



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

SPIRITUALISM.

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THE AFFAIR WITH MISS WOOD AT BLACKBURN.

It is likely that the capture of Miss Wood at Blackburn, in the act of personating a spirit, as described in these columns last week, will have a very instructive effect upon the minds of all investigators who study the facts. The event has excited a deep interest, and the larger number of those who discuss the subject, derive from it lessons of higher importance than the malicious verdict of condemning the medium. When all of the circumstances are taken into account, it appears abundantly evident that Miss Wood was not to blame, except in so far as she permitted herself to be used as a medium in circles of the kind. We are of opinion, however, that in this matter, and indeed throughout the transaction, she has been made the servant of the spirit-world. Those spirits who have the interests of Spiritualism at heart, and who are not mere hewers of wood and drawers of water, have to teach lessons of experience alike to operating spirits, to mediums, and to sitters. Any amount of sound advice is of no use to mankind, for people continue to blunder along in their blind path till taught by bitter experience. This is what is needful in Spiritualism, as it is in other subjects, and we accept the lesson, confessing our deficiencies equally with our brethren elsewhere; and instead of expressing unmeasured condemnation towards Miss Wood or any of the parties engaged, we have reason to thank them all for what they have done for the progress of the Cause by exhibiting conditions of great importance in the investigation of the phenomena.

From the extracts given from the *Blackburn Standard*, printed below, it appears that many of the details connected with the seance in question were not embraced in the report which we quoted last week, the one object of the kind-hearted writer being to discredit Miss Wood as much as possible. It was not stated in what condition the fastenings of the medium were found, but it would appear that they were cut and not disconnected in such a way as to permit the medium getting back into her original position again. If some intelligent observer who was present, would give a carefully-written account of all the features of the seance, it would, no doubt, reveal to the experienced sitter many peculiarities indicative of the extraordinary nature of the controls on that occasion. The power of spirits over mechanical test-conditions has been shown to be absolute from experiments that have been made in this country as well as in America. Spirits have shown that the mediums can be taken out from the severest rope-tests and be placed back again as originally tied. The other evening Major Forster told us of an experiment with a medium in America. He was tied in the most intricate and elaborate manner with ropes; the spirits liberated him, and the sitters were permitted to see the ropes in position while the medium was seen out of them. Further, the circle was called upon to observe that the medium was put in his proper place again.

If sitters would honestly take the medium and spirits into their full confidence, instead of treating the former as a rogue and the latter as a myth, they would gain the knowledge that they stand so much in need of. As it is, mediums have but little knowledge of how they are used in these seances, and the wall of disaffection which exists between sitter and spirit will not permit of the latter making any disclosures. The warped and unspiritual state of the greater number of seances also produce so many planes of spiritual thought in the one circle, that the spiritual atmosphere becomes as it were honeycombed. This is what is meant by "cross influences," namely, inharmonious strata of spiritual conditions interlacing each other so as to give the idea of separate cells or chambers in the spiritual atmosphere of the circle. A different class of spirits may

be in each of these chambers or different spiritual conditions unknown to all the rest—each in his own little world carrying out his purposes as the circumstances at his disposal will permit. This explains how it is that direct opponents to the guide of a medium will be at work in the spirit-circle; and these guides, under the circumstances, may have no knowledge of the fact. The surroundings of a circle in such a case are something like the trenches and traverses around a besieged fort, these siege works being full of enemies and mines, ready for explosion, but wholly unseen from the central position. It is all very well to say that the higher spirits may observe all this, as indeed they do the wars which go on amongst mankind, but men and spirits are individually responsible for carrying out their life-work, and thus the interference of superior spirits, unless it be on special occasions, is precluded.

Every selfish and distinctly separated individuality which is admitted into a circle with a notion and purpose of its own, in opposition to the grand object of the meeting and the needs of other sitters, constitutes a distinct circle in itself; and a number of such widely-marked individualities sitting together constitute a conglomeration of sitters of the most promiscuous kind. There is no unity of purpose, there is no elevation of thought, there is no beneficence of feeling. Each individual is wrapped up in his little cocoon of prejudice, of ignorance, of malice, of intrigue, and he is like a wasp's nest full of spiritual hornets, ready to inflict their sting on all that is contrary to their waspish proclivities. Need we wonder, then, that so frequently unpleasant results accrue from such sittings? The greater wonder is that so much spiritual truth has been revealed to man at all; and we must say that it is a grand testimony to the general honesty and disinterestedness of mankind, that Spiritualism has been able to make the substantial progress which has marked its career.

It is found that real disclosures of spiritual laws and principles are effected in those circles where harmony and a love of truth abound, and where the narrow cellular interstices of selfishness are absent. The following letter, which came too late for use last week, introduces a case of this kind, in which it is shown that spirits are anxious to instruct us of their power if we would only permit them to do so.

111, Lower Ramsden Street, Barrow-in-Furness, Aug. 16.

Dear Mr. Burns.—A copy of the *Barrow Herald* was sent you by Tuesday's post, in which you will see that the worthy editor has been giving us a good drubbing about poor Miss Wood being caught out of the cabinet at Blackburn. The paper gives, of course, the one-sided statement, as supplied by a reporter of the *Preston Guardian*. The same report appears in that paper of yesterday. Well, we Barrow investigators believe in Miss Wood's honesty here, and most of us as to the Blackburn affair. It is very clear to some of us that the occult power we call spirit can release mediums from tapes, or clothes, or locked rooms; but few newspaper editors know this, nor many newspaper readers, therefore whatever a paper says adverse to Spiritualism is accepted by outsiders as fact. A friend of mine has a number of the *Medium* (No. 290), October 22, 1875, wherein is a letter from Mr. Walton, Newcastle-on-Tyne, describing a seance on October 14, 1875, at Weir's Court, at which Mr. Aksakoff, of St. Petersburg, was present, also Mr. Adashend. Miss Wood was then loosed from her bonds, and, while under control of "Poeka," was brought out into the circle by "Benny," and after being out some time, touching the sitters, "Benny" also shaking some by the hand with his big hand, he went into the cabinet alone, and left Miss Wood in the room, still under the "Poeka" control, chatting with the friends present. Such a case as this to many of us appears to well explain how she has been used by some spirit agency at Blackburn.

As, no doubt, you will have something to say on this subject in vindication,

cation of Miss Wood's personal honesty, I thought it would be well just to draw your attention to the special case I have named, as published by you in No. 290 of the MEDIUM. Perhaps Mr. Barkas, Mr. Adshead, or others then present, would not mind adding their testimony to Mr. Walton's statement in the MEDIUM of next week.—Yours truly,
THOMAS GLAISTER.

This letter we enclosed to Mr. W. P. Adshead, that he might offer any comments he thought fit. The following is his noble response, showing that he flinches not from facts which he knows to be true, and at the same time places a handsome emolument at the disposal of those who think they can sustain their theory of spiritual phenomena by imposture, either in the case of Miss Wood, or in that of any other medium.

Derby House, Belper, Aug. 19.

Dear Mr. Burns,—In reply to your favour of the 17th, I did not attend the seance you name at Newcastle. It was my brother who was present, or I would gladly have complied with your request; but really I could not advance a stronger affidavit in her (Miss Wood's) defence than what is supplied in my Belper report. If folks won't believe that, neither will they be persuaded though I pile the Alps upon the Himalayas in the form of affirmation.

I have written to Miss Wood expressing my sympathy with her under the painful circumstances, and strongly advising her never again to sit with a promiscuous circle, unless they provide either a cage or other equally good tests, from which, *unaided*, she could not escape.

If Mr. Atkinson or anybody else thinks Miss Wood is an impostor, they have only to come to Belper and produce the phenomena which occurred in her presence here, and pick up the 500 guineas which we are still prepared to pay. Believing all is for the best,—I am, yours very truly,
W. P. ADSHEAD.

The cage is a grand protection for the medium, as she sits with those who are unprepared and suspicious. Mr. Reimers reverses the process, and proposes to cage savage sitters.

Leaving for awhile the domain of correspondence, and turning to the local prints, we are pleased to find that the affair at Blackburn has led to good results in that it has brought before the public the experiences of "Investigator," who furnishes a long communication to the *Blackburn Standard* of last week. His example is worthy of imitation, on the part of all who would endeavour to discover the truth there is in Spiritualism. He thus introduces his experiences:—

After patient and earnest investigation, I ascertained that much of the alleged simple phenomena were genuine, which pointed to the probability that the more extraordinary might also be genuine. Having read an account of a series of seances, with a medium named Miss Wood, of Newcastle-upon-Tyne, at which marvellous phenomena took place under absolute conditions, and in the presence of Mr. W. P. Adshead, and other persons of good social position in Derby and Belper, and hearing that the same medium was invited to give a series of seances in Blackburn in April last, I availed myself of the opportunity of sitting with about twenty-five other persons, and waiting for results, which I will now describe as briefly as possible.

The window [of the inner room, in which the medium was placed] was well fastened and covered over, so that it was impossible for any person to get in from the street, even with a high ladder; the only entrance into this room was by a door to which a galvanised wire-work frame was hinged.

The medium, besides being fastened to her chair, was shut up in the inner room by the wire door being screwed up. The success on the first night was unimportant:—

The proceedings on the second night were much the same as on the first, except that the knots of the tapes securing the medium to the chair were sealed with wax. After about two hours' entertainment with "Pocka," in the way of making puns and asking conundrums, &c., in broken English, she announced that a lady relative of one of the sitters was going to try and materialise, and would go to the person to whom she was related. In a few minutes the curtains began to move, and silently a white form glided out, and touched several of the sitters, until it came to an old gentleman, whom it fondly caressed and patted on the face; also stroking his white hair in such a fond manner, that the old gentleman seemed overcome with emotion, and expressed many thanks for such unusual favours. This form stayed in the circle, among the sitters, a considerable length of time, and was very distinct and visible to all in the room; it afterwards seemed to fade away into the curtains. Shortly after "Pocka" announced that the seance was over. We then examined the door, and found the screws fast; then taking out the door screws, we at once examined the fastenings of the medium, and found the knots and seals all right, and in no way tampered with, and the medium apparently in a trance.

Here we have facts which no amount of failures of any kind would explain away. The results of the third night should be carefully noted.

At the third seance the preliminaries were much the same as before; but on this occasion a dispute arose between some few of the sitters about their seats, which caused an unpleasant feeling to pervade the circle. After about two hours' sitting, and great efforts on the part of "Pocka" to restore harmony, the sitting was brought to a close, "Pocka" stating that the spirits could not do anything on that occasion, owing to the inharmony that prevailed, and cautioned them to be more careful in future, as inharmony and an unkind feeling one towards another always prevented the manifestations from taking place.

We are led to infer that the sitters were about the same as on the previous evening, but that the temporary state of their minds was the cause of the failure.

The materialisation at the fifth seance was of a kind to testify of itself that the medium could have taken no part in it:—

In a few minutes a tall figure emerged from behind the curtains and stepped boldly out amongst the sitters; he seemed in my opinion to be about five feet ten inches in height; although some thought he was fully

six feet. He threw up his arm, and put back his white robes, so that his bare arm could be seen ringing a small hand-bell. His arm appeared thick and long, and his hand large. He touched the faces of several people, and at my request also ran his hand over my face. The whiteness of his robes was extraordinary, and reminded me of a column of driven snow in the form of a man. After good-naturedly touching everyone that requested him to do so, and remaining amongst the sitters about 20 minutes, the form began to fade, and then retired behind the curtains. The difference in height between this form and the medium was very striking.

The particulars which follow are conclusive as to the extraordinary nature of these phenomena. We are supposed to infer that the medium was tied to her chair within the inner room and the wire-door fastened with screws, the curtains hanging down in front:—

At the sixth seance it was arranged to sit for paraffin-wax moulds of materialised feet and hands. For this purpose two pails were used, one containing cold water, and the other melted paraffin-wax, dissolved in hot water. The pails were left outside the curtains in view of the sitters. After about the usual time spent in singing and chatting with "Pocka," she announced that "Benny" was going to materialise outside the cabinet in view of the sitters. Soon after a white speck became visible on the floor, near to a sitter who sat next the curtains. Slowly and gradually the white form rose up from the floor, and in its progress upwards, touched the sitter referred to, first on the knee, then on the shoulder, until the form stood up in the full stature of a tall man. He went and touched a few of the sitters in a kindly manner, and then taking a chair from the nearest sitter, sat himself down, and began the work of making the wax moulds. The form began, first by putting either its hand or foot into the melted wax, then into the cold water, and this was done alternately for about twenty minutes, when the mould was handed to the sitter next to the form. The foot or hand must have been dematerialised out of the moulds, otherwise they could not have been got off without breaking the moulds to pieces. There were two moulds of feet and two of hands made, one of a large hand and the other of a much smaller size.

This test was first introduced by Professor Denton, an American, and seems to be a most perfect one of the reality of materialisations. The moulds are still preserved, and can be seen. While the moulds were being made, the body of the white form seemed to dissolve away, leaving nothing but the hand or foot to be seen. These limbs, however, seemed to work away as perfectly as if joined to the visible body. After the moulds were finished, a sitter requested the form to allow him to grasp its hand while it dematerialised from his hand. He consented, and after taking a firm grasp, the hand gradually dissolved out of the gentleman's hand.

The tests here introduced entirely supersede the tyings and wire-cage preparations. The spirit-form rises from the floor, performs its work, and continues to do so till only the operating limbs are visible. One of these is laid hold of by a sitter, and it dissolves in his grasp. What more could be desired to prove the grand fact of materialisation?

The value of "Investigator's" report is much enhanced by the variety of circumstances under which the experiments were made. Here is an interesting change in the conditions:—

The series of seances completed, the medium was invited to a gentleman's house, where the materialisation of a deceased friend of the family was effected. I was present, and saw the form glide amongst the sitters, and actually play some slow music on the piano. I omitted to state that the sitters who witnessed this marvellous phenomenon were all more or less acquainted with some of the manifestations of Spiritualism (with the exception of two, who were decided sceptics previous to the sittings), and met together with one accord to witness the materialisation of spirit-forms.

So much for success, even to the visible and tangible appearance of recognised spirits. What follows is on the other side of the ledger, but not the less instructive on that account:—

The manifestations, which I have only partly related, being so remarkable, and a few friends of the sitters expressing a desire to see the phenomena themselves, it was decided upon to engage the medium to give another series of seances, beginning on the 30th July. Miss Wood, the medium, accordingly came to fulfil her engagement.

A room was prepared with all the necessary arrangements. A cabinet with wired door and curtains hung over in front was the chief requisite for the invisibles to materialise in.

