



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

SPIRITUALISM.

[REGISTERED AS A NEWSPAPER FOR TRANSMISSION IN THE UNITED KINGDOM AND ABROAD.]

No. 417.—VOL. IX.]

LONDON, MARCH 29, 1878.

[DOUBLE SHEET—PRICE 1½d.

"VACCINATION, EVIL IN ITS PRINCIPLES AND DEADLY IN ITS RESULTS."

A LECTURE DELIVERED AT THE ELEUSIS CLUB, CHELSEA.

On Sunday evening, March 17, Mr. W. Young delivered a lecture on the above subject to a highly respectable audience. Dr. Pearce was voted to the chair, and in an appropriate speech introduced the lecturer, who proceeded as follows:—

MR. YOUNG'S LECTURE.

Mr. Chairman, Ladies, and Gentlemen,—

I make no apology for introducing to your careful attention the subject of this evening's lecture. It is a momentous and important question, and one upon which impartial investigation, uncooked statistics, and unbiassed practical experience, are most essential—nay, even vital—to the truth. As the Rev. George Cardew has justly remarked, "There can be no subject of greater importance, for it touches the body and the life." The practice of vaccination is enforced by law with repeated fines or repeated imprisonment for those who refuse to comply, and the vaccinating doctors, at whose instigation and for whose benefit these laws were passed (for they were never demanded by the people), are boasting that they have succeeded in vaccinating 95 per cent. of all the children born.*

If, therefore, it be an evil, it is a terrible evil, damaging the bodies of almost the entire population; and a compulsory law forcing this evil on all becomes, in that case, a national crime.

If we are the victims of a delusion, the dupes of blind guides or of interested professional officials—if vaccination is a fallacy, and compulsory vaccination a political crime, a usurpation of parental rights—it is high time that we boldly assert our boasted privileges and arouse ourselves to rid the country of the curse, and the statute-book of the law which enforces it.

Before dealing with the subject of vaccination, let us see what the disease is which we are all anxious to avoid, and which vaccination is supposed to prevent, namely, small-pox.

Of its origin we know very little; it has existed amongst Oriental nations from very remote times. Galen mentions it, and Rhazes, an Arabian physician, has left us a treatise on it, a Greek translation of which was made about 800 years ago. So long ago as the date of that work, the different susceptibilities of persons to small-pox was known and pointed out, and, moreover (which is a very important circumstance), that there are persons who are not disposed to take small-pox, and who, if they are seized with it have it mildly and without danger.†

Like the plague, the black death, leprosy, Asiatic cholera, and other diseases which have from time to time afflicted the human race, it has occasionally raged as an epidemic of more or less intensity, the intervening years being marked by an almost entire absence of the disease.

Its ravages have doubtless been greatly exaggerated, for no reliance can be placed on early records of mortality; owing to errors of diagnosis, and ignorance of the true nature of small-pox, other diseases were often classified with it. In the "Library of Medicine," vol. i. p. 188, the description given of the plague presents a striking similarity to small-pox:—

"An exanthematous disease, the eruption consisting of buboes, carbuncles, and pustules—white, livid, or black."

And in our own country, down to the time of Sydenham, measles and small-pox were often confounded. Owing to the repulsive form of the pustular eruption, and the frequent subsequent disfigurement of the features, the result of an irrational system of medication, with the total neglect of all sanitary measures, small-pox has always been regarded with horror and dread.

The treatment, prior to the time of Sydenham, was of the most barbarous description; the patient was confined to his bed, which was hung round with heavy curtains, and all access of fresh air to the room studiously prevented, whilst sudorific and heating medicines and drinks were prescribed, cold water, nature's great febrifuge, being sternly denied the parched and burning sufferer. Need we wonder that, under such treatment, the mortality was high—sometimes reaching even 20 and 30 per cent. Yet our modern vaccinators have the audacity to tell us that now, in spite of improved medical treatment, or, perhaps, we should say, with greater truth, in the absence of any active medication, in spite of greater attention to diet and sanitary measures, that the unvaccinated in hospitals die at the rate of 40 and 50 per cent. If this were true, then, I say, to them, the hospital doctors, belongs the discredit and the disgrace. What a reflection on their skill, on their boasting of the advance of medical science, is the admission that their patients die at such a rate. But I deny the statement *in toto*. Small-pox patients do not die at such a rate because they are unvaccinated. This apparent high rate of mortality is the result of an artful and artificial system of classification. All the worst or confluent cases are grouped together, vaccinated and unvaccinated; in the former, the vaccination marks are obscured or entirely obliterated by the severity of the disease. If they die, they are put down as unvaccinated; if they recover, vaccination has the credit of having saved their lives, although it had so mitigated the disease that they had it in its most malignant form.

