



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

## SPIRITUALISM.

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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.

Thou shewest loving-kindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them.—Jeremiah xxxii. 18.

The Spiritual Teacher is frequently much disturbed in mind at the dangerous symptoms which occasionally manifest themselves in his flock. What has not been attributed to Spiritualism? Free-love, foulness, falsities, fickleness, frivolity, infidelity, and almost every eccentricity peculiar to the undeveloped phases of human existence. These things have been made far too much of, for if we are to saddle the vices of society upon the predominant religious creeds, we would straightway make Christianity the source of all wickedness, and by an effort of logic show that religion in every shape was the ground-work of human iniquity.

The adherents of Spiritualism are like a young family being brought up and nurtured in the home-circle. Every parent knows what is meant by "the diseases of childhood;" these are whooping-cough, croup, mumps, infantile convulsions, measles, scarletina, small-pox, &c. &c. &c. Ignorance and superstition regarded these febrile affections as evils, and the resources of medical science were brought to bear on their suppression. The symptoms were combated; the disease, instead of being aided in its work, was frustrated, and the infant mortality was consequently alarming, oftentimes being highest where medical practice did its utmost.

At the present time there is a superstition abroad that small-pox should be prevented, not however by removing the cause of it, and vaccination is enforced by law. Our legislators, prompted by the doctors, consider themselves wiser than Nature, whose profound purposes they do not deign to fathom. Oh no! Theories, human theories, medical and theological, are wiser and safer far than Mother Nature or Father God: so says the logic of human action, political and ecclesiastical. But to return to our theme. The loving and intuitive mother, wiser than the medical schools, now regards infantine affections as the effort of Nature to rid the newly constructed physiology of hereditary taints and humours. She, therefore, aids Nature by stimulating the excretory organs, so that the foul matter may have ready egress, and by her magnetism and sympathy, she sustains the central vital force which holds the treasures of the tenement in safe keeping, while the outer walls and avenues leading thereto are being cleansed. This is the philosophy of disease, and the philosophy of cure: Psychopathy, Hydropathy, and possibly some little practice in the direction of Homoeopathic doses of Nature's magnetical essences derived from the wondrous laboratory of the vegetable kingdom.

Now, Spiritualism is a young movement, and is very much subject to the same series of painful, and even foul, affections, as are observable in the inmates of the family circle, and the reason of this is evident. We, as Spiritualists, have inherited a whole host of hereditary diseases of a spiritual and moral character. Who have been our forefathers? Our immediate progenitors have been secularists, infidels, atheists, scapegraces, worldlings, revivalists, ranters, Methodists, narrow sectarians, Churchmen—high, broad, and low; Swedenborgians, Quakers, Catholics, philosophers, fools, and what not; and in the far past we can trace ourselves to Pagans, Heathens, Druids, and renegade Jews, the worst of all. Such a miscellaneous parentage, conferring the fruit of its loins upon the family of Spiritualists, must have communicated therewith almost every vice, weakness, and failing peculiar to man as a moral, theological, social, and spiritual being; hence the innumerable vagaries of every shade and distinction which crop up through our thought, expression, and social action; hence the inscrutable difficulties and obstacles which stand in the way of spiritual intercourse, or a demonstration of the cardinal fact of man's continued existence after death. The more the spiritual nature of man is stirred up, the more forcibly the Divine life within man pulsates, the more vigorously do the emunctories operate, and throw out upon the surface the deleterious humours that hitherto lay dormant in the moral and spiritual nature of man. Theology and materialistic philosophy, after the manner of orthodox medical science, have long warred against the spiritual needs of man, and by their methods of treatment have tended to repress and stultify those curative processes which are necessary to the health, progress, and development of mankind. But Nature knows best, and spiritual diseases and social irregularities will manifest themselves, do what we may. Our business is not to ignore them, not to oppose them, but to endeavour to understand them, and aid them to fulfil their beneficent purpose. Our mercenary mediumship, the social lawlessness of some, our helpful brothers the expositors of mediums, the society makers, adventurers, and all persons possessed of "dominant ideas" inside and out of our ranks, are, indeed, necessary to our health as a Spiritual Movement. They are the pores and pustules through which the accumulated virus of ages is distilling, and it is only by such an expression of irregularity that true order may be established within the inner realm.

#### No. 1 SCHOOL, 15, SOUTHAMPTON ROW.

The last meeting was well attended, some visitors being present who seemed greatly interested in the proceedings, which were of a truly intellectual and instructive character. The Monitor for the First Subject was Mrs. Fox, who read an extract from "Morning Lectures" by Andrew Jackson Davis on "Truths, Male and Female," pointing out that force, ambition, and the selfish parts of man's nature were characteristic of the man, whereas the loving missionary spirit was obviously feminine. Truth was declared to be "fair," like a female, and had the feminine appellation applied to it. Man does outward work in the world, such as is needful for the physical interests of the family, but woman performs those duties which are nearer to the spirit, in which an affectional perception of the needs of the soul are required, rather than a mere knowledge of the physical state.

An interesting conversation ensued. It was shown that the "love of truth" led to truthful deeds through the active manifestation of truth in individual life. "Admiration of truth," on the contrary, was a mere intellectual process, in which truth was not virtually possessed, but was observed from a distance.



After a lesson in singing, under the direction of Monitor Robson, Monitor Brain read Isaiah, chapter 55. It was generally perceived by the Teachers present that this chapter was really a continuation of the subject which had been previously read. "My thoughts are not your thoughts" (verse 8) indicated the masculine and feminine forms of thought, or those of mankind on the materialistic plane, and on the intuitional. The difference between "truth" and "fact" was pointed out. There might be millions of facts, but only one Truth which is universal; and when the Truth is perceived, the soul is sustained, though the perception of facts should vary, and supposed facts be shown to be no facts at all; for to perceive the Truth is for the soul to be able to make the mind conscious of the inner divinity and immortality. The conversation turned to a discussion on the influence of the Churches, and various Teachers gave their experiences as to the spiritual conditions perceived in the churches which they had attended. An explanation was endeavoured to be made to the effect that hereditary and mediumistic qualities might predispose certain individuals to appreciate the influences of one church, and to be averse to those of others on account of the fact that the spiritual relationships were intensified or the contrary by attending the service. It was observed, that notwithstanding the irrational and binding nature of the creeds, yet Churches might be of great use to humanity spiritually, by furnishing gregarious conditions for the spiritual exercise and development of the congregations. The experiences narrated during this conversation were very instructive.

The funds permitted of a further distribution of books; Mrs. Fox had "The Future Life," by Mrs. Sweet, and Mrs. Pitman, "Seers of the Ages," by J. M. Peebles.

### THE BOOK-CLUB MOVEMENT.

We regard the book-club movement as a department of the O.S.T., and a most essential one it is. Without books for study, intellectual progress is an impossibility. The producer of books, and the promoter of their use are the best friends of the Movement. We hope to hear of many book-clubs being established this autumn, and with them should be associated a weekly meeting for reading, speaking, and spiritual aspiration.

#### MERTHYR BOOK-CLUB.

Dear Friend Burns,—You wrote a letter to me not long since, asking for any information it would be in my power to give about the working of our book-club.

In the first place, I would refer you to the rules of our club, and the members' subscription-card that you so kindly published in the MEDIUM about the middle of last December.\* That forms the basis; now for the structure. Passing over the first three or four rules, we come to the Rule 5, which is a very important one, in fact it is the main-spring of the affair. On examination you will find it very elastic, and easily adapted to a very vital consideration, viz., the members' purses, for by its operation the members may pay either 3d. or 6d. or any sum they choose weekly, with this result:—some time during the ensuing term of twenty weeks, their ballot number will be drawn, and they will be entitled to books of the value of 5s. for every share, or every 3d. a week they pay; for instance, if you pay 3d. per week, your ballot is worth 5s. if you pay 6d. weekly, your ballot is worth 10s., and so on, 5s. for every 3d. you pay weekly for the term of twenty weeks, at the end of which term you will find you will have sufficient funds to pay all the ballots, and then you start again afresh.

Rule 6 allows the exercise of free choice of books to every member; if he choose one of more value than his ballot, he must pay the difference on delivery.

Passing to Rule 8, this is how we work it:—When members join the club their names are entered in the secretary's book, and numbered in rotation; we have small tickets with corresponding numbers on them. When we have 15s. or £1 in hand we ballot, by putting the numbered tickets into a hat, shaking them up, and one ticket is drawn, which is the successful ballot. The name and number is then ticked off in the Secretary's book, and this winning ticket is not placed in the hat again, to be balloted for, during that term.

You will perceive by this simple arrangement, that no member has

\* To meet the inquiries of correspondents we again reprint these rules of the Merthyr Club: Mr. J. T. Docton, 24, High Street, is secretary, and Mr. Jones, Mill Street, is treasurer:—

- 1.—That this club be formed for the purchasing of literature from the Spiritual Institution, 15, Southampton Row, Holborn, London.
- 2.—That the club consist of an unlimited number of members.
- 3.—That any person desirous of becoming a member after the formation of the club (subject to the approval of the members) may do so on payment of the back subscriptions.
- 4.—That the officers of the club consist of secretary and treasurer, such officers to be chosen by the members on the first night of meeting in each term.
- 5.—That the subscriptions be threepence per share (weekly), but members may take one or more shares, such shares to be considered as fully paid up every twenty weeks, but the club shall be considered as a permanent organisation.
- 6.—That members may have their choice of books, but if one should be chosen of greater value than the member is subscribing for, it may be had by payment of the difference in price.
- 7.—That the carriage of books be paid by the members receiving the same.
- 8.—That when there are sufficient funds in hand, a ballot shall be taken, but no member shall be entitled to ballot whose subscriptions are not paid up to the night of balloting.
- 9.—That subscriptions be used for no other purpose than the purchasing of spiritual literature.
- 10.—That in the event of a member disconnecting himself or herself from the club before they have received their books, such member may be supplied with books of the value of the amount paid in, or the said member may be supplied with books of more value by payment of the difference in price, but under no consideration will the subscriptions deposited be returned.
- 11.—That the members before receiving their books shall find two sureties for the same.
- 12.—That each member be supplied with a subscription-card for the entering on of their subscriptions on the night of payment.
- 13.—That the incidental expenses for the carrying on of the business of the club be defrayed by the members.
- 14.—That the club meet on Monday evenings from eight to nine o'clock to receive subscriptions and transact necessary business.

any advantage over another, and that each one gets a ballot in each term of twenty weeks, and the value of his ballot amounts to every penny he has paid, or will pay, during the twenty weeks, into the club. The plan is just and equitable. Of course in a large club it may happen that several ballots be taken in the same night; the funds in the treasurer's hands will regulate that.

As regards Rule 11, I may say that it is tacitly allowed to remain in abeyance, but the first member that took his ballot conformed to it; that laid down the precedent, and there the rule stands ready to be put in force whenever the members shall deem it necessary.

Rule 13 is managed easily. We call it in force the last meeting-night in every term, but the incidental expenses are very small. Last term they amounted to 3d. per member; that included the necessary books for secretary and treasurer, and the members' subscription-cards. This term these expenses will not be nearly so much.

I trust I have not burdened you with any unnecessary details, and at the same time I hope I have been sufficiently lucid that you shall thoroughly understand our plan. I shall not think it any trouble to write you again on the subject if I have failed in this instance. Allow me to add, that we feel a pardonable pride in the success of our book-club, and if we are asked, "Why?" we say, "Look at the results; let these alone speak." They speak volumes. We have members already possessed with creditable libraries of progressive literature, procured by small weekly subscriptions, through the operations of our club; and, what is more, the subscriptions, being small, and, as I said before, elastic, no one has found it a perceptible drain on their incomes.

Knowing the beneficial results of our club, it is a matter of deep regret to me that there are not more of them instituted amongst Spiritualists.—Faithfully yours,

J. T. DOCTON.

Merthyr Tydfil, Aug. 27.

#### MANCHESTER BOOK-CLUB.

Dear Mr. Burns,—For the encouragement of those who are thinking of forming book-clubs to aid you in the spread of literature, I am glad to inform you that the club here has been very successful. Although it was only commenced a few months ago, it has been the means of circulating many pounds' worth of books, viz., six of "Hafed," several vols. of Mrs. Tappan's "Orations," A. J. Davis's works, for which there is a great demand, Dr. Cowan's works, Maitland's "England and Islam,"—in my opinion an inspired book, much in advance of many spiritual publications, although I understand Mr. Maitland is but a recent convert to Spiritualism; Peebles' "Round the World," a most fascinating and instructive book; Dods' "Mesmerism," and many others too numerous to mention.

I think it is well to spread this literature, not only with a view for the improvement of the minds of the present generation, but also for those yet unborn, who may be trained from infancy, aye, and even prior to that, in the knowledge as to who and what they are, and what is the eternal destiny of their divine immortal beings.

I would especially recommend to my own sex Dr. Cowan's "Science of a New Life." I think it should be, if I may be allowed the term, a physical bible in every household, so that the coming generation may not only be endowed with higher spiritual natures, but endowed with bodies fitted for the indwelling spirit, and with knowledge of the wondrous beautiful mechanism of a perfect human organism, so that it may be held sacred for the accomplishment of the divine purpose in its ultimatum upon the earth. Should it not be the high privilege of honour to be as it were, a co-creator with the Giver of all life? but how few there are of either sex who seem to realise this.

How often have we regretted our ignorance, in past years, of these high and holy truths, and of the sweet communion with the bright immortals. How often would it have cheered us while treading o'er the rough and thorny path? But we have now sweet foretastes and bright glimpses of the joys of the Summer-land, where is our eternal home to cheer us on our way.

I fear I am trespassing too much on your space, so must conclude. Hoping that these few lines may stimulate others to aid you in your noble efforts for the spread of literature,—I am, dear Mr. Burns, yours in the Cause,

CLARA GARBETT.

80, Richmond Terrace, Boston Street, Hulme,  
Aug. 28.

P.S.—Next Sunday being the first in the month, our members of the Book Club will meet as usual after the service at the Grosvenor Street Temperance Hall. I shall be glad to receive the names of any who wish to join, or to forward orders to Mr. Burns for books or literature, as they can be enclosed in the Book Club parcel, and so save carriage; also if there are any who wish to aid Mr. Burns by the purchase of cacao, it will give me pleasure to supply them out of my box, or to forward orders for the same to be enclosed in the parcel, carriage free. I can highly recommend it, especially to vegetarians, as it supplies to me, in a great measure, the place of animal food, which I now abstain from. C. G.