Before I proceed to describe the results, it is only fair to state, that a gentleman who has had many years' experience of spiritual phenomena, distinctly told me before the seances commenced, that he had a presentiment that the whole affair would be a failure, on account of so many strangers being introduced, who had no knowledge of even the simplest spirit manifestations. It is generally affirmed that one person alone, with strong will-power, and possessed of an acrimonious scepticism, will stop the strongest manifestations.

Note the change of conditions. The "sitters" above alluded to, "all more or less acquainted with the subject," were rewarded with gratifying success. The "friends of the sitters" reasoned thus: Come, let us engage Miss Wood, and see for ourselves; if they got the forms, why may not we? It is not the presence of the medium and the attendance of the circle, which are alone necessary. The gentleman of "many years' experience" foresaw this, and Why? is answered in the extract just quoted. But what was the result?

The first seance was a failure. The medium was securely bound, but after some two hours or more had been spent in listening to the chatter of "Pocka," &c., it was announced that the conditions were not good, and, the medium was fatigued with her long journey, and the circle had better be broken up. On the second evening the medium was bound as before; but after waiting a considerable time for some instructions from "Pocka," who had been unusually silent on this occasion, raps were heard in the cabinet, which signified that one of the medium's wrists

was too tightly bound. One of the sitters was requested to go into the cabinet and cut the bandage. This being done, we again waited some time, but nothing occurred, the conditions were bad and we were allowed to break up the circle. I understand that a few sympathetic friends sat with the medium afterwards round a table, in the dark, when strong manifestations occurred, while the medium's hands were held.

The third and fourth sittings were of a similar kind, and require no comment. Note the levity, frivolity, and ennui of the last:—

At the fifth seance, and last of the series, the preliminaries much the same as before, "Pocka" took control, and said "the conditions were nothing to boast of." She seemed more blythe than on the previous nights, which made us hope for better results. This seance was characterised by alternations of singing and frivolity, sometimes descending from the "sublime to the ridiculous." Doubtless most of the sitters were wearied with waiting for manifestations, and found relief in the levity that prevailed towards the close of the sitting. I made up my mind, however, that I would never consent to attend a public seance again. I feel persuaded that any good that may be derived from an investigation of Spiritualism will best be found in the family circle, where none but friends are present; but I am digressing, and will proceed to state that at the last seance "Pocka," announced that the power was weak, and requested a new local medium to be placed in the cabinet to increase the power. This person, though not fully developed, but possessing undoubted medial qualities, having been put into the cabinet under control, singing was resumed, chiefly of a humorous character, for about half an hour, when the gas became very dim, owing to the pressure being taken off at the gasworks. Shortly after, a very tall white figure emerged from the curtains and advanced only about a foot and then retired and returned a number of times, and finally got out about five feet from the curtains; this form touched several of the sitters with something like a white fan. The light, however, was so dim that the tall figure (said to be "Benny") could not be seen by those who were farthest from the cabinet. Thus ended this series of seances, which when contrasted with the former series in April last, was a signal failure.

Thank God for the failures, say we, most sincerely. They teach us much. Would that they made us suffer enough to open our eyes to their high importance.

"Investigator" concludes his valuable communication with a P.S., which leads down to recent events:—

P.S.—Since I wrote the above account [Aug. 8], describing what took place under my own observation, I am informed that the medium has been caught in the act of personating a materialised spirit-form. I am not much surprised at such a result, knowing that such an occurrence has occasionally taken place. A little acquaintance with the laws and phenomena of mesmerism would at once make it apparent that if spirits are in contiguity with the human family, they will have the mesmeric power of acting on the minds of certain sensitive individuals who may be termed sensitives, whether developed as mediums or otherwise. Now, the medium appears in this case to have been in a mesmeric trance-state; suddenly her "control" left, and another low spirit, whom a clairvoyant calls a "wag," took control in opposition to her usual guides, made the medium come out in an unconscious state and personate a spirit form in a very clumsy and suspicious manner, as all the fastenings were broken, and her clothes scattered about, which is unusual under other circumstances. This fact should teach people to be careful of these invisible low spirits who are everywhere ready to act upon the minds of those who walk disorderly, live impure lives, and keep bad company. If spiritualism does nothing else than teach us that "like associates with like," it will have done some good to society.

The testimony of a "clairvoyant" is here alluded to, and those who "walk disorderly" come in for notice. We also perceive that the report we quoted last week, was not a full report, and therefore not an honest one. It was not an intelligent, observant report, and therefore, neither instructive nor trustworthy.

But that report has got a noble defender in the form of an anonymous letter-writer! He has favoured us with an admonitory effusion, and thinks we are "angry." No, no; do not measure other people's corn by your own bushel, nameless friend of the nameless scribe.

We have received much correspondence on this subject. Mr. John Hartley, Hyde, says in a letter:—

I was very much pleased with your view of Miss Wood's affair at Blackburn. All my spiritualistic friends take a very similar view of the matter; they are convinced that Miss Wood has been very indiscreet in lending her services promiscuously to any committee who may have the means to make it worth her while to visit them. We concluded that Miss Wood's mediumship is a reflex of the surroundings to a greater extent than is the case with most sensitives, and by past experience she ought to know how disastrous it is for her to enter a promiscuous assembly. I am sure your view of the matter is almost universally accepted.

Mr. G. W. Rowe, Manchester, desires to thank an unknown friend, who has sent him a copy of the *Blackburn Times*, pointing out the affair of Miss Wood. This has not in any way interfered with our correspondent's confidence in Spiritualism, but rather has made him more firm. Even if Miss Wood had tricked on that occasion, such an exposure could not in any way throw discredit on genuine phenomena. Says Mr. Rowe:—

These manifestations most necessarily correspond with the conditions supplied. Our spirit-friends are ever willing to gratify, and aid us in our search after truth, but they cannot be expected to overcome, and work in direct opposition to our embodied spirits. It would be well for such acrimonious persons whose influence seems to have predominated on these occasions, to study something of the occult laws that govern spirit-manifestation; they would then be in a better position to

judge of the genuineness of its phenomena, and would be more generous towards the poor deluded creatures—in their opinion—who can recognise the truths of Spiritualism.

I think, Sir, that Spiritualists who are desirous of converting the world to Spiritualism would do well to take matters more coolly, so that their mental faculties may have full power, and not introduce all kinds of worse than raw material into the seance-room. Better it is to open the eyes of a single individual than to attempt to enrapture the visionless many by endeavouring to present to them the beautiful landscape of Spiritualism.

MEDIUMS, MONEY, AND MEANNESS.

"Ebor."—Your criticism of physical mediums is not borne out by our experience, and we feel certain that we know much more about the matter than you do; nor do we see the least logic in the assertion, that because a medium receives a fee that she is on that account the victim of evil spirits. It is not the "love of money," or any other predisposition in the medium, which is the deflecting influence in the production of phenomena, so much as the "love of money" and various warping influences in the circle. This is proved from the fact that the same medium, with an equal love of money in both cases, will have very different results in two different circles. The report of "Investigator," quoted above, shows that it was not Miss Wood's cupidity, but the motives of the circle, that led to failure at one of the sets of seances.

Does not the "love of money," and other selfish, exacting sentiments, very often animate the bosoms of many so-called investigators? Whereas the medium, having entered into an arrangement for her services, dismisses the money question at once from her mind. You cut but a sorry figure, urging so many flimsy arguments on behalf of the noble principle of buttoning up your own pockets and rolling the *onus* of spiritual demonstration upon the shoulders of poor mediums, who, you say, should work for their bread by day, and amuse, or if possible instruct, such as you with phenomena in the evening. We wonder you do not blush with shame to propose such a thing, even anonymously.

You quote the text, "The labourer is worthy of his hire," but do not think it applies to mediums. Most assuredly it does—to all kinds of Spiritual Workers.

We know Miss Wood to be an earnest and pure-minded woman, who has no other ambition than to do her utmost, as a medium, to promote a knowledge of Spiritualism. Her fee is very moderate indeed, and if she were greedy for money she might get much higher fees, and give more than double the number of sittings, thereby increasing her income three or four times over. If there were good feelings and generosity on the part of those who sit with such mediums, it would be impossible to find the author of such a letter as the one of yours upon which we now comment.

THE BANNER OF LIGHT IN THE SHADOW.

When Mrs. Dearborn was in London she spoke at Doughty Hall under a control which purported to be "Mrs. Conant." An English gentleman at present travelling in America has informed us that the *Banner* people regard the control as not genuine, and that what the spirit said was not true.

The burden of the spirit's discourse (see MEDIUM No. 361) was to the effect that the *Banner of Light* would yet do Mr. Burns justice. This has not come true as yet, but that is not the fault of the spirit; and no doubt it will come true some day, when true and honourable men have control of the columns of our once-luminous contemporary. The point is, that the *Banner*, editorially and by the publication of correspondence, most cowardly and foully libelled the person to whom "Mrs. Conant" alluded, and they have not "done justice" by repairing this gross outrage, though they had perforce to give expression to their correspondent's "regrets"—he being under the jurisdiction of the English courts. Whenever they have the honour to do that which legal pressure compelled their correspondent, they will have vindicated themselves as Spiritualists, and given a truthful outcome to the spirit's message.

Then, as to the spirit being Mrs. Conant. Before the control had spoken many sentences, and ere the slightest allusion had been made to personal or local matters, Dr. Mack and Mr. Burns were simultaneously impressed that it was "Mrs. Conant" who was speaking, and without this conviction being promulgated in any way the spirit confirmed it. While Mrs. Conant was in the body, messages through her mediumship were published in the *Banner* for a series of years, purporting to be from spirits, and if the editorial dictum of the *Banner* pronounces the Doughty Hall manifestation to be a sham, it at the same time passes a like sentence upon miles of similar messages which it has published in its own columns.

The Doughty Hall speech, and the manner in which it was reported, were public events, and deserve to be criticised in a public manner if at fault. After the wholesale personal detraction in which the *Banner* has thought fit to indulge, it surely ought not to retire into a mouse's hole to whisper over a paltry matter like this.

The *Banner* has done its best to ruin the reputation of Mr. Burns, but he has no desire to retaliate. He has survived the attack, and may even survive the *Banner*. This notice is penned purely in the interests of the truth, which must be at a discount, while it has to court the patronage of those who neglect the strict demands of honour and justice in respect to their fellow-soldiers in the spiritual ranks.

A FLORAL SERVICE IN MEMORY OF HARRY TILBY.

On Friday evening, Aug. 10, the usual series of discussions at Quebec Hall, Marylebone, was suspended, that a floral service to the memory of Mr. Harry Tilby, recently deceased, might be given. Two elegant bouquets were placed upon the table and many of the visitors carried flowers, and a large quantity lay on the platform. Mr. Drake conducted the service. After a hymn was sung Mr. Drake expressed himself very feelingly in regard to the deceased. He said that on the present occasion the spiritualists would give expression to their opinions respecting the nature of death and the fate of the departed.

He then called upon Mr. Hunt, who spoke in a very impressive and sympathetic manner, manifesting great affection for the young man who has recently passed away. He thought the occasion was a very interesting one, and that all who knew Harry Tilby would consider it a privilege to meet in that manner. From what he knew of the departed brother he was of opinion that he was of a pure, kind, and affectionate spirit. When he last saw him in that hall he had no thought that he so soon would be gone. At the same time he believed that he was present with them, participating with them in their thoughts and exercises. When in health he expressed his conviction of the truths of Spiritualism and considered it a privilege to entertain such ideas of a future life. Mr. Hunt spoke very appropriately of the value of bereavement to mankind, as it created within them emotions hitherto foreign to the mind, and while the parting with loved ones gives feelings of pain, yet, when illumined by the truths of Spiritualism, the mind is cheered by the thought that the brother who is gone is not dead but arisen; and a voice comes from him saying,—"Weep not for me, but take courage. I have left the poor body behind and have got clear of the incumbrances of earth; follow me as far as I have done right. I live, therefore you shall live." The speaker concluded by reading Mrs. Stowe's poem on the "Other World."

Mr. F. Wilson recited in a most able manner Thomson's "Hymn to the Seasons."

Mr. James Burns said that he knew very little of the deceased, though he was well acquainted with his brother, and had co-operated with him much for the promotion of Spiritualism, and hoped to have the privilege of doing so in the time to come. From what he recollected of Harry Tilby it appeared to him that he was the last man to court notoriety or be made the subject of publicity, and therefore he would address himself to the general question of bereavement rather than dwell on the case of the brother whose passing away they had met to commemorate. All had someone in the spirit-world, and they had felt deeply the taking away of their friends by death. The question would arise in many minds, Why were the blessings of earthly existence so unevenly distributed? Was it an evidence of the goodness or impartiality of God, that one individual should achieve an honourable and long life, while another was cut off in the bud or carried away in infancy? One class of thinkers had arrived at the conclusion that earthly experience was all-important for man, and that those who lived only a short time on earth, or failed to receive the proper degree of experience and development, had to return again in the flesh by re-incarnation, and it might be, to live earth-life over again many times, till they had received the full degree of development. To him this appeared to be begging the question, and it was an idea full of earthly self-sufficiency and devoid of that larger grasp of existence which is characteristic of those minds which are endowed with a high degree of spirituality. This earth of ours is only, as it were, a sand-grain in the vast system of worlds, and its life is only an instant in the career of the immortal spirit through untold eternities. The arguments of the re-incarnationists seem to imply that man's immortal existence is a product of earthly experience, or in other words, that the qualities of man's nature are derived altogether from external or experiential influences. This was rank materialism and atheism, and directly contrary to the spiritual philosophy, which showed that all of man is in the immortal spirit, and that the impressions received from earth-life are simply the means whereby the faculties innate in man can be but very imperfectly exercised. Man goes to the spirit-world to be surrounded by higher conditions. In that state he is supplied with phenomenal surroundings calculated to exercise the energies of his immortal being, and therefore soul development is carried out in a more perfect form in the spirit-world than on earth. It is necessary that the inhabitants of earth should sustain their position thereon, and that a succession of the human race in the flesh should be maintained, but that every human being should have the same experiences and length of life upon the earth-plane was quite another question. It might, indeed, be that earthly existence is more for the purpose of duties connected with the planet and man's incubation thereon, than in regard to his immortal education, which, in the majority of cases, has to be commenced when the experiences of earth-life are passed through. Adverting to another phase of the subject, the speaker said, Who could imagine a state of society in which there were no children, no boys and girls, no elastic-minded youths,—but which was composed entirely of grave matrons and bearded patriarchs? To exist in such a community would be, to the speaker, a penance of the most painful kind. The life of man in its outward sphere is composed of influences derived from a variety of sources, and to exist in a condition of society in which only one plane of mind found expression would be intolerable. He did not mean to imply that the unborn babe, which had its immortality perpetuated in the spirit-world, would for ever remain in the fetus state, or that the babe or child should be eternally a

babe or child; these youthful germs of humanity would grow in the spirit-world and achieve, it might be, a much higher degree of spiritual elevation and purity than the wisest of earth's philosophers, being unsullied by the recollections or associations of earth. These immortal souls would have their interior attributes called out by higher surroundings than earth could supply, and therefore would furnish an element in spiritual society which would be the salvation and highest enjoyment of earth's ascended children. Thus, though the child-spirit should not by any means always remain a child, yet it would carry that influence with it of simplicity, intuition, and candid purity which is characteristic of the child, and would awaken in the breasts of earth's weary, worn, and bereaved ones, that hallowed parental sympathy which is so fragrant to the soul of love. Thus the early deaths and bitter partings of earth may be the grandest harvests of love and spirit-enrichment in the time that is to come.