Mr. Spurgeon, not long ago, is reported to have said that statistics are a method of telling lies with figures; certainly, the ingenious way in which the upholders of vaccination manipulate and tabulate statistics, with a view to mislead the ignorant and perpetuate the practice, goes far to justify Mr. Spurgeon's statement.

The medical profession appear always to have treated small-pox empirically. Regardless of the teachings of the great Physician who said, "The whole need no physician, but they that are sick," these modern apostates, instead of devoting their energies to healing the sick, as becomes true physicians, have inverted the divine order of the great Exemplar, and strain every nerve to disease the healthy; whilst our Legislature, misled by their false statistics and *ex-parte* statements, have made it a crime to preserve a child in health. Their first grand error in grappling with small-pox was the adoption of the practice of

INOCULATION,

Or the giving of small-pox to healthy persons, by inserting into a wound the pus taken from a small-pox patient. This practice appears to have been in use in India and China from the earliest times, and it is called by the natives there, "sowing the small-pox." It was introduced into this country in 1722, by a clever but eccentric woman of rank and beauty, Lady Mary Wortley Montagu, who had seen it practised by old women in Constantinople. It was at first tried on seven condemned criminals; and, the result being satisfactory, in 1722 two of the Royal family were, by the order

* See 6th annual report of the Local Government Board.

† Rhazes on Small-pox, translated from the original Arabic by Dr. Greenhill, pp. 33, 34.

of King George I., inoculated. Inoculation for some time became very popular. In vain did some conscientious divines denounce the wickedness of the voluntary infliction of disease, and a few far-sighted physicians prognosticated the inevitable results. As usual the alliance between the "most eminent physicians" and their lady clients carried the day, against common-sense and a reliance upon Providence.

Amongst other zealots, a bishop of Worcester preached in Holborn. He had the hardihood to assert that in the place in which he preached, "the deaths by small-pox had lessened one-fifth since inoculation was practised." Whereas in the year 1752, in which this sermon was preached, the small-pox was raging in the town, and the deaths were more numerous than they had ever been in any year previous to it; they amounted to 3,538 persons.*

The delusion spread rapidly. The inoculators maintained that fewer died than would have died. Dr. Nettleton gave 19 out of every 100 as the deaths by natural small-pox, and Dr. Jurin who estimated the mortality of natural small-pox at 18 per cent., stated that out of 182 inoculated only 2 died. But fortunately men began to think. The remedy had proved worse than the disease; for, although inoculation diminished the violence of the disease in the individual, the evils attending it were not less weighty. The inoculated became centres of infection, and spread the disease far and wide. Sir Gilbert Blane calculated that the effect of inoculation had been to raise the per-centage of deaths in small-pox from 74 to 92 per cent. per 1000 of the total mortality.† According to the tables of Pringle and Lettsom, there died of small-pox in London during the 42 years subsequent to the introduction of inoculation 24,549 children more than in the previous 42 years.

Now bear this in mind, that the College of Physicians, representing the collective wisdom of the medical profession in 1754, declared that *inoculation was a practice highly beneficial to mankind.*

In 1840 Parliament made it a penal offence to inoculate. So much for the infallibility of doctors.

We now come to the second fallacy of the faculty in regard to small-pox—

VACCINATION.

About the time when it was generally acknowledged that the practice of small-pox inoculation was indefensible (1796), an obscure country apothecary named Jenner—fortunately for empirics, but unfortunately for humanity—made known a new form of inoculation, of which he took the hint from some dairy-maids.