#### THE PIC-NIC IN SOUTH WALES.

Dear Friend Burns,—Last Sunday the Spiritualists of Cardiff and Merthyr met together at the Rocking-stone, Pontypridd. All seem to have enjoyed the outing very much, although the atmosphere was rather cloudy all day. The grass on the mountain was perfectly dry although it rained the previous night. I am sure there is great praise due to Mr. Robert Daley in the way he conducted the pic-nic. There were several friends from Carmarthen, Neath, &c. At 2 p.m. we were favoured with a most beautiful discourse from the controls of Mr. J. J. Morse; the subject was "God Nature, and Nature God." We were also very amusingly entertained in the evening part with one of Mr. Morse's controls called the "Strolling Player." We are sorry to state that many of the Roath friends were disappointed on account of losing the train. If the Roath friends had thrown away the superstition of Sabbath-breaking and joined us in the breaks, I am sure they would have enjoyed themselves, instead of now brooding over their disappointment. I am happy to inform you the Cause is making a little headway here. There is great honour due to our Merthyr chairman, Mr. Robert Daley, in keeping the subject before the eyes of the public in Cardiff (a great deal to his expense too).—Yours fraternally,

G. H. SADLER.

157, Butte Street Docks, Cardiff, S.W. Aug. 25.



# THE NINTH QUARTERLY CONFERENCE MEETING OF THE LANCASHIRE SPIRITUALISTS.

The Working Committee met at 10.30 on the morning of Sunday, Aug. 26, in the Grosvenor Street Temperance Hall, Manchester. The meeting had been postponed from the 5th of August, on account of the hall being thoroughly cleansed and beautified. It had for a long time previous been musty, and far from pleasant, so that it presented quite a pleasing appearance on the Conference morning.

The meeting of the Working Committee commenced at about 11 o'clock, but owing to the small number of members being present, no business was done beyond arranging a few accounts, and drawing up the programme for the afternoon Conference. The Committee adjourned for dinner at 12.30, and re-assembled at 2.30, when the president, Mr. Johnson, of Hyde, took the chair, and was supported by Mr. Lamont, of Liverpool; Mr. Wallis, of London; Mr. Hartley, of Hyde; and the secretary, Mr. Parsons, of Rochdale.

The President said that they had once more met together, and that the present was their Ninth Quarterly Conference. He was happy to say that they were more powerful and successful, and in a better position, than they had hitherto been; but the best successes were often marred by disagreeable incidents, over which they had no control. He need scarcely call their attention to the exposures and other unfortunate circumstances that had occurred in the neighbourhood a few days ago. These had a very damping effect on the Movement, but he hoped, with policy and perseverance, the "garden would be weeded and the crooked paths made straight." They had not much to show to the meeting in the shape of work in holding a number of meetings; in fact, they had held none in new places, but they had helped societies so far as they could. He believed it would have been profitable to have held a number of meetings in new places during the past quarter, and that they had done more good by being quiet than they would have done otherwise. He said their financial position was good. According to the balance-sheet they would have £1 17s. in hand, after all the expenses of the day were paid. Bills amounting to £1 18s. in their favour, and about £5 from the Guarantee Fund, would bring the balance to a nice amount. He then called upon the secretary, Mr. Parsons, to read the Report.

Mr. Parsons said he could not say much more than the worthy president had said. The balance-sheet showed in our favour, which he thought was a good sign that the work of the Committee was appreciated and supported.

It was moved, and seconded,—"That the officers remain as for the previous quarter." They were as follows:—

Manchester: Messrs. Chiswell, Hesketh, Hall, Ward, Kelsall, Best.  
Salford: Messrs. Dawson, Aitken, Grundy, Campion, Lindon, Hall.  
Macclesfield and Alderly Edge: Messrs. Hammond, Rogers, and Russell.  
Bolton and District: Messrs. Hargreaves, Parkinson, Cordingley, Knight, Ashbury, Ormerod, and Tootle.  
Bury: Messrs. Shepherd, Singleton, Howard, and Ward.  
Hyde and Newton: Messrs. Hartley, Jackson, and Platt.  
Rochdale: Messrs. Parsons, Sutcliffe, Greenlees, Salisbury, Langley, Spencer, Dearden, and Elliott.  
Leigh: Mr. F. Furner.  
Blackburn: Messrs. Wolstenholme and Pemberton.  
Burnley: Messrs. Brown and Burrell, Mrs. Brown, and Mrs. Burrell.  
Congleton: Messrs. Beecroft and Rogers.  
New Mills, Whaley Bridge, and Hayfield: Messrs. Wright, Lithgow, and Jackson.  
Blackpool: Messrs. Walker and Wolstenholme.  
Oldham: Messrs. Quarumby and Wood.  
Rhodes: Messrs. Brown, Jacques, and Barlow, sen.

From the list of the above representatives, the following were elected as the Working Committee:—

## GENTLEMEN.

Mr. Lithgow, Hayfield.	Mr. Allen Hall, Manchester.
Mr. Brown, Middleton.	Mr. Hall, Salford.
Mr. Salisbury, Rochdale.	Mr. Parsons, General Secretary.
Mr. Hesketh, Manchester.	Mr. Langley, Assistant Secretary.
Mr. Chiswell, Manchester.	Mr. Singleton, Treasurer.
Mr. Ward, Manchester.	Mr. Hartley, Sec. Guarantee Fund.

## LADIES.

Miss Garbett, Manchester.	Mrs. Chiswell, Manchester.
Miss Hall, Manchester.	Mrs. Stott, Oldham.
Mrs. Hall, Manchester.	

Mr. J. Hartley, Secretary to the Guarantee Fund for the Lancashire Committee, next tendered the resignation of his office, the term of twelve months having expired. He remarked that the Guarantee Fund had not been so successful as it might have been if Spiritualists had supported it better. The subscribed amount now amounted to £140 5s., towards the original amount of £500. Even the small amount subscribed was difficult to get, the subscribers being already in arrears, up to last May, £4 10s. The amount actually received was £21 14s. 3d., which, added to that which was already owing, amounted in the twelve months ending May 6, to £26 4s. That was only one-fourth of the amount they had asked for when issuing the circulars. He had no wish to retire from his office, but offered himself for re-election.

The President said he had worked with Mr. Hartley for some time, and he had always found him ready and willing for work, and he thought they could not do better than re-elect him to the post of Secretary, for he was well adapted to such work.

Mr. Sutcliffe, of Rochdale, said he had pleasure in proposing that Mr. Hartley be re-elected Secretary to the Guarantee Fund. He was sure they could not have a better man for the work, and he had pleasure in proposing his continuing the office.

After being seconded, the President put it to those present, who were unanimous that Mr. J. Hartley, Mottram Road, Hyde, be re-elected Secretary for the next term of twelve months.

The President next brought the subject of tract-printing before the meeting. It had been talked over in private committee to lay this matter before the Conference, and ask their opinion, and to propose that a committee be appointed to select, write, or arrange, several tracts for printing, and that the number of 20,000 be printed.

Mr. Lithgow supposed anyone might write matter for tracts.

The President said that all friends who wished to do so, the Committee, no doubt, would be glad of their help and assistance, but any contributor was not to be offended if his communication was criticised and cut to pieces.

The following gentlemen were elected as a committee for the arrangement and writing of tracts:—Mr. Dawson, Mr. Lithgow, Mr. Fitton, Mr. Hartley, and Mr. Johnson. All communications on this subject must be addressed to Mr. Johnson, Hyde.

Mr. David Brown, of Rhodes, said they were in a very prosperous way in their district. The several meetings that had been held had introduced several circles in the place, and he believed the Movement would flourish and take deep root by steady effort and perseverance. Many in the place were like Nicodemus, they would attend the circles at night but were afraid to come to the meetings in the daylight.

Mr. Hartley, in reference to a letter on discussion classes, in the MEDIUM some weeks ago, said he should be glad if a committee could be formed that afternoon to put this idea in a practical form.

The President supported the formation of these classes or schools throughout all the district, and thought they would be of great utility for the development of the Movement, and education of Spiritualists. He thought the Movement in the district was very much in want of good speakers—men who would be able to battle with anything that came against them.

Mr. Dawson, of Salford, said he had been connected with discussion classes for twenty years, and he believed they were excellent to develop men for the platform, and that there was a great want in the Movement at present of normal speakers, who could battle and work on the platform, where sensitive mediums would be overwhelmed.

The President remarked that the conduct of a discussion class would depend greatly upon the Chairman. It would be necessary for him to be broad enough to have no favourites, and not to be narrow-minded. But then a Spiritualist should be different from the men of ordinary discussion: his knowledge ought to be a great help to him, and prevent him from wrangling and contention. The great motto of the classes should be that they "agree to differ."

Some little discussion then arose as to the name of such a class for Manchester. The feeling was very decided against any orthodox names (as if a rose would not smell as sweet under any other name) till Mr. Lamont suggested it should be called "The Manchester Progressive Discussion Class."

Mr. Wallis, of London, said it seemed to him a very important matter, and he believed they would be productive of great good, and give mutual instruction to the Spiritualists engaged in them. They had a class at the East End of London, where various subjects were discussed, and often they would wind up with a little seance. Spiritualists lack very much the power to defend and give a reason for the position of Spiritualism. It was by a rational defence of our position, and by binding ourselves together, that we should be able to gain strength in battling with the outside classes.

The committee for the Manchester Progressive Discussion Class was next formed, but to be a committee to establish the class, and then to elect its own committee from its members, and be a self-governing body.

The following gentlemen were chosen the committee for such purpose:—

Mr. Roe, Mr. Brown, Mr. Aitken, Mr. Shafto, Mr. Allen Hall, Mr. E. Hall, Mr. Mills, Mr. R. Buxton, Mr. Dandy and Mr. Campion; Mr. Dawson as secretary.

A gentleman present said he had listened to the remarks from various speakers, and although he was a stranger amongst Spiritualists, he should be very glad to join in the formation of a discussion class that had been talked about that afternoon. He had two or three large rooms which he could place at the disposal of the committee if they thought it worth entertaining. He understood that was one of the difficulties in the way. His address was—Mr. Brown, 59, Grosvenor Street, Manchester. That difficulty being removed, it would be very easy now for the committee to have their preliminary meeting to arrange the manner of procedure.

The President wished to say, although it was rather premature, that it was the intention of the committee to hold their second annual tea meeting and entertainment on New Year's Day.

Mr. Lamont, in support of discussion classes, felt that if well-conducted they had a tendency to improve the knowledge of the individual taking part therein. Knowledge was a great power in whatever work we were engaged. He hoped the classes would have every success, and that they would soon be multiplied throughout the district.

The President said they had arranged a preliminary meeting to take place on Tuesday night in Hyde, to arrange for a discussion class or school. Reports from time to time would appear in the MEDIUM as to their progress and the subjects they had in hand. The afternoon meeting was then brought to a close by giving a hymn from the "Spiritual Songster," Mr. Lamont closing with a suitable benediction.



## STILL MORE ABOUT DR. MONCK.

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

Coming up from the country to-day and passing through town, south of London, I casually called on Dr. Monck and found him just going out; but power suddenly coming upon him, we improvised a hasty sitting for five minutes—all the time either of us had to spare—and tried for slate-writing with remarkable success.

First, I marked a small slate in a way peculiar, to insure identification, and, for the sake of the test, particularly desirous, as also was the Doctor, that not even for a moment should he once touch it. I placed it on the carpet, under the table, close to my feet. Then grasping his hands across the table, two gas burners being full on at the time, and no one else present, I dictated, word for word the following: "I am here sitting with Monck, 9.45, Saturday night." His invisible scribe quickly wrote, and then the slate was deftly and gently thrown upon the table from below, falling between our four outstretched arms.

Dr. Monck was then again entranced, and again controlled by our ancient friend "Samuel," who instructed me to get some writing-paper, and put it between the leaves of a book, and place it, with a lead-pencil near, on the carpet, as I did the slate. I was then asked to name the number of any page, and the number from the top of any line, so that this potent, intelligent, invisible, and most mysterious power might make an extract in lead-pencil writing, from the book, that should agree with the numbers given. At random I called out page 25, line 5 and part of 6, when in less time than I could have found the page, and counted down the lines, and transcribed the matter, the thing was done; moreover, the book was brought up and delivered into my left hand, which I had to free from Dr. Monck's right hand to take from the unseen force that held it.

The extract, page 25, line 5 and part of 6 of "Physiology," by M. Foster, M.I. Science Primers; Macmillan and Co., 1875, is as follows: "Good deal of water in it, shrinks very much when it dries up."

I might add that, in the slate-writing, the name of the friend to whom I addressed my communication was prefixed, and mine was subscribed; but in the place where this latter should have been properly put, the words "good night" had been written, and then imperfectly smudged out as with a finger; for, hesitating a moment to close the message, the good-natured, unseen amanuensis, thinking it complete, had of his own free will and the fulness of his heart, added the customary social benediction; so when my name had to be inserted, this was rubbed out, and rewritten below.

Now, what is the power that accomplishes these things? The trickery theory is out of the question, unless, with an access of ill manners very presumptuous, and the insolence of ignorance, I should be credited with a capacity for observation small indeed, and discreditable to anyone, and especially to a public teacher and somewhat cynical student of men and things, in many moods, and phases, and aspects, and conditions, and in many lands. If, then, not altogether daft, but, from training and experience, skilled in some degree to judge (quiet to observe, and vigilant to detect), I advisedly report the above remarkable phenomena occurring in my presence to be genuine, and utterly out of the reach of fraud (as supremely also was the case in the wonderful restoration to me of my long-lost book, particulars of which were given a fortnight ago),—if, in short, these things be as I have reported them, what is the intelligence that compasses such marvels?

With many proofs that this intelligence is human, I yet am puzzled sometimes at the poverty of intelligence displayed. Spirits very often can't spell, and are frequently deficient in grammar, and Dr. Monck and I have, time and again, laughed heartily at their comical shortcomings in these respects. In the slate-writing just given, the medium's name was spelt "Monk;" and in other slate-writing, obtained two weeks back, the name "Alice" is spelt "Alis," and in the transcript from the book to-night "water" is spelt "warter," and "it shrink" is written for "it shrinks." I could give other and very ludicrous instances, but these are enough to illustrate the difficulties we have to grapple with in the study of this occult science, or new religion. I know that human speech is but an imperfect means for the conveyance of thought, and that words are, at best, but clumsy forms for the investment of ideas; and that for every word uttered ten thousand thoughts are strangled and stifled in the rush for expression they cannot get; hence it is not improbable that in a state of existence but one lift higher than this, thought may be more fluent, and less dependent upon and locked up in arbitrary forms which we call words. This, therefore, may be one reason why unseen intelligences, revisiting the scene of their former life, find difficulty sometimes in handling the tools of their past mental labour. Therefore let us not be precipitate in assigning all communications from life's other side that may be faulty in orthography and grammar, as the undesirable utterances of undeveloped, elementary, or low or ignorant spirits; for, even in this life, moral goodness is not incompatible with intellectual disadvantages and bad spelling. An instance of this is before us, for in the slate-writing above, the uninvited well-wishing of our unlabile spirit-scribe was twice expressed in the words "good night," "good night;" and as "good" is really but the adjective form of "God" the All Good, I cannot well conceive the

probability of a demon, devil, bad, or elementary spirit using it, especially when under no obligation to do so. All things considered, therefore, difficulties notwithstanding, I am inclined to think the intelligence that controls the phenomena recorded to be human; and if human yet disembodied, what theory is tenable other than that we hold as Spiritualists?