The speaker said he had in the spirit-world a little daughter which had never been born into earth-life. It had been seen materialised in the arms of the spirit "Katie King," and numberless times clairvoyants had described its onward progress and fuller development; yet, associated with his mind, this heavenly bud would always be a child of inexpressible affection; and in future ages it might be the instrument, in God's providence, to unlock the deepest and innermost fountains of love and purity in the soul, and act a part of spiritual regeneration which no other agency in the universe could effect. It was nonsense to suppose that, because the spirit had not had earthly experience, it could not comprehend all the spiritual lessons which earth-life is intended to impart. Really, after all, but few spiritual lessons are gathered from our earth-life. Oftentimes it would seem that the longer we are connected with the earth-plane the more petrified and callous we became, and those spiritual glimpses which flashed through our dawning consciousness in infancy, seemed to be shut out from us as it were for ever. It is within the God-bestowed immortal spirit itself that all spiritual truth resides, and that can be called forth and developed into an image of conscious beauty in the spirit-world, even much more than it can be on the earth-plane. The speaker did not argue that therefore we should desire to leave the earth before our work was done—until we had run out, to the last grain, the sands of our mortal existence. To those who had to do the work of earth, it was their duty to attend to it with all diligence, but those who were called away by the circumstances of their birth from participating in the struggles of earth-life had, in the spheres to which they had gone, their proper sphere of activity; and while it is a very high task to perform those spiritual duties aright, it is equally so to do those which are assigned us on the earth-plane. Weep, then, no more, bereaved hearts, for the treasures that have been snatched from your momentary grasp; thereby you have indeed been laying up treasures in Heaven, and to all of us who have suffered privation and bereavement will come, one day, a return for our losses and our sufferings, which will very much more than compensate for all that we have sustained. Our departed Harry Tilby never seemed to belong to this world. His frail, sensitive body was but an imperfect battery to face the ordeals of the earth-life; he shrank behind it with a timidity which showed that his home was more in the interior realm than in the outer shell of mortal existence. He has retired to that inner world to work for us; and in doing so, he will work for himself and gather that strength of character and fulness of individuality which his organic conditions never permitted him to achieve in this world.

Mr. Hocker and Mr. Drake both addressed the meeting, when the latter gentleman said that the presentation of flowers would then be made. He placed upon the table a large quantity of flowers which lay upon the platform, and then the friends came forward and lovingly bestowed their bouquets and select blossoms upon the heap, which ultimately became quite a pile of floral beauty and fragrance. Mr. Drake said,—"We place these flowers on this table as a tribute to our ascended brother Harry Tilby, with the firm belief in the probability of his being with us in spirit to-night." A lady said that a clairvoyant in the room had observed the presence of the departed friend to whose memory the meeting was held, and that he had floated over the platform, participating with sympathetic satisfaction in the exercises of the evening. Mr. Charles White gave some recollections of his deceased friend, who had received many tests at Mrs. Hocker's circle. Mr. White concluded by reading a very excellent poem. Mr. Hunt made a few remarks in conclusion. Mr. G. F. Tilby felt deeply the kind sympathy which was being expressed for his brother, and in his name thanked the meeting for what had been done on that occasion. He was one with his brother in thought, and felt that he could answer for him. Before his departure, which came on rather suddenly, he expressed his conviction in the continuity of existence after the death of the body. He suffered severely, and longed for the time of his deliverance.

A very interesting meeting was thus brought to an end.

I DESIRE to describe a test I received from Dr. Monck on Sunday, the 12th inst., at Doughty Hall. Just as the Doctor finished the test to Mr. Crowe (described in last week's MEDIUM), he turned and said he saw behind me an Indian Chief with three feathers on his head, also a young lady who gave him her name as Howard, and then as Fanny Howard. I acknowledged these as being the guides who control me, of which I know Dr. Monck was quite ignorant, as I am a stranger to him. I felt great pleasure at receiving such a test in such a large meeting, and shall feel obliged if you will insert this.—Yours, &c., MARTHA BRAIN, 29, Duke Street, Bloomsbury.

MR. MORSE AT DOUGHTY HALL.

In response to the announcement made in these pages last week, a large and attentive audience assembled in the above hall on Sunday evening, and listened with much apparent interest to the utterances of the guides of Mr. J. J. Morse. Mr. Orville Pitcher presided on the occasion. The service commenced with the singing of a hymn from the "Spiritual Lyre." The chairman then read the 28th chapter of St. Matthew. Another hymn being sung, Mr. Morse became unconscious, and under spirit-control rose and offered up an invocation, after which he delivered an address, of which the following is an abstract:—

RELIGION: ITS NEED AND NATURE.

Every religious system that the world can boast of, and likewise all the schools of philosophical thought, have each endeavoured to solve the necessity of man's requirements in the matter of his religious developments, whereby the human race can grow strong and beautiful. It is, nevertheless, the case that they oppose each other, and are so immured within the value of their own especial system, that they ignore and exclude from their individual belief the truth in other systems, and are liable to conceive that they alone are right, and all other schools are wrong; but when the time comes that every man shall esteem his brother honest, and the real spiritual truth dawns upon his inner nature, with superstition and ignorance banished for ever, then doubt will never "revisit the glimpses of the moon," and make us shake with fear and trembling. We are inclined to think that Spiritualism will be the universal agent to bring all humanity into the arms of a holy brotherhood. It pulls down the old iconoclastic views wherein humanity walks, and supplies more fruitful and inviting resources of a spiritual nature. Life's deeds are fair, but may be fouled and stained with petty bickerings, which characterise human discoveries; and as Spiritualism claims to exercise an educational tendency, its promoters are, therefore, supposed to do something to alleviate the stock of humanity from these misdirections of energy, and bless the human race with higher purposes and motives.

We have been told that the world has had quite enough of religion; that it has made men into brutes and beasts; that it has introduced persecution, and that the nameless inhumanity of man has made "countless thousands mourn." Now, while we are prepared to admit that there has occurred a deal of barbarous cruelty, bloodshed, and torture, vice and crime, and that numberless wicked and shameful deeds have been committed in the world, yet we are not prepared to say that Religion has by any means been their producer. Religion had nothing to do with the Inquisition in Spain—had nothing to do with the Athanasian Creed, and is in no way connected with the harsh sectarian persecutions which disgrace the name of civilisation in the world to-day. Religion is built up of elements of a higher nature than this, and could not be called by the name of "Religion" if reduced to petty, shallow criticism and dogma.

What is the need of Religion? This is considered a practical age, and the world rather inclines to the practical and utilitarian views of life; Spiritualism steps in and desires to supply the missing link—that wondrous chord which binds the two worlds in one, spirit-communion. Spirituality is the basis of all man's nature, and that every man is a brother to his fellow should be one of the ruling guides of life. We are inclined to take the need of Religion upon a firmer basis than any of those inculcated in theological representation; and when once this effort is made by those whose faith in its dogmatical teachings is blinded to truth, theological propositions are then refuted, and people are inclined not to believe them. If we admit there is a religious element in man, inherent promptings must be forthcoming to minister to his needs, and the sphere of that nature cannot be smaller than the religious truths that are around him. He can learn the lessons of spirituality in everything which exists, and everything produces its proper result in due season in accordance with the workings of a Divine will.

"Has mankind a religious nature?" is a question that may be answered with "Yes." Man has a religious nature, and is gifted with some of the purest, holiest, and most exalted experiences it is possible to conceive of. It is not, however, composed of bowing down to a graven image, or to priestly authority, or by inscribing your name upon some Church membership. These are not man's noblest experiences, but to him they are perplexing matters for consideration, and he oftentimes fears to reject what he has been taught in the first instance, and, in short, has been forced to a belief of which he would never have become possessed had he been left entirely to his own reflections. If you take society at large, you will find that kindness and sympathy exist in the lower classes, in an equal degree to that which is manifested in the higher circles of humanity; and if somebody superior to themselves is introduced into their midst, they are suspicious of him, and think that he has neither right nor title to present himself. The poor man is best left to himself; and if the assumed intruder could see these lower classes without him being visible to them, he would see the higher side of their natures developing themselves, without the aid of other minds to guide them. We say "lower classes" advisedly, but, so far as we are concerned, in our opinion no one man is superior to another, and the poor, benighted, ignorant, yet free-thinking man may often be found as high in the spiritual scale as his learned brother who possesses greater facilities for obtaining knowledge from books and theological instruction. Thus the pure and unassuming actions of the simple-minded people of the world reveal spiritual possibilities beyond themselves, and the little things of life make far more life's happiness than is often conceived of

and if these are so important, and mankind generally are capable of manifesting them for their ultimate spiritual benefit, there is the evidence—it may be very slight—that there is something in man which under different conditions might be developed into grander and nobler aspirations than he is capable of evincing at the present time. On this basis we build our theory, that Religion is a necessity to the human race. What does it involve? Man yearns for a certain system that shall minister to his spiritual nature; he yearns to realise the existence of Divine ideas, to catch at even a shadow of them, and feel assured of the existence of God, and hopes to find something more than shows itself upon the surface. He desires to learn lessons of love, of charity, and of benevolence, that make the path of human life a paradise. In the business of everyday existence all these aspirations are crushed. The poet may write upon them with glowing force without effect; they are swallowed up by the practical things of the world. Therefore, if the world could realise the existence of the Divine idea, and the presence of something else within them than that which shines merely upon the surface, the inhabitants of the earth would be so much the more satisfied and happier in their moments of spiritual contemplation. The need of Religion consists in recognising the sterling fact that everything transpires on the spiritual side of life, and under the direction of the Divine Spirit of God, from which all things emanate. But there is a something wanted to awaken the spirituality in mankind. See, for instance, the bickerings of nations: the sword is brought forth, and the thundering cannon belches out its work of destruction, for something scarcely worth having when attained. Is there no need of some softening influence to smooth down these feelings on every hand, or some sweet saviour, that the peoples may be pointed the way to more glorious achievements than these? Never was the need more manifest for the practice of Religion than in this the nineteenth century of civilisation. And here we may remark, that for a religion to benefit the world it must have a strict relationship to human nature. The failure of orthodox Christianity to effect its purposes is attributable to the fact that a scheme has been set on foot whereby the Church, and not the people themselves, has been rigidly upheld, and thus it has brought itself to what it is. Religion should teach man that he is as responsible for the health of his body as he is for the salvation of his soul—that it is the agency by which his mind shall be lifted above the arena of physiological perversion and moral degradation.

However much the question of immortality may be doubted, rest assured that it is a reality, and that you will find it out for yourself sooner or later. A life of blessedness is very pretty to look forward to, but a path of goodness would be a much better thing to commence here, and now, than to wait till the hereafter presents itself before such a life is begun to be led, for it is said—"By their fruits ye shall know them." If man is the same in the next world as he is in this, that which produces a life of blessedness now must, perforce, continue to do so; if this were not so, he would be utterly changed on passing into the next state, and all the ties and sweet memories of the gone-by would be sundered, and lost from view for ever. Sorrow and despair would take the place of hope and progression, and life would have to be begun over again. That you should be transferred into a new order of things is contrary to all philosophical thought. No; life is one chain of continuity, away to ages of the life beyond; immortality rises from the dust of mortals, and will assuredly continue to produce blessings hereafter. There, when you pass through the portals of the grave, and take your place among the shining hosts, you will feel in that happier home that he who is true to himself is true to the essential principles highest in every living being, and God's will shall manifest itself in the walks of human life; a conscious knowledge of immortality will be made known, and you shall feel that the religion of love and truth makes a glorious and noble position, the only saviour of human kind.

The Chairman called attention to that part of the address which related to the presence of religious tendencies in the hearts and souls of the lower classes of society. He had been much amongst them, and had never seen one who had not some redeeming quality. Though rough in exterior, he had found them to exhibit many noble little acts, and he thought it a matter of regret that we did not look upon them with more pity and charitableness. It was not to be wondered at, however, that they were lost, as it were, to religious exercises. Missionaries were sent abroad, but he thought that sort of thing should be practised more here; it was a home matter, and should be attended to.

The singing of the Doxology brought the meeting to a close.

HOW TO MAKE THE BEST OF BOTH WORLDS.

ORATION BY MR. J. J. MORSE.

"The great work of mankind on earth is to live a manly life, to use, discipline, and enjoy every limb of the body, every faculty of the spirit, each in its just proportion, all in their proper place, duly co-ordinating what is merely personal, and for the present time, with what is universal, and for ever."—REV. THEODORE PARKER.

A more instructive subject for a lecture could not, perhaps, have been chosen by a Newcastle-on-Tyne audience, on Monday evening, Aug. 6, for Mr. Morse, than the one selected, viz., "How to Make the Best of Both Worlds." It is highly desirable that light should be thrown on this question, as we see that some are either too materialistic in their tendencies, or too spiritual; and a healthy, well-balanced life is the exception rather than the rule, and I believe that such a topic could not have been placed in abler hands than "Tien Sien's." He is a thorough rationalist. This has led

some of meagre culture and intellect to say that the spiritual element in his nature is only moderate. A greater error, I think, could not be committed. His discourses are full of impersonal principles or truths, therefore he is a harmonial philosopher or pure Spiritualist. He follows no master in style but Truth; and his language, coming, as it does, from a sincere heart, is naturally glowing and beautiful. The speaker set out by explaining the duality of our natures—the spiritual and the external, and the problem to solve was how to join the two in one, so as to permit the dual life of humankind to express itself in one highest law of conduct. He then dissected the various religious or sectarian schemes that were supposed to assist us in this, and showed their failings. The moral philosopher held, that if they acted through life on strictly moral principles, they reaped the reward of their conduct here in happiness, and, as to the other world, they might safely leave their destiny in the hands of God; but those who esteemed themselves religious denied the possibility of a man living a religious life from a purely moral standpoint. To this he had to say, that what was right for this existence was right for the spiritual state, and what was wrong in this sphere was equally wrong in the next, and no belief, however sincere, in the “vicarious sacrifice,” or doctrine of substitution, could alter the relation of things one jot or tittle. “This,” the speaker said, “is the greatest world so far as you are concerned, because all your activities, sympathies, and energies, are engaged in it; your environment is absolutely related to it, therefore it should occupy a firm place in your consideration and affection.” It was, he further added, the best world they could possibly be in in order to develop the attributes of their souls. God had given them a physical body to serve a useful purpose, and if they violated the law of their being they would inevitably bring upon themselves suffering; and he had to tell them, that if they sacrificed their legitimate physical advantages for exclusively interior spiritual advantages, the consequences would be very disastrous to them mentally. So long, therefore, as they violated physiological law, so long would they fail to make the best use of this life. He then strongly condemned the consuming of alcoholic beverages, smoking tobacco, and other habits, which wasted the vital force and degraded the system.