This substitute for the old delusion was named Vaccination, and Jenner proclaimed that all persons vaccinated were for ever after secure from the infection of small-pox. As it is very important to have a right conception of the nature and origin of vaccination, and which was totally different from vaccination as now practised, I give you Jenner's own words:—

There is a disease to which the horse is frequently subject, the farriers have termed it the "grease." It is an inflammation and swelling of the heel, from which issues matter, possessing properties of a very peculiar kind, which seems capable of generating a disease in the human body, which bears so strong a resemblance to small-pox that I think it highly probable it may be the source of that disease. In this dairy county (Gloucestershire) a great number of cows are kept; the office of milking is performed indiscriminately by men and maid-servants. One of the former having applied dressings to the heel of a horse afflicted with the grease, incautiously milked the cow with some particles of the infectious matter adhering to his fingers. The disease thus communicated to the cows, and from the cows to the dairy-maids, spreads through the farm, until most of the domestics and the cattle feel its unpleasant consequences. This disease has obtained the name of "cow-pox."

Dr. Jenner then proceeds to give a description of the nature of this cow-pox. He says:—

Inflamed spots begin to appear on the hands, sometimes on the wrists, which quickly run on to suppuration. Absorption takes place, and tumours appear in each arm-pit. The system becomes affected, the pulse is quickened, and shiverings, with general lassitude and pains about the loins and limbs, with vomiting, come on. The head is painful and the patient is every now and then affected with delirium. These symptoms generally continue from one day to three or four, leaving ulcerated sores about the hands, which commonly heal slowly, frequently becoming phagedenic, like those from whence they spring; the lips, eyelids, nostrils, and other parts of the body are sometimes affected with sores. Thus the disease makes its progress, from the horse to the nipple of the cow, and from the cow to the human subject. . . . What renders the cow-pox virus so extremely singular is, that the person who has been thus affected, is for ever after secure from the infection of the small-pox.

Dr. Jenner adduces the case of Joseph Merrett, to further illustrate the manner in which the cow-pox is generated:—

Several horses belonging to the farm began to have sore heels, which Merrett frequently attended. The cows soon became affected with the cow-pox, he having assisted in milking the cows.

Many other cases may be cited from the same work, but time will only permit to give the following:—

Simon Nicholas lived as a servant with Mr. Bromedge. He was employed in applying dressings to the sore heels of one of his master's horses, and at the same time assisted in milking the cows; the cows became affected in consequence.

From several other cases of a similar kind it appears, as Jenner himself states, that the loathsome disease called grease was very

common amongst horses in his day, and that cow-pox was generated and fostered by the filthy hands of servants. At page 47, Jenner alludes to the difficulty of completing his investigations in the year 1797. Owing to the dryness of the season, the horses' heels were not affected, *consequently no cow-pox appeared.**

Such is the beastly and loathsome source of the true and only genuine cow-pox, which Jenner asserted would protect for ever from small-pox. Such the vile nostrum for which a deluded Parliament voted this obscure country apothecary £30,000 of the public money! Such the barefaced quackery which, in the language of William Cobbett, having been sanctioned by King, Lords, and Commons, spread like a pestilence borne by the winds. Prophetic words! for we, forty years after their utterance, can realise what a desolating pestilence vaccination has proved to be, it being capable of statistical demonstration that vaccination causes very many more deaths than even in the worst times ever resulted from small-pox.

But loathsome and revolting as is the nature of Jenner's animal vaccine, and utterly powerless to prevent small-pox, as proved by the fact of hundreds who had been vaccinated by Jenner himself having subsequently taken that disease, it had this great advantage over the spurious arm-to-arm vaccination (?) now in vogue—it was incapable of propagating syphilis, cancer, scrofula, consumption, and other transmissible hereditary diseases. Having described the origin of vaccination as taught by Jenner, let us now consider vaccination as now practised, which has its origin neither in horse nor cow, but in variola, or human small-pox, in proof of which I proceed to quote from the highest medical authorities.

Dr. Seaton, chief medical officer of the Local Government Board, states, pp. 48, 49, 50, of his "Handbook of Vaccination," as follows:—

Dr. Thiele, of Kasan, infected a cow with SMALL-POX VIRUS, from which he raised a stock of lymph for human vaccinations, which at the time his account was published, had been employed in the vaccination of 3,000 subjects. Mr. Ceeley, a surgeon of Aylesbury, got "lymph stock" by the same process, and in a few months vaccinated (?) more than 2,000 children. Mr. Badcock, of Brighton procured matter in the same way. He has from 1840 to the present time, by inoculation of cows with the lymph of human variola (SMALL-POX) raised stock of vaccine (?) lymph for use on 37 separate occasions. The lymph thus obtained by him is now largely employed. It has been supplied to many hundreds of practitioners, and very many thousands of children have been vaccinated (?) with it.