August 25th.

## SOME NEWS FROM THE HAGUE, SLADE, &amp;c.

Dear MEDIUM,—Yesterday the *Dagblad* of the Hague (leading paper) published, among other good items on Spiritualism, Slade's proposal to Lankester, pointing out the loyal manner in which the medium dealt with him, and submitting Lankester's behaviour to impartial thinkers. *Dagblad* says Lankester's behaviour speaks volumes. I will send this history to Belgian and German papers also. You see we pay due attention to Lankester's renown on the continent. A "philosopher" as he is, he deserves it well.

Slade is, as my friends write, doing now a great deal of good to the Cause in Brussels. I hope the American papers will publish these facts also.

As you know, we had here the Baroness and Baron von Vay. Some of the best and oldest Spiritualists had the opportunity to meet them, and were favoured on the occasion to witness the interesting mediumship of the Baroness. These true Spiritualists left us a pleasant and interesting impression.

Our good friend Mr. C. E. Williams is coming here in a few days. I will send details at the time of his visit. Our Society Oromase continues its studies with courage and the same life-force it has manifested these twenty years. For information the friends know whom to address.—Fraternally,

A. J. RIKO.

Oude Molstraat, 8a, August 25.

## PLAGIARISM.

We are pleased to inform the London MEDIUM that K. Graves, Esq., is still in the form. We do not believe Dr. Slade is guilty of plagiarism, as has been asserted. We have no idea that he endeavoured to impose upon the public by copying from Mr. Graves's book matter for publication, at the same time assuming it to be original with himself. It was no doubt a "plagiarism," but *spirit-plagiarism*. We have not the slightest hesitancy in saying that there are spirits out of the form who have the same power and disposition to plagiarise as some individuals in the form have, and who are no more conscientious. Then, again, spirit-authors who have given to the world, through a subject here, matter of great interest can, if they wish, (why not?) repeat what they have previously given through another human instrument. We have had in the year past several similar experiences with mediums as that under consideration. One case was a lady in Kentucky, through whom was given what purported to be an original communication, which was sent to us for publication as original; but on perusal we found that it was apparently copied from one of Andrew Jackson Davis's works, word for word. The gentleman who sent us the MS. was so informed by us, but he replied emphatically that we must be mistaken, as the subject-matter was reported at the time it was uttered by the lady-medium, and he was positive she had never read any of Mr. Davis's books.

The case sadly perplexed him, of course, and he was so confident that he was right, that he would not credit our statement, until he had seen the book for himself. We accordingly sent him a copy. He then wrote a strong letter to us, saying that the lady was above reproach, was only a private medium, and belonged to one of the most respectable families of Kentucky, and therefore the whole thing was inexplicable to him. Accompanying his last letter came another communication for publication from the same source, which he asseverated was original, as it was taken down by himself, as uttered by the medium. *This time he was sure there was no plagiarism about it.* But on perusal of the manuscript, we discovered that this alleged original communication was also a true copy of matter on the pages of "The Penetrator," thus proving beyond doubt that some spirit had repeated, through the unconscious medium, what was already in print. May not the communication given through Dr. Slade, which our English contemporaries are now so much exercised over, have had its origin in a like manner? or in other words, was it not a clear case of spirit-plagiarism? If so, then Dr. Slade is innocent of all complicity in the premises.—*Banner of Light*, July 28, 1877.

[Much more interest is attached to this subject than commentators seem disposed to accord to it. We regard the incident as a challenge for more profound investigation, and we ask Dr. Slade and his spirit-guides to assist in the matter. There are more important issues involved than the mere charge of plagiarism. The attention which has already been bestowed on the subject has brought to light many interesting facts.—Ed. M.]

## PROGRESS IN AUSTRALIA.

Another parcel of tracts, entitled "Information for the Thoughtful" has been issued by the Society for the Propagation of Truth. The last number is 33, and it is composed entirely of poetry by Robert Burns through various mediums. The first poem is that given through Mr. Malcolm Taylor to the Editor of the MEDIUM, and which appeared in our columns when Messrs. Bastian and Taylor were in London. Then follows the poem through Mrs. Tappan, given at the close of one of her orations in the Royal Music Hall, Holborn. The first series of these tracts is said to be concluded; they will be bound in a volume, and the proceeds appropriated to bringing out a new edition. The series is full of sterling thought, and must do much good in the districts where they are circulated. We are glad to see that there are such workers in our Cause, and it affords us additional pleasure to observe that in and through the agency of our friend and correspondent Mr. Terry, these valuable publications find a permanent means of meeting the eye of inquirers.



## LETTER FROM J. M. PEEBLES.

Dear Friend Watson,—Permit me to stretch my hand ten thousand miles away o'er the waters this evening, and clasp yours. It feels good to me, being the hand of a friend and a brother indeed.

As I promised to write something for your excellent *Magazine* before leaving Iowa for California and failed, I now in part fulfil the promise.

My voyage to Australia was upon the whole a pleasant one, as you see by the *Banner of Light*. It is now nearly two months since I reached Melbourne, to lecture upon Spiritualism, and I have spoken every Sunday evening in the Prince of Wales Opera House to no less than two thousand any evening, and sometimes there were estimated to be present, sitting and standing, three thousand persons. These immense gatherings trouble the churches exceedingly. With a wonderful unanimity they pronounce Spiritualism "the work of the devil, and the American Peebles one of his imps." The *Wesleyan Spectator*, organ of the Methodists, has written violently against me, and several clergymen made up exceedingly sour faces and asked "a prayer-hearing God to remove him (me) from Australia." But I stick.

A terrible theological bombshell was unexpectedly thrown into the orthodox camp last week by Rev. Mr. Wallaston, a Melbourne Episcopal clergyman. He came out as boldly against the plenary inspiration of the Bible as Colenso of Natal. Here follow some of his published statements:

"1. There does not exist in the world a single manuscript of any portion of the Old or New Testament which is an original autograph, consequently we have only copies or translations of the original.

"2. There is not a copy of the Bible existing which is transcribed from any one MS., but all the Bibles we possess are made up from transcripts from many different MSS.

"3. The most ancient MSS. from which our modern Bibles are compiled are all imperfect, and most of them only fragments.

"4. No MS. extant of the Old and New Testaments (Greek) which we possess was written earlier than the fourth century of the Christian era; and no MS. of the Old Testament (Hebrew) was written before the twelfth century after Christ.

"5. No two MSS. either of the Greek or Hebrew Scriptures verbally agree, and there is not one of them which cannot be demonstrated to be verbally incorrect."

And presents the following contradictory texts as an illustration:

## 2 SAM. XXIV.

1. And the Lord moved David to number the children of Israel.

9. Joab gave up the number of the people unto the king, and there were in Israel, 800,000 men that drew sword, and the men of Judah were 500,000 men (or a total of 1,300,000).

13. So Gad came to David and said unto him, Shall seven years of famine come unto thee in thy land? &c.

24. So David bought the threshing floor and the oxen for fifty shekels of silver (equal to £5 of our money).

This same popular Episcopalian priest preached a sermon several weeks since against eternal punishment. Think of it. Evangelical clergymen preaching against the plenary inspiration of the Bible and the venerable whipping-in dogma of endless punishment! What next? Why, Spiritualism, of course.—*American Spiritual Magazine*.

## 1 CHRON. XXI.

1. And Satan stood up and provoked David to number Israel.

5. And Joab gave the sum of the number of the people to David, and all they of Israel were 1,100,000 men that drew the sword; and Judah was 470,000 men that drew sword (or a total of 1,570,000).

11. So Gad came to David and said unto him, Choose thee either three years of famine, &c.

25. So David gave to Ornan for the place, six hundred shekels of gold (equal to £1050 of our money).

## LAST SUNDAY IN LONDON.

There is a gratifying increase in the activity of Spiritualists in London at the present time. It would appear that the more numerous and important the meetings held, the greater is the attendance.

## DOUGHTY HALL.

Dr. Monck had a large audience on Sunday evening, and the interest manifested in the discourse which he delivered was great. The Doctor has, of late, had a number of most extraordinary experiences in mediumship, some of which have been reported in these columns; others have not yet been detailed to the public. These recent results of his mediumship Dr. Monck laid before the audience, conveying, thereby, as much instruction as possible upon the nature of the phenomena, and the best method of conducting circles. At the close he desired questions to be sent up, that he might, if possible, throw light upon the difficulties of investigators. In response to a few appeals of that kind, the speaker offered his opinion in an interesting manner. After the questions thus brought forward had been discussed, a few cases of healing were taken up, but only a very few, as Dr. Monck is considerably exhausted with the severe experiences to which his mediumship has been subjected of late, particularly in the matter of materialisation. All who were touched by him declared that they experienced relief; one man in particular, who suffered from toothache, or some other painful malady of the face, was greatly benefited, much to his satisfaction.

## MARYLEBONE AND ISLINGTON.

It is rather difficult to attend three meetings in the same evening, and be able to say what takes place at all of them, but quite a number of our London friends had an opportunity of attending two meetings on Sunday last. The Marylebone tea-meeting commenced soon after five o'clock, and in due course every table was thoroughly occupied by a hearty and harmonious family gathering, which did great justice to the good things placed before them. As soon as the tea was over, one party went off to Doughty Hall to hear Dr. Monck. Others found their way to Islington, to

attend the meeting at 19, Church Street, under the presidency of Mr. Swindin. A large and highly-intelligent audience assembled. Mr. Swindin's home-circle is the basis of the meeting, and supply better singing than is to be heard in any other meeting in London.

The first speaker was Mr. Burns, who delivered an address of about half an hour's duration, upon the peculiarities of mediumship and spirit-control. He was followed by a lady who spoke in the trance. That meeting over, the platform party at once retired, and one portion of it was enabled to join the Marylebone meeting shortly after nine o'clock. The business there was in full swing, Mr. Charles White, the secretary, being in the act of delivering a speech on the progress of the Association. Mr. W. Aplin was in the chair. It was gratifying to hear that a succession of excellent speeches had occupied the whole evening, and yet the audience did not seem to be weary, for the return party from Islington had to address a few words in conclusion. Mr. Aplin wound up the meeting by observing that he had never experienced such an interesting evening. There had been no lack of speakers, and everyone was brimfull of pointed ideas and good feeling. We think London is taking its part in spiritual work at the present time in a very creditable manner, and we are glad to see that the number of meetings being held do not tend in any way to diminish the audiences.

Of the meeting at the East End Spiritual Institution on the same evening, we print encouraging tidings elsewhere.

## COMMUNICATION FROM ROBERT DALE OWEN.

Being desirous to hear from this apostle of Spiritualism, we invoked his presence in our library on Sunday evening, the 15th of July, when the following was written through our home medium:—

The mysterious philosophy of spirit-communication has all been explained, from the tiny raps which occurred more than a quarter of a century ago, to the crowning work of materialisation. I do not mean that materialisation is the cap-stone of Spiritualism, but I mean it is the cap-stone of phenomena; there is more in one communion of spirit with spirit than a thousand phenomena, let them be even more demonstrative than any which have been revealed. The communion which the spirit-man realises when he rises to that plane of purity which God recognises as his own image is that which you should covet.

My entrance into spirit-life was bright and glorious. I had made spirit-communication with God and angels my chief concern while in the body and upon the shores of the "Debatable Land." I entered with joy. A convoy of angels met my incorruptible body and made me a welcome guest in their beautiful homes until mine was arranged for occupancy. This seems strange to you. Suppose you were to visit a strange country, notwithstanding your friends may have gone before, they may not have been able to arrange your home just exactly as might suit your taste and desire. You must have a word in its arrangement, of course, and then you will be happier in it. Now this word, my friends, must be spoken and acted upon while you are in the body. The part you must necessarily take in the arrangement of your homes must be settled while in the body. Oh! how important to understand these things, and act according to the understanding. God is all-wise and powerful; he does nothing that is not wisdom, love, and knowledge; he made and fixed immutably his laws for the working of the grand machinery of his kingdom, natural and spiritual. How beautifully do they harmonise when his creatures obey them as he has ordered; his orders are manifested in the results which obedience or violation produces.

I would write longer to-night, but do not think best. Sometime will come and tell Mr. Watson my views on organisation, as I now see the subject and understand the spiritual interest of it better than while in the body.—Good night.

ROBERT DALE OWEN.

We then asked him to tell us the philosophy of spirits coming when we specially desire or invoke their presence. The following was received in reply:—

Oh! how you have misunderstood the laws which connect spirit with spirit. There is a chain which binds the spirit-world in one complete whole. That chain is electric and caused to vibrate by the slightest spirit-touch. Your desires cause this chain to vibrate with a sound much like that produced by the telegraph ticking when the message you desire is impressed. We in spirit-life are always listening for the click of the spirit-chain. Then we know we are wanted, and we come to learn the nature of the mortal's desire. If we can satisfy we do, but if not and another can, we go at once for that one. The existing desire on the part of mortals, and the willingness—yes, more than willingness—on the part of spirits to help bring them at once in rapport, and thus the communion is established. I cannot make this altogether plain to you. As you have often heard, I must reiterate the impossibility of conveying a correct idea of spiritual living, and how mortals and spirits commune by comparing with things in the material world. Jesus did this when he taught his disciples, but they did not understand the spiritual import of his parables. You will never understand these things until you put aside the mortal part and nothing but spirit is seen.—*American Spiritual Magazine*.

## A HIGHER STANDARD OF ADVOCACY WANTED.

A well-known Spiritualist, and a hard worker for the Cause, thus writes from the Lancashire district:—

It has often struck me whether it would not be better to advocate, in public, Spiritualism without the aid of physical and trance mediums, whether it would not introduce into the Movement men of understanding and knowledge. As it is, the bulk of so-called Spiritualists in some districts are ruff-aff and not to be relied upon. A better advocacy from a platform would have the effect of drawing around us men of the same stamp. On the contrary, several mediums whom I have heard at public meetings have uttered the most abominable trash I ever listened to. Such advocacy will gather around us just such men as understand and appreciate such brain phantasy. Probably you have not been subjected to such torture as I have in listening to these quasi-mediums.



