefs of the Northampton Spiritualists. Our Christian friends are encumbered with the "letter," and we hope they will pass through it successfully, and ultimately reach the "spirit." To aid them we give their cumbersome views a place in our columns. All upholders of sectarianism should remember that God and his child man, with all their inter-relations and eternal purposes, are the same, whatever we believe respecting them, and that the truthfulness of the very opposite views entertained by different sects can only be proved by knowing more of man and his relations to the Deity. Hence it is that every unfolding of spiritual light supplants previous "scriptural" views, and brings in a new phraseology, by which spiritual things are recognised and communicated from man to man with greater accuracy and understanding. Our Christian friends, then, must not suppose that truth is being demolished, because the necessities of a new revelation demand that the freshly-gathered fruit of the vine should be put into new bottles.

May we ask our readers to pause for a moment, while we urge them to give a greater scope to the circulation of the MEDIUM. Never was a periodical freighted with that vital form of spiritual truth necessary to the guidance of the age than is the MEDIUM at the present time. It contains unfoldments of truth, which weekly charm the minds of numberless new readers, who, more by accident than by guidance in some cases, come across our paper for the first time. If our numerous friends were a little more active in their efforts, and made it their special business to introduce the MEDIUM to as many new readers as possible every week, we might soon exercise an amount of influence for good which would be inestimable. We know that this work is eagerly prosecuted by a few, who spend weekly various sums for the gratuitous distribution of the MEDIUM amongst those friends who are prepared to receive it. These services we desire to see very much increased, especially at the present time. Those who cannot buy the papers, but would make themselves useful in giving them away, can be supplied with surplus copies on application. We must not be content with playing at Spiritualism any longer, but go into the work earnestly and prayerfully, with the feeling that we are doing God's service, and that with his blessing no obstacle can mar our progress.

**THE O. S. T. ON SPIRITUALISM AND DISSENT.**

The reply to Mr. Long's letter in last week's MEDIUM has excited very great interest. A great number of extra copies have been circulated. We observe with pleasure that our friends of the Church have not taken any umbrage at our defence of that position in which Spiritualism necessarily places us. We belong to no church, but are of a different order. All Churches are welcome to take as many leaves from our book as

they please. Churches are very well for those who require them, but our appeal to all humanity is, "Go up higher," as we endeavour, from day-to-day, to do ourselves. We have received a considerable amount of correspondence, of which the following is a specimen:—

To the Editor.—Dear Sir,—Herewith I forward 1s. 6d. for thirteen MEDIUMS containing your reply to Mr. Charles Long. I endorse your letter, and would state for the benefit of intelligent and earnest inquirers, that to become thoroughly convinced of the facts of spirit-intercourse, will lead the investigator ultimately to Unitarianism. I and my wife were earnest Roman Catholics for nearly thirty years. Having been convinced of the genuineness of the higher phases of the phenomena, through the mediumship of my wife and family, I carefully read up the philosophy, with the result that myself and wife are now Unitarians, and could not be otherwise if we were to try.

I do not know of one Spiritualist who has tested the phenomena, and read up the philosophy, with any other result.

The proofs are too palpable, namely, that Christianity was built up from the last features of Paganism. The system of priesthood, monks, and nuns, even to the prayers used in the liturgy, are only slight modifications of the Pagan system. If your readers doubt what I say, let them get the books from the Spiritual Institution, and read for themselves.—Yours sincerely,

A. W. TURNER.

*Ikknield Street East, Birmingham.*

We have still left a small surplus of last week's MEDIUM, which we should be glad, if our friends would assist us, to distribute. We would prefer that they should purchase them, but to workers who are unable to do so, we make this offer: we will forward copies to addresses that may be supplied to us, on receiving the necessary postage.

**PROGRESSIVE COLLEGE—MR. HARRISON'S TOUR.**

We are glad to hear that parents are thinking of sending their boys to Mr. Harrison's College. Madame Gillies has arrived in London, and has on her way interested a great many in the College. Mr. Harrison starts out to day. The following is his route:—

**MR. P. R. HARRISON'S APPOINTMENTS.**

|                      |                       |
|----------------------|-----------------------|
| Preston and Burnley  | Friday, August 17.    |
| Bury and Rochdale .. | Saturday, August 18.  |
| Sowerby Bridge ..    | Sunday, August 19.    |
| Belper ..            | Monday, August 20.    |
| Uttoxeter ..         | Tuesday, August 21.   |
| London ..            | Wednesday, August 22. |
| Colchester ..        | Thursday, August 23.  |
| Norwich ..           | Tuesday, August 28.   |

The term commences on Saturday, September 1, at Grasmere College.

**CONFERENCE OF LANCASHIRE SPIRITUALISTS.**

The Eighth Quarterly Conference of the Lancashire Spiritualists will be held on Sunday, August 26th, in the Grosvenor Street Temperance Hall, Manchester. The working committee will meet at 10.30 to transact the preliminary business. The general conference will commence at 2.30, when the report and balance-sheet of the quarter will be submitted, the appointment of the working committee made, and other business connected with the Movement transacted.

In the evening, at 6.30, Mr. John Lamont, of Liverpool, and other friends, will deliver addresses. The spiritual workers of the district are respectfully invited to attend and give their support and sympathy.—On behalf of the committee.

W. JOHNSON, O.S.T.

**ISLINGTON SPIRITUAL INSTITUTION.**

On Sunday evening, Mr. Burns is expected to address the meeting at 19, Church Street, Islington. This will be in some respects the inaugural meeting of the series, and the friends solicit the attendance of all interested in the work.

**DR. MONCK'S ARRANGEMENTS IN LONDON.**

Dear MEDIUM,—I have found it necessary to seek more commodious rooms where I may receive the numerous friends who desire to avail themselves of my services. My address is now 26, Southampton Row, High Holborn, London, W.C., nearly opposite the Spiritual Institution. I am now arranging to hold a series of weekly sittings at my rooms, with a select company of friends, and a second weekly series for the development of healing magnetism, and other natural gifts. Friends desirous of joining either series should send in their names immediately.

I regret that I have been unable to give proper attention to my correspondents, much of my time during the past three weeks, having been occupied with distinguished sitters. Last week I had the honour of being the *guest* of Royalty, and am invited to be so again, in a few weeks, for a lengthened period. Meanwhile I shall be "at home" to receive friends, between the hours of 10 a.m. and 2 p.m. daily, at the above address, and at other times by appointment. God speed the truth.—Yours in the service of love,

FRANCIS W. MONCK.

26, Southampton Row, London, August 14.

Mr. J. CRAWFORD, grocer, Square, Cumnock, Ayrshire, desires to enter into correspondence with Spiritualists on the best means of development as a medium, or the study of Spiritualism practically.

**DR. MONCK AT DOUGHTY HALL.**

On Sunday last two services were rolled into one at Doughty Hall. Mr. Pitcher made a very long, yet interesting address, which, with the usual preliminaries, occupied the time almost completely. Then Dr. Monck spoke eloquently, and concluded by giving tests and healing. These tests are spoken of by those who received them as being of an extraordinary character. The Doughty Hall service is really a seance of a very high order, and what with interesting experiences, reading, invocation, singing, inspirational speaking, tests, and healing, a great variety of spiritual gifts and spiritual culture is presented. It must be something very good indeed which keeps an audience together for three hours on a hot summer's evening.