Again, at the hearing of a vaccination summons at the Brighton Police Court, reported in the *Brighton Herald*, February 5, 1876, the eminent surgeon Sir John C. Burrows, one of the sitting magistrates, said—"That the public seemed scarcely to understand what vaccination meant; that the vaccine lymph taken from a child was nothing more than what had originally passed from a small-pox patient through a cow. In 1858, he took an active part in the movement, and assisted in inoculating altogether 17 cows, producing in three cases vaccine lymph, and from these the world was supplied."

From the above quotations, which might be multiplied *ad infinitum*, it is clear and indisputable that at the present day there is no such thing as vaccination according to the standard of Jenner, but in its place we have forced on us by a State-endowed medical priesthood a modified form of small-pox inoculation, which Dr. Moore, in his "History of Small-pox," said had caused the death of thousands in the last century. To inoculate with small-pox matter direct is a penal offence, and passing it through a cow does not alter its pestilential nature. The use of this polluted matter under the name of vaccine lymph, is doubtless the cause of much small-pox, it having been shown by the hospital returns of London and Birmingham that nearly 90 per cent. of those attacked with small-pox have been vaccinated.

You cannot transmute small-pox into cow-pox by passing it through a cow—the idea is absurd. The two diseases are separate and distinct, and have been known to occur in a person simultaneously, each running its well-defined course. (See a case by Dr. Alderson, in the *British Medical Journal*, December 6th, 1873, also a case reported by Dr. John Clarke, M.R.C.S., in the *Homœopathic Record*, July 1st, 1860.) At a meeting of the Metropolitan Asylums Board in May 1872, it was stated that a "considerable number" of children had come into the hospital, suffering both from vaccinia and variola. Such facts are worth volumes of cooked statistics and unsupported assertions; they destroy at one blow the whole fabric of Jenner, on which he built his theory and his fortune, and stamp him as a visionary enthusiast. It will be, perhaps, said these persons caught the small-pox before they were vaccinated; suppose they did—then, so much the worse for the credit of vaccination. If the vaccine matter coming into actual contact with the small-pox poison in the blood, under the most favourable conditions for the manifestation of its neutralising and antidotal powers (if any) failed to arrest the disease, how can it possibly exert a protective and modifying influence after a lapse of 5, 10, or 20 years. It must be impossible for it to have the effect, or anything like the effect, blindly imputed to it. The experience

* In the *Lancet*, vol. ii., 1830, page 557, we read that "What is called the cow-pox is, *ab origine*, the equine pox. The lymph used by Jenner during the last four years of his life, was taken from the horse, and had never been transmitted to the cow," and "according to Dr. De Carro, the whole of British India was *equinated*, or originally derived the vaccine disease from the grease of a horse's heel in Milan."—Hooper's Medical Dictionary, 7th edition, 1839.

* See Moore's "History of Small-Pox."

† Preface to "Fry's Vaccination Acts" (6th Edition), 1875.

of the past 70 years proves vaccination to be a mockery, a delusion, and a snare.

The Medical Society of Lyons, appointed a committee to experiment upon the transmutation of small-pox into cow-pox. From ample data they concluded that these diseases are perfectly distinct the one from the other, and were not convertible one into the other. (See "Animal Vaccination" by C. R. Drysdale, M.D.; London, 1876, p. 19). Sir William Jenner in answer to question 4,581 before the Vaccination Committee in May, 1871, replied, that vaccine lymph was unlike anything else that we know of, being *sui generis*.

From the above evidence of pro-vaccinators, it appears that the medical practice which now bears the name of vaccination, is a gross and reprehensible fraud on the public, the persistence in which is attended with fearful results, to which the attention of legislators must be sooner or later directed.

What you sow you must reap, and having sown the small-pox by variolation, falsely called vaccination, it is not surprising that small-pox is never absent from the country. Under pretence of stamping out small-pox, the doctors are spreading the disease all over the country, and when their profitable pet nostrum fails to arrest the evil, they with a professional blindness, amounting almost to insanity, heap crime upon crime by advising re-vaccination!

Instead of vaccination, we have now variolation, and there can be no doubt about it. . . . They who sow the wind must expect to reap the whirlwind. There is not a doubt that, through this fatal mistake, we are now sowing small-pox broadcast; and we must reap small-pox.