## THE SPIRITUAL BODY AND ITS ETERNAL DURATION.

To the Editor.—Dear Sir,—Will you please insert in your next issue the following summary of a discourse delivered through the mediumship of Mr. S. De Main, High Grange, on the above subject, on Sunday evening the 29th ult.:

As far as our knowledge leads us, we understand that the spiritual body stands in relation to the soul, the same as the physical does to the spiritual, but answers many more purposes. The spiritual body is the perfection of the material. Three principles form the entire man—body, spirit, and soul. Unless they were thus combined, man could not associate with matter, for matter forms no obstruction to spirit. Thus by a natural law man must come in contact with matter in order to fulfil the purposes of life. There is a law in nature called attraction and cohesion, by which atom is attracted to atom, and thus by accumulation of elements they render themselves visible in the form of mountains, rocks, &c. The particles of material food are possessed of spiritual substances, which ultimately, by the law of attraction and cohesion, form part and parcel of the spiritual body.

The spiritual body draws nutriment from the material; and as the waste exhaled from the physical must be supplied with fresh elements, so the spiritual must be supplied with the requisite elements of its nature. However, the spiritual must be sustained by a more subtle power, which is a necessity of existence. Thought is the food of the spirit, and the various organs of the spiritual body are adapted for the reception of that thought. When the material body has accomplished its object it returns to associate with other particles of matter; but man still possesses body and soul, spiritually. Matter may fade and decay, but it is absolutely impossible for the outer expression to become separated from the divine principle within. The spiritual body will never be detached from the soul as long as the eternal cycles shall roll. What power could use it, for it is indestructible, and if man could lay it down in spirit-life it would remain there for ages and never be dissolved. Should the outer expression of the soul-principle ultimately converge to and form one divine principle, then there would be annihilation of individuality, and man would become as God. But we certainly raise our solemn protest against such a position, as we are persuaded that man will progress infinitely, and will ever retain his individuality. It is by the spiritual body your standard is known. As when you stand before a mirror and see your image reflected therein, so when you stand upon the shores of spirit-life, your thoughts and actions here will mark your individuality.

The spiritual body varies in hue from a sable blackness to a brilliancy so bright and luminous as to resemble the sun at noonday. According to the development of each individual soul, so will his garments assume an indication of his advancement. The spiritual body is so nicely adapted for its purpose that if the man be swayed by any great emotion it reflects the inner action externally. If his aspirations be earthly, his garments will assume a darker hue; but if his desires be pure and holy, he will appear more beautiful in consequence. From sphere to sphere as you advance, your garments will indicate your progress. You may appear sanctimonious here and enjoy a season of prosperity, but when you step from the material body all will be revealed. If you would hide, and long for a cloak to cover the blemishes of the spiritual body, it will be all in vain. In the presence of your compeers you will not dare to look up. If your garments are dark as a raven's wing you must by slow and painful processes seek to render them more beautiful. When you visit the ale-house and the gin-palace you breathe an atmosphere which is attracted to the spiritual body. You may not perceive evil resulting therefrom, but it would strike you with terror were you thoroughly cognisant of the pernicious influence which pervades these dens of infamy. How often steady, well-meaning men who have bid fair to become useful members of society have become utterly ruined, and the fair promises of their life have become blasted by spiritual contamination. However, if you visit places where love and sympathy reign, where each soul is labouring disinterestedly for the good of his fellows, you will see emanations bright and beautiful, and receive an elevating and uplifting influence. Therefore, let no evil lead you; do not fear; go forth valiantly, and spirit-friends will assist you. Then, when you feel the blissful consciousness that you have done your duty, you will have great reason to rejoice; though you have not shaken empires or conquered nations, you will occupy as bright a place as though you had had twice as much power. Then lay aside selfishness; let not your right hand know what your left hand doth; shun the pestilential atmosphere of vice and degradation, where all is low and earthly. Let the sympathetic impulses of your souls go out to poor, suffering humanity, and thus by performing kindly deeds you will purify your spiritual nature, and when you pass to spirit-life your soul's aspirations will ascend in gratitude to the Great Eternal, and you will rise buoyantly on the spiritual atmosphere into higher regions of light and glory.—Yours fraternally.

Hunwick, Willington, Durham, Aug. 20th.

## VALUABLE MEDIUMSHIP OF MR. T. BROWN.

From a correspondent at York, we quote the following:—"Mr. T. Brown, of Howden-le-Wear, has been staying here for a week, and he and his guides have delighted his private audiences much with lessons of the past, present, and future, which I venture to state will never be forgotten. It appears to me, this is especially the kind of mediumship now required amongst Spiritualists and thoughtful investigators. In many cases I am afraid we look more to the phenomenal than the spiritual side of the Movement, and thus lose that for which the phenomena are solely intended.

"The English are a people well known to be fond of wonder and novelty; but I yet hope that Spiritualists generally will not rest with this alone, but will look beyond to the teachings and purposes of this great revelation, and apply them to their daily lives in every word and action.

"Every satisfaction was given by his guides with the inspirational prayers, and impromptu orations and poems which for Christian teaching, diversity of thought and poetic feeling were grand in the extreme. Of the many orations only one was taken down verbatim, viz., 'Our Responsibility in Gaining Spiritual Knowledge, and not Applying it to our Daily Lives.' I hope it may find its way into print, and, if it were possible, be placed in the hands of every Spiritualist.

"He has been remarkably successful in describing and giving names of deceased friends, and to speak for myself, from a private sitting, he told me of occurrences in my past life correctly, and how certain surroundings seen about me were likely to end, interspersed with advice how to meet them, and gave me Scripture promises which will be of great service.

"I hope he will go on with the good work, and meet with sympathetic friends who have receptive minds for spiritual truth and advancement; for it is most certain that many people sit, not to find out truth, but with the express intention and wish to prove it a delusion, and under these circumstances how miserably do they fail,—either in getting no manifestations or else attracting spirits similar to their own, and from which they cannot get satisfaction."

## SPIRITUAL MANIFESTATIONS IN IRELAND.

Mr. Editor.—On reading the account of the noises in a farmer's house in the co. Fermanagh, I told the story to an old peasant woman, 86 years of age, who is in my service. "Now, Mary," said I, "what is this?" "Tis the dead people," she replied, with an accent expressive of astonishment at my thinking it necessary to make inquiries about anything so obvious. She then told me the following curious facts:—When young she was in the service of one of the county families, about 50 years ago. There lived in the household a "fool," according to ancient usage. His name was Billy Silk. Billy slept on a "settle" in the kitchen. Noises began to be heard in the lower regions, and at length came to be considered so much a matter of course that nobody minded. One night one of the maids stayed up later than the rest, "to iron her cap." The noises began at the usual hour; furniture was pulled about; "the fun grew fast and furious," until, too terrified to endure any more, she fled, leaving the hot iron on the cap. Said my informant, "There was a hole burnt through the blanket, and the cap was never any use to her from that day to this." It was observed that during these visitations, Billy, who was fast asleep, talked and laughed. "What was it?" says I. Mary replied, "It was the ould gintlemin that used to be funning and joking with Billy, and there was no more of it after he died."

Probably Billy was accustomed to pass into the trance state from normal sleep; and his spirit being temporarily liberated, he was able to receive his friends and admirers. I do not think there can be any reasonable doubt that this is quite possible, and I have heard many stories which encourage the idea.—I am, Sir, yours obediently,

HIBERNIA.

## LINES SUGGESTED BY THE PRESENT WAR.

Hark! from the Danube's banks the sound of war  
And deadly strife of nations, greets the ear!  
The hapless peasant's cheek is pale with fear;  
Ruin and death are round him near and far.  
The fertile plain, rich with the waving corn  
Is trampled by the ruthless spoiler's tread.  
The suffering poor behold their children's bread  
Destroyed, nor this the worst that must be borne.  
Oh! horrid, horrid war! when shall it cease?  
Not all the toil, endurance, courage shown,  
Can for this needless misery atone,  
Or give the blessings of one hour of peace.  
"Oh! monarchs, if ye knew the mirth ye mar,"  
If ye but knew all your vain triumphs cost,  
How slight your gain compared with what is lost;  
Surely ye would renounce the game of war.  
The talent, wealth, and labour, ill-employed,  
To slay and butcher hosts of brother-men.  
(Making each mountain pass and lovely glen  
One scene of carnage—thousands there destroyed.)  
Were these devoted to the arts of peace—  
Used to "subdue the earth" and make it yield  
Its fruits—then might each land become a field  
Of true and living glory, ne'er to cease.  
What is the glory gained from slaughtered hosts?  
From burning towns, and desolated plains?  
Scenes of dire horror, where men give the reins  
To brutal passions—yet one nation boasts  
Its Christian faith! How little can they know  
Of Him whose every act and word was love;  
Who thus their hatred to their brothers prove,  
And put forth all their powers to work his woe.  
Oh! when will Christian men become indeed  
The faithful army of the "King of Kings?"  
The "Prince of Peace" with healing on his wings,  
Who wills not that his meanest subject bleed?  
Oh! let us work with all our might to bring  
The reign of Peace and Love upon the earth;  
Such as was promised at the Saviour's birth,  
And make the hills rejoice, the valleys sing.  
Yea, let us do what lies within our power  
To aid our neighbour in his time of need;  
Unchecked by thought of selfishness or greed,  
The good we have received to freely shower  
On those less blessed. Thus shall we truly win  
A crown of glory, which shall ne'er decay:  
Jesus himself points out the living way.  
Love is Heaven's gate—shall we not enter in?  
—Uttoxeter, July 22nd.

M. A. B.

A CORRESPONDENT says: "I spent three months at Blackhill, County Durham, and attended the circle there regularly. It is a really devotional and spiritual one, and helped me on much."

MR. HAWKINS AS A HEALER.—G. W. Hagon writes that he has been a great sufferer for nearly three years, finding no relief in any way till he tried Mr. Hawkins as a healer. After three or four visits Mr. Hagon was able to do some work and is still going on improving.



## MEDIUMSHIP AND MANIFESTATIONS.

Mr. Burns.—The following is an accurate report of one of our recent seances at Malvern, with Willie Eglinton.—Yours truly,  
August 27. J. L. NICHOLS, M.D.

We met August 26, at 7.30, "Joey" requesting that the seance should be reported for the MEDIUM, Mr. Burns having kindly expressed a wish to hear something from Dr. Nichols respecting mediumship. We sat during the first part of the evening in darkness; our number was seven—some old, and all earnest, Spiritualists. I may mention that Mrs. Makdougall Gregory, Dr. and Mrs. Nichols, were present. The first event was the cheerful voice of "Joey," who spoke to each one, as any friend coming in would speak. We held a very interesting conversation with him, which is too long to reproduce; but I may note some remarks which evince good judgment and a good memory. He recalled circumstances of former seances to Mrs. Gregory, with accuracy of detail. She spoke to him of having heard him pray in an edifying manner on two occasions, and remarked that it was a great satisfaction to her. "Joey" replied, "Because I was a poor clown you thought I could not pray." "No, I did not think that; but I had been to some circles where the spirits seemed to me ungodly, and I was glad to meet a different class." Before going into the seance, Mrs. Nichols had written a letter to "Ernest" and "Joey," unknown to the medium. She had placed it on the mantelshelf. "Joey" said to her, soon after we were seated, "I will try to get power to take the letter, Mamma" (he always calls Mrs. Nichols mamma). After the seance, and the moment the gas was lighted, Mrs. N. looked where she had placed the letter when the gas was turned off, and it was gone. It reached the person whom it concerned that night a little after ten o'clock, being placed in his hand when he was going to bed. "Joey" spoke on many subjects, and told us of a double test given to a lady in London. He said this lady had been to Mr. Fletcher, and had there been told that "Joey" would produce a manifestation by taking something from her house to Aldwyn Tower. On Friday evening the 24th inst., when we were all sitting around the table, all our hands joined, "Joey" said, "I want paper and pencil—the paper I will bring from London." He got a pencil in the room, and began to write on the middle of the table, around which we were sitting in total darkness. After the first word, he said, "I have made a mistake—I have written 'rember' for 'remember.'" He went on, however; we heard him dot the i's, and make periods with emphasis. Once he stopped, and asked a young lady, who is a great favourite of his, to wet the point of his pencil with her mouth, saying, "It is a strange request to make." She obliged him, and he went on writing. When he had finished, he folded the paper and put it in Mrs. N's hand, saying, "Send this to Mrs. ———, London." Mrs. N. sent the letter the next morning; it was beautifully written on two pages of note-paper, bearing the lady's crest, and there was no way that this sheet of paper could have come into the possession of anyone present. No one of us had ever been in the lady's house; she is not known as a Spiritualist, having only been convinced of the verity of the phenomena in January last. The letter referred to the kindness with which she had treated his medium, and said that when he came to London in the coming winter, "Joey" would express his gratitude to her in seances, which she would be invited to attend. It was a very grateful, graceful letter; the chirography and the punctuation were perfect, except the first word, which was written "rember," instead of "remember"—over the word was written "mistake," enclosed by a line. This was the double, or test-manifestation, promised at Mr. Fletcher's. On the third day after, Mrs. N. received a letter from the lady confirming every particular told her by "Joey," and also speaking of his promise at Mr. Fletcher's, that he would bring something from her house to Aldwyn Tower. She did not think of his taking a sheet of her crested paper and writing her a letter upon it.

Dr. N. spoke of the difficulty of producing test-manifestations that would be satisfactory to unbelievers. "Joey" said, "I think we must let the sceptics go, and try to save our own souls, and produce manifestations that can be recorded for others." Mrs. Gregory said, "Are not our souls saved? And besides, we have a minister amongst us to-night." "There are many ministers whose souls are not saved by a long way," "Joey" replied. "There is humbug and nonsense among them. I do not mean any personality, for the minister who is with us to-night is an honest man." He spoke of the harmony of the circle, and of the inharmoniousness of the one held the previous Sunday evening, which had included two strong sceptics, and had made the medium ill. He also spoke of the good effect of this present seance upon the medium. At this juncture, "Ernest" came; he greeted each one of us in a grave manner, and afterwards spoke much of the unjustifiable way in which mediums and spirits are treated. He remarked with severity upon the proposition to abolish cabinets and dark seances, and to dictate conditions to mediums and spirits, instead of obeying the counsels of the spirits who wish to manifest. The crushing conditions imposed upon mediums and manifesting spirits he severely condemned, and said, "I believe that physical phenomena all over the world will cease, where such conditions are imposed."