**MR. MORSE AT DOUGHTY HALL ON SUNDAY.**

In consequence of the Grosvenor Street Hall, Manchester, not being ready for occupation, Mr. Morse is prevented from keeping his appointment there on Sunday. He will, therefore, be in London, and has been invited to give a trance oration at Doughty Hall. This will make an agreeable variety in the series of excellent meetings which have been going on in London for some time. After Mr. Morse, Dr. Monck may again appear and charm the large number of hearers which he has attracted to that hall.

Mr. Colville will speak in September, at Doughty Hall, 14, Bedford Row, Holborn, on Sunday next at seven o'clock.

**THE RELIGIO ON DR. MONCK.**

The last issue of the *Religio-Philosophical Journal* received in London quotes from our columns illustrations of Dr. Monck's mediumship. The article is headed "An Ex-Convict Tested." During the time that Dr. Monck was "in trouble" the *Religio* very frequently published paragraphs commenting on Dr. Monck as a fraudulent medium who had been caught tricking and was punished for his sins, and now the stigma is maintained by alluding to him as an "ex-convict." Now, it rather astonishes us to know how the *Religio* can have arrived at these conclusions, for had the editor read our paper since October last he would have seen that Dr. Monck was defended by hundreds of the best-known English Spiritualists, who had been conversant with his mediumship, some of them, for years, and defended him upon the ground that he was a genuine medium and the victim of persecution, the origin or motive of which persecution they did not give any opinion upon; and further, on reading the evidence in the reports of the case before the magistrates, the *Religio* might have observed that the witnesses did not agree upon those points necessary to "convict" Dr. Monck, and that statements of individual witnesses were not cross-questioned by the barrister on behalf of Dr. Monck. Hence Dr. Monck was really "convicted" of nothing, the magistrates merely saying that they "found him guilty under the Act," which, as we showed at the time, might be based on the assumption that he professed to be a genuine medium, and therefore the phenomena were due to "subtle craft," implying the hidden cause which is at the bottom of all spiritual phenomena. On whatever grounds the decision of the Bench was arrived at, the most acute observers of the case in this country could not come to the conclusion that Dr. Monck was "convicted" in any way whatever, or most certainly they would not have continued his defence in the slightest degree; but, because they had the fullest knowledge of his mediumistic power, and entertained from past experiences a strong belief in his honesty under the circumstances through which he was prosecuted, they defended him so resolutely. The *Religio* is ready to patronise Dr. Monck now, and appears to have just discovered that he has such wonderful mediumship. We think, instead of being so generous over the matter, our contemporary should take off his hat and make a humble apology for the gross injustice to which he has subjected Dr. Monck for a long series of months. We should be disposed to return such salutations as are now proffered by the *Religio*, without thanks.

**MR. MORSE AT MANCHESTER.**

To the Editor.—Sir,—Please insert in your next issue, that, in consequence of the Temperance Hall, Grosvenor Street, being in the hands of the painters, who are now overhauling the place, and making it more presentable, and fit for use as a public hall and lecture room, our engagement with Mr. Morse is again postponed for a few weeks.

Due notice by Mr. Morse will be given as soon as he can make suitable arrangements for coming to Manchester for the delivery of two discourses on the Sunday (as per previous arrangements).

It is also proposed, to hold a semi-private seance on the Monday following in Mr. Pitman's room, John Dalton Street, for free-and-easy converse and discussion upon some knotty points which some of his admirers are anxious to have solved.

As I have frequently had this pleasure, I think I may safely state that this meeting will be an intellectual treat of no mean order.

There will be a charge of 2s. 6d. each, which will be utilised as follows: to cover deficiency (if any) of the Sunday meetings, and the remainder for the benefit our friend Mr. Morse. I may also state, that if any friends wished to hold a more private seance with him during the week he would be glad to visit them for that purpose.

If we would obtain knowledge upon "man" in his threefold nature, or upon other recondite subject, who is so qualified to teach us as those who have entered upon the higher life?—Yours truly,

84, Walnut Street, August 12.

RICHARD FITTON.

It seems a marvel to me, says a correspondent, alluding to Mr. Colville, that any man can deliver discourses and poems at a moment's notice without any premeditation; there must be something in Spiritualism, more than men give it credit for.

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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.**

"Pray as if all depended upon God; work as if all depended on yourself."

Man is dual: cause and effect, creator and creature, spirit and organism. Through his body and its senses he is immediately related to the external world—a position of spiritual blindness and helplessness, which permits him to struggle and blunder along with much suffering and difficulty. Between this outer rind and the brilliant interior there are a series of faculties, or intermediary elements, like a "Jacob's ladder," leading up to heaven. Man on the spiritual side represents the top of this ladder, and is all luminous and godlike. Just in as far as this central sun can illuminate his external being, is man wise and good, enlightened and happy. Prayer is a name given to the process by which he seeks to blend his outer acts with his interior supply of Divine energy and direction. But man in his outward blindness has supposed that God is a being outside of him, and that he must talk at him in impassioned words, well-rounded phrases, and exhaustive monologues. Prayer, then, has become a perversion of the true process of finding God, and man has sought outward into space, away from God, rather than inwards from space, where God alone can be found. The praying man, in the true spiritual sense, does not necessarily formulate an expression or utter a word in doing so, but his life is a constant endeavour to harmonise his external acts with his highest interior promptings. All successful men, all good and great men, have been deeply earnest in all they did, and have thrown their whole soul into their work, trusting in the success of their efforts. They carried trustingly into their life all of God and God's gifts that they possessed, without reservation, and eagerly desired to add to the talents bestowed upon them. There are some, who by musing meditatively upon this Divine relationship, imagine that they will thereby achieve great spiritual distinction, and that their practical aims are sure to be blessed with success, because of their good intentions. These individuals are the converse of the parasitical petitioners, who beseech a god of their own imagination with many words. For these musers think they can effect an outward result by a continuous inward process. To render prayer effective, it must be made to thrill through every fibre of the mechanical structure of the body. We must pray, not only with the mind and with the lips—in fact, we need not pray with these at all—but to achieve our purpose, we should pray all over—with the feet, with the hands, with the perceptive intellect, with the reasoning powers, with the energies, with the affections, with the moral susceptibilities, and thus place ourselves wholly at the service of the Divine Ruler of our personal universe. This is the kind of thing which is wanted in Spiritualism—this is the sheet-anchor of the Spiritual Teacher.

**THE NO. 1 SCHOOL, 15, SOUTHAMPTON ROW.**

On Thursday evening, August 9th, there was a large attendance. Monitor Eagle gave a reading from "Hafed," the 37th sitting, where it states that Jesus received the angelic messages standing, whereas the Magi of Persia bent their heads towards the ground when the shining one of the flame appeared. Jesus thus broke a law of Persia, and a discussion arose as to whether such violation of rule was sin. It was also observed that the attitude of Jesus at that seance in the grove, indicated that we should not give up our individuality to any spirit however high. John, in the Revelation, states, that when about to worship before the feet of the angel which showed him the wonders of the spirit-world, he reproved him saying: "See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this Book: worship God." Jesus standing up asserted the authority of the spirit within himself, for it was by listening attentively to that voice, that external teachings could be beneficial to us. The assumed followers of Jesus were too prone to bow down their

heads to books, traditions, and personalities, whereas the reading from "Hafed" was another instance of the fact that Jesus at all times taught that men should obey the behests of the inner light, which is the spirit-centre of each individual. At the same time we could all be benefited by the external influence, but only permanently in so far as we remain faithful to the inner teacher.