We are strongly of opinion that at this present moment three-fourths, if not all, of the so-called vaccine lymph in this country is variolous matter passed through the cow.—*Organon* (a quarterly Homœopathic Journal, edited by Drs. Skinner, Berridge, Lippe, and Swan), No. 1, 1878, page 96.

I now propose briefly to show, by statistics, that not only has vaccination failed to arrest, stamp out, or mitigate small-pox, but that, concurrently with the extension of vaccination, small-pox has increased in fatality, and that the per-centage mortality now is as great as it was in the last century prior to the discovery of vaccination.

The figures which I shall give you are taken from a letter to the President of the Local Government Board, by Dr. Pearce, M.R.O.S., dated February, 1877. These figures were taken from the Reports of the Registrar-General, and were verified at Somerset House, Feb. 13, 1877. They have been in the hands of the Press, of Members of Parliament, of the Medical Profession, and of the public, for a year, and have remained unchallenged and unrefuted, and are, I firmly believe, absolutely irrefutable.

Dr. Pearce says:—

It was confidently predicted that the endowment and enforcement of vaccination by the State would speedily extirpate small-pox; it is to be regretted, however, that here, as in Sweden and Germany, the most vaccinated countries, the disease increases in mortality in spite of vaccination.

It will be seen by a glance at the table of figures presented herein to your notice, that so far from small-pox having diminished in mortality since the Act of 1853, when vaccination was made compulsory, it has increased; thus, in the first epidemic since the Act came into operation, viz., in the years

1857-8-9 the deaths were 14,244

1863-4-5 (the second epidemic) they rose to 20,059

1870-1-2 (the third epidemic) they reached 44,840

So that, notwithstanding the very considerable increase in the number of vaccinations, the disease has advanced in an increasing ratio.

Indeed, while the population increased between the first and second epidemics seven per cent., the deaths from small-pox increased forty per cent.; and while from the second to the third epidemic the population increased ten per cent., the small-pox deaths increased no less than one hundred and twenty per cent. Or if we take two decennial periods from the passing of the compulsory law in 1853, we find the

Deaths from 1854 to '63 were 33,515
and from 1864 to '73 . . 70,458

So much for vaccination in relation to small-pox.

In confirmation of Dr. Pearce's figures, I quote the following from a paper on the "Increased Mortality from Small-Pox," by Joseph Baxendell, F.R.A.S., which appears in the Proceedings of the Manchester Literary and Philosophical Society, vol. xvi., No. 9:—

As the best test of the value of vaccination, I have discussed the small-pox statistics of London—and compared the results for the five years 1849-53, before vaccination was made compulsory, with those for the five years 1869-73, when compulsory vaccination had been twenty years in operation. In the former five years, when vaccination was voluntary, and the number of vaccinated persons probably did not amount to 10 per cent. of the total population, the death-rate from small-pox in London was .292; but in the latter five years, when vaccination had been strictly carried out for twenty years, and the number of vaccinated persons was 95 per cent. of the population, the rate was .679, thus showing the extraordinary increase of 132.5 per cent.

Having shown, I trust to your satisfaction, that vaccination has failed to prevent small-pox, I will now attempt to prove that it is equally impotent to mitigate that disease. For this purpose I shall contrast the best statistics I have been able to obtain of the per-centage mortality in the pre-vaccination period with those relative to the period since vaccination has been practised:—

FALLACY OF THE "MITIGATION" THEORY DEMONSTRATED.

Fatality of Hospital Small-Pox cases, before and since the adoption of Vaccination, compared.

	Date.	Authority.	Cases.	Vaccinated.	Deaths.	Per-centage of Deaths.
Before Vaccination.	1723	Jurin ...	17,151	None	2,848	16.6
	1779	Rees' Cyclopædia ...	400	Do.	72	18.0
	1700-63	Duvillard ...	24,594	Do.	4,635	18.85
Since Vaccination.	1836-51	Marson ...	5,652	3,094	1,129	19.97
	1871-72	Metropolitan Hospitals	14,808	11,174	2,763	18.66
	1875-76	Liverpool ...	180	133	33	18.33
	1870-72	Glasgow Hospital ...	958	669	149	15.4
	1876	Metropolitan Hospitals	1,470	—	388	23.0
	1877	Do., Oct. 21st, 1876, to Sept. 21st, 1877 ...	7,333	—	1,329	18.1