Mrs. N. spoke of John O'Sullivan and his obedience to the counsel and direction of the spirits, as being most praiseworthy. "Ernest" corroborated her in this, and spoke in the highest terms of this gentleman's character, and of his practice as regards the manifestations. It was a comfort to reflect on such a character, and pleasing to see such appreciation by a spirit-friend.

The phenomena this evening were, first, flashing lights, like fire-fles, then the winding up and playing of two musical boxes, the stopping and striking any number of notes asked for, fast and slow playing, &c., the floating of a box, while playing, about the room. At one time, both boxes were playing together different tunes, and "Joey" played a third on his mouth-organ. This continued till Mrs. N. begged "Joey" to stop the din. The conversation was the most interesting. Mrs. Makdougall Gregory spoke long with "Ernest" about the means of having harmonious circles, which, we all saw, must involve sacrifice and the exclusion of persons desirous of imposing conditions upon mediums and manifesting spirits. It is plain that if we desire wise and good manifestations, we must protect mediums, and improve the character and conditions of our circles.

After the dark seance, we had a lamp that gives a mellow, pleasant light. Willie stood with us for a few minutes, and then put aside the curtain that hangs before the sofa, where he reclines when in trance. As he did so, we saw a white-robed form, and he said, "Some one is here;" and a lady (spirit) came out as he went in. She was tall, fully formed, and fully draped. After her disappearance, came "Abdullah," with his firm, energetic manner, his one arm, and the flashing jewel on his breast; he came forward several times, bowing gracefully, and then disappeared. "Joey" came now; he was very merry, and made a good deal of very transparent muslin, which he threw toward us. We did not take hold of it, as on a former occasion. He got a chair and sat on it, also on the top of the back of it. He struck the clown's special attitude, talking all the while volubly. After he had disappeared, three female figures came out, one of them clothed in rustling grey silk, with white drapery over, and one was the wife of a gentleman present. She was only able to bow three times, as an affirmative answer to a question from her husband. One was "Daisy," who bent over the medium and kissed him; the curtains were held open, and the sleeping medium and spirit-form beside him, were both plainly visible to all in the room. After these six figures had appeared and disappeared, we were requested to put out the light, when "Joey" and "Ernest" both spoke to us for some time. Then the usual "Good-bye and God bless you," was given to each one, and our seance was ended; it had lasted a little over two hours.

## SUCCESSFUL EXPERIMENT IN CLAIRVOYANCE.

To the Editor.—Dear Sir,—Having recently had a sitting with Miss Mancell, the spiritual clairvoyant, I consider it but right, in justice to the medium, to make known to your readers the satisfactory tests given me through her clairvoyance, which I deem all the more extraordinary as I am not a Spiritualist, but must say I now feel very much disposed to investigate the phenomena of Spiritualism after what I have experienced.

The medium in question was an utter stranger to me, and I to her, having never seen each other until the sitting took place; and certainly what she described to me was very striking, inasmuch as the description given of an old lady whom I recognised as my dear grandmother, standing behind me, holding over my head three rows of black beads, with a cross attached, even the shape of the beads, which are square and uncommon—the whole of which was truthfully accurate; and what made the test all the more convincing was the fact of my having been searching through my trunks during the early part of the day for those same beads, which I had mislaid or not unpacked through changing my residence, and no person was aware of my search for the same, as I was alone.

After this excellent test, I was again startled to hear a faithful description of my dear aunt, who stood beside me, winding a ball of worsted (she was in the habit of doing so for the family), another convincing test of the clairvoyant's powers at this normal seance. Trusting I have not trespassed too much on your space, I am, dear Sir, yours faithfully,

E. M. DUNGLISON.

Albert House, 76, Charlwood Street West,  
Belgrave Road, S.W., August 20.

THE *Barrow Herald* is devoting much space to the abuse of Spiritualists and Spiritualism. "A spirit and a medium were never seen together," says the writer. To him facts that would tend to enlighten him are no facts at all. Well, he must please himself, and so will the Spiritualists.

The reconciliation of the Church and the Stage, says the *Echo*, has been much talked about in our own country, but we do not think that any Englishman has been visited by the brilliant conception of reconciling the Church and the Music-hall, or of utilising the amusements of Cremorne and Rosherville for evangelistic purposes. A Paris correspondent declares that, amongst the other strange amalgamations of religious craze and vulgar tastelessness which are provided for the uncultured believers in La Salette and Lourdes, the proprietors of the crowded summer theatre of Strasburg have recently put upon their boards a number of religious *posés plastiques*. Three set pieces—1, "Jésus-Christ couronné," 2, "Laissez venir à Moi ces enfants;" and 3, "Jésus-Christ crucifié, d'après Thorwaldsen"—are nightly exhibited amidst great applause to great crowds of beer-drinking Alsatians. These Biblical representations are preceded and followed by Offenbach performances and other productions of the customary *café-chantant* character. The figure of Christ in each of the three compositions is represented by a well-known female of corpulent proportions, and the only attempt to sever the sacred from the secular part of the evening's programme is effected by the rigorous prohibition of colour from the former. All the figures in the Biblical compositions are clothed in white, and scrupulously chalked from head to foot in order to give them a more cold and sculpturesque appearance. The "believing" Press and the "believing" public-house are to be followed, it seems, by the "believing" *café-chantant*. Only the "Jesuit soul," to use Mr. Carlyle's phrase, could conceive such an amazing method of importing a religious atmosphere into the favourite haunts of the populace.



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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 31, 1877.

#### FEATURES OF THE WEEK.

The Manchester Conference is reported on all hands as having been a lively, interesting, and useful meeting. How much the basis of the Lancashire Committee has changed since its first formation! It has been found that the display of not very intellectual platform service to an unprepared audience is "as sounding brass and tinkling cymbal." Nearer and nearer do the steps of Spiritualists come to the prime question of individual development. At the same time but few Spiritualists seem to understand what is meant by spiritual development. There are phenomena, thoughts about phenomena, of a spirit-world, and immortal souls travelling thereto; but few grasp the larger question of the proper management and perfection of the soul, either here or in the spirit-world. This is the grand question that must underlie all Spiritualism, and our Manchester friends are progressing thereto.

We bespeak for the discussion class, to meet at the house of Mr. George Dawson, 31, Back Quay Street, Manchester, on Thursday evening, a full attendance, that the important question under consideration may be handled as thoroughly as possible.

We have this day given out a programme for the literary materials to aid in the work of the forthcoming season. The Progressive Library and Spiritual Institution has these fifteen years laboured for and anticipated all those better methods which are just being revealed to the experience of Spiritualists. Our work was built on a rock in the first instance, and though we have descended therefrom to do the work of the day and wash the feet of the weary when required, yet our path has never deviated. We earnestly solicit the immediate and generous co-operation of all friends of the Cause. We can assure our brethren that safety and success in the work of Spiritualism can in no way be better secured than by co-operating heartily with the Spiritual Institution.

We are obliged to defer allusion to the generous and sympathetic correspondence which we have received in reference to the contents of the article which appeared in this place last week.

Have you seen Miss Wood? To believe in phenomena and be able to recognise them is one thing, and very good in its place, but to believe in human goodness and honesty, and to know them when they are met with, is a much higher acquirement.

#### EDUCATIONAL SPIRITUALISM—THE FORTHCOMING SEASON.

The events of the last twelve months have convinced the thoughtful adherents to the Cause of Spiritualism, that a more intellectual method of studying the subject must be adopted, by which spiritual culture and an understanding of principles will be coincident with the development of remarkable phenomena, which, of themselves, have failed to build up the Movement in a satisfactory manner. To this desirable end, the labours of the Spiritual Institution have all along tended, especially by the circulation of the standard literature. During the last four years upwards of 16,000 volumes have been put into use through a system of publication, described below, which has been supported by the most eminent Spiritualists in this country and abroad. The good work done by these volumes has been continuous and incalculable. Spiritualists in this or in other countries are earnestly invited to combine together, to give it fuller and more effective expression in the future. The following methods of operation are suggested:—

#### THE PROGRESSIVE LITERATURE PUBLICATION FUND.

1. To bring out a continuous supply of new and standard works at cost prices, a Progressive Literature Publication Fund has been formed, which has been the means of bringing out the 16,000 volumes already alluded to. It is desirable that this fund should be raised to £1,000, which would enable the list of works herewith appended and others to be issued.

Any person may secure the works offered at cost price, by becoming a depositor in the Progressive Literature Publication Fund. £1 or upwards may be thus deposited, and its value may be obtained at cost price, in such works as are issued by aid of the capital thus subscribed. A date will be given, up to which a new deposit will be available for any forthcoming work or new edition. Those who require a certain work may deposit 5s., or whatever the sum may be necessary to obtain the smallest quantity of the works at depositor's price. Thus, three copies of Mrs. Berry's "Experiences" may be had, when ready, for an immediate deposit of 5s.

Depositors are recommended to obtain the co-operation of neighbours and friends to take part of the books subscribed for, and thus introduce the literature into an increasing number of families.

#### THE ORDER OF SPIRITUAL TEACHERS.

2. Schools have been established in London and some parts of the country, which meet one evening in each week at the house of one of the friends. A small weekly subscription is made, which is returned to the subscriber in books. The possession of instructive books, and the study of them at the weekly meetings, have a fine educational effect, and secure a high influence for the development of mediums and spiritual culture generally.

Spiritualists who can afford to become depositors may thus procure works at a very low price, and, by aiding in the formation of Schools and Book-clubs, confer substantial advantages on their poorer brethren by supplying the books at cost price. By this means one class can help another, and yet maintain their independence.

The following works and new editions are in preparation. Cash deposits are much needed to push on the work of printing, which can be economically done at this season of the year.

#### NEW EDITIONS AND NEW WORKS

Offered at greatly reduced prices to

Depositors in the Progressive Literature Publication Fund.

*The books are grouped into small lots at Depositors' Prices, that all classes may be enabled to avail themselves of these favourable terms for obtaining useful information.*

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*Will be published in a few weeks.*

**Dialectical Committee's Report for One Penny,** comprising the General Report of the Committee, the Reports of the Sub-committees, and Minutes of Seances, extending to seventy pages of the well-known volume, and including everything which the Society's Committee did in the way of practical investigation. All this will be issued in a special number of the MEDIUM, price 1½d. Twelve copies, 1s. post-free; 100 copies 8s., carriage paid.

*New and much-improved edition in preparation.*

**Experimental Researches in Spiritualism.** By Professor HARE. Thoroughly revised and carried down to the present time. Price 10s.; to Depositors, three copies for 21s.

*To be published immediately.*

**Christianity and Solar Worship.** Translated from the French of DUPUIS. Price 1s.; to Depositors, six copies for 4s.

*Will be published September 15th.*

**Illness: its Cause and Cure.** A Complete Family Medical Adviser, requiring no drugs or medicines. This work has been a blessing to thousands of families. The fourth edition (the twelfth thousand) is about to be published. Price 6d.; to Depositors, seven copies for 2s. 6d.

*Will be ready on September 25th.*

**The Philosophy of Mesmerism and Electrical Psychology.** Eighteen Lectures by JOHN BOYER DODS, including the lecture on "The Secret Revealed; so that all may know how to Experiment without an Instructor." This new and superior edition is the third during the last twelve months. Price 3s. 6d.; to Depositors, four copies for 10s.

*On the eve of publication.*

**Leaves from My Life.** By J. J. MORSE, with Photographs of the Author and his Spirit-guide; supplemented by a selection of the Author's Trance-Orations. A handsomely-bound volume, price 2s.; to immediate subscribers, 1s. 6d., post-free 1s. 7d.

*Third edition in preparation.*

**Psychopathy, or the True Healing Art.** By JOSEPH ASHMAN, with Photograph of the Author by Hudson, showing healing aura over his hands. New edition, price 2s. 6d. To Depositors, four copies for 5s.

*Nearly ready. New edition with seventy engravings.*

**Lectures on Mental Science, according to the Philosophy of Phrenology,** by the Rev. G. S. WEAVER. A new edition, with Supplement, by J. BURNS. This work is illustrated upon a new principle, to enable the student to find every phrenological organ accurately without the aid of a teacher. Price 2s. 6d.; to Depositors, three copies for 5s.

*Ready on October 1st.*

**Vol. 1, Anacalypsis: an Attempt to Draw Aside the Veil of the Saitic Isis; or an Inquiry into the Origin of Languages.** By GODFREY HIGGINS, Esq., F.S.A., late of Skellow Grange, near Doncaster. Price of Vol. 1, 12s. 6d.; to Depositors, 10s. 6d. The work will be completed in sixteen parts at 2s. 6d. each.



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**The Spiritual Harp and the Spiritual Lyre,** containing upwards of 500 hymns. The largest and best collection in the world. Price 2s. 6d.; to Depositors, three copies for 5s.

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**Startling Facts in Modern Spiritualism.** By N. B. WOLFE, M.D., 550 pp. Many illustrations. Price 7s. 6d.; to Depositors, 5s.

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**Miracles and Modern Spiritualism.** By ALFRED RUSSELL WALLACE, F.R.G.S. 5s.; to Depositors, six copies for 21s.

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**Experiences in Spiritualism. Records of Extraordinary Phenomena through the most powerful Mediums; with Photograph of the Author.** By CATHERINE BERRY. Price 3s. 6d.; to Depositors, three copies for 5s.

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**Intuition.** By Mrs. Frances Kingman. In response to the many demands for this tale, it will be published in a handsome volume, price 2s. 6d.; to Depositors, three copies for 5s.

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#### PSYCHOMETRIC DELINEATIONS.

We are glad to note that Mr. Skipsey, of Ashington, has at last consented to give inquirers the benefit of his valuable gifts of psychometry. We are continually assailed by inquiries as to mediumistic gifts, the best means of development, and other obscure matters, which it is wholly beyond our capability at the present time to answer. This power has long been known to be possessed by Mr. Skipsey, the poet-miner of Northumberland. Mr. Skipsey is a man of superior mentality. He is gifted by nature to be a literary man, philosopher, and moralist. We name this to show our readers that in communicating with Mr. Skipsey, they are not putting themselves into the hands of a mercenary person, who desires to court their correspondence for selfish motives. Spiritualism has elevated many a noble mind into its true position in the work of human progress, and in the case of Mr. Skipsey we have one of the most eminent instances of this redemptive work. Mr. Skipsey's announcement may be seen in our advertising columns. We shall be glad to hear from his correspondents the results of their intercourse with him.

#### A FEW GRAINS OF TRUTH.

A white-robed angel seemed me near,  
With radiance of some higher sphere,  
And with a voice both sweet and clear  
Whispered these words in my ear:—  
Faith may flicker or may fade  
As quickly as its form was made,  
But the reward is ever sure  
To those who to the end endure;  
No harvest home is ever due  
To him who turneth from the plough;  
Great consolation doth await  
Those who would rather give than take,  
In the far world to which we're going,  
To reap the seed that we've been sowing.