A conversation then arose upon a scriptural subject introduced by texts from Romans respecting the Law. Some were of opinion that laws were man-made, and that sin was therefore a conventional affair; others pointed out that the Ceremonial Law and the Moral Law were very different; the one was a temporary expediency, but the other was based upon the nature of man. It was also advanced that the term "law" meant that low state of spiritual life, in which a man was regulated by influences from without, hence to be "under the law" was to be deficient in spirituality, and under the necessity of being regulated by the pressure of outward enactments. The Chief Monitor concluded by observing that two propositions were before the School, first that Christ could not sin, and secondly that man did sin. To understand the spiritual meaning of the matter, it was necessary to discern between the symbol, and that which it was intended to convey. The term "Christ," represented the inner spiritual essence of man which is a part of the Divine nature, and therefore it could not sin because it is the source of all that is perfect, and is indeed infinite in its attributes. Sin had its seat in the "members" or external organs which "warred against the spirit," unless there was that degree of development instituted which permitted the spirit within to shine clearly through the avenues of the external man, and render the individual luminous with the light of Divine love and wisdom.

Mr. Robson attended as Musical Monitor, and made suggestions for the improvement of the musical exercises.

#### BEAUTIFUL MATERIALISATION AT NEWCASTLE-ON-TYNE.

Dear Mr. Burns,—I have great pleasure in forwarding you an account of perhaps one of the most wonderful seances ever held in this town.

On the evening of Tuesday, the 7th inst., we commenced about ten minutes past eight with only six sitters, consisting of five males and one female. At first it was thought that as there were so few we ought not to sit, but considering that we often have the best manifestations in comparatively small circles, we at length decided to proceed with the seance. We drew ourselves into a circle, with the medium, Miss Fairlamb outside the cabinet, and put down the lights, leaving sufficient to enable us to distinguish each other's features; in fact, we might have indulged in reading had we been that way inclined. We first talked about a picnic which we intended having on the following day, after which we had some singing, when we heard knocking in the cabinet and different parts of the room. We then asked "was all ready," and "should Miss Fairlamb go into the cabinet," to both of which questions we were answered in the affirmative. Miss Fairlamb was a little timid when I informed her I had felt the curtains wave. I then assisted her to the cabinet, saw her seated and closed the curtains, when she immediately said that she "felt a hand upon her face," and the next moment we heard two distinct slaps on her face. This caused her to cry, and become frightened, but with a little encouragement we induced her to keep quiet and stay in the cabinet, remarking that what had been done was very likely in good feeling, which afterwards transpired to be the case, when "Cissy" took control, and said that "Geordie" had merely touched the medium's face, and when he saw she was frightened had "smacked her face to see what effect it would have," and it "made her cry—the silly girl." "Cissy" then inquired of our lady-sitter whether she would have cried for a "little slap on the face," to which our lady-friend replied that she would, and have been frightened also. "Then you would have been a silly girl too" "Cissy" remarked. The sitters however, did not seem to think it was such a "little slap" judging from the noise it made. At this point "Cissy" requested us to sing as she was going to try to put the medium in a deep trance." We accordingly sang as best we could. We had two lights burning, one in a coloured lamp, and the other in the chandelier hanging from the ceiling in the centre of the room, and thinking perhaps we had rather too much light we asked the question, and received a reply in the negative. We resumed our singing, when out came a form with broad shoulders, black beard, and large arms and hands. The latter aroused my curiosity particularly, and I asked him to let me feel his hand, which request was immediately granted by his hitting me, in not a very gentle manner on one side of my face. He then came and looked at me closely, to see I suppose whether he had changed the expression of my features. I said "It's all right" and "we take all in good part," when he rubbed his hands and nodded his head, seeming to enjoy it. I think none of the sitters will ever forget the hearty salute they received (at their own request) as he gracefully bowed to each of us, and retired into the cabinet.

When we again sang for a short time, that beautiful control "Minnie" emerged from the cabinet with all that grace and saint-like appearance which is characteristic of her, and taking up a bunch of red and white roses that Mr. Armstrong had brought with him, she came round the circle to let us each smell the flowers, thus giving us a good opportunity of viewing her closely. We said that if she thought proper she might turn down the lights, when she advanced up to the light, her beautiful arms quite bare, her right hand holding the roses, and her snowy white garments

reflecting like the silvery rays from some hidden sun, and turned up the gas for a second or two, producing one of the most beautiful sights possible for human eyes to behold. There seemed to be one electric or luminous burst of light from the form with the flowers still in her hand, the other extended gracefully to the light, her head drooping with the marble-like appearance of a statue, her robe hanging from her forehead down over her shoulders (leaving her face and neck quite bare). Turning out the light, she retired into the cabinet leaving us all struck with amazement, and asking ourselves was it possible we should ever behold a sight like that in connection with Spiritualism, or any other phenomena or science possible to produce such a vision.

After we had somewhat recovered from our amazement, we again had a little singing, when the little form of "Cissy" again appeared, took a look all round, spoke in the direct voice, and again went into the cabinet. We then congratulated "Geordie" for having done so much in speaking to us in the direct voice, which latter I might say has rather a deep and peculiar tone, and seemed to give us all the phases of spirit phenomena possible to an overflow.

I must now, however, conclude, feeling that I have already trespassed too much on your space, and valuable time.—Yours,  
18, Lord Street, Newcastle-on-Tyne. T. A. ROBINSON.

#### DR. MONCK'S TESTS AT DOUGHTY HALL.

To the Editor.—Dear Sir,—On Sunday last, August 12th, I had the pleasure of hearing Dr. Monck speak at Doughty Hall, 14, Bedford Row, London. After he had done speaking, he pointed to me and said, "I see over you letters C r and w, I do not know you, but do they refer to your name." I said my name is Crowe. "I see an old lady close by you, she says she is your mother, and is frequently with you. I said that was quite correct. He then saw a box on my knees, he described the length, and the width of it. "There is something inside of it that rattles like stones, or bones." "Yes;" and which corresponded with three of my mother's teeth which I had taken out of my mother's jaw bone after her body had been buried 36 years, in remembrance of the event. He likewise described the scene at the grave when my mother's bones were taken up; said he saw two men stooping down taking something out of the grave, and they were brothers, asked me if it was so, I said yes. As the Doctor had described it in words so accurately, I felt it my duty to relate the whole circumstance to the congregation at the hall.

It being my father's request 14 years ago, to be buried in the same grave with my mother, I promised him it should be done. Accordingly my mother's bones all passed through my hands, and my brother's, and were placed in a coffin; and the three teeth are in a box like the one he described. Some other tests were likewise given by Dr. Monck to other people, and which were by them acknowledged to be quite correct.

I will now leave the reader to decide how he could so accurately describe all these things; except they had been made known to him through the agency of disembodied spirits.

Dr. Monck is doing a work in London of great importance; his peculiar form of mediumship is one which cannot be explained away by the cry of deception or trickery.

CHARLES CROWE.  
29, Duke Street, Bloomsbury, W.C.