The best use of the two worlds was clearly, then, to make use of the highest powers and abilities which they possessed now, since these powers and abilities were the external expression of their internal powers, which were possessed by man here and hereafter. Therefore, when the external body died, the real man that animated it continued to live, and continued to strive to make the best of the existence upon which he had entered. If they pursued a high and noble life here, so much the better would they begin life beyond. They must all, then, lead a life of unimpeachable integrity: to be loyal, to serve Truth in every purpose of their lives; to reverently and joyfully receive the voice of Truth, no matter where it comes or who presents it; to strike tyranny to the ground in every land; to acknowledge the equal rights of all humanity; to bear in mind the grand cardinal principle of life—the spiritual democracy of the human race; to sweep away that condition of life which created privileged classes, and set kings, queens, and emperors to rule over their fellows; to always keep their passions subject to the spiritual and moral forces, and so direct these passions that they might accomplish their legitimate functions; and, lastly, to individually realise their personal responsibility for every deed and thought of life.

The lecturer next dwelt on reforms to be accomplished in legislation, &c., and wound up with an eloquent peroration, in which he pictured the glorious progress that man would ultimately achieve, and when in reality he would be only a “little lower than the angels.”

There is not yet a Lyceum for children in Newcastle, which is a large and populous town, but I have no doubt the worthy President of the Newcastle Spiritualists' Society, Mr. John Mould, will push on this desirable adjunct as soon as practicable. R.

THE SEER-POET OF NORTHUMBRIA.

To the Editor.—Sir,—Having long had the desire to see Joseph Skipsey, the collier-poet and clairvoyant, and being on a flying visit to some friends in “canny Newcastle,” I embraced the opportunity thus afforded me, and set out along with a friend in quest of Ashington Colliery, where the poet resides. Judging from the address given in the Spiritualist periodicals, we took trains for Morpeth, expecting that a short walk would bring us to our destination, but on making inquiry at the station, we found that we were at least six miles from Ashington, and that we should have gone on to Longhurst, which is the next station north from Morpeth, and about a couple of miles' walk from Ashington. Rather than wait for the next train, we resolved to tramp the distance, and I am happy to say that the beautiful scenery of the Wansbeck Valley amply made up for the long walk. Having reached the humble, yet neat and comfortable, cottage of the poet, and having introduced ourselves to Mrs. Skipsey, as a brother-rhymer from Glasgow, we were not a little cast down on learning that the poet was in bed and taking his rest, preparatory to his resuming work in the evening. Mr. Skipsey being night-overseer of the pit, is obliged to work when other people are asleep, and consequently to sleep when other people are awake. Such being the case, we were unwilling to disturb him, but in consideration of our having come so far to see her husband, Mrs. Skipsey took upon herself the responsibility of awakening him. Meanwhile, we were shown into a very tastefully furnished parlour to await his appearance. No sooner had we entered than my attention was

riveted by a portrait in oil, which I at once set down as that of the poet. One glance at that face was enough to convince me that the man I had come to see was of no common order, but one of Nature's divinely appointed high priests, one in whose soul the sacred fire of genius had been kindled, one whose inner vision had been opened to behold the light that never shone on land or sea. In due time the original made his appearance, but I was hardly prepared for the change that time, the cares of life, and the burden of mediumship seemed to have wrought upon him since his youthful face had been transferred to the canvas. Mr. Skipsey is a man seemingly of middle age, tall of stature, of dignified bearing, of serious and thoughtful aspect rather than frank and jolly. Being informed that we were not only one of the rhyming, but also of the Spiritualist fraternity, we received a most hearty shake of his hand, and in a very short space were made to feel as if we had known and loved him for years.

After conversing on poetry and other literary matters, we got on to Spiritualism, with special reference to his own particular gift of clairvoyance. This, he tells us, he has not been exercising for some time, partly owing to delicate health, but chiefly from the fact that his guides have been developing him as a trance-speaker. In course of conversation I made the remark that in all my sittings with mediums for the last eighteen years, I had never received the slightest test of the continued existence of any one of my relations passed away. To this he replied, that if I could see my way to remain with him till next day, he had no doubt but that he would be able to give some test that would satisfy me of their presence. Moreover, had he been in his usual health, something might have been obtained there and then. Having made some remark to him on the subject of my experiences in mesmerism, he requested me to make a few passes over him, in order to give tone to his system. I did as requested, and the result was not a little surprising. He went under control, and began to exhibit signs of great distress, by which it was evident that the death-scene of one near and dear to me was being enacted. He then described the person represented, the disease of which she died, and even the cottage in which she passed away; all of which was to me startling evidence of what he saw, and of the presence in that little parlour of the dear departed. Altogether, it was a seance which I shall not soon forget, and which enabled me to form a very high estimate of Mr. Skipsey's medial powers. But as I have already said, he has all but ceased to exercise his gift in this particular direction, but judging from the short speech addressed to me personally through his guide, I should say that he is likely to become a first-class medium for inspirational speaking, and the more so, that he is naturally possessed of the poetic gift. He was kind enough to read to me one or two pieces of poetry he had received in this way, which are of a very high order, and which even a novice might recognise as having the ring of the true metal. It is to be hoped that at no distant date Mr. Skipsey will give us the benefit of such inspirations in the form of a volume, and if to these he would add his valuable experiences as a clairvoyant, I believe it would throw quite a new light on the nature of mediumship. JAMES NICHOLSON.

Glasgow.

TECHNICAL EDUCATION.

To the Editor.—Dear Sir,—I was especially pleased to see the letter on this subject in your paper a few weeks ago from Mr. P. R. Harrison, of Grasmere College. The matter is one of such importance, that I beg you to allow me, though so late, a short space to write in reference to it.

Some of us have learnt to believe that a human being possesses other faculties than the mental—that he is not a merely intellectual creation, but that he possesses, in addition to this, a body which needs to be developed, and on which all else is essentially based, and a spirit for whose truest action this body, as a tabernacle, needs to be fitted and adapted. We hold that, in fact, man has a triune nature with corresponding faculties, and that it is his entire being, and not his intellectual being only, which needs to be educated; and further, that as all right intellectual, and moral development can be based only on a sound and healthy physical system, the wise development of man's physical faculties is a primary essential and co-ordinated necessity of any true education. It is surely needless to add that the physical nature, in itself, can only be wisely developed as subordinate to and in harmony with the intellectual and moral nature of man, and that any ideally-perfect education must realise the judicious and harmonious training (not instruction merely) of these three classes of functions.

Your readers now know why I was pleased to read Mr. Harrison's letter, because he evidently sees this great ideal of man's true education, and has set himself, within such limits as seem to him possible and attainable, to realise it.

It is curious to refer to the history of industrial schools, and the cause of the disappointment of their founder in connection with them. The first industrial school in England, founded by Mr. E. T. Craig, a veteran who still lives, full of lore and still even of enthusiasm, under the auspices of Lady Noel Byron, was based upon this ideal. Mr. Craig's conviction was, that this combined industrial, intellectual, and moral training was the only perfect educational model; and his belief was, that his plan had only to be demonstrated in operation to be accepted and gradually adopted for the education of all classes. The curious fact remains to be told. The philanthropists and reformers saw the wisdom of this plan, and set themselves to work to have it adopted for the benefit of the children of the poor and criminal classes. This was done

by legislative sanction, and the Reformatory and Industrial School system has been a quiet but mighty power for the prevention of the young from falling into crime, and for the reclamation of those who had already done so. But precisely because this combined education has been demonstrated so successful for certain classes as a reformatory agent in its application, its still greater power as a formative agent for all classes—the great hope of its founder—has never been laid hold of and applied to the general education of the country; and I remarked very recently that if I were asked for a school where a child of the non-pauper or criminal class could find this boon, I should have to say I know of no school in the United Kingdom where such an education is provided. It can be found easily for a criminal; it cannot be had for an ordinary English child. Then, shortly afterwards, I read Mr. Harrison's letter, from which it appears that he has decided to arrange for industrial instruction in two departments—the craft of the carpenter and the industry of the garden, precisely the two with which industrial education ought to begin, and which comprise so much that one need not regret if he finds himself able to go no further. I congratulate Mr. Harrison on his enterprise, and I commend the subject to that wider consideration of all your readers, which, as a practical educator, I know it merits.—I am, faithfully yours,
Cheadle, Cheshire, Aug. 11. R. BAILEY WALKER, F.S.S.

MORE ABOUT DR. MONCK.

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

The mysterious restoration to me of my long-lost book, and the extraordinary manner in which it literally came to hand (particulars of which appeared last week), constitute one of the most remarkable manifestations of abnormal power I have ever witnessed; and the more I think of it, the more inexplicable does it become, evading solution, and defying the powers of reason to account for it. But, confounding as it is, and supremely objectionable withal as it may be to our knowledge of what we have been taught regarding the immutability of natural laws, it is by no means the only strange occurrence I have seen through the mediumship of Dr. Monck.

As a wonder of the mental plane (since this puzzling matter is of the physical), the circumstance briefly adverted to last week, regarding what occurred on board H.M.S. *Malabar* on the night of November 29, 1876, is almost as important as the other; and what I am about to narrate is quite, if not more so, inasmuch as it seems to afford further proof as to the communicating intelligence that operates in our midst being frequently, if not at all times, the spirit or spirits of the departed.

The case was this. Towards the end of November last year, there died of dysentery, on board H.M.S. *Malabar*, at sea, an Irishwoman, a Roman Catholic; and on my arrival at Portsmouth, I received a letter from a friend, asking if such an occurrence really had taken place, since some intelligence personating the spirit of this woman had, about the time of her decease, manifested at a private circle in Manchester where Dr. Monck was medium. The statements made, and the information thus mysteriously given, were in exact accordance with the facts as they happened, four thousand miles away from the circle in question; and a striking particular was noted, which was this: the manifesting intelligence desired my friend to convey to me her warmest thanks for the ministerial offices I rendered her in her last moments, for, not wishing to disturb her mind at so solemn a juncture with unfamiliar prayers, which she as a Roman Catholic could not so well follow, I used her own prayer-book, and read, as far as I as a Church of England clergyman consistently could, the office for extreme unction. The gratitude, therefore, the poor soul tried to express with her last breath for my small service in this respect, thus appeared to be her first thought in the other life, and was winged down for me from above as soon as she had found a channel for the articulation of her thanks and the feelings that oppressed her.

Here, then, are five points that call for consideration, and are urgent for explanation, if other than the theory we as Spiritualists hold be forthcoming, or ours be deemed unreasonable or insufficient. 1st. The cause of death was dysentery, the only case on board. 2nd. It happened on board H.M.S. *Malabar*, of which I was at the time acting chaplain. 3rd. The person who died was an Irishwoman. 4th. She was a Roman Catholic. And 5th. She expressed the thanks she thought due to me for the consolation I endeavoured to render (which of itself I presume is a good test, inasmuch as this departure of mine from the strict customs of sect and sect is not so common as might be between cleric and laic of different creeds), which last mortal effort of gratitude, ere she found the life immortal, died on her pallid lips, and was lost in the death-rattle, but only to be strong and vocal in spirit-volume and compass not many hours after in England—seas intervening and continents between the place of her spiritual appearance and the point in the eastern hemisphere where her shotted corpse plunged to its watery grave, while the big ship swung into silence, and the tropical sun shone towards its setting, on that most impressive of all scenes—a burial at sea.

TRANCE and other mediums desiring favourable opportunities to exercise their gifts are invited to address Mr. Monk, 21, Devonshire Street, St. Peter's Street, Islington.

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. Apply to J. Burns, 15, Southampton Row, London, W.C.

BARON DIRCKINCK HOLMFELD ON DR. MONCK'S MEDIUMSHIP.

The Baron has just returned to Germany from a visit to London. In a letter written by him since his arrival on the continent, he says:—

I feel really benefited by Dr. Monck's powerful curative influence. I not only felt immediately sensibly relieved by that influence, when, on his general invitation, stepping forward on the platform at Doughty Hall (the evening of the 22nd July) but later at an occasional meeting, I enjoyed the interesting and wholesome friendship of his controlling guide "Sam Wheeler," who made wonderful and pertinent disclosures, about his mediumship during sixteen years of progression in the spiritual form, showing great humility in his relation to higher influencing spiritual beings, among whom "Dr. Scott" especially investigated my physical state of health. I believe thus firmly in Dr. Monck's mediumship.

For the spread of the providential dispensation which is so little known and appreciated on this side of the water (as generally it is misunderstood in your country), it certainly would be desirable that Dr. Monck should make a similar missionary tour on the continent, as he has done in your isles. I would be glad to receive and to assist him, as to the language and otherwise in this part of Germany. For this country which has such splendid reminiscences of spiritual realities in a former period, it would be well if it were made aware of the progress taking place elsewhere.

The sojourning of Dr. Slade in Holland and Belgium, and Mr. Williams's journeys thither, are of no use to the inauguration of Spiritualism in Germany.

Pinneberg, August 9.

CASES OF HEALING BY DR. MONCK.

To the Editor.—Dear Sir,—Being in London on Sunday, July 29th I attended Doughty Hall to hear Dr. Monck, and am only sorry that I cannot attend a little oftener to hear those speakers who labour so assiduously for the spread of our glorious gospel of spiritual truth. After he had finished his lecture I was one that went on to the platform to receive public treatment at the hands of the Doctor. I may say that he did not know me at the time of treatment, nor had he seen me before that time, and feeling that I was benefited by such treatment, I called upon him next day at his rooms, 99, Southampton Row, when I received a second treatment. The chest affection or weakness of the lungs, from which I have suffered more or less since the spring of 1875, is now greatly alleviated, which has inspired me with bright hopes of better health in the future.