13, Chapel Street, Rutherglen, August 23.

WILLIAM BIRRELL.

A LADY would be happy to communicate with any lady or gentleman desirous of joining a select circle, privately, with the view of thoroughly investigating the phenomena of Spiritualism, with various mediums, professional and otherwise. Address—2, Scarsdale Villas, Kensington.

A MIDDLESBOROUGH correspondent says: "We have had some wonderful proofs of the efficacy of magnetism at a distance." The beneficent work of aiding the suffering poor is to be carried on with more energy.

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#### THE HAPPY EVENING AT DOUGHTY HALL.

Inquiries are being already made when this annual "good time" is coming round again. We think as near as possible about the middle of October. The 14th day of that month is the commencement of the fourth year of the Free Gospel of Spiritualism at Doughty Hall, and the continually increasing results of these meetings, surely call forth greater congratulation on the part of metropolitan Spiritualists.

We desire to see the Happy Evening held as early as possible, so as to allow ample time for our Scotch friends to have a meeting at the new year if they are so inclined. We hope the Happy Evening will be kept in memory. We promise further particulars at an early date.

#### MR. COLVILLE AT DOUGHTY HALL.

On Sunday next Mr. Colville will open his work in London by an inspirational address at Doughty Hall. The memory of his labours in London have not yet passed away, and we feel certain he will be received by an overflowing audience. We recommend those who desire to obtain a comfortable seat to attend early.—Doughty Hall, 14, Bedford Row, Holborn, at seven o'clock.

#### MANCHESTER PROGRESSIVE DISCUSSION CLASS.

A meeting for preliminary arrangements will be held at my house on Thursday next, September 4, when I hope all members of the committee elected at the Conference on Sunday last will be present.

GEO. DAWSON, Sec.

31, Back Quay Street, Water Street, Manchester,  
Aug. 27th.

#### THE DIALECTICAL REPORT FOR ONE PENNY.

Now that the summer season is drawing to a close, it is a good time to bring out the long-looked-for Penny Edition of the "Dialectical Report on Spiritualism." The work already is nearly all in type. It will appear in a number of the MEDIUM, together with other matter, and will really be the essence of a five-shilling book for one penny. A very large number of copies have been subscribed for, but many more should be taken up to make full use of this excellent work. We would be glad if every Spiritualist determined to circulate at least one dozen copies.

#### DR. MONCK'S ARRANGEMENTS.

We are requested to state that Dr. Monck intends commencing his select series of sittings with the same people next week. He will also hold a separate series of sittings for development. A remarkable musical medium will preside at the piano at these seances, under the control of great masters. Dr. Monck is at home daily from 11 till 2, at his rooms, 26, Southampton Row.

#### MRS. BERRY ON DR. MONCK'S MEDIUMSHIP.

The readers of the MEDIUM were familiar years ago with the important work which Mrs. Berry undertook in connection with Spiritualism. Under her management public seances did good, and, had a similar influence been continued in these meetings, it is possible that much unpleasantness that has recently occurred would have been avoided. Mrs. Berry's experiences with mediums is perhaps the most extensive of any private Spiritualist in this country. She has given a selection of the phenomena she has witnessed in an interesting work entitled "Experiences in Spiritualism." In a recent letter Mrs. Berry makes a short allusion to Dr. Monck's mediumship, and though the words are not numerous, yet they convey very much. She says: "Pray tell all those whom it may concern that I have had a sitting with Dr. Monck, and that I have found him the greatest test-medium I have ever had the privilege of sitting with. If it were in my power to advise him, I should certainly urge him to cultivate this phase of mediumship. It is better by far than all physical phenomena, and much more satisfactory." This opinion will be read with respect wherever Mrs. Berry is known, and we hope Dr. Monck and his numerous clients will profit by it.

MR. THOMAS BROWN is at present at Rochdale. Letters to him may be addressed care of Mr. Whiteley, 28, Red Cross Street. Mr. Brown intends visiting Manchester next.

PROFESSOR BARRETT'S REQUEST.—A few weeks ago we published a letter from Professor Barrett, desiring trustworthy information on cases of abnormal psychological phenomena occurring in private families, or of cases of what is called thought-reading, where one mind appears to influence another, as in the game called "willing." Communications should be addressed to Professor Barrett, Monkstown, Dublin.



## THE AFFAIR WITH MISS WOOD AT BLACKBURN.

To the Editor.—Sir,—I observe that you have given long extracts from the accounts of "Investigator," in a Blackburn paper, with a view to showing that Miss Wood is not an impostor. As you want further particulars, and wish to get at the truth, will you kindly give the following short reply from the same journal of Saturday last. I am not the writer of the letter, but as one also present at the series of seances to which it refers, I can affirm its accuracy.

Now, to add to my testimony, it was from what I saw at the first and second series of seances that I became convinced that Miss Wood was fooling us; a fact which has been placed beyond doubt, in my mind, by my seizing her whilst personating a spirit. "Investigator" speaks of "Benny" coming out at the fifth of the second series of seances, and you say the original report was not trustworthy, because, I suppose, it makes no mention of this. Now, if you had read that report, you would have seen that the reporter was not present that night, he having been requested to stay away. I was present, however, and was touched, and the conclusion I came to was, that the form was not "Benny," but that of "the local medium, who was placed in the cabinet to increase the power." Others who were present came to the same conclusion, and I have only to add that the same local medium has since confessed to acting as a confederate of Miss Wood.—Yours truly,  
76, Whalley Road, Blackburn. T. E. ATKINSON.\*

To the Editor of the "Blackburn Standard."

Sir,—Permit me through the pages of your valuable journal to contradict *seriatim* statements in your last issue, on a series of spiritualistic seances, by one signed "Investigator." If "Investigator" will remember rightly as to the seances held in Montague-street, I assure him we had no forms at any seance, when the door was screwed up. At the second seance the door was supposed to be screwed up, but when all was over, it was found open and the tapes appeared as if they had been tampered with. The door was only fastened with a corkscrew, as they had forgotten to bring the proper screws. At the third seance, a gentleman brought proper screws, and the door was fastened, but we had no forms. At the fourth seance the control desired the door to be left open and then we had a form. At the fifth seance, after trying to materialise inside the cabinet, "Investigator" says that in a few minutes a full form emerged from behind the curtains. I say the few minutes were at least two hours, which I think allowed her sufficient time to get out of her clothes. After the form returned to the cabinet "Pocka," the control, kept us singing about an hour, and then told us all was over. That looked rather like trickery.—Yours,

ONE WHO WAS PRESENT.

[There are various ways of looking at the matter. (1) Did Miss Wood or other influence impose upon the circles at Blackburn? (2) Have all her reported phenomena been impostures? The two questions are entirely distinct, but in the minds of some persons they become jumbled up in the most illogical manner. That through Miss Wood's mediumship genuine manifestations of the kind reported by "Investigator" have occurred is as certain as anything in the way of experiment, and it was wholly upon this ground that we quoted "Investigator" at all. We do not rest the truth of Miss Wood's mediumship or extraordinary phenomena of any kind upon one report—and that an anonymous one—but upon the experience of years, under a great variety of circumstances, which preclude such a theory as that which may be founded on the affair at Blackburn having any effect thereon. The Blackburn people, however, shut their eyes to everything but the results of their own experiences, and while we accept their facts—as far as they can be shown to be facts, because we must be guarded in not accepting suspicions as facts—we at the same time firmly adhere to our thoroughly-tried and well-attested facts, and see no inconsistency in so doing; whereas we affirm that the inconsistency is all on the other side. We therefore are convinced most firmly that the various phenomena reported as having occurred through Miss Wood's mediumship are essentially genuine facts, as demonstrating the reality of spiritual manifestations, whatever exception may be proved to have occurred at Blackburn or elsewhere. These phenomena, depending as they do, under certain circumstances, upon moral conditions, (A) in the circle; (B) in the medium; (C) in the spiritual controls,—present a great variety of modifying considerations, which require to be taken into account in every case by the dispassionate investigator. Not having personally investigated the Blackburn affair, but being guided exclusively by reports necessarily fragmentary, and tinged with the prejudices of the reporters, that have reached us, we offer no final judgment thereon, and would be extremely sorry if found rash in imputing moral obliquity to Miss Wood, or any other human being. As another correspondent observes, the manner in which she is reported to have been found, out of her proper place at the seance at which she was caught, looks like an act of insanity if she thereby wilfully intended to deceive the sitters. The whole question is one to be adjudicated upon by thoughtful men of the necessary ability, and great experience; but it is an unmitigated impertinence for unfledged "investigators"—who are driven to eccentricities of thought by a "dominant idea"—to rush forward like another Dainel to give judgment, and to pass a verdict in such a case as this.—Ed. M.]

## MR. COLVILLE'S RETURN TO LONDON.

Mr. W. J. Colville, inspirational medium, desires to inform Spiritualists and others residing in or near London, that he will have pleasure in addressing semi-private as well as public audiences during his stay in town. If any persons desire to hear addresses and poems delivered through his mediumship, they are requested to address or apply to him at 15, Southampton Row, where they can obtain all information. Questions are invited at the close of all addresses when time permits. Meetings with Mr. Colville can be arranged at any hour convenient to parties engaging him, so far as his other appointments will permit. When at liberty, he is always pleased to address drawing-room meetings of friends non-professionally, and esteems it a privilege to have the opportunity afforded him of doing so.

\* Is Mr. Atkinson a newspaper reporter? This letter looks as if it had been penned by "a gentleman of the Press." Perhaps Mr. A. employs an amanuensis, or is he being fooled by someone assuming his name?—Ed. M.

## PROGRESS AT WALSALL.

To the Editor.—Sir,—I am pleased with your remarks on Miss Wood's case. If she wished to act as an impostor, she went the wrong way to work to accomplish it, for it would be more like a person insane. I, as a Spiritualist, sympathise with her misfortune, and hope all true Spiritualists will send forth their sympathy towards her, and especially those in her immediate locality will do all they can to uphold her in this time of trial.

Our circle met last Sunday evening, and we had a most excellent discourse from those on the other side on the "Signs of the Times." It was urged that we help on the principle of equal justice to all, and try and raise up the working classes to their position, holding their meetings with masters and men sitting together in council. Until this was done, it was said, working men's unions would be a failure. Much was said on the present aspects of the war and its evils.

Next Sunday we expect Mrs. Elliott, from Birmingham. Her guides will give an address to females only on Sunday afternoon, at half-past two o'clock, which I hope will open up a light to those who attend for more knowledge on the life of the body.—Yours truly,  
August 27. T. BLINKHORN.

## FOR EVER AND FOR EVER.

"Listen to me," the preacher said;  
"Heed ye the truths I tell;  
One sin unmourned and unforgiven  
Will cast you into Hell,  
For ever and for ever."

"No rest when once a prisoner there;  
Sweet hope for ever fled;  
No friendly smile, no loving kiss,  
But sorrow in its stead,  
For ever and for ever."

"No more your loved on earth to meet,  
No mother's voice you'll hear,  
As she sweetly sings in heaven's choir;  
All lost that you hold dear,  
For ever and for ever."

\* \* \* \* \*

Can it be true, is there no hope  
For any who might die?  
Unsaved, and unforgiven? must they  
In burning torments lie,  
For ever and for ever?

When we look round our heavenly home,  
In hopes our child to see;  
Could we there sing a joyous song,  
If she in Hell should be,  
For ever and for ever?

The soul revolts, 'twill not believe  
In Hell's eternal pain;  
For when a sin has punished been,  
That soul is free again,  
For ever and for ever.

What do bright-robed angels say,  
Heed ye the words they speak,—  
"We could not find your burning Hell  
No! not if we should seek,  
For ever and for ever."

"But when for sin you have atoned,  
Your loved ones you shall see;  
In our Father's home together dwell,  
No more to parted be,  
For ever and for ever."

HAROLD WICKHAM.

## TESTIMONY ON THE DIET QUESTION.

Mr. Editor,—One little matter has been touched upon in your excellent paper, which I receive through the *Banner of Light* office. In the number dated June 22nd, is given a short lecture from "St. John,"—evidently an old spirit, judging from his manner—which has interested me considerably. While I have not considered myself especially a vegetarian, I find "John" proposes the adoption of nearly the same kind of diet I have been used to for about five years, until I acquired a distaste for nearly all other kinds of animal food.

My animal food consists of milk, butter, cheese, eggs, honey, &c., which I consider a superior form of nutriment, requiring less digestive force to reduce it, leaving a supply of vitality for other purposes. This animal food, with fruit of various kinds and a complement of vegetables, furnishes a diet that my appetite approves, selects, and is satisfied with. The mental and physical condition resulting, is very much superior to that of my former life. My rest is good and refreshing, sleeping more in less time; my mind is clear and strong, equal to any demand; can do with less sleeping-time; can miss one or two meals a day with impunity, endure more hardships and privations, and feel better than when I ate the regular service of the dead animals. I estimate the gain in mental strength one hundred per cent.; in physical ability, fifty per cent.; in economy, instead of expense it is quite a saving.

I am in hopes "St. John" will continue to hammer away on the food question till he establishes a good common-sense system of living among the people of this planet. I think there is need of revolution, and the world is becoming ripe for it. "St. John" says so much in so little space, I shall not occupy more than is requisite to record my testimony in relation to the entire practicability of the proposition.

We cannot get too much from that clear-headed old philosopher, "St. John."—Respectfully,  
Jefferson, Texas, July 12th. C. F. L. SMITH.



## MR. COLVILLE'S ORATION

FOR THE BENEFIT OF MRS. WELDON'S ORPHANAGE.

On Thursday, August 23rd, Mr. W. J. Colville delivered an oration on "Try the Spirits," and a poem on "Widows and Orphans," at Newcastle-on-Tyne, for the purpose of aiding the funds of Mrs. Weldon's Orphanage. Mr. Mould, president of the Newcastle Psychological Society, occupied the chair, and in a very appropriate manner opened the meeting, explaining its objects, and introduced Mr. Colville to the audience, who, under control, delivered a very impressive invocation. The audience having chosen for the discourse the subject "Try the Spirits, whether they be of God," the medium rose and delivered an hour's discourse on that theme, which greatly interested the large assembly. At the close of the address a few questions were asked and fully answered. The guides of the medium then spoke in a highly eulogistic manner of Mrs. Weldon's work in London.

Mr. Colville, still under their influence, made the collection, which realised £4 12s., including £2 2s. from Mr. John Coltman, a generous Spiritualist resident in Newcastle. After the collection a poem was delivered—a somewhat lengthy one—which was heartily applauded.