#### MEDIUMSHIP AND SPIRITUAL DEVELOPMENT NEAR GATESHEAD.

Mr. Burns.—Sir,—Will you kindly insert in your valuable paper the following account of a seance held at my house on July 31:—

The proceedings were commenced with singing a little moral piece or two, and then Mr. Westgarth's control gave us a short address on "Conditions Requisite for Obtaining Successful Spiritual Phenomena." At the end of this address, the control suggested that we should have our next meeting on Tuesday, July 31, it being the last day of the month, and make a free-will offering for the benefit of the Spiritual Institution, and for the occasion he would give an address, providing we were all agreeable, which, I may tell you, we were.

Well, we had our meeting on the night specified, opened by a little singing, as usual; then Mr. Westgarth went under control, and commenced his address, the subject for discourse being "Knowledge," and he treated it in a most exhaustive and interesting manner. He went on to show that all the information we got upon various subjects was not all accurate and absolute knowledge, but, to illustrate his ideas, and to make them more plain, he touched upon the rudiments of Geology, Astronomy, Animal Physiology, and Chemistry, which he discoursed upon for three-quarters of an hour. After that he left the physical plane of existence, and took us in thought to the Summer land, and gave us some of his experiences there, which were very interesting indeed. He also told us what he had done in the way of alleviating poor, degraded, and debauched souls that were imprisoned in the dark and dismal regions of the spirit-world. He said he generally succeeded in making their conditions better. He gave us some very good instructions as to how we should act out our lives, so as to escape the delay in this dismal place, which inevitably we shall have to pass through, and the more spiritual we make ourselves while on this earth the better we will be able to ascend. Lord grant that we may all be able to act as our spirit-friend dictates, and I think by so doing there would be a tendency to make us happy, both in this life and the life to come, for I am greatly afraid there will be many that are almost chained down, as it were, owing to their want of knowledge while on this earth.

Now, Sir, at the close of our meeting we had a subscription, and I am sorry it is so small, but I believe it was given by all with a willing mind and a good intention, and I sincerely hope you will receive it as such. Wishing you, Mr. Burns, a long life, with health and happiness to go on with your great and glorious work of promulgating Modern Spiritualism,—I remain, yours respectfully,  
GEORGE FENTON.

Field Cottage, Low Fell, Aug. 7.

P.S.—Mr. Westgarth promises to be a very good medium; indeed, he is a good one at the present time. There is nothing wanting but a little orbitudo on his part, to make him famous. He has a varied medium-

ship; for instance, Intellectual, Clairvoyance, and Healing. He has several times described some of my relations very accurately, and he did not know them while they were in earth-life; likewise, he has done a great amount of good in healing, &c.

Perhaps, Mr. Editor, it would be well, at this stage of my report, to give you an outline of our progress in our little circle. Well, we have been about two years investigating Modern Spiritualism, and during that time we have had many difficulties to encounter, in consequence of members leaving and new ones entering, which you know has a great tendency to retard the progress of spiritual manifestations; but, independent of all this, we have managed to develop one trance-medium, viz., Mr. T. Smith, and partly Mr. Westgarth, as an inspirational medium. I am sorry to say we have not as yet got a physical medium developed, but nevertheless we had wonderful phenomena in the shape of table-tilting, direct knocks, lights, and heavy, ponderable substances levitated. We have had the table taken up to the ceiling several times, and there suspended in an inverted position, with its legs against the ceiling; and, further, it danced to the tune we were singing in a way astonishing to all how the table could retain its position under such circumstances; and this has been done both in the dark and subdued light, and with very little contact; for instance, one finger merely touching the top side of the table.

We have also had a great many visits from our spirit-friend, "Zeno." He was one of the ancient Greek Philosophers, and figured in the Roman Republic. His name was given to us in direct knocks, and not one of us knew him at the time when it was given to us, but afterwards we learned who he was.—GEO. FENTON.

[We have been much encouraged of late by the kind attentions and pecuniary aid of brethren in various parts, who have been entire strangers to us. Sometimes we wonder whether our constant toil is of any use or entertainment to our co-workers; and when the means to proceed are nearly exhausted, it is hard, indeed, to go on. But the cheering word of friendly sympathy, and the kindly act which comes so opportunely at times, is worth much more to our drooping energies than a large sum wrung by egyptian and time-serving from the abundance of the wealthy. Kind friends, we thank you all.—Ed. M.]

#### MR. COLVILLE AT MACCLESFIELD AND NEWCASTLE-ON-TYNE.

Mr. Colville, inspirational medium, delivered an oration and poem and answered numerous questions under influence of his spirit-guides each evening during the week commencing Aug. 5th (Saturday excepted), at the Spiritualists' meeting room, Derby Street, Macclesfield. There was a large attendance on all occasions; on Wednesday the hall was crowded. A great interest in Spiritualism seems to have been awakened in Macclesfield by Mr. Colville's visit. The orations and poems have, on all occasions, been delivered on subjects chosen by the audience, and the lecturer has been repeatedly greeted with loud bursts of applause. The subjects treated have been of very varied character, but on all occasions have given great satisfaction. Mr. Colville's guides always gain an attentive hearing, and their answers to questions are of a very firm and conclusive character; the questions are answered instantaneously, sometimes before the questioner has time to finish his query. Mr. Colville left Macclesfield on Saturday, Aug. 11th, for Newcastle, where he delivered two orations and poems on Sunday, Aug. 12th, in the hall, Weir's Court, Newgate Street, at 2.30 p.m. The subject of the address was, "The Mission of Christ; How far has it been Understood?" &c. The address was a very clear and forcible one, pointing out unsparringly the errors of modern Christianity. The controls spoke of Jesus and his teachings with the deepest reverence. They scouted the idea of Christ having never existed on earth as a real man in the person of Jesus of Nazareth, and said the higher spirits had seen him and conversed with him in the spheres. Speaking of the mission of Christ to the world, they said the idea of his having come to save man from the wrath of God was thoroughly erroneous—was at the root of the corruptions of Christianity which led to the horrors of the Inquisition and all those other perpetrations of cruelty which have made Christianity too often anti-Christian in its outward expression. They said the only mission on which Christ came to this world was a mission of love, to declare God's love to mankind, to instruct them in his laws, and set them a perfect example. They regarded the death of Christ as non-sacrificial, saying that as God was never wrathful to his creatures, Jesus could not die to appease wrath which never existed. The lecturer, who spoke very eloquently and thoroughly to the point for three quarters of an hour, was greeted with a burst of applause as he sat down. After a hymn a poem was delivered on "There shall be no more Death," subject chosen by the audience. This also was received with acclamation.

In the evening at 6.30 the hall was crowded by a very attentive audience. The subject chosen was, "The Experience of the Controlling Spirit." The address occupied over an hour, and interested the audience intensely, if we may judge from the rapt attention with which they listened to it. There was a very strong feeling pervading the assembly that the control was none other than Robert Dale Owen, as at the commencement of the discourse the spirit mentioned having passed away only a few weeks ago in America, and further stated he was well known to Spiritualists by name if not in person. However, he refused to reveal his identity, and said he should again control the medium at no distant date. The address, to say the least, was in accordance with Robert Dale Owen's teachings while on earth, especially regarding equality, communism, appropriation of land, &c. When these subjects were brought forward in the address, as he touched on the nobility in the spirit-world, the audience interrupted the address with loud applause, which however was soon quelled. At the conclusion the usual guides of Mr. Colville assumed control, and gave a poem at the request of the audience on "Robert Dale Owen;" and, from expressions used in the poem, the audience appeared convinced that he had given the oration. However, no positive information could be obtained. The audience separated at 8.45.