But it may be said by some, Does spirit-healing permanently benefit those who receive such treatment? In proof of this I beg to add to the above the case of my wife in hope that it will induce others suffering in a similar way to apply to Dr. Monck, for in him we have a healer of no ordinary type. She had been one of the greatest of sufferers for five or six years from rheumatic pains in the head and face before going to Dr. Monck. Some time in the middle of June, 1876, the Doctor being at Belper my wife went to consult him, but did not find him there, but met with him at Derby. She only had one treatment, and one supply of magnetised flannel, and since that has enjoyed better health, and her pains have now entirely left her, and to the present time it is pleasing to see with what eagerness she opens the *Mentum* week by week to see what is in about Dr. Monck, and to hear her speak so eulogistic of the kind, courteous, and gentlemanly manner in which he received and treated her, and then, as if to crown the Doctor with goodness, she will tell you that he made no charge. It was the same in my own case. He simply told us that his charge must be according to our circumstances. I name this so that the poor, as this world puts it, who cannot afford to pay their guinea need not be excluded from participating in the blessedness of health restored to them through the mediumship of Dr. Monck. But let all be honest and pay what they can, for mediums cannot live on the air any more than other folks.—Yours to vindicate the truth,

Thorpe on the Hill, Lincolnshire,

GEO. GREEN.

August 13th, 1877.

AN ENLIGHTENED VICAR.

The following is part of a letter by "F. B. King, Vicar of Burstwick, near Hull," which lately appeared in the *Echo*:—

The exploded doctrines of Spiritualism gave comfort to many. To find, through Dr. Slade, that one's departed relatives were enjoying themselves in the other world, which seemed to be not far off, was no doubt consolatory; but what is the use of a consolation of lies?

First we must observe that the rev. gentleman admits that the doctrines of Spiritualism "gave comfort to many," and he concludes by asking "Of what use is a consolation of lies?" Well, the use of consolation is comfort, and what other use could the rev. critic expect to derive from it? But what if it is a consolation of truth? What experience has Mr. King had of the "consolation of lies," that he should imply that comfort can be derived therefrom? We make bold to assume that the gentleman has no knowledge of Spiritualism whatever, and ventures to offer an opinion which does credit neither to his heart nor his intellect. What he says about Spiritualism is utterly untrue, and if his teachings are of the same class with his opinions on Spiritualism, what "consolation" is there derived from his ministrations, by those who have the misfortune to sit under them? We hope he has taken somewhat more trouble to establish the truth of his theology than he seems to have employed in the matter of Spiritualism.

A STRANGER in London heard Dr. Parker on the Sunday morning, and the lecture instituting the Order of Spiritual Teachers in the evening, and he is of opinion that the Doughty Hall discourse, quite eclipsed that of the City Temple. If Spiritualists were not so familiar with their teachers and their utterances, they would possibly esteem them more highly. A few visits to famous preachers and lecturers would possibly lead them to esteem more highly the services of their spiritual brethren.

SUBSCRIPTION PRICE OF THE MEDIUM FOR 1877.

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TO SPIRITUALISTS IN THE COLONIES.

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

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, AUGUST 24, 1877.

FEATURES OF THE WEEK.

We call the particular attention of our readers to the article on Miss Wood's affair at Blackburn. It will repay close study.

Under this department, we must surely notice the interest which a number of respected correspondents have manifested during these last few days in the success of our work. Some persons would help us to promote Spiritualism, but "would not assist Mr. Burns in his business." Others think we should "paddle our own canoe," and make ends meet by our own exertions. We agree with both classes of friends, and we would tell them how they can enable us to carry out their wishes.

First: As to the promotion of Spiritualism. We charge nothing for our spiritual work, and our lectures, sometimes three or four in a week, are not withheld till so many guineas are forthcoming for each. The continuous flow of ideas with which we supply the Movement are all gratuitous, as is the source from whence we receive them. In the prosecution of our work, we simply demand recompense for mechanical and temporal needs, and these are put down at a very low estimate considering the expense to which we are placed, and the great work which we are enabled to do. We therefore say to those who kindly interest themselves in our spiritual work, and would gladly support it, that they should forthwith do so, and be as good as their word. We ask them: Do we not perform our spiritual work? Have we on any occasion "struck work," stood back apathetically, withheld ourselves selfishly, or, having put our hands to the plough, looked back again? We think the thousands of spectators in all parts of the globe, who have had their eye upon us for years, will answer unanimously, No. Well, if we do our spiritual work, and if it is so widely appreciated, and of such manifest value to the Cause, why then support it, and leave Mr. Burns's private business alone. That is entirely a different matter, and the support which the Cause receives cannot influence it in any way whatever, unless it be that the friends of the Cause forget to support the public work which is done at the Spiritual Institution, and thus throw the residue of the burden upon Mr. Burns's private resources, and cripple him in consequence.

Secondly: What is Mr. Burns's business? It is the editing, preparation, and publishing of Progressive Literature, and as a branch of the Movement, it has done an immense deal for Spiritualism, and yet it has been self-sustaining. No Spiritualist has ever paid a farthing in support of Mr. Burns's business. On the other hand, he has never been able to collect sufficient to meet the expenses of public work. Instead of supporting him, he has in the most generous spirit supplied his publications at very moderate charges, and thus has been able to achieve through the literature, an educational work which, in hands actuated by other motives, would have been impossible. The way, then, to promote the business department is for everybody to endeavour to extend the sale of the literature, which means circulating a knowledge of Spiritualism. This "business," which has been alluded to, is Spiritualism from top to bottom, and there is not a thread of self-seeking profit-making in it. If by any non-spiritual adventure, profit is made, it is all to help the stability of the spiritual element, which in every way takes the lead. All business men continually urge on their patrons to favour them with their orders—the wine merchant, the draper, the grocer, the publisher, the tailor, and indeed every branch is continually forwarding lists of prices, and new goods, and the customer naturally says: "Well, these tradesmen must receive the support of the public, or they could not live," and in addition to requiring the goods, good-natured

people will give an order to a tradesmen with whom they have long dealt, because of the eagerness with which he solicits their custom.

How often do you buy a book on Spiritualism? How frequently do you patronise "Burns's business?" There are days, weeks, and years, in which many adherents of Spiritualism spend no money on its literature. If all did so, how would it be possible to sustain a business in that line? How can a man be expected to devote his whole time, and that of several assistants to the work of Spiritualism, to bring out publications for the benefit of the Cause which are not remunerative, to pay rent, postage, stationery, and many other expenses, and at the same time expect to make money out of a business which is in itself a pioneer and missionary work, and altogether inadequately supported.

The remedy is this. Let every Spiritualist become a reading, thinking, intellectual man or woman; form circles for spiritual study in every family or group of families. Let every member of every family pay into the fund of the School to which they belong, a small sum of money weekly—it may be a farthing, halfpenny, a penny, or more. Let every human being thus become possessed of works, and study them as they acquire them. By this means the people will become intelligent, they will acquire proper habits, they will become spiritually-minded and interest themselves in the welfare of others: they will become good citizens, and influence our country to take or to maintain the first rank in the march of civilisation. Thus, by being their own best friends, Spiritualists will be able to make the production of their literature an endurable task, and in no other way can the objects of Spiritualism be properly carried out.

We are rather amused at our friends who seem so much afraid that we should by any means acquire a farthing from them which we do not give more than value for. Do they for a moment think that the most prominent instrument of the Spiritual Movement is a designing rogue, and at the same time such a stupid man as to labour incessantly that he may, under false pretences, extract a few shillings out of the public, for his own purposes? Surely if he were a nibbler of the class suggested, he would find a much more fruitful field for his labours than the preaching of Spiritualism; and it is only common sense to suppose that it would be impossible, even for the spirit-world, to derive so much pure water from an infected fountain.

The spiritual work is being done; do your part to support it. The literature of Spiritualism is a necessity to every Spiritualist, and they should do themselves the justice of possessing and perusing it. Thus will every man do his duty. Burns has hitherto tried to do his.

THE PROGRESSIVE COLLEGE, GRASMERE.

The next term at the Progressive College, Grasmere, commences on Saturday, September 1st. Mr. Harrison the principal, is at present in the south of England. He will return to Grasmere on Friday, August 31st, taking with him such boys as are prepared to enter the College on September 1st. He will be prepared to receive boys at 15, Southampton Row, on Friday morning at 9 o'clock. The train leaves Euston station at 10.10, and passes the following stations at the hours here indicated:—

Nuneaton at 12.39 for Leicester and district.
Stafford, 1.30 for Belper, Derby, &c.
Crewe, 2.18 for Uttoxeter, the Potteries, &c.
Preston at 4 o'clock for Liverpool, Manchester, Lancashire, and the West Riding of Yorkshire.
The train arrives at Windermere at 5.45.

Parents having boys to send to the College may meet Mr. Harrison at these stations, and thus place their sons under his charge; and save the expense of a journey to Grasmere.

Letters making appointments at the various stations should reach 15, Southampton Row, addressed to P. R. Harrison, Esq., B.A., not later than Thursday, August 30th.

THE IDENTITY OF COMMUNICATING SPIRITS.

To the Editor.—Sir,—For the benefit of those who are desirous of accumulating tests, not only of the genuineness of materialisation phenomena, but also of the separate individuality and continued identity at various times and places of the controls who manifest, I should like to put on record that at our private seances the other evening I was gratified by hearing and distinctly recognising the voice of "Peter" (who attended at our circle on this occasion, quite unexpectedly to any of the sitters, in response to an invitation from our controls, to assist them in the development of the direct voice) as identically the same as that which I heard in the seance-room at your establishment on the evening of Wednesday, June 13, at one of Mrs. Bassett's sittings, when Mr. Herne was present, and on which occasion "Peter" conversed with us for some time.

Everyone who has heard the voice must remember its thin, high-pitched, piping, almost indescribably peculiar tone, distinguishable from all others.

Our medium has not been in London for many years, and to my absolute knowledge has never been in the way of hearing the voice.

To me the test is most valuable and complete, for at present I can perceive no other interpretation of the facts than that "Peter" is the separate and altogether independent individuality he represents himself to be.

Cardiff.

A. J. SMART.

DR. MONCK AGAIN AT DOUGHTY HALL.

For the last time for a few weeks Dr. Monck will speak at Doughty Hall on Sunday evening. The arrangements entered into with Mr. Colville will prevent the Doctor's friends from hearing him again for some time. The interest which has been excited by his tests, in addition to the other excellent proceedings, have rendered these services greatly attractive. Doughty Hall, 14, Bedford Row, Holborn, at seven o'clock.

MRS. GUPPY-VOLCKMAN'S HEALTH.

We regret to hear that the state of Mrs. Guppy-Volckman's health necessitates her removal for a time to Aix-les-Bains, in Savoy, where she intends undergoing the bath treatment, so successful in cases similar to her own. During her stay in Brighton Mrs. Guppy-Volckman has received benefit. Mr. and Mrs. Volckman will leave England immediately for the Continent.

THE SOCIETY OROMASE.

Dear MEDIUM,—At a regular meeting of the Society of Oromase, held at their rooms, August 7th, the following named gentlemen were unanimously elected officers:—President, Mr. A. J. Riko, Oude Molstraat, 8A; Secretary, Mr. M. L. Delboy, Spuistraat, 67; to whom all communications should be addressed.

The Hague, August 8.

M. L. DELBOY, Secretary.

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. Tea will be provided at 5 o'clock at 9d. each.

In the evening, at 6.30, Mr. John Lamont, of Liverpool, and Mr. E. W. Wallis, of London, 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.

GUARANTEE FUND.

LANCASHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

As secretary to this fund, I should be glad to receive the subscriptions due on the first Sunday in August, or at the Conference meeting of the above Committee, in the Grosvenor Street Temperance Hall, Manchester, on August 26th.

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

Brooklands, Mottram Road, Hyde,
July 15th.

JOHN HARTLEY.

RECENT ISSUES OF THE MEDIUM.

We have heard hearty commendations of the last number of the MEDIUM, containing, as it does, so much valuable teaching respecting Spiritualism. A good number of extra copies have been distributed, and daily we experience a greater activity in regard to this kind of work.

The issue of the previous week, containing the article on "Spiritualism, Church, and Dissent," has also been greatly appreciated. We have yet a few copies on hand of both numbers, and we are ready either to sell them, or give them away if we can find co-workers to favour our wishes. By sending us a parcel of addressed wrappers, or list of names, we will post copies of the MEDIUM to them at the rate of a halfpenny a copy; we will give the papers if our friends will give the postage.

There is just now a great wealth of spiritual truth in the inner ranks of Spiritualism, and there is an ardent desire on the part of many to come into contact with it.

If the thousands of readers who see our paper weekly would resolve to do what they could to convey this bread of spiritual life to the hungry, our Movement would soon be of primary importance, and by the method in which it is being presented, recommend itself to the appreciation of all thinking minds.

We hope to have forthwith a shower of letters containing offers to do work of the kind indicated.

"There is no doubt (writes a correspondent) that the MEDIUM becomes increasingly instructive and educational, and its ever-extending circulation will, I hope, reward your unceasing zeal and industry."

The circulation of the MEDIUM is capable of unlimited extension, but this must be effected through the zeal of friends who will take the trouble to place it into the hands of appreciative readers. It need cost nothing to do this, as specimen copies may be obtained on application.

THE RAWTENSTALL MEETING.—In consequence of a number of the Rawtenstall Spiritualists not being able to attend the meeting advertised to be held at that village on the 2nd of September next, it will be postponed until the 9th. Friends will kindly notice this alteration.—THOMAS PARRINSON, 142, Dean Lane, Rumworth, Bolton.

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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.

"Every act of perfect Intelligence is good, because it is errorless, because it is Right; hence Active Intelligence is Love."—"The Alpha," Burns's Edition, page 19.

Man's notions of things are conventional, relative. They are called good or evil, beautiful or ugly, moral or vicious, just as they affect the narrow sphere of the individual. For every phenomenon thus designated, there is an unfailing cause, so that to libel the effect is of no practical use. Within man there is the principle of Intelligence, the absolute knowledge of Right, which, when developed by culture, enables the mind to overlook the narrow limits of conventional relations, and perceive all that exists to be good and beautiful, depending upon causes which exercise their sway in accordance with immutable law. This deep soul-intelligence, then, is the handmaid of love, for it eliminates hatred—a result of ignorance,—bestows a proper understanding of all things, and thus supplies substantial grounds upon which to appreciate the great variety of facts which the external universe contains.