This meeting was certainly a success in every respect, and sincere thanks are due to the members of the Committee of the Newcastle Psychological Society for so kindly lending the hall for the occasion, and doing all in their power to make the meeting a successful one.

Mr. Colville desires to publicly tender his most sincere thanks to all who have so kindly co-operated with him in his endeavours to aid Mrs. Weldon in the furtherance of her noble work of training and educating orphan children.

[It will be observed from the list of Mr. Colville's Appointments, that he will speak at Mrs. Weldon's Sociable Evenings at Langham Hall, on Monday evenings, September 3 and 10. Mr. Colville will no doubt attract a large attendance on these evenings.—Ed. M.]

## THE POWER OF KINDNESS.

(Respectfully dedicated to Mrs. Georgina Weldon.)

A lily in a garden grew  
All uncared for and alone,  
Its leaves were torn, its blossoms few  
Death had nearly claimed its own.  
A mavis, caught one summer day,  
In cage hung, now forgotten;  
Its notes no longer light and gay,—  
Alas, its heart was broken.  
A child with smeared and dirty face,  
With mind and soul uncared for,  
Struggled in life's toilsome race  
With nought in life to hope for.

Came a florist to the flower  
Loosed the soil, and pruned its leaf,  
Numbers praised it hour by hour  
Said its beauty's past belief.  
Came a maiden to the mavis  
Ope'd its cage's prison-door;  
Bird in flying sang its praises  
To the God we all adore.  
Came a mother to the friendless,  
Clasped it close in loving arms,  
Taught it that 'life's glooms' not endless,  
For all wounds are healing balms.

Thus by florist, maiden, mother,  
Were unfolded latent traits,  
And the light vice could not smother  
Flamed again with sparkling rays.  
Every heart can find some purpose,  
Which, if joined to willing hands,  
May transform the seeming worthless  
Fit for life in brighter lands.  
For the homeless and forsaken  
Human hearts must ever feel,  
Blessed souls are those who waken  
In life's waifs there future weal.

July 24, 1877.

J. J. MORSE.

## HELP TO MRS. WELDON'S ORPHANAGE.

Mr. W. J. Colville has sent the following sums to Mrs. Weldon's Orphanage:—

	£	s.	d.
Sale of Photographs of Mrs. Weldon and Katie	0	12	0
Profit of sale on Mr. Gill's Drawings	0	12	0
Mr. Coltman	2	2	0
A Lady at Stockton	0	1	0
Collection made at Newcastle-on-Tyne, at the close of Mr. Colville's Address on behalf of the Orphanage	2	10	0
	£5	17	0

Katie and the Orphanage Hand-bell Ringers are now engaged at the Adelphi morning performances on Wednesdays and Saturdays, as well as at the Westminster Aquarium. This materially aids the Orphanage, which by this means may speedily, as Mrs. Weldon always intended, become self-supporting.

## THE HYDE PROGRESSIVE DISCUSSION SCHOOL.

A preliminary meeting was held at the house of Mr. John Hartley Brooklands, Mottram Road, Hyde, when the following gentlemen were present: Mr. Johnson, Mr. Ogden, Mr. Worrall, Mr. Hartley, Mr. Jackson was not able to attend. After the formal arrangements had been made, the subjects for discussion at future meetings were proposed. Mr. Ogden promised an essay on the Population Question, on Tuesday evening next, at 8 o'clock. Mr. J. Hartley would present to the meeting the following week an argument, "Is the Bible the highest standard of Morality?" No doubt a great benefit will be derived from these classes, for while it will give every advantage for gaining conversational ability it will instruct all in a pleasant and agreeable manner.

## MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Friday last, August 24th, Mrs. Heatherley read the first of a series of papers on the "Development of Humanity in the Future."

## THE QUARTERLY TEA MEETING.

On Sunday, August 26th, the members and friends met to partake of tea, as usual, quarterly, after which a very pleasant and instructive meeting took place. In the absence of the President and Vice-President, Mr. Aplin kindly consented to preside over the meeting; whereupon he called upon the Secretary for the quarterly balance-sheet, which, without going into all details, showed a slight improvement financially. We commenced the quarter with a debt of £13 15s., and the Secretary had overspent 8s. 6½d. at the close of that quarter. We are now only owing £11 11s., and have £1 15s. 9½d. in hand, showing an increase of over £4. £1 19s. of this sum was specially contributed by various friends; I should feel pleased if others would follow their example. We have especially to thank Mr. Lawrence, whose seances were the main cause of our financial success.

Mr. Ashman addressed the meeting in his usual humorous and enlivening manner, which brushed off all formalities.

Mr. Fletcher, being present, was asked to say a few words. He pointed out the necessity of living true to one's consciousness of right and wrong, not because of creeds, neither fearing anathemas, at all times remembering that we are all of one common brotherhood. He pointed out the necessity of individual action, that we must needs be up and doing, not relying upon outside influences, but acting out our own parts manfully, educating ourselves, and uplifting ourselves so that we might approach the spirit-world, not leaving all the work for spirits to perform. I am aware I have not done justice to the remarks of the speaker. He was listened to with breathless attention, and was warmly appreciated.

Mr. Allen, of the East End, made a few remarks, enjoining the necessity of encouragement and harmony at seances and between mediums. His remarks were of a very practical nature.

Messrs. Hunt, Hocker, and Tilbey also addressed the meeting.

Mr. Austin offered to give 5s., if three others would do the same, towards having handbills printed and distributed in the neighbourhood. Mr. Ashman agreed to be one, and I hope two others will come forward to support this offer, especially as we have made arrangements for Mr. Colville to give a series of inspirational discourses.

Mr. Burns, returning later in the evening from another meeting, was called upon to give an address. In a few sentences he spoke of the great work which was being done by the Marylebone Association. There might be disaffection on the part of some, and their absence might be more conspicuous than their attendance, but let us be thankful that they can do without the Association and that the Association can do without them. Looking to the past, there were no doubt many who had to thank the Association for much good they had received, and if they did not continue to support it, it was all the worse for their sense of generosity. The Association was doing a greater work than what took place in that hall. As an organisation it made itself more widely felt than any other with which he was acquainted in any country. Its incessant activity in all branches of the question was duly reported, and placed before the world, and thus had served as an example and an item of encouragement to spiritual workers all over the globe; in this way it was truly doing a great work in directing the activities of other Spiritualists and showing what could be done by a few willing men. At the tea-meeting that evening, there had been the ex-secretary from Oldham, and an influential Spiritualist from Glasgow, besides nearer neighbours, all attracted to that little hall from reports of work which had gone forth as occurring therein. His words in conclusion were those of hearty encouragement and congratulations to all whether absent or present, for the noble position which the Marylebone Association had assumed during the quarter.

A cordial vote of thanks to the Chairman brought a happy and harmonious meeting to a close.

The Secretary would urge upon the members to be more punctual in their attendance, and endeavour to second his exertions if they are worthy of success; if not, he would be happy to be set on the right path and produce a programme that would be acceptable and a means of attraction.

Members in arrears are requested to forward their subscriptions as early as possible. We shall be pleased to receive the names of intending members. Terms of membership one shilling per quarter, including library.

On Tuesday last, August 28, Mr. Browning delivered a very interesting lecture on "Geology." Discussion followed, which was taken part in by Messrs. Hunt, Jones, Paul, White, &c.

On Friday next, Mrs. Heatherley, will open a discussion on "What we have to aim at." This is the second of a course treating on the "Development of Humanity in the Future."

On Tuesday, September 4, Mr. Dale, will deliver a lecture on "Economy in the matter of Paper," the present waste being sufficient to prevent pauperism.

On Friday, September 7, Mrs. Heatherley will continue his course of discussions by reading a paper on the "Modern Prophet St. Simon."

On Sunday next Mr. Colville will commence a series of inspirational discourses at 3.15 punctually.

On Thursday, September 13, a special course of seances will be commenced, with Mr. Herne as medium; admission two shillings each. Tickets must be taken in advance. CHARLES WHITE, Hon. Sec.

Mrs. PRICHARD'S MEDIUMSHIP.—A lady with whom we are well acquainted thus writes: "I take pleasure in informing you of a very pleasant evening I had on Thursday last in company with three other ladies at the house of Mrs. Prichard, 10, Devonshire Street, Queen Square, the 'Test and Clairvoyant Medium.' Mrs. Prichard was controlled by the spirit-friends of the ladies present, and gave most excellent tests to each one. I can assure you we all felt that 'it was good to be there.' I am very sorry that this medium is not better supported, as she is a most truthful and gentle lady, and most kind to all who visit her."



## ISLINGTON SPIRITUAL INSTITUTION.

A meeting of a very interesting and instructive character was held at the Mechanics' Hall, 19, Church Street, last Sunday evening. The attendance was large, the hall being quite full. The proceedings commenced with the singing of a hymn, and Mr. Swindin read the 10th chapter of the First Epistle to the Corinthians.

Mr. James Burns, in introducing the lady trance speaker, who, as announced last week would be present, said he was sorry to observe that all the friends who were to take part in the meeting were not there. Major Forster had intended coming, but he regretted to say that he (Major Forster) was indisposed and unable to leave his room. The lady who would address them was not altogether a stranger; she had appeared in that hall before, so that it would be felt they were meeting an old friend.

After Mr. Burns had concluded, a hymn was sung, and the lady medium was controlled. She spoke at first with some difficulty. The spirits using her said that the conditions, though good, were strange, but she would fulfil her promise and do her best. She bade them all a hearty greeting, and proceeded to deliver an address, which, though not long, bore evidence of sincerity, and was listened to with much attention. The speaker urged everybody to live a life in accordance with that of Christ, and follow his example. His promise before he left this world, was that we should do greater things than he if we abided by his teachings. Each one had different gifts within himself or herself, which should be cultivated, and everybody should aspire to possess those gifts and practise them.

The Chairman advised people to form circles in their own homes, and they would soon find out the conditions necessary for the presence of good spirits. They should be truth-seeking circles, and it was just as easy to get high and holy influences as those from the lower spheres. People went away from this earth liars, and as Mr. Burns had remarked, it could not be expected that they should return angels of light. Truth was the same now as eighteen hundred years ago, and if God suffered it to exist then, surely he would allow it to go on at the present time.

After the singing of another hymn the meeting dispersed.

## EAST END SPIRITUAL INSTITUTION.

On Sunday evening, August 18, Miss Young attended, and after an invocation gave an address, the subject of which was, "Is Mediumship beneficial to all Men in its Development?" She afterwards recited an impromptu poem on "Friendship."

On Sunday evening, August 25, Miss Young again officiated, and spoke upon "Astrology; Is it true?" She also made some remarks upon the "Training of Children," followed by a poem, and upon both occasions gave convincing tests to several persons, which they acknowledged to be true, and with which they were much pleased.

Mr. Wallace was also controlled twice by the friends of a person present.

Next Sunday, September 2, Mr. W. Wallace will occupy the platform; Miss Young the 9th; and Mr. J. W. Colville the Sunday following.—15, St. Peter's Road, Mile End Road, E., at 7 o'clock.

## MR. COLVILLE'S FORTHCOMING ORATIONS IN BRIGHTON.

At the Town Hall, Brighton, on Wednesday and Thursday, September 5th and 6th, Mr. W. J. Colville will deliver an oration and poem, and answer questions, under influence of his spirit-guides. On both occasions the admission will be free. A few reserved seats, at 1s. each, are provided near the platform for those who may require them. The lecture-room in the Town Hall is a large and spacious one, capable of seating 800 persons on the ground floor. Hymns from the "Spiritual Lyre" will be sung, and a selection of music will be performed both evenings. The audience will be invited to choose the subject for the oration and poem on both occasions, and Mr. Colville's guides will reply to questions, as far as time will permit. The doors will open at 7.30 p.m., the proceedings to commence punctually at 8. Persons who desire to secure seats are earnestly recommended to attend early if they have not secured tickets, as, the admission being free, in all probability the hall will be very much crowded.

A HELPER writes: "I intend doubling my usual amount for the Institution this year as soon as I can afford it, and I must also have several books."

ULVERSTON.—The arrangements for the three nights' discussion between Dr. Anderson of Ulverston, and Mr. J. W. Mahony have just been completed, and will take place on Monday, Tuesday, and Wednesday, September 10, 11, and 12, at the Temperance Hall, Ulverston. Chair to be taken at eight o'clock.

BIRMINGHAM SPIRITUAL MEETING-ROOM, 312, BRIDGE STREET WEST.—Spiritualists and friends are respectfully informed that on Sunday evening next, at half-past six o'clock, Mr. B. Suckling is engaged to give an inspirational address. Subject: "The Resurrection." All seats free. Doors open at half-past six.—WM. PERKS.

It is with much pleasure that the friends of Mr. Perks's circle congratulate Mr. Collins, from London, on the very pleasing inspirational addresses given at the Wednesday evening meetings during his stay in Birmingham. The young gentleman will carry with him the good feelings of many friends and Spiritualists in Birmingham.—312, Bridge Street West.

MR. J. COATES, the mesmerist, is about to visit Ireland for the purpose of seeing patients, now under treatment at a distance. He will call at Londonderry, Belfast, Carrickfergus, Newry, Dundalk, Dublin, Cork, Youghal, and intermediate places en route. He will be happy to hear from persons who may require his services for mesmeristic seances, or healing purposes. For address see advertisement.

CONSETT.—Mr. Colville delivered an oration and poem in Consett, near Durham, on Friday, Aug. 24, to a very attentive audience. The address was on "The Foundation of all Systems of Religion and the Power which unites men together in Spiritual Brotherhood." At the conclusion of the address many questions were asked and answered. The poem was on "Many Mansions in the Father's House." The assembly appeared much impressed, and were evidently highly gratified with what took place.

## MR. MORSE'S APPOINTMENTS.

NEWCASTLE-ON-TYNE.—Sunday September 2, Freemasons' Hall, Newgate Street. Evening at 6.30. Subject, "Elements of Cosmic Philosophy—Death: its Use and Object." Monday, September 3, same place. Evening at 7.30. Subject to be chosen by the audience. Wednesday, September 5, same place, at 7.30, in aid of the Newcastle Spiritualists' Library Funds.

BELPER.—Sunday, September 9.

KEIGHLEY.—Sunday, September 23.

STOCKTON.—To follow. About September 30.

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

Thursday, October 11, Dalston Association. Tuesday and Thursday.

October 16 and 18 Marylebone Association.

WOLVERHAMPTON.—October 21.

BIRMINGHAM.—October 28 and 29.

MANCHESTER.—During November.

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.

IN LONDON DURING SEPTEMBER.

SUNDAY AFTERNOONS at 3.15.—Quebec Hall, 25, Great Quebec Street, Marylebone. Every Sunday during September.