This table has two important bearings:—1. It shows that before the time of vaccination, the per-centage of deaths from small-pox in hospitals was no more than it is at present. And, inasmuch as the deaths during the latter period, since 1836, include a great many vaccinated persons, demonstration is afforded that vaccination has had no effect in diminishing the average. 2. The table shows that medical treatment and success have made no advances since the last century, and this in spite of sanitary conditions which are greatly in favour of patients now,—in spite also of the march of science, with chemistry and vivisection, that vaunted "saviour of valuable lives," as assistants to the profession. Considering the better circumstances of ventilation and cleanliness and food with which patients are treated now, it is reasonable to conclude that that treatment has gone backwards, not forwards, which produces as bad results of death as the method which was in vogue before vaccination was introduced. This is a serious consideration for us all, because any one, at the bidding of a doctor, may be torn from his home and taken into hospital. Ought not Parliament in this view to inquire whether the hospital doctors make use of the new ways of treatment, or whether the vaccinators' hospitals are indeed a slough of hopeless and heartless routine?

INCREASE OF INFANT MORTALITY BY VACCINATION.

The following statistical exposition of this subject is from the pen of Mr. George S. Gibbs, F.S.S., of Darlington, to whom the country is indebted for much accurate information with reference to vaccination:—

Infant mortality is a subject which is more or less constantly occupying the attention of all who have the welfare of the country at heart. Ever since the establishment of the General Register Office in 1838 it has been quite clear that the mortality of infants has proportionately far exceeded that of any other period of life up to the seventh decade; but the very recent publications of the Registrar-General show that this excessive mortality has been considerably added to, while in consequence of this, and in spite of all recent sanitary efforts, the general death-rate of the country remains at the same figure.

Thus, we find in the "Supplement to the Thirty-Fifth Annual Report of the Registrar-General," just issued, at p. clxxxviii. the rates per 1000 living for the decades 1841-50, 1851-60, 1861-70, are each recorded at 22. But at p. xxvi. the death-rates for all ages and for infants are given thus:

Annual Mortality per cent. of Males and Females in England and Wales.

AGE.	MALES.		FEMALES.	
	1838-54 (17 years).	1838-71 (34 years).	1838-54 (17 years).	1838-71 (34 years).
All ages.....	2.33	2.33	2.17	2.15
Under 5 years.....	7.25	7.26	6.23	6.27

A note to this table refers to others given at pp. lxxxi. and lxxxiii. of the "Thirty-Fourth Annual Report of the Registrar-General," where we see at a glance that the increase of infants' deaths began with the year 1854. Thus, for males the rate in 1853 was 7.33, while for 1854 it was 7.77; and for females the respective rates for these years were 6.34 and 6.78; which means that in 1854, 44 more boys died for every 733 of the previous year, and of girls there died the same number (44) in excess for every 634.

In weighing one period against another, it is proper to take the average, or mean, of the rates before this sudden rise, and that of the years subsequent. We then find that the average yearly death-rate of male infants from 1838-53 was 6.96 per cent., and from 1854-71, 7.31 per cent., equivalent to a per-centage increase of 5; also that the average yearly death-rate of female infants from 1838-53 was 6.19 per cent., and from 1854-71, 6.34 per cent., equivalent to a per-centage increase of 2½. We do not, however, realise the full meaning of these things until we come to apply the rates to the substantive figures.

We have therefore to turn again to our magazine of facts in the Supplement, and at p. 2 we find that, in the ten years 1861-70, there died, males under five years, 1,057,690; and of females under five years there died 913,610. Now, if these infants had died at the rate prevailing before the year 1854, the male deaths would have been one-twentieth less, or 52,884, and the female deaths one-fortieth less, or 22,840,—together, 75,724; or, to put it yet in one more different form, since the year 1854 there has been an annual excess of infant deaths of nearly 7,600.

of King George I., inoculated. Inoculation for some time became very popular. In vain did some conscientious divines denounce the wickedness of the voluntary infliction of disease, and a few far-sighted physicians prognosticated the inevitable results. As usual the alliance between the "most eminent physicians" and their lady clients carried the day, against common-sense and a reliance upon Providence.