THE No. 1 SCHOOL, 15, SOUTHAMPTON ROW.

The last meeting was largely attended. Monitor Watts read an extract from the "Alpha," which gave rise to a very instructive conversation. Monitor Robson then introduced the theme "Progression." How to attain progression was the question raised, and in answer to it, Teacher Chant said he thought it was to do what a man conceived to be best under the circumstances, to do it in spite of all obstacles, to observe well the result, and upon the experience thus acquired, keep on doing that which the mind perceived to be best. This answer was further discussed, and the conclusion derived therefrom was that all experience is necessary to man's progression, and that to aid in the progress of others, we should open out to them new channels of experience and direct them therein.

A LETTER FROM MRS. CORA L. V. RICHMOND.

Brooklyn, N.Y., Aug. 8.

Dear Mr. Burns,—I am in receipt of information from the north of England that the announcement has been made that I am expected in that part of England some time during this month, to deliver a series of lectures. Allow me to say, that I have given no authority whatever for such announcements, and have at present no intention of visiting England until my present engagement expires in Chicago, which will be May 1st, 1878. Even then I may not do so, as my movements are under the direct control of the spirit-guides, who know what is best.

Allow me also to answer the many inquiries of correspondents and friends in England, that it will give me great pleasure to again resume my work among them when my guides direct, and that they ever abide in my memory. I am enjoying the sea air for a month here, and at the same time fulfilling a promise made last summer to speak here again this season.

In September I resume my regular duties as speaker for the First Society of Spiritualists in Chicago, where my home also is. My address is in that city.

Hoping that your hands may be ever uplifted, and your heart sustained, in your noble work, and with many kind greetings from friends on this side of the Atlantic,—I remain, as ever, your friend and co-worker,

CORA L. V. RICHMOND.
Permanent Address—38, Ogden Avenue, Chicago, Ill.

P.S.—I want to say that the Cause in this country was never in a more prosperous condition. Private mediums are developing in every part of the country, and in our large cities many scientific and professional minds are being awakened. In Chicago I know

this is the case, and, I am informed, in Brooklyn also is a new and quiet interest never manifest before. Among those mediums doing a great work in Chicago, none are more appreciated than Bastian and Taylor, who reside there; and none, especially in personal tests and the direct voice, more than Mrs. Dr. Billings (Mrs. Hollis), who resides very near our home in the Western metropolis. We value Dr. and Mrs. Billings as neighbours and friends, and the public find in her mediumship an *unfailing* source of satisfaction. I have never heard one dissenting voice from those who have visited her.

I see you have that veteran worker and most eloquent trance speaker, Thomas Gales Forster (and his estimable lady) in England. I have known him from childhood, and he is considered here one of our ablest lecturers.

C. L. V. R.

CONJURING PLUS MEDIUMISTIC PHENOMENA.

To the Editor.—Sir,—If Mr. Ogan, who, I believe, has some little experience in conjuring, will extend his researches beyond my "Syllabus" (published in the *MEDIUM*) to my article published in *Human Nature*, he will see what I have said about Louie.

If he will refer to the *MEDIUM* of July 6, he will see what I have further said in explanation of what I have written, in answer to some courteous remarks of Professor Barrett.

If after that he feels able to explain what I relate as "a simple and common conjuring trick," and to show me that his explanation is something more than mere assertion—Dr. Lynn shows everybody "how it's done"—I shall be glad to give him an opportunity of seeing how "very easily I can be misled."

I am glad to see that Mr. Alfred Wallace agrees, after seeing Lynn's medium, with the substance of my letter in your issue of July 6. Given mediumship and shamelessness enough so to prostitute it, and conjuring can, no doubt, be made sufficiently bewildering. It is sheer nonsense to treat such performances as Maskelyne's, Lynn's, and some that have been shown at the Crystal Palace, as "common conjuring." Mr. Wallace positively says, "If you think it is all juggling, point out exactly where the difference lies between it and mediumistic phenomena."

"M.A. (Oxon.)"

HEALING MEDIUMSHIP.

Dear Mr. Burns,—In the *MEDIUM* of the 3rd of August, I find an article in answer to "Inquirer" of the previous week, in which you invite letters from healers or intelligent observers. I was somewhat disappointed at not seeing a continuation of observations on this particular manifestation of spirit-power, and with your permission will avail myself of the invitation. It is a phase of mediumship which I do not hear spoken of very frequently, and think it ought to be more fully known and understood. Nearly two years ago, one of our Hull friends wrote you a letter, which you inserted in the *MEDIUM*, wishing some one to challenge my healing powers, which was done the following week by Mr. J. Lithgow, of Hayfield, near Stockport, in Derbyshire, as near as I can state about 100 miles from Hull. I take the liberty of mentioning this gentleman's name because I know he is heart and soul a Spiritualist, and glories in hearing the truth revealed. I received his letter on a Sunday morning, though he did not expect I should receive it before Monday morning. I at once wrote a hasty note in reply, and started off to Grimsby, where I held a seance in the evening. I through my spirit-friends operated upon the sick lady on the Sunday night successfully, and during the following week the lady fully recovered.

Another remarkable circumstance happened on the Thursday night. A lady and gentleman called upon me for the purpose of having a seance with me, but I told them I could not, as I had another engagement in Derbyshire and it was just time for me to start. If they would sit down for half an hour and remain quiet in the room with me, I would tell them the result on my return. They did so, and I reclined at my ease upon the couch for half an hour, not entranced or otherwise unconscious, after which I told them I had seen the lady, and my spirit-doctor with her. I told them how he had operated upon her, and where he had manipulated her. On the Sunday morning I received a letter from Mr. Lithgow fully confirming the statement I made in Hull, though not a line had passed between us in the meantime. I here ask, What is the use of magnetised paper or flannel prepared by healing mediums, when we have the assistance of our spirit-friends, who are ever willing to assist us in the time of need? This is only one case in point, and I am willing to produce letters in proof of above, if called upon by honest inquirers or earnest investigators of the apparently mysterious spirit healing power.

I happened to visit the house of an investigator about three weeks ago, on the top of one of those beautiful hills in Derbyshire known by the name of "Eaves Knoll." Being strangers, the usual introduction took place; the honest gentleman delivered something like the following harangue:—

"I thought in my own mind that Mr. Bland was a stout, healthy, lusty, robust personage, from hearing a description of his healing powers; instead of which I find him thin, spare, and delicate," and much more than I can here write or remember.

I quote this to ask, Is it an understood necessity that all healing mediums should be stout? If so, it is the body of the medium, and not our spirit-friends, which receives the credit of healing the sick and afflicted.

This, dear Sir, is a nut to crack, of which I should like to taste the kernel. If you will kindly insert this in the pages of your valuable paper, some one or yourself may perhaps reply to the edification of us all. To be, or not to be? this is the question: Is it magnetism from our own bodies, or is it our spirit-friends that have to do the work? Believe me to remain, dear Sir, yours faithfully,

J. L. BLAND.

2, Caroline Street, Hull.

[The magnetised paper or flannel is useful as a *newus*, to relate the guides of the healing mediums to the patient. Dr. Mack's guides have been seen over patients who wore the magnetised paper, and Dr. Mack's spirit has itself been found in attendance on the sick in London, while the Doctor himself has been bodily in America. Man's spirit cannot

act on his own body except through intermediary fluids, nor can spirits approach other bodies except by a similar path. The healing medium, then, must have the ability to supply that necessary link. Having done so, the healing process may result from the harmony effected in the vital forces of the patient by spirit-action, or that result *plus* the introduction of vital force or protoplasm from the medium's body. In the latter instance a good full body to draw from is essential, but healing at a distance by spirit-action may be effected without this vital drain. Mr. Bland's relation with Mr. Lithgow's family had been effected by previous sympathetic correspondence, but the same determinate results could not be secured in all cases, and without the link to bring it about.—Ed. M.]

PROGRESS AT SHIELDS—MR. WALLIS'S VISIT.

Dear Mr. Burns,—It is with extreme pleasure that I now pen you an account of the progress of the Shields folk in connection with Spiritualism. When last I wrote you, things had a gloomy appearance; in fact we were nearly at a stand-still, making very little headway, and some of us, I dare say, almost despairing of a better outlook for Spiritualism. However, I am very happy to say we are going on pretty nicely at present; new life appears to have been called forth, new interest manifested, and former inactivity is gradually giving place to present action. This is decidedly an improvement, and if we go on in the present style, we shall soon attract great attention. The "Excelsior Circle" was noticed a short time ago in the *Shields Daily News*, by an article from a visitor, which was the means of causing a great many to visit us.

We have removed from our former dingy old quarters to a more respectable locality, where we shall not object to receive the Lord Mayor, if he has the inclination to visit us. Mr. Kealey has been instrumental in embellishing the walls with various mottoes, viz.—"Dogmas which cannot be comprehended cannot become objects of faith;" "He is the free man whom the truth makes free," &c. We have added to our members, and visitors are admitted to our Sunday and Thursday evening seances to hear an address from Mr. W. H. Lambelle, who still remains with us, and is our principal medium. Tuesday evening seance is devoted to members only, for development; several are influenced, and are likely to get on very well. We make no charge to visitors, and so are not liable to get into the clutches of the law, through "palmyristy or otherwise." A week or two ago our room was completely filled, when a very nice address was given through the medium, which appeared to be very much appreciated, if I may judge by the remarks made at the close, several expressing themselves as desirous of forming circles at home. The subjects for the addresses are upon all occasions chosen by the audience. Our meetings are now much better attended than formerly. It is very gratifying indeed to us to observe our humble efforts for the propagation of the truth appreciated in this direction; and I earnestly hope that the seed sown may fall upon good ground, and bring forth fruit abundantly. Notwithstanding that we do admit strangers to our meetings, we are cautious as to whom we admit, and intend to be more so in future. A few evenings ago, while holding the seance as usual, darkness came upon us rather suddenly, and after our dear friends had enlightened the company by answering any questions they chose to submit, the shutters were closed, and we remained in total darkness. A light quickly appeared upon the hand of the medium, and a curious visitor immediately asked if he might strike a match. Several members dissented in strong terms, but permission having been given by the control, a match was quickly ignited. It had evidently been ready in case of emergency. The control then asked the friend if he was satisfied, perfectly satisfied! saying further, that if he could not stand the light of a match he could not stand the light of truth. The friend appeared satisfied, and put out the light, when the original light was seen upon the hand of the medium. While the match was burning, friends nearest the medium said they could distinguish the light upon the hand. I somehow feel an inward satisfaction when contemplating the position of the curious individual. Instead of seeing someone employed working a magic lantern or some other ingenious machine, he saw nothing, absolutely nothing. At the close some discussion took place, and after endeavouring to explain things to our friend, he left, being anxious to visit us again.

We had a short visit from Mr. Wallis last month, and were much pleased with himself and controls. He appears to have the welfare of Spiritualism really at heart, and it would perhaps be better if his interest, energy, and perseverance were copied by others. Mr. Wallis's chief control gave a very interesting address, and altogether an enjoyable and profitable evening was spent. Mr. Wallis is eminently calculated to do a deal of good, and I sincerely wish that he may long be spared amongst us to carry on his useful work. A circle has been formed at North Shields, numbering about eighteen members, where one medium has already been entranced, and spoken; others also showing signs of medial power. I would strongly recommend those friends to continue their meetings, disarming themselves entirely of any prejudice against Spiritualism, thus facilitating the work of the spirits.

I may state before closing, that the "Excelsior Circle" is again considering another removal to rooms where we expect to have greater facilities for our operations.

And now, Sir, I think that the trumpet has been blown long enough, but I hope, ere long, Spiritualism will have found its way to every household, to be a comfort and a blessing. I hope that greater power will yet be manifested, that those who are standing upon the dark brink of atheism may welcome it as a saving angel, and that we may all prove ourselves more and more worthy of the great love of our Infinite Father and his ministering spirits, by living purer and nobler lives, and thus draw ourselves nearer and nearer to Him and his kingdom, and have a better knowledge of the universal truth.

With kind wishes for yourself and all connected with the progress of the Cause, I remain, yours sincerely,

THOS. M. BURNSIDE.

89, Eldon Street, South Shields, August 13th, 1877.

THE ORIGINAL ELECTRIC BATHS established by Dr. Caplin, at 17, Baker Street, Portman Square, have recently undergone considerable enlargement, a large sum of money having been expended on them with a view of adding comfort, efficiency, and attractiveness. They are being conducted as usual under skilled medical supervision.

MR. COVILLE IN NEWCASTLE-ON-TYNE.

On Friday, August 17th, Mr. W. J. Colville delivered an address and poem, and answered questions, under influence of his spirit-guides, at Weir's Court Hall, Newgate Street, Newcastle-on-Tyne, for the benefit of the library in connection with the Newcastle Psychological Society. The weather was very unfavourable; but, notwithstanding this drawback, there was a very fair attendance. The subject chosen for the address was "The idea of Sacrifice; with special reference to the Death of Christ;" subject for poem, "The Power of Steam." Both address and poem were very well received by the audience, and the replies to queries appeared to give general satisfaction. A very fair collection was realised considering the number of persons present.

On Sunday, August 19th, Mr. Colville's guides delivered, at 2.45 p.m., an address on "The Origin of Evil," and a poem on "Has Man a Free Will?" At the conclusion of the address numerous questions were asked and answered, bearing more or less upon the subject of the discourse. All present appeared highly gratified with the manner in which a very difficult subject was handled.