SUNDAY EVENINGS at 7.—Doughty Hall, September 2nd, 9th, and 30th. East London Spiritual Institution, 15, St. Peter's Road, Mile End, September 16th. Islington Spiritual Institute, 19, Church Street, September 23rd. Subjects for Sunday afternoons as announced. Subjects for Sunday evenings to be chosen by the audience. Impromptu poems delivered on all occasions.

WEEK-EVENING DISCOURSES AND POEMS at 8 o'clock.—Langham Hall, Mondays, September 3rd and 10th, for Mrs. Weldon's Orphanage. Quebec Hall, Marylebone, Tuesdays, September 11th, 18th, and 25th. Dalston Association, Thursdays, September 13th and 20th. Subjects to be chosen by the audience.

Mr. Colville returns to London this day, Friday, August 31st, having completed a successful provincial tour. His address till further notice is 15, Southampton Row, Holborn, W.C. He is prepared to accept engagements in London and neighbourhood.

Mr. Colville will proceed to Brighton on Tuesday next, September 8th. He will deliver public orations and poems on subjects chosen by the audience in the Town Hall Lecture Room, Brighton, on Wednesday and Thursday, September 5th and 6th. Doors open at 7.30, commence at 8. Admission free. A few reserved seats 1s. each.

## MR. WALLIS'S APPOINTMENTS.

NOTTINGHAM.—Aug. 27, to September 2.

BELPER.—September 5 and 6.

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.

LECTURES FOR SEPTEMBER, 1877.

Sunday, September 2. "Elements of Cosmic Philosophy—Death: its Use and Object." Mr. J. J. Morse.

Monday, September 3. Brief Address, closing with questions. Mr. J. J. Morse.

Sunday, September 9. "Experiences in Investigating the Phenomena of Modern Spiritualism." Mr. Thos. Ashton.

Sunday, September 16. Normal Address. Mr. John Mould.

" " 23. " Mr. W. C. Robson.

" " 30. Trance Address. Subject chosen by the audience. Mr. W. H. Lambelle.

Sundays, commence at 6.30 p.m. Week days, at 8 p.m.

Admission free. A collection to defray expenses.

On Wednesday, September 5, at 8 p.m., Mr. J. J. Morse has kindly volunteered to give a lecture on Phrenology, illustrated with delineations of character of people from amongst the audience, in aid of the Society's Library, when he hopes to meet a full house to assist his effort. Admission 6d. each, at the door.

## 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.

## ISLINGTON SPIRITUAL INSTITUTE,

MECHANICS' HALL, 19, CHURCH STREET, ISLINGTON.

On Sunday next, September 2, a lecture will be given by Mr. Starnes, our able reader and lecturer. Subject: "The use and abuse of Spiritualism." The friends are requested to come early and muster well, as a good meeting gives the speaker encouragement.

Mr. Colville, the eminent inspirational medium, will speak on the 23rd of September. ALFRED MONK, Sec.

ROCHDALE.—On Sunday next, September 2, Mr. Wood will deliver two trance addresses, at half-past two and six o'clock, at 3, Lower Tweedale Street. All cordially invited. Usual collections to defray expenses.



## THE CONJURERS AND SPIRITUALISM.

Mr. J. Coates, 12, Lime Street, Liverpool, writes a long letter criticising the opinions of "M.A. (Oxon.)" on the mediumistic qualifications of conjurers. Mr. Coates says, he visited London in 1875 and attended Dr. Lynn's performance, but could perceive nothing that required the theory of mediumship to explain it. The travelling conjurers did the same, and our correspondent says he gave a similar entertainment to a meeting of the Psychological Society, in the Islington Rooms, Liverpool. The tricks are nothing but what a conjurer can easily do "upon a platform, in his own time, and under his own conditions." Mr. Coates says:—"Place Dr. Lynn's 'medium' in your own parlour—securely fastened to a common chair—by a little common sense, and a small portion of twine and rope. Have for a cabinet two or three yards of black calico across the corner of the room—then wait for the manifestations—and you will wait. Dr. Lynn's 'medium' would be utterly powerless to give any manifestations unassisted by Dr. Lynn, and the platform, time, and conditions mentioned above. Surely we are getting into an awful muddle somewhere when the writers and leaders of spiritualistic thought cannot discern between conjuring and mediumship—between tricks and physical manifestations."

At Maskelyne and Cooke's our correspondent saw nothing nearer to Spiritualism than the excellent efforts of the performers there to advertise it and fill their own coffers at the same time. He observed that the intelligence of Psycho was on a par with that of Mr. Maskelyne, but saw no necessity to call in the aid of spirits to explain any part of the entertainment. He remarks: "Though not a conjurer, I have this much acquaintance with the business, that I know when a conjurer asks me to look particularly at one thing, it is for the purpose of withdrawing my attention from the real object; and upon this principle I acted when upon the platform of the Egyptian Hall, which entirely satisfied me as to the nature of the proceedings. The whole thing from beginning to end was 'common conjuring' and nothing more, all of which I am ready to explain, as I have done on numerous occasions in private." The letter thus concludes:—

"I have not witnessed the performances of Louie, therefore will not express an opinion concerning them, but simply state, upon the authority of Dr. Holden, who has had the honour of appearing before her Majesty, that the 'Louie' affair is not dependent upon clairvoyance or mind-reading, but is similar to the trick introduced by the celebrated Houdin. From what I have heard, the so-called clairvoyant portion of Anderson's and Heller's entertainments is very like that of little Louie; if so, it is common conjuring, and nothing more. I will leave it with Mr. Ogan, who is no novice in conjuring matters, to deal with the 'Louie' business. What a quiet laugh these conjurers must have at those who talk in such a way as to give the spirits credit for their own abilities."

"It is a pity that such men as Mr. Alfred Wallace, Mr. Coleman, and 'M.A. (Oxon.)' should express so decisively the opinions they have formed, because if it is impossible to discern between such juggling and mediumistic phenomena, then farewell to the hope of immortality, and henceforward consider it a figment of a diseased brain for man to believe in the continuity of life beyond the grave."

## ASTROLOGY—SCIENCE, NOT HUMBUG.

To the Editor.—Dear Sir,—My attention is drawn to a note in the MEDIUM of 17th inst. headed "Astrology," by which it appears that a correspondent, in enunciating his "views," is at a loss to understand how "minute particulars" can be inferred from the influences of a planet, which are general, and in which he stigmatises the science as "humbug." Are your correspondent's mental optics so dead to the imperfections and so alive to the perfections of these branches of natural science, as reasonably to expect that this subject must needs be perfectly understood in order that it may indicate minute particulars before it can be entitled to respect? Your enlightened correspondent, to judge from his views as expressed in the paragraph referred to, is practically ignorant of all but a few speculative notions on the subject.

Perhaps he has some stray views, of which the paragraph in question is but the harbinger, and which only wait the fitting moment to shed their refulgent light to the world and dispel the "humbug." Is he prepared, and those who sympathise with him, to throw the whole science overboard to a few imposing sharks who make their living by it, forsooth, because it is imperfect, and because it does not indicate minute particulars; if so, he must be prepared in like manner to dispense with, and stigmatise as humbug, the science and religion of Spiritualism, because it may not be perfectly understood, and with the same comprehensive reasoning sink into oblivion any field of knowledge. Oersted is dead, and we are told that he now confirms the views of your correspondent.

Your correspondent, when he comes to understand the science, if that be possible, may be astonished to find how minutely it will indicate particulars, if that be his criterion of the value of a science.—Yours truly,  
J. W., JUN.

8, Airlie Terrace, Dundee, Aug. 19th.

## THE TRUTH CONCERNING SWEDENBORG.

To the Editor.—Dear Sir,—Your issue of the 10th inst. has but just come under my notice. In it I find "A Spiritualist's Reply to a Swedenborgian."

The writer, Mr. Herron, appears quite to have lost sight of the only issue raised in my letter, viz., Is it true that the writings of Swedenborg contain numerous contradictions? The questions raised in my mind upon meeting with the charge in your columns were—What? and Who says it? and my letter—to which that of Mr. Herron professes to be a reply—was just the outcome of my anxiety to get at "The Truth concerning Swedenborg."

I certainly, as a matter of fact, referred to the writer's anonymity, without however, charging it as a fault. The only thing I wish to say about Swedenborg having, up to a late period, published his works anonymously, is, that while doing so, he was far otherwise occupied than in bringing slanderous accusations against his fellow-men. I think he exercised a wise discretion in enunciating principles so important that, if accepted, they must necessarily revolutionise theological thought, by leaving them to stand upon their intrinsic value and perfectly clear of all personal bias.

Well, but the reply? My question is—"What and where are the con-

traditions of Swedenborg?" and the answer I get is—"That my narrow-mindedness and bigotry is scarcely conceivable; that I take umbrage at the Swedenborg message, or the truth about Swedenborg; that I sneer at the spirit who gave it and at all spiritual communication; that I show that I am full of contradictions; that I turn into ridicule spiritual advice and counsel; that my creed appears to be similar to that of a Mahometan; that I am not likely to see the hem of the communicating spirit's garment," &c.

Now, if in any way this tirade of abusive personalities could be justified, and the various allegations made to appear as true as they are false, how, I ask, would it, in the slightest degree, contribute towards the elucidation of the question, "Where, and what, are the contradictions in Swedenborg's writings?"

The only point of relevancy to the subject in Mr. Herron's letter, that I can discover, is the very proper reference to the distinction between the writings Swedenborg himself put before the public, and those left by him in manuscript, but which have since been published, and to say that in simple justice, all quotations used to settle this question should be confined to the former.

In conclusion I must say that any person who can take up so simple an inquiry and treat it seriously after the manner of Mr. Herron, appears to be incapable of science.

E. PULSFORD.

S. Great Percy Street, August 17.

P.S.—I am sorry to see, in the copy of my first letter, that "facilities" is substituted by "faculties."

To the Editor.—Dear Sir,—The Swedenborgian Church seems to have set up Swedenborg as a present and future infallibility in things sacred. Can such a thing be right? Why cannot the spirit of Swedenborg come to us now, and confirm them in all their *dicta* if correct? Has he not come to some circles, and among other things spoken of the Swedenborgian Church as dwindled to the condition of a mere sect? They are generally an intellectual, but are they really a very spiritual people?

The teachings of many spirits through our mediums are adapted to make persons as morally and spiritually minded as that of their church, while also giving satisfactory information concerning the varied states of the immortal life.

True, the spirit of Swedenborg still continues, I believe, to teach the pietyship of Christ, while other good spirits, acknowledging the supreme excellency of Jesus, and loving him greatly, do not; yet, like Swedenborg, they teach that man advances, and is blessed in his conditions, as he loves in principle the pure, the good, and the true, and endeavours to attain to such a state.—Yours, &c., &c.,  
Y. Z.

## THE WORKS OF SWEDENBORG.

Mr. Editor,—I have received an application per post-card, for information ament "Swedenborgianism," from "D. M. Richard,"—some place I cannot make out. The post-mark is "Aberdare," so I presume it is in that neighbourhood. Being thus precluded from the pleasure I should have had in answering my correspondent directly. Will you kindly allow me to do so through your pages? Others of your readers may be in a similar state of inquiry and it may be of service to them.

First: Catalogues of Swedenborg's works may be had gratis by all applicants for the same, personally, or through the post, to Mr. Speirs, 36, Bloomsbury Street, W.C.

Secondly: Several of the more important works, as "The Universal Theology," "Apocalypse Revealed," &c., are occasionally advertised in the papers to be given by the Swedenborg Society, to ministers of any religious denomination.

Thirdly: The selling price of the works is astonishingly low, viz., "The Universal Theology," 8vo, about 900 pp., for 2s. 6d., "Apocalypse Revealed," for the same.

Again, it may be information to some to state that Swedenborg's philosophical and theological principles are interblent in his writings; and "the memorable relations" of things heard and seen by him in the spiritual world, are interspersed through his theological works, as in the "Theology," where the particular doctrine he is presently treating will be found to be the subject of a lively argument between himself and spirits with whom he was in open intercourse. Some of these "relations" possess a peculiar and even dramatic interest.

S. Great Percy Street, Aug. 15.

E. PULSFORD.

## BIRBECK BUILDING SOCIETY.

The 26th Annual Meeting of the Birbeck Building Society was held on Thursday (at the Birbeck Literary and Scientific Institution, Southampton Buildings, Chancery Lane, London). The report which was presented to the meeting stated that the receipts for the year were £6,129,128, and the total from the commencement of the society £33,416,513. Notwithstanding the reduction of interest to 3½ and 2½ per cent., the deposits had risen from £1,929,965 to £2,120,823, or an increase of £190,857.

The gross profits earned by the society during the year were £106,017, upwards of £9,000 in excess of the previous year. Of this amount £83,230 has been appropriated to the payment of interest, discount, and expenses of management, leaving a net balance on the year's working of £22,787.

The surplus funds amounted last year to £1,365,061, of which £1,220,386 was invested in Government, Indian, and Metropolitan stocks, City of London and Colonial bonds, gas and water stocks and shares, freehold ground rents, and other readily convertible securities, and £144,674 remained at call in the hands of the bankers.

At the present time the amount invested in convertible securities is £1,575,706, being an increase of £355,320, while the sum of £170,742 stands to the credit of the society at the bankers, being £26,068 more than last year. The total increase of the surplus funds is £381,387. The proportion of reserve to liabilities is now upwards of 77½ per cent.

The total liabilities of the society are £2,263,719, and the assets £2,348,603, showing a net surplus of £84,884. Of this sum £33,750 is invested in Consols as a permanent guarantee fund, leaving £51,134 to be carried forward. The number of investors and depositors at the close of the year was 38,427, being an increase of 2,525 since the last balance.—From "The Times" Money Article of Monday, July 23.



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

SUNDAY, SEPT. 2.—Mr. W. J. Colville at Doughty Hall, 14, Bedford Row, at 7.  
THURSDAY, SEPT. 6.—School of Spiritual Teachers, at 8 o'clock.

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

TUESDAY, SEPT. 4, 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, SEPT. 5, Mr. W. Wallace, 329, Kentish Town Road, at 8.  
THURSDAY, SEPT. 6, 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, SEPT. 7, 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.

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### SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, SEPT. 2, KIRKLEY, 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.  
BOWREY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum,  
10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.  
TUESDAY, SEPT. 4, CARDIFF, Frederick Street, at 7.30, Developing. Wednesday  
Physical.  
KIRKLEY, 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, SEPT. 5, 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, SEPT. 6, 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, SEPT. 7, CARDIFF, Frederick Street. Discourses at 7.30.

[Advertisement.]

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