On the following evening, Monday, Aug. 13th, at 8 o'clock, Mr. Colville's guides again delivered an oration and poem in the same hall. The attendance was very good. The subject chosen was "The Spirit-Land: its Pleasures and Pains." A forcible and lucid discourse occupy-

ing about fifty minutes was delivered by Mr. Colville's guides, at the close of which a very large number of questions were asked and answered, apparently fully to the satisfaction of the audience. Some of the answers were very lengthy, especially those respecting the person of Jesus Christ and the union of the dual spirit forming the perfect angel, points on which Mr. Colville's guides are rather frequently questioned. The proceedings of the evening closed with an impromptu poem on "The Love of a Mother to her Child," which was very warmly received by the assembly.

Mr. Colville's guides gave a short address and poem during a presentation meeting on "The best way of Spreading the Truths of Spiritualism." Next Sunday they will deliver orations and poems on subjects chosen by the audience in the same hall at 2.30 and 6.30 p.m.; and on Monday at 8 p.m., also on Thursday at 8 p.m. for the benefit of Mrs. Weldon's Orphanage, the Newcastle Society having kindly lent the hall.

#### MISS WOOD CAUGHT PERSONATING A SPIRIT.

The *Blackburn Times* of Saturday last contains three columns of a report of a series of seances held with Miss Wood at Blackburn. There were present on the first occasion twenty-eight or twenty-nine sitters, including three ladies, and a newspaper reporter and a doctor were the tyers of the medium. From the flippant, slangy, self-sufficient style in which the report is written, it is easy to be guessed what kind of influence predominated in the circle. The reporter proceeds upon the modest assumption that his knowledge of Spiritualism, which he confesses is *nil*, comprises all that can be known on the subject. The findings of previous investigators, with which he seems to be familiar, are utterly ignored by him, and the only ostensible object which he could possibly have had in attending the seances, was not to discover truth, but to expose the assumed trickery of the medium. In this he was seconded by certain non-Spiritualist friends, and these having obtained, it would appear, a most active position in the circle, their spheres of thought had the opportunity of dominating on the occasion. It is reported that Miss Wood bent down her head, that her neck might not be properly tied, and bent her wrists, that the fastenings might be loose when her hands were straightened out, all of which remarkable phenomena are quite new to those who have had a very lengthy experience with the medium. After repeated failures, with the exception of a figure appearing in a very dim light, the reporter and his friends were requested to stop away, after which other seances were held. These are reported in the *Blackburn Times*, as follows:—

Since the above was placed in type, our worst suspicions have been realised; the medium has been caught imposing upon the circle—caught in the very act of playing the spirit. It appears that the committee, finding it was impossible to have satisfactory manifestations whilst so many "sceptical minds" were in their midst, went through a weeding-out process, and recommenced sitting on Monday last with a smaller circle, understood to be composed of thorough-going Spiritualists. The seances were held at the house of a friend; and it was believed that they would thus obtain such phenomena as were witnessed during Miss Wood's first visit to Blackburn. There was nothing at all on Monday; but on Tuesday night "Pocka" did something more than take possession of the medium; she took possession of the sitters by appearing in their midst, and distributed biscuits and kisses to those whom she thought worthy of such spiritual favours. The biscuits, we should explain, were handed to her; but the dessert, in the way of kisses, was all her own.

One of the sitters, Mr. T. E. Atkinson, of 76, Whalley Road, has been looked upon all along as a confirmed believer, but the fact is that he was a confirmed sceptic after all he had seen; and when he observed "Pocka" supplying him with a bit of biscuit, he was more than ever assured that it was the medium on her knees. Shortly afterwards he disengaged one hand, and lightly touched "Pocka's" garment—a circumstance which caused her to get out of his reach, and to complain when she returned to the chair that someone had been attempting to poke holes in her dress.

On Wednesday night, sitting was resumed under customary conditions, that is, the medium was tied more or less securely to a chair, which was placed in a recess with a curtain before it. Mr. Atkinson was present with two friends in court in the shape of his wife and a grown-up daughter. "Pocka" affirmed that everything was favourable, and that good manifestations might be expected. Indeed, it was intimated that three spirits might appear at once; but nothing was seen until about eleven o'clock, when several present saw a form emerge from the recess, and immediately afterwards various sitters on the shadier side of the room were touched with a tube, or fan, provided for the purpose.

It was really so dark that our wide-awake friend could not see "the spirit," though he could hear the taps being administered on the other side of the room. But he was not to be imposed upon any longer; and was determined, if he could, to make a seizure, as he had not signed any regulations, and was fettered by no promise. It was the last seance of the series, and his only chance of exposing the humbug; so, with a courage which does him great credit, and guided by his ears, he dashed across the room, and made a grasp at the form, which, however, slipped through his hands. It became a race then for the recess, but the vigilant sceptic was more alert this time, and seized the figure whilst it was still amongst the sitters. What a struggle then ensued! It was as if life and death on both sides depended upon it, though there was no screaming and not a word was said.

The company seemed paralysed; there was much to hear, but nothing to see, and they knew not what it meant. The strong man proved in the end too powerful for the desperate woman; and when matches were lighted by Mrs. and Miss Atkinson, the medium was found on the floor, near the curtain of the recess, in an attire which was confined to chemise, stockings, and a pair of —!

Miss Wood braved it out to the last, hardened sinner as she is, and speaking as "Pocka," after being assisted to her chair, declared that she had been controlled by an evil spirit, who had all but stripped her naked, and sent her out in the circle. This was too much for Mr. Atkinson, who gave his opinion of what he called her "devilment," and

went so far as to say that, unless every penny that had been paid for the seances this week and last was returned to the sitters, he would put the case in the hands of the police.

Fortunately no money had been paid to the medium, and the committee finally assenting to these terms, Miss Wood has since had to sign a document foregoing all claim upon them for her services.

The affair has naturally caused a good deal of stir in the town; and the prevalent opinion is that, after a failure so complete, and an exposure so discreditable, we shall hear no more for some time of paid mediums in Blackburn.

A letter from a local Spiritualist informs us that the above report of the capture of Miss Wood is sufficiently accurate to establish the main fact, which we readily accept, and are not sorry that it has happened, for which feeling we will give our reasons. We thought Miss Wood had had enough of the "committee" business at Macclesfield, but if she required further experience in that line, we hope she has now had a sufficiency. Every seance should be under the control of one individual, and that a spiritually-minded one. This case affords valuable instruction, to be added to that which has already been gathered from the public management of mediums. When a remarkable medium permits himself or herself to be pitted against the detective abilities of the sceptical public, he or she is sure to be run down at last. The reason is this: these test-seance holders do not meet for a spiritual purpose at all, but one which is of an entirely opposite character, the object being to show that what previous investigators have regarded as spiritual, is due only to mercenary tricks.

Charged to the brim with these infamous purposes, a few positive individuals soon dominate over the whole circle, and their influence becomes the ruling element at the disposal of the spiritual operators. Once thoroughly charged with such surroundings, a medium is incapable of being properly used, until purified by a successive run of sittings under spiritual circumstances. In the case before us we have the medium subjected to these derogatory surroundings for a succession of nights, to which demoralising process the residue of the sitters, who formed the last two seances, had also been subjected. In these further attempts the sitters were joined by parties actuated by the detective doctrine, and ready prepared to put it in force to the utmost. The result is described above. During the unconscious state the medium is made the victim of the circumstances by which she is surrounded, and either through the perverted action of some of her own controls, or the intrusion of other spirits, she is reduced to the disgraceful position in which she was found.