In the evening, at 6.30, the hall was crowded with a very intelligent and appreciative audience. The subject chosen for the address was "As Truth can bear the fullest Scrutiny, if Spiritualism is True, Why cannot Manifestations be always produced under satisfactory Test-conditions, and Evidence given of the Identity of Controlling Spirits?" The lecturer during the course of the oration, which occupied an hour in delivery, was frequently interrupted by loud bursts of applause. Mr. Colville's guides said that the physical manifestations were intended by the spirit-world for the conversion of the sceptic to a belief in immortality, and in their opinion these manifestations ought to take place under satisfactory test-conditions or they were useless. They spoke very strongly against the present modes of conducting circles, which oftentimes led to disgraceful results. The course they recommended was the following:—Let the mediums be developed amongst friends only, and when developed, always have one friend at least with them who should be the leader of the circle. Admission to honest sceptics should not be denied, for when the circle was composed of persons seeking for truth the influences were such as would draw only those spirits who would be willing to satisfy the minds of honest investigators. The guides of the mediums should always be consulted, and the most conclusive tests were usually given spontaneously by the spirits. The guides of Mr. Colville assured the audience that developed spirits were far more anxious to produce manifestations under strict test-conditions than any mortals could be, and if persons would only meet together with high and noble motives when they seek intercourse with the spirit-world, they would draw around them such spirits as would afford them proofs conclusive beyond description of the genuineness of the phenomena. If mediums were really discovered to be impostors, then they should most certainly be exposed, but in the majority of cases physical mediums were persons easily influenced by those around them; and give them healthy and pure surroundings and you will hear little or nothing of their tricks and impostures. At the conclusion of the address several questions were asked about Miss Wood at Blackburn. Mr. Colville's guides defended Miss Wood *in toto*, and said if she had personated a spirit it was due to evil influence in the circle which had drawn a low spirit who abused her when entranced. The lady in question was pronounced to be a thoroughly genuine and honourable medium. The guides said they were not in the habit of speaking of individuals from a public platform, but Miss Wood had been publicly abused and ought in return to be publicly defended. The audience heartily cheered this statement. The poem on this occasion was delivered on "Not Lost, but Gone Before;" at the conclusion of which, Mr. Colville's guides urged all who could to attend on the following Thursday and contribute to Mrs. Weldon's Orphanage, for which institution they made an eloquent and touching appeal to all who could sympathise with philanthropy and benevolence. The audience were dismissed at 8.40 with a benediction.

This meeting may certainly be pronounced a very great success; the enthusiasm manifested on the part of the audience was very great, and the utterances of the spirits appeared to have deeply impressed the large assembly.

On the following evening, Monday, August 20th, the weather was by no means favourable, but in spite of this the hall was completely filled at 8 p.m., when Mr. Colville's guides delivered an address on "The Creation of the World," to a very appreciative audience; at the conclusion of which, numerous questions were asked and answered. Many of the answers on somewhat complex subjects were very lengthy, and were greeted with hearty bursts of applause. For the poem two subjects gained an equal number of votes: "The Dying Magdalene," and "Love One Another." The guides of the medium delivered a touching poem on both subjects combined. This poem was received with loud acclamation by the audience. The meeting was closed with a benediction at quarter past ten.

PRESENTATION AT NEWCASTLE-ON-TYNE.

As the weather was very unfavourable on the day of the picnic, the presentation announced to be made on that occasion to Mr. William Armstrong and Mr. John Miller, two of the oldest workers in the Cause in Newcastle, was adjourned to the following week.

On Wednesday evening, 15th inst., a goodly meeting assembled to do honour to the occasion, Mr. John Mould, president, occupied the chair.

A hymn having been sung, the President stated the object of the meeting, and highly eulogised the determined perseverance and energy which had characterised the efforts of Messrs. Armstrong and Miller in their search after truth and the successful manner in which they had advocated it in spite of great obstacles.

He then read a letter from Mr. Thomas Ashton, expressing sorrow at his inability to be present, and his hearty sympathy with the object of the meeting.

The President then called on various members to address the audience, amongst whom were Mr. John Hare, Mr. W. C. Robson, Mr. F. Pickup, Mr. H. A. Kersey, Mr. J. Haydock, and others, all of whom testified to the good work done by those whom they delighted to honour that evening, and the benefits they had individually received therefrom, and called on all Spiritualists to unite in following their example in working

unselfishly for the Cause, and, like them, to carry it through in spite of all opposition.

The President then, in suitable terms, presented to both Mr. William Armstrong and Mr. John Miller a testimonial in the name of the Members of the Newcastle Psychological Society, for valuable services rendered to Modern Spiritualism. The testimonial in each case consisted of a handsome walnut writing-desk, strongly bound in brass, and handsomely mounted; each contained a plate on which was engraved a suitable inscription recording the event.

Messrs. Armstrong and Miller returned thanks in most feeling terms, and after reviewing some of the early struggles of the Cause in Newcastle, stated that love for the Cause alone had animated them all through the past, and that however gratifying it might be that their labours had received such an acknowledgement they had never dreamed once of such a thing.

Mr. Kersey proposed a most hearty vote of thanks to the spirits for all that they had done for us; he did not think that on occasions like these we should forget those who were the most important factors in the case.

This, having been seconded, was carried by acclamation, and "Cissy" controlling her medium, marched on to the platform and stated that "Geordie" was very sorry he had not power to control and return thanks, but had sent her, and she proceeded to express thanks in a few delightful childlike accents. This being a very fitting conclusion to the foregoing, raised the sympathies of the audience to the highest pitch.

Mr. Colville's guides concluded the evening with a short address and poem suitable to the occasion.

On separating all expressed themselves pleased at the agreeable evening thus spent together, and although the proceedings were rather long nothing had occurred to mar the harmony which prevailed and that it would be well if we could have a few more such meetings in each others society.

During the past week the Newcastle Society has had presented to them by Mr. John Smith, of New Delaval, an oil painting of Mrs. C. L. V. Tappan-Richmond, painted by his son, who, though not controlled, is materially assisted by spirits, he never having studied painting; the portrait is a most excellent one, and does great credit to young Mr. Smith.

The Society desires to express their cordial thanks to Mr. Smith, and can but feel this as evidence of kindly sympathy and good wishes from their brother workers in New Delaval, and such as should unite us all in true spiritual brotherhood, and as such they reciprocate it.

DEATH, WHERE IS THY STING?

Dear Sir,—I was much interested in the very pretty and suggestive flower service that was held last week at Quebec Hall to the memory of Mr. Tilby. A remark was made in a speech to the effect that as children are a delight and heaven would not be heaven without them, therefore it was a blessing to the spirits when little children passed away to their sphere, and that as the children there grew to spirit estate the supply of angelic children would be from earth. This idea would be very consolatory to a mother who was bereaved of her eye-apple or smaller self, but the idea is contrary to our sense of perfection. It is true that throughout nature the seed is in superabundance. When we come to fish, birds, and animals, their young are preserved with the exception of the weakly, which a beneficent preparation destroys, as also the old and sickly, so that disease, weakness, and old age shall not exist, and consequently pain is only felt in the consciousness of inability to keep up with the flocks; but with man the procedure is different; or rather, civilisation has so surrounded man with protection that death is assumedly prevented by every possible aid that medical science can invent to ward off its clutch; and as self-destruction is accounted a social crime; then if civilisation, the medical practice, and the social law also, in contention with death are right, and the natural law, placing the love of life as the highest influence in humanity, then children should not die in the enormous proportion that now exists. The poetry of departure is beautiful; but if true, the more children that died the better, which would be a subversion of the law of life. Will you, therefore, allow me to suggest to the Spiritualists (the only congregation recognising the kingdom of heaven as on earth) that our children are ready here for the delight of the angels; or, in other words, that as heaven and earth are practically in a spiritual sense one, the spirits can come to the children instead of the children going up to the spirits. The time is coming when we shall practically obliterate death, not from the aid of the medical faculty, who, I suspect, vaccinate death into life, and, having planted the seed, live on the harvest of disease in professedly attempting to obstruct the influence they have planted,—not from the aid of sanitary reformers, who play with the fringe of distress and leave the question of the home as the ownership of the occupier untouched,—not in the despotism of the law, that invents an enactment against the strongest sense in mankind—the love of life—which is like protecting an iron safe in a handbox; but we shall obliterate death in the sense of a painful and contested departure by this exercise of the higher law within, and so shall surrender ourselves to the spiritual evaporation when terrestrial existence has ceased to interest us.—Yours respectfully,

THE EDITOR OF THE "TWENTIETH CENTURY."

Mr. ROBERT HALL, Choppington, acknowledges receipt of another parcel of literature from Mr. John Scott, Belfast. The work of distributing this literature will be undertaken with pleasure.

MISS CHANDOS LEIGH HUNT's present address is 3, Kent Terrace, Ventnor, Isle of Wight, where she is prepared to treat patients, give instructions in Magnetism, or lecture on Vaccination, &c., for the next three weeks.

Dr. MONCK desires us to intimate, that having been called out of town for a considerable portion of his time, and being occupied with healing at his rooms, he has been quite unable to reply to all his correspondents. He is making arrangement for a series of sittings with the same sitters for the development of the higher phenomena which under favourable circumstances have been witnessed in his presence. Dr. Monck is at home daily at his rooms, 26, Southampton Row, from 10 till 2 o'clock; but as he is frequently called away, it is well to make an appointment in advance.

THAT "HARD WORKING SPIRITUALIST" AGAIN.

Mr. Burns.—Sir,—Let me give a lesson to some of those sleepy Spiritualists who, having become convinced, keep their knowledge within their own breasts. Either from want of sufficient moral courage, or something very like it, they do not even tell their relations or friends what they are. To do so would sound to them like "Bogey," they think. Without boasting, permit me to say there is none of this reluctance about me. No credit to me to say this myself perhaps; I'd rather some one else did so. If it was a matter of proving my word, I would have my belief printed on my back. But enough of this, I must tell what I have been doing this week to earn the reputation I am assuming for myself. On Monday evening, I amused myself with tying up in parcels the copies of publications I received for distribution last week. I enclosed a leaflet or "Seed Corn" with each, and in addition I used 100 back copies of the MEDIUM I had by me, and, loading a large bag, I perambulated all the more respectable private streets in this neighbourhood (Islington) and introduced them into all the letter-boxes. I put about 150 in that night. Next day I purchased 1000 small leaflets, and went a good round putting them, together with some more tracts, down areas and into letter-boxes, and distributing them generally; and surprised I was to meet another real, live Spiritualist doing the very same thing. Moreover he was off to the sea-side the same day with, I think he said, 3000 leaflets in his bag, fully intent on slaughtering materialism and dogma in at least one coast town. Well, what did I do next evening? why, sat at our regular weekly circle for trance-development, of which I shall write about another time. Thursday evening, I fed the areas in another direction with more information in the shape of tracts "How to Form Circles" and finished up the evening in painting some texts, mottoes, &c., on card for decorating our Hall (19, Church Street) more profusely than hitherto. Bear in mind, this is not the commencement of my work in this direction. Now, Sir, why cannot some more Spiritualists earn the addition of the word "practical" by setting the whole place ablaze with information. If they don't like to give away their old numbers themselves, or have no time, let them send these publications to me, and I'll have a week's holiday and give them away. Again there are many small halls to let for Sunday night, for 5s., why don't a few put their heads or their sixpences together, and take one. Have they forgotten that ten sixpences make 5s.—to say nothing about the collection? Has Spiritualism a soporific effect, Sir, that so many so-called Spiritualists are so slow? Surely not.

Let us show that we are "real, live Spiritualists," and are endeavouring to spread the truth. Why should we not induce our friends to take in the MEDIUM and other papers, and if they can't afford to do so, let them leave off their tobacco, or at least do with three half-pennyworth less per week, and take a MEDIUM, and after reading it don't use it for wrapping paper, but put it in a letter-box, or send it to a friend. Sir, if this letter has not the effect of infusing more life into some of the "slow ones," I must put more fire into the next one from—Yours energetically,

ALFRED MONK.

21, Devonshire Street, Islington.

P.S.—I must have more parcels of literature from some one. I want more work to do. I have plenty of leisure time. Thanks for those received.

[We have a few thousand of surplus copies at the disposal of our friend and others. This is the kind of Spiritualism that is wanted. The work can be done with very little money if we only had willing men, which is the essence of all progress.—Ed. M.]

ISLINGTON SPIRITUAL INSTITUTION.

The second meeting held at the Mechanics' Hall, 19, Church Street, took place on Sunday evening, when Mr. Burns delivered an inaugural discourse. The audience was small, but the influence was good. The room is in a beautifully clean condition, and tastefully embellished with mottoes. The friends mean work, and no doubt they will accomplish much. We hope to give an outline of Mr. Burns's remarks. The meetings will be continued on Sunday evenings at seven o'clock prompt. Mr. Colville has kindly offered his services during his forthcoming visit to London. On Sunday evening next, a lady will address the meeting under spirit-influence. She is not a public medium, and does not desire her name to appear in this announcement. We bespeak for her a numerous and sympathetic audience.

Mr. Monk desires us to acknowledge with his thanks, 5s. from "Hope," towards the expense of these meetings.

H. W. R.—If you desire an introduction to a spirit-circle, you must be so good as to favour us with your name and address. It is impossible to recommend an anonymous person.

SMALL-BRIDGE, NEAR ROCHDALE.—On Sunday next Mr. Wood will give two lectures at the house of Mr. John Cropper; to commence at half-past two in the afternoon, and six o'clock in the evening. All friends are invited to attend.—THOMAS HALSTEAD.

We have received a copy of M. de Fleurville's successful treatise on Animal Magnetism, which we understand is to be translated into English and published in this country. It is said to be entirely founded on facts witnessed by the author, and, as such, would find wide acceptance in this country.

CONFERENCE AT NOTTINGHAM.—A local Conference of the Spiritualists of Nottingham will be held in the corridor of the Arboretum on Saturday, September 1st. Tea will be provided at 5 o'clock; tickets 9d. each. Conference at 7, at which the "views," published in last number of the MEDIUM will be criticised. All Spiritualists in the locality are cordially invited. Croquet and other games, during the afternoon.—J. ASHWORTH, Cor. Sec., 72, Heskey Street, Nottingham.

S. COMPTON, 103, Stanhope Street, Newcastle-on-Tyne, says that copies of an anonymous tract are being sent by post to Spiritualists in the district. This tract, he says, contains the most stupid opposition to Spiritualism, and he offers to send the person who circulates them the MEDIUM for a quarter, if he will forward his address. Mr. Compton also sends a long poem, which he has composed, on the "Principles and Phenomena of Spiritualism." For this we cannot find space at the present time.

MR. MORSE'S APPOINTMENTS.

CARDIFF.—August 26. Pic-nic and Open Air Lecture at Pontypridd. August 27, 29, and 31, Assembly Rooms, Philharmonic Chambers. Evenings at 8. Subjects of lectures to be chosen by the audience.

YSTRADGYNLAIS.—August 30. National School Room. Subject: "Is Spiritualism a Necessity of the Present Day?" Evening at 8.

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

BELPER.—September 9.

KEIGHLEY.—September 23.

STOCKTON.—September 30. Probably.

LONDON.—Sundays, October 14, and December 30, Doughty Hall.

October 11, Dalston Association. At the Marylebone Association about same time.

WOLVERHAMPTON.—October 21.

BIRMINGHAM.—October 28, and 29.

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.

CHESTER-LE-STREET.—Sunday, August 26, Co-operative Hall, at 2 and 6 p.m. August 27, 28, 29, and 30, in the neighbourhood, 7.30 p.m.