This is our view of the affair. We do not for a moment regard Miss Wood as a trickster, or that the phenomena hitherto occurring through her mediumship have been other than genuine. The conditions which have been observed on numberless other occasions, have been such as to utterly preclude the supposition that the phenomena were due to imposture of medium or spirit. We are not at all sorry that this seemingly painful event has happened, and Miss Wood does not deserve one grain of pity, neither do her committee merit the slightest commiseration at the chagrin with which they have been rewarded. If mediums and so-called Spiritualists will continue to investigate without spirituality, and in open defiance of what is already known of the laws of spirit-communication, they must just put up with the consequences until they are wise enough to profit by their experiences.

If Miss Wood will sell herself to the degrading manipulations of newspaper reporters, that they may, through her disgrace, earn a pittance by writing special reports of their ignoble triumphs, she must be content with the wages of such conduct. And if sitters at a spirit-circle will regale themselves by bantering with a poor little Indian spirit rather than engaging in prayer to God for light and guidance, and the presence of His ministering angels, then it is well that they should be held up to the ridicule of the public. We do not blame poor "Pocka," she is an undeveloped child, and knows no better. We do not blame Miss Wood, she has possibly suffered enough by her folly, and has the stigma of dishonesty attached to her which really she does not deserve. We do not blame the circle, or committee, for they were too ignorant to do aught else than blunder most foolishly.

We do not blame the newspaper man and his clique, for they are the victims of an overweening egotism, and occupy the zero place of knowledge in the scale of public ignorance of the subject, and by their act they have further confirmed themselves in an impregnable fortress of ignorance. We need not blame any of these parties, who all deserve our pity, and at the same time we are heartily glad that they met with their deserts, for as far as we can see, it serves them right, and we hope the experiences of Blackburn will be a warning to not only the parties concerned, but to all who hear of the event, and are engaged in the process of spiritual investigation.

MR. J. WILLIAM FLETCHER, the American medium, gave a second lecture in Langham Hall for the benefit of Mrs. Weldon's Orphanage. The lecture and lecturer were very pleasantly received, and Mr. Fletcher but confirmed the success of his first appearance here. He can be engaged either for lectures on Spiritualism or on his recent travels in Egypt and Jerusalem.

SUNDERLAND.—There is a slight difference between parties at Sunderland respecting the visit of Mr. Wallis. "Leonidas" says the office of arranging the meetings was handed over to "Jeweller." The latter in his report printed in these columns, states that seeing no interest being taken in Mr. Wallis's work, he invited a few friends to meet him privately. This the other party retorts, was keeping the medium to himself and not giving others an opportunity of attending. We have now stated both sides, and hope they will "hit it" better in the future.

#### MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Friday last, "The Floral Service" in memory of our dear brother Harry Tilby. This will be reported next week.

On Tuesday, Dr. Carter Blake lectured on the "Difficulties for Inquirers into Spiritualism," which was listened to with breathless attention, and the whole meeting were in favour of resuming the question on a future occasion, which Dr. Carter Blake has kindly consented to do.

On Friday, 17th, Mr. Bull will open a discussion on the "Principles of Phonetic Spelling."

On Tuesday, 21st, Mr. C. W. Pearce will lecture on "Swedenborg, as a Seer and Theologian."

On Sunday, 26th, the Quarterly Tea Meeting will take place; admission one shilling; tickets now ready. CHARLES WHITE, Hon. Sec.

#### EAST LONDON SPIRITUAL INSTITUTION.

On Sunday last, Mr. Burns addressed a very small audience at 15, St. Peter's Road, Mile End, E. Mr. Jennison conducted the service, Mrs. Wallis presided at the harmonium; the influence was exceedingly good. At the close of the address, Miss Young was controlled by spirit-friends who recited poems. "Mr. Cogman" gave a poetical message through the control of another spirit. The messages thus given were chiefly addressed to the lecturer. Miss Young occupied the platform on the previous Sunday evening, and will do so again on Sunday next. She sustains a continued interest, her mediumship being varied and brought into full play at each meeting.

#### DALSTON ASSOCIATION.

ROOMS: 53, SIGDON ROAD, E.

Members are respectfully requested to note that the place of meeting of the Association has been removed from 72 and 74, Navarino Road, Dalston, to the above address; situate close to Hackney Downs Station, on Great Eastern Railway, and within about five minutes' walk of Hackney and Dalston Junction Stations, on North London Railway.

#### THURSDAY EVENING APPOINTMENTS.

August 30th.—An evening with Mr. J. W. Fletcher and his spirit-guides. Admission by tickets, to members only, 1s. each.

September 13th and 20th.—Mr. W. J. Colville, trance medium, of Brighton, will deliver inspirational discourses and poems. Admission by tickets, for both dates, to members only, 1s. each.

October 11th.—Mr. J. J. Morse, hon. member, will deliver an inspirational trance discourse, the subject of which can be chosen by the members present, and questions answered at the close. Admission free.

October 25th.—Narration of Experiences by members and visitors. Chair to be taken at 8.15 p.m. THOMAS BLYTON, Hon. Sec.

#### MR. WALLIS AT BARROW-IN-FURNESS.

Mr. Burns.—Dear Sir,—Language fails me to give you anything like a true report of Mr. Wallis's meetings amongst us, August 6th and 7th.

About thirty of us met in an upper room to hear what his guides had got to say unto us. Soon as the invocation was over, the guide of the medium asked for a subject, when a variety were given. The subject which got the greatest show of hands was, "Is Spiritualism like Primitive Christianity, and is it right for Spiritualists to go to war with each other?" This subject was handled in a masterly manner. Next night the subject chosen was, "The Spirit-world; Where is it? Who are its occupants? How are they employed? Have they passions such as we have? If there is a sympathy between them and us, what causes that sympathy, and what are its effects upon us?" This subject was handled in the most able manner I ever heard a subject treated, either by a normal or trance speaker.

For one hour and thirteen minutes, burning eloquence dropped from his lips, which surprised us all. The greatest sceptic in the meeting, who supplied the subject, said, at the close, he was more than surprised. It was a great pity we had not the presence of our friend the reporter; it is a great loss to the world. Mr. Wallis is a nice gentleman, as well as a medium.

"Lighthouse," at the close of each meeting, did good service, as well as in private. He gave one lady a most correct diagnosis.

I hope Mr. Wallis will get that patronage he deserves.—I am, yours truly, J. WALMSLEY.

70, Cavendish Street, August 14th.

Mr. T. BROWN writes to say that he expects to reach Halifax by the end of the present week. Letters should be addressed to him—Care of Mr. Councillor Ambler, 27, Rhodes Street, Halifax, Yorkshire. He intends visiting Manchester, Belper, and other places.

BIRMINGHAM.—On Sunday next Mr. William Perks will give an address at his rooms on "Spiritualism: its Crisis; What will be its Climax?" All friends of truth are respectfully invited to attend. Last Sunday evening several members spoke to a crowded audience much to the satisfaction of all present. 312, Bridge Street West.

ASTROLOGY.—Says a correspondent: "I am at a loss to understand how minute particulars can be inferred from the influences of a planet which are general. There is a vortex of worlds acting upon us. Oersted opposed astrology when alive, and he confirms now the view I take that the astrology commonly practised is simply humbug."

OSSETT.—The Cause seems to have been somewhat revived by the recent Anniversary Meetings. On Sunday last, there was a large attendance at the Lyceum, and it is understood that a number will become members. Through the kindness of Mr. Peterson, Mr. Kitson has been provided with two additional physiological diagrams, which have a great attraction to the students.

IMPORTANT MEETING AT RAWTENSTALL.—On Sunday afternoon, September 2nd, a meeting of Spiritualists will be held at Whittaker's Dining Rooms, Barlow Street, Rawtenstall, to which the friends of Bolton, Bury, Rochdale, Heywood, and all the surrounding towns are earnestly invited. Tea will be provided by the Rawtenstall friends.—THOMAS PARKINSON, 140, Deane Lane, Ramworth, Bolton, August 13th.

**BUSINESS MATTERS.**

**DOMESTIC ASSISTANT WANTED.**—A family in Lancashire requires a girl from 12 to 16 years of age to take part in household duties, or an elderly person with the requisite qualifications would be acceptable. A good home to any who will suit. Apply to J. Burns, 15, Southampton Row, London, W.C.

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**MR. MORSE'S APPOINTMENTS.**

**CARDIFF.**—August 26. Pic-nic and Open Air Lecture at Pontypridd. August 27, 29, and 31, Philharmonic Hall Assembly Rooms. Evening at 8.

**YSTRADGYNLAIS.**—Thursday, August 30. 8 p.m.

**NEWCASTLE-ON-TYNE.**—September 2, 3, and 5.

**BELPER.**—September 9.

**WOLVERHAMPTON.**—September 16. Arrangements pending.

**KEIGHLEY.**—September 23.

**STOCKTON.**—September 30. Probably.

**LONDON.**—October 14, and December 30, Doughty Hall. October 11, Dalston Association. At the Marylebone Association about same date.

**BIRMINGHAM.**—October 28.

**SPECIAL NOTICE.**—In consequence of the re-decoration of the Temperance Hall, Manchester, not being completed, the committee are obliged to again defer Mr. Morse's visit.

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

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

**NEWCASTLE-ON-TYNE.**—The Hall, Weir's Court, Newgate Street, Sunday, August 19, at 2.30 and 6.30 p.m. Monday, August 20, and Thursday, August 23, at 8 p.m.

**STOCKTON-ON-TRES.**—Temperance Hall, at 8 p.m., Tuesday, August 21, Wednesday, August 22.

**GATESHEAD.**—Friday, August 24.

**CHESTER-LE-STREET** and Neighbourhood.—Sunday, August 26, and four following days.

**BRIGHTON.**—Town Hall at 8 p.m., Tuesday, September 4, Wednesday, September 5.

**LONDON.**—Doughty Hall, Sundays, September 2, and 9, at 7 p.m.

Quebec Hall, Marylebone, Sundays, Sept. 2, 9, and 16, at 3.15 p.m. (See announcement). Tuesdays, September 11 and 18.

East End Spiritual Institution, 15, St. Peter's Road, Mile End, Sunday, September 16, at 7 p.m.

Dalston Association, Thursdays, September 13 and 20, at 8 p.m.,

Orations and poems on all occasions delivered on subjects chosen by the audience.

Mr. Colville is open to accept engagements in London during September and October. Till August 25, address to him at 32, Newgate Street, Newcastle-on-Tyne; after that date care of Mr. Burns, 15, Southampton Row, London, W.C.

**MR. WALLACE'S APPOINTMENTS.**

**OLDHAM.**—August 19, at 2.30 and 6 p.m.

Further arrangements not yet completed. Mr. Wallis expects to arrive in London again about September 20th.

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

**NEWCASTLE PSYCHOLOGICAL SOCIETY.**

LECTURES FOR AUGUST, 1877.

Sunday, August 19, at 2.30 p.m., and 6.30 p.m. Subjects to be chosen by the audience. Mr. W. J. Colville.

Monday, August 20, at 7.30 p.m. Subject to be chosen by the audience. Mr. W. J. Colville.

Sunday, August 26, at 6.30 p.m. Inspirational Address. Mr. W. Westgarth.

Admission free. A collection to defray expenses.

**NEWCASTLE MEETING FOR MRS. WELDON'S ORPHANAGE.**

On Thursday, August 23, W. J. Colville, inspirational medium, will deliver an oration and poem at the Hall, Weir's Court, Newgate Street, Newcastle-on-Tyne, on subjects chosen by the audience. Questions invited at the close. Admission free. A collection will be made at the close of the meeting, for the benefit of Mrs. Weldon's Orphanage. It is earnestly hoped that all Spiritualists in Newcastle and neighbourhood, will attend on this occasion and contribute as liberally as their means will permit to the funds of this noble institution.

W. J. Colville, and his guides, desire to make a special appeal on this occasion, to the sympathies of all who take any interest in the training and culture of fatherless and motherless children; they therefore sincerely hope to see the hall crowded on the occasion. Thursday, August 23; doors open 7.30; meeting to commence at 8.

Spirit-drawings, and photographs of Mrs. Weldon are sold in the hall at 1s. each, for the benefit of the Orphanage.

**THE PERFORMANCE OF LOUIE.**—To the Editor.—Dear Sir,—In the syllabus (published in the MEDIUM) of "M.A. (Oxon.)'s article in *Human Nature*, I find "Louie at the Westminster Aquarium" given as an illustration of transference of thought. As the performance of Louie is only a simple and common conjuring trick, I must advise "M.A." to be more careful in the future, or else his readers, finding that he can be so very easily misled, will take no heed of his other sound and useful writings.—I am, yours respectfully, ALBERT OGAN, 383, *Mare Street, Hackney*, August 11th.

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**TO BE SOLD,** in consequence of the Death of the late owner—A LARGE ASTRONOMICAL TELESCOPE A Bargain. The Object Glass sixteen inches in diameter. This Telescope, which is mounted equatorially, is one of the finest instruments in the Kingdom. For further particulars apply to Mr. T. SLATER, Optical Works, 136, Euston Road, London, N.W.

**A BOOK WRITTEN AND ILLUSTRATED BY SPIRITS.**

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

**HAFED, PRINCE OF PERSIA :**

**HIS EARTH-LIFE AND SPIRIT-LIFE**

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

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

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

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SEANCES AND MEETINGS DURING THE WEEK, AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, HOLBORN.  
 SUNDAY, AUG. 19.—Mr. Morse at Doughty Hall, 14, Bedford Row, at 7.  
 MONDAY, AUG. 20.—Mr. Horne's Developing Circle, at 8. Members.  
 THURSDAY, AUG. 23.—School of Spiritual Teachers, at 8 o'clock.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

TUESDAY, AUG. 21. Mrs. Olive's Seance. See advt.  
 Mrs. Frichard's, at 10, Devonshire Street, Queen Square, at 8. Developing  
 WEDNESDAY, AUG. 22. Mr. W. Wallace, 329, Kentish Town Road, at 8.  
 THURSDAY, AUG. 23. 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. Frichard's, at 10, Devonshire Street, Queen Square, at 8.  
 FRIDAY, AUG. 24. Mrs. Olive's Seance, 15, Ainger Terrace. See advt.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM, QUEBEC HALL, 25, GT. QUEBEC ST., MARYLEBONE RD.