LONDON.—Sunday September 2, Quebec Hall, 3.15 p.m.; Doughty Hall, 7 p.m. Monday, September 3, Langham Hall, at 8 p.m., at Mrs. Weldon's Social Evening.

BRIGHTON.—Wednesday, and Thursday, September 5 and 6, Town Hall, 8 p.m.

LONDON.—Doughty Hall, Sunday, September 9, 7 p.m.

Quebec Hall, Marylebone, Sundays, Sept. 9, 16, 23, and 30, at 3.15 p.m. Tuesdays, September 11, 18, and 25, at 8 p.m.

Langham Hall, Mrs. Weldon's Social Evening, September 10, at 8 p.m.

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

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

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

Persons desiring Mr. Colville's services in London and neighbourhood, are requested to address to him for all particulars, at 15, Southampton Row, London, W. C.

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. WALLIS'S APPOINTMENTS.

LANCASHIRE DISTRICT CONFERENCE, MANCHESTER.—Sunday, August 26.

(see special announcement.)

NOTTINGHAM.—Aug. 27, to September 2.

LEICESTER and WALSALL to follow.

Mr. Wallis expects to arrive in London again about September 20th.

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

NEWCASTLE PSYCHOLOGICAL SOCIETY.

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

Admission free. A collection to defray expenses.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Friday last, Mr. Bull opened a discussion on the "Principles of Phonetic Spelling, a mode of spelling according to sounds, without adding to the number of letters already in use, but giving new sounds to the five redundant letters.

On Tuesday last, Mr. C. W. Pearce delivered the second of a course of lectures, on "Swedenborg, as a Scientist, Seer, and Theologian." The audience evidenced great interest, concluding a series of questions with a hearty vote of thanks to the lecturer.

On Friday next, Mr. Heatherby will open a discussion on the "Development of Humanity in the Future."

On Sunday, the 26th, the Quarterly Tea Meeting will take place. Tickets one shilling each. Tea on table at 5.15, when we hope to have a good muster. Persons intending to join the Association, would do well to commence with the quarter. Terms of membership, one shilling per quarter.

On Tuesday, August 28th, Mr. Browning will lecture on "Geology." CHARLES WHITE, Hon. Sec.

QUEBEC HALL, 25, GREAT QUEBEC STREET, MARYLEBONE.

W. J. Colville, inspirational medium, will deliver orations and poems as follows in the above hall during September:—

Sunday, September 2nd, 3.15 p.m. "Spiritualism in its relation to Christianity."

Sunday, September 9th, 3.15 p.m. "The New Messiah and his Angels."

Sunday, September 16th, 3.15 p.m. "Who are the Redeemed."

Sunday, September 23rd, 3.15 p.m. "The Judgment Day."

Sunday, September 30th, 3.15 p.m. "Harmony of all Religions."

Tuesdays, September 11th, 18th, and 25th, at 8 p.m. Subjects to be chosen by the audience, and questions invited.

Admission free on all occasions. Voluntary collection to defray expenses.

Mr. T. Brown is at Halifax. Letters should be addressed to him—Care of Mr. Councillor Ambler, 27, Rhodes Street, Halifax, Yorkshire. He intends visiting Manchester, Belper, and other places.

GREAT POPULARITY OF *HUMAN NATURE*.

It will be gratifying to all lovers of their species to know how much *Human Nature* is improving. We do not mean the human race, but the periodical which bears the name we quote. The simple fact, divested of all pleasantry, is that the standard matter contained in the pages of our contemporary has attracted wide attention, and daily several sets of the back numbers from the beginning of the year are being asked for. This is a hopeful indication in more ways than one; it is not only gratifying to the literary gentlemen and publisher who supply this sterling magazine, but it shows that the minds of Spiritualists are taking a higher and more thoughtful range. If Spiritualists would secure *Human Nature*, and thoroughly study its contents monthly, it would produce an educational effect of the utmost importance. We refer our readers to the advertisement below, in which the contents of the numbers of this year are given, to convince them that what we say is correct. We may also remark that all purchasers of the MEDIUM of this year are entitled to obtain *Human Nature* for 1876, handsomely bound, at the reduced price of 5s., postage 6d. extra. Last year's volume is equally interesting, and its wide circulation, as a premium volume to this year's subscribers to the MEDIUM, has no doubt helped to popularise our monthly contemporary very much.

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A MONTHLY RECORD OF ZOISTIC SCIENCE AND POPULAR ANTHROPOLOGY;
Embodying Physiology, Phrenology, Psychology, Spiritualism,
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Correspondence:—"What is Religion?" "Electricity" and "Magnetism."
London: J. BURNS, 15, Southampton Row, W.C.

STOCKTON-ON-TEES.—Mr. Colville delivered an address and poem here last Tuesday night. The subject chosen by the audience was, "A definition of the Spiritual Abode of the spirit now present: that is, its constitutional nature, and formation; also a definition of the Spiritual Nature of a Spirit." The address, which lasted for about an hour, was a masterly one, and was listened to most intently by the audience. The poem on "Secularism" was somewhat lengthy, and at its close was greeted with loud applause. As we are just going to press we cannot insert more particulars. We may do so in another issue.

CLAIRVOYANCE.—Dear Mr. Burns,—Mr. Stripe, from Southsea, is an excellent clairvoyant. He described accurately two French spirits—one was that of my brother, who died ten years ago; the other a minister of the French Church who passed away two years ago. Wishing to test the accuracy of his mediumship, I said "Si c'est toi, Jules, et vous, Dupont, veuillez branler la tête." I know Mr. Stripe does not know a word of French. Mr. Stripe cried out at once, laughing, "The two spirits shake their heads at me, seemingly laughing. A better test of his mediumistic power cannot be had. What would our scientists have said in a similar circumstance?"—Yours faithfully, A. Gincourt, Southampton.

NORTHAMPTON.—Mr. Nelson gives a pleasant account of the good feeling manifested by many friends towards the progress of Spiritualism and the work of the Spiritual Institution. On Bank Holiday about fifty persons partook of tea at Mr. Ward's, Cowper Cottage, and a very delightful time was spent. Mrs. Nelson finds herself incapable of sitting in large circles, but can do more in small ones, where there is perfect harmony. The irritations and difficulties in Spiritualism are traced to the fact that too numerous and contradictory elements are brought together, whereby these differences arise and the power of mediums is thwarted. We hope to visit our Northampton friends soon, and thank them most cordially for all their generous co-operation.

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

SUNDAY, AUG. 26.—Dr. Monck at Doughty Hall, 14, Bedford Row, at 7.
 MONDAY, AUG. 27.—Mr. Herne's Developing Circle, at 8. Members.
 THURSDAY, AUG. 30.—School of Spiritual Teachers, at 8 o'clock.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

TUESDAY, AUG. 28. Mrs. Olive's Seance. See advt.
 Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8. Developing
 Mr. J. Brain's Seances for Tests and Clairvoyance, at 29, Duke Street,
 Bloomsbury, at 8.
 WEDNESDAY, AUG. 29. Mr. W. Wallace, 329, Kentish Town Road, at 8.
 THURSDAY, AUG. 30. Dalston Association of Inquirers into Spiritualism. For
 information as to admission of non-members, apply to the honorary
 secretary, at the rooms, 53, Sigdon Road, Dalston Lane, E.
 Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.
 FRIDAY, AUG. 31. Mrs. Olive's Seance, 15, Ainger Terrace. See advt.
 Mr. J. Brain's Seances for Tests and Clairvoyance, at 29, Duke Street,
 Bloomsbury, at 8.

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

SUNDAY, Seance at 7.30. Mrs. Hocker attends; admission 6d. MONDAY, Seance at
 8; for Members only. TUESDAY, Lectures and Debates at 8. WEDNESDAY,
 Seance (for Members only). FRIDAY, Public Discussion Class. SATUR-
 DAY, 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.

SUNDAY—11 a.m. Healing; 7 p.m., Lectures, Readings, &c. Commenced August
 18th. Admission free.

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

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

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, AUG. 26, 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 6.30.
 DARLINGTON, Spiritual Institution, 1, Mount Street, adjoining the
 Turkish Baths. Public Meetings at 10.30 a.m. and 6 p.m.
 GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.
 HALIFAX, Psychological Society, Old County Court, Union Street, at 2.30
 and 6.
 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, Horsedgate Street, at 6.
 OLD SHILDON, Co-operative Hall, for Spiritualists only, at 2.15; Public
 Meeting at 6.15.
 OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m.
 OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station).
 Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.
 SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum,
 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
 TUESDAY, AUG. 28, 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. 29, 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. 30, 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. 31, CARDIFF, Frederick Street. Discourses at 7.30.

[Advertisement.]

PURE SOLIDIFIED CACAO.

AGENCY CIRCULAR.

The introduction of the PURE SOLIDIFIED CACAO to many of my friends and customers has given so much satisfaction that I feel it to be my duty to give the article the greatest publicity in my power. Though Cocoa, of which the PURE SOLIDIFIED CACAO is probably the only genuine and unadulterated preparation, is not used on all occasions in most families, yet it is almost universally held in demand on certain occasions in every family. I therefore may rely upon your patronage for the PURE SOLIDIFIED CACAO, as it is genuine and unadulterated, and therefore is certain to be most economical, and the best in every respect.

The PURE SOLIDIFIED CACAO, when kept in a tin case or caddy with a closely-fitting lid, will keep for years, without its quality being impaired. Should you therefore not require to use the supply laid in immediately, you need labour under no apprehensions of the article incurring deterioration by the lapse of time.

I have made an arrangement, whereby the PURE SOLIDIFIED CACAO may be obtained carriage free in any part of the

country, by a few friends being purchasers at a time. It is done up in strong packets, for carriage by rail, at the rate of 7 lbs. for £1. By a few neighbours combining together, a box several pounds in value thus may reach any railway station free of carriage, at the rate of 3s. per pound.

I hope you will not only give the PURE SOLIDIFIED CACAO a trial, but will use your influence to make its general merits known to others. It has been of great benefit to numerous sufferers from ill-health, and those who are in the enjoyment of the best health have been enabled to do their work with greater ease and sufficiency than when they partook of the more common beverages.

Soliciting the favour of your kind orders, I am, respectfully yours,
 JAMES BURNS, AGENT.

P.S.—The terms on which I supply the PURE SOLIDIFIED CACAO are as follows:—Cash with order, at the rate of 3s. per pound, or 7 lbs. for £1. The article being pure and genuine, the profit is necessarily small, allowing no margin for the losses and inconvenience incurred by the credit system.

SOME TALK ABOUT PURE SOLIDIFIED CACAO.

Like every novelty, the PURE SOLIDIFIED CACAO is received by some with objections of various kinds, and as these are few and utterly untenable, they may be made the subjects of instructive remark, which cannot fail to remove them, and thus dispose of them for ever.

Some assert that they do not like the taste of the PURE SOLIDIFIED CACAO—it is so strong, they do not like it so well as the mild flavour of the ordinary Cocoa. Now out of a thousand Cocoa drinkers, it is a question if one individual of them ever tasted pure Cocoa in their lives, and therefore do not know the proper taste of the genuine article when it is offered to them. The Cocoas sold are manipulated in two different ways: first by abstraction, and secondly by addition. As a consequence, the proper article, when offered to the public, is no more like "Cocoa," either in substance, quality, or flavour, than chalk is like cheese. The flavour of the shop article is really not the true Cocoa flavour, but that of the tasteless elements which are combined to constitute the manufactured article. But the PURE SOLIDIFIED CACAO may be modified as regards strength, by using a smaller quantity. There is as much Cocoa in one ounce of the PURE SOLIDIFIED CACAO, as there is in a half a pound of some of the manufactured articles.

The second objection is that the PURE SOLIDIFIED CACAO is very expensive, being 3s. per pound, whereas very good Cocoa can be obtained for from 1s. to 2s. a pound. In reply we would ask, what does the purchaser obtain when he buys prepared Cocoa from 1s. to 1s. 6d. per pound? Anybody who knows the secrets of the trade will reply that he gets for his money, for the most part starch, sugar, and other components, worth about twopence-halfpenny a pound, and a very very small quantity of Cocoa indeed; so that in the manufacture of these articles, there is possibly a profit of fifty, or a hundred per cent. more than in the production of the genuine article. There is much sold as "Cocoa," in which there is none of the tropical bean at all, the whole mass being a farinaceous substance, flavoured and coloured by the dye extracted from the shells of the Cocoa-bean. The avowed pure Cocoas sell from 3s. to 4s. per pound, and these profess to have the butter taken from them—in some respect the best portion of the nut, so that the PURE SOLIDIFIED CACAO is after all, cheaper than the other kinds of high-class Cocoa in the market.

Another objector says he can buy Cocoa-nibs much cheaper than the PURE SOLIDIFIED CACAO, and boil them down for himself, at the same time pointing out that these nibs are enormously rich in fat. This is very well, but unfortunately it is the grease of defunct quadrupeds. Cocoa-nibs or flaked Cocoa, saturated with animal grease, and having been previously robbed of the natural butter, weighs much heavier, and an excellent price is got for fat which by itself would be unsaleable; besides, in boiling the Cocoa-nibs the whole of the bean cannot be utilised. The solid portions are thrown away, and the boiling process severs the fat from the aqueous portion of the beverage, so that it does not digest, and stomach and liver complaints arise from the use of this kind of Cocoa. The PURE SOLIDIFIED CACAO is a preparation of the whole bean as Nature produced it. By a peculiar process of roasting, the butter, flavour, and solid matters are blended together. The grinding process thoroughly breaks up all the cells by reducing the structure of the nut to such a fine condition, that on dissolving a pound of the PURE SOLIDIFIED CACAO no trace of sediment can be observed in the bottom of the vessel. Thus treated, the Cocoa-bean yields a far greater amount of flavour than when boiled in the form of nibs. It is more nutritious, as everything is retained, and it is thoroughly digestible, being presented to the stomach in that beautifully-blended state which causes one portion of the nut to aid in the digestion of the others.

Other objectors say, "Cocoa does not agree with me?" And no wonder, for these good people possibly never tasted real Cocoa in their lives. The stuff often sold as Cocoa is not Cocoa, and it is a positive fact that it causes indigestion and a host of disagreeable symptoms in many persons who make trial of it. Try the PURE SOLIDIFIED CACAO, and the result will be found vastly different.

In conclusion, the PURE SOLIDIFIED CACAO may be used strong, as a diet for the delicate or those who have to undergo severe mental labours. Thus used, it is much cheaper than malt liquors, wines, &c.; it is thoroughly harmless to the most delicate constitution, and most certainly nutritious in the highest degree. For general family use, the beverage may be very much diluted with water, or milk, and thus rendered as economical as any other beverage at present in use.

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