SUNDAY, Seance at 7.30. Mrs. Hooker attends; admission 6d. MONDAY, Seance at 8; for Members only. TUESDAY, Lectures and Debates at 8. WEDNESDAY, Seance (for Members only). FRIDAY, Public Discussion Class. SATURDAY, Seance at 8; admission 6d., to pay rent and gas. Local and other mediums invited. Rules and general information, address—Mr. C. White, Hon. Sec. Admission to Seances by previous application or introduction.

ISLINGTON SPIRITUAL INSTITUTE, MECHANICS' HALL, 19, CHURCH STREET, ISLINGTON.

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SUNDAY—Inspirational Addresses at 7 p.m. TUESDAY—Evening, at 8. School of Spiritual Teachers. First Wednesday in each month, Mesmeric Experiments. E. W. Wallis, Manager.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, AUG. 19, KEIGHLEY, 10.30 a.m. and 5.30 p.m.  
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hockley, at 6.30 for 7, free, for Spiritualists and friends.  
 BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.  
 BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.  
 CARDIFF, Frederick Street. Development at 11.30; discourse at 6.50.  
 DARLINGTON, Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 6 p.m.  
 GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.  
 HALIFAX, Psychological Society, Old County Court, Union Street, at 2.30 and 6.  
 LEEDS, at Mr. John Peacock's, Shambles, off Briggate, at 8.  
 LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.  
 LIVERPOOL, Lectures in Meyerbeer Hall, 5, Hardman Street, at 7 p.m.  
 LOUGHBOROUGH, Mr. Gutteridge's, School Street, at 6.30.  
 MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.  
 MIDDLESBRO', 38, High Duncombe Street, at 2.30 and 6.30.  
 NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m. Lecture.  
 NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.  
 OLDHAM, Temperance Hall, Horsedge Street, at 6.  
 OLD SHILDON, Co-operative Hall, for Spiritualists only, at 2.15; Public Meeting at 6.15.  
 OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m.  
 OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.  
 SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.  
 TUESDAY, AUG. 21, CARDIFF, Frederick Street, at 7.30, Developing. Wednesday. Physical.  
 KEIGHLEY, at the Lyceum, at 7.30 p.m. Local Trance-mediums.  
 STOCKTON, Meeting at Mr. Freund's, 2, Silver Street at 8.15.  
 NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.  
 SHEFFIELD, W. S. Hunter's, 48, Fawcett Street, St. Phillip's Road, at 8.  
 SHILDON, 155, Rowlinson's Buildings, at 7.  
 WEDNESDAY, AUG. 22, BOWLING, Spiritualists' Meeting Room, 8 p.m.  
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development at 7.30, for Spiritualists only.  
 MIDDLESBRO', 38, High Duncombe Street, at 7.30.  
 OSSETT COMMON, at Mr. John Crane's, at 7.30.  
 THURSDAY, AUG. 23, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.  
 GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.  
 LEICESTER, Lecture Room, Silver Street, at 8, for Development.  
 NEW SHILDON, at Mr. John Mensforth's, St. John's Road, at 7.  
 FRIDAY, AUG. 24, CARDIFF, Frederick Street. Discourses at 7.30.

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Recapitulation of Part I.  
Sources of information.  
Judge Edmonds on intercourse with spirits of the living.  
Mr. Coleman's experience of Miss Laura Edmonds' mediumship in this respect.  
Dr. Nebner on the manifestations made by incarnate spirits at circles.  
Mr. Judge's experiments.  
My own experience of transcorporeal action.  
Captain Clarke's similar statement. (From Hudson Tuttle.)

CASES OF VOLUNTARY APPEARANCE.

I. SIMPLE APPEARANCES WHERE NO LAW IS DISCOVERABLE.  
Illustrated by the following records:  
A. Cook at the Schwester-Haus.  
B. Goethe's double.  
C. Dream of Rev. J. Wilkins.  
D. Dr. Happach visits an unknown house.  
E. Dr. Happach sees his own double.  
F. Double of young Priest.  
G. McCleod's story.  
H. Humbolt's father.  
I. Clergyman's dream.  
J. Mr. Fishbough's story.  
K. Dream of a mother about her child.  
L. Sir H. Davy's dream.  
M. Double of Mr. Clay.  
N. Mrs. de Morgan's clairvoyant.

II. APPEARANCES TRACEABLE TO SOME INTERNAL FEELING OR CAUSE.  
1. Affection.  
O. Mrs. Gosse visits her children in spirit.  
P. Friar von K— and Father Cajetan.

CASES IN WHICH THE SPIRIT HAS BEEN EVOKED.  
MM. Case of Mr. Van Aart.  
NN. Miss Blackwell's case.

SEQUEL TO TRANSCORPOREAL ACTION.

CASES OF INTERFERENCE WITH THE WORLD OF MATTER BY SPIRIT-AGENCY, ESPECIALLY WHERE SUCH INTERFERENCE IS UNSOUGHT.

I. WHERE SOME STRONG INTERNAL FEELING IS TO BE TRACED.  
A. Dr. Scott and the tittle-deed.  
B. Mr. L. St—.  
C. Ann Taylor, of Tiverton.  
D. Death in the pot.  
E. Case of Dr. Bretton.

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Q. The lieutenant and his father.  
R. The medium Thérondel.  
S. The husband and his child.  
T. Mrs. N— and the strawberries.

[TRANSFUSION OF THOUGHT AND SENSATION, ILLUSTRATED BY FOUR CASES.]

a. Sister experiences sensation of drowning when her twin brother was drowned.  
β. Magnetiser and patient.  
γ. Soldier shot in Mexican war.  
δ. Louie at the Westminster Aquarium.]

2. Mental Anxiety.  
U. Student's double finds book.  
V. The Landrichter and his secretary's double.

W. Double of Dr. Happach's servant.  
X. My own somnambulist writing.  
Y. Four similar cases from Tuttle.  
Z. Sir John and Lady Owen.  
AA. Apparition prevents injustice.  
BB. Apparition of Mr. Robertson.

3. Cases in which the apparition is connected with death.

(a). Death Warnings.  
CC. Preservation from death at Leipzig.  
DD. Double reveals murder.

(b). Apparition at time of Death.  
EE. Sister in Schwester-Haus.  
FF. Apparition of wood-cutter.  
GG. Mother appears to her son at sea.  
HH. Dr. Donne.

II. Apparition of brother to Miss L—.  
JJ. Apparition at Cambridge, and three others.

(c). Death Compacts.  
KK. Apparition in York Cathedral.  
LL. Dr. Pitcairne's dream.

F. Murder disclosed by direct-writing  
G. Murder disclosed by spirit of murdered friend.  
H. Life saved by a guardian spirit.

II. CONNECTED WITH DEATH.  
1. Death Compacts.

J. Major Sydenham and Captain Dyke.  
2. Death Warnings.

K. By physical means.  
L. By reproduction of physical peculiarities.  
M. } By symbolical vision.  
N. }  
O. By apparition of departed friend.

CONCLUSION.

P. Case of Laura Bridgeman.  
Man is a spirit, and death only transfers him to another state of being.

Miss Chandos Leigh Hunt, 17, Brunswick Square, W.C., Teaches Mesmerism, Healing Magnetism, &c.,—personally Three Guineas; by post One Guinea. Treatise on "All the Known Uses of Organic Magnetism," post free 2½d., containing Synopsis of Instructions.

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