Amongst other zealots, a bishop of Worcester preached in Holborn. He had the hardihood to assert that in the place in which he preached, "the deaths by small-pox had lessened one-fifth since inoculation was practised." Whereas in the year 1752, in which this sermon was preached, the small-pox was raging in the town, and the deaths were more numerous than they had ever been in any year previous to it; they amounted to 3,538 persons.*

The delusion spread rapidly. The inoculators maintained that fewer died than would have died. Dr. Nettleton gave 19 out of every 100 as the deaths by natural small-pox, and Dr. Jurin who estimated the mortality of natural small-pox at 18 per cent., stated that out of 182 inoculated only 2 died. But fortunately men began to think. The remedy had proved worse than the disease; for, although inoculation diminished the violence of the disease in the individual, the evils attending it were not less weighty. The inoculated became centres of infection, and spread the disease far and wide. Sir Gilbert Blane calculated that the effect of inoculation had been to raise the per-centage of deaths in small-pox from 74 to 92 per cent. per 1000 of the total mortality.† According to the tables of Pringle and Lettsom, there died of small-pox in London during the 42 years subsequent to the introduction of inoculation 24,549 children more than in the previous 42 years.

Now bear this in mind, that the College of Physicians, representing the collective wisdom of the medical profession in 1754, declared that *inoculation was a practice highly beneficial to mankind.*

In 1840 Parliament made it a penal offence to inoculate. So much for the infallibility of doctors.

We now come to the second fallacy of the faculty in regard to small-pox—

VACCINATION.

About the time when it was generally acknowledged that the practice of small-pox inoculation was indefensible (1796), an obscure country apothecary named Jenner—fortunately for empirics, but unfortunately for humanity—made known a new form of inoculation, of which he took the hint from some dairy-maids.

This substitute for the old delusion was named Vaccination, and Jenner proclaimed that all persons vaccinated were for ever after secure from the infection of small-pox. As it is very important to have a right conception of the nature and origin of vaccination, and which was totally different from vaccination as now practised, I give you Jenner's own words:—

There is a disease to which the horse is frequently subject, the farriers have termed it the "grease." It is an inflammation and swelling of the heel, from which issues matter, possessing properties of a very peculiar kind, which seems capable of generating a disease in the human body, which bears so strong a resemblance to small-pox that I think it highly probable it may be the source of that disease. In this dairy county (Gloucestershire) a great number of cows are kept; the office of milking is performed indiscriminately by men and maid-servants. One of the former having applied dressings to the heel of a horse afflicted with the grease, incautiously milked the cow with some particles of the infectious matter adhering to his fingers. The disease thus communicated to the cows, and from the cows to the dairy-maids, spreads through the farm, until most of the domestics and the cattle feel its unpleasant consequences. This disease has obtained the name of "cow-pox."

Dr. Jenner then proceeds to give a description of the nature of this cow-pox. He says:—

Inflamed spots begin to appear on the hands, sometimes on the wrists, which quickly run on to suppuration. Absorption takes place, and tumours appear in each arm-pit. The system becomes affected, the pulse is quickened, and shiverings, with general lassitude and pains about the loins and limbs, with vomiting, come on. The head is painful and the patient is every now and then affected with delirium. These symptoms generally continue from one day to three or four, leaving ulcerated sores about the hands, which commonly heal slowly, frequently becoming phagedenic, like those from whence they spring; the lips, eyelids, nostrils, and other parts of the body are sometimes affected with sores. Thus the disease makes its progress, from the horse to the nipple of the cow, and from the cow to the human subject. . . . What renders the cow-pox virus so extremely singular is, that the person who has been thus affected, is for ever after secure from the infection of the small-pox.

Dr. Jenner adduces the case of Joseph Merrett, to further illustrate the manner in which the cow-pox is generated:—

Several horses belonging to the farm began to have sore heels, which Merrett frequently attended. The cows soon became affected with the cow-pox, he having assisted in milking the cows.

Many other cases may be cited from the same work, but time will only permit to give the following:—

Simon Nicholas lived as a servant with Mr. Bromedge. He was employed in applying dressings to the sore heels of one of his master's horses, and at the same time assisted in milking the cows; the cows became affected in consequence.

From several other cases of a similar kind it appears, as Jenner himself states, that the loathsome disease called grease was very

common amongst horses in his day, and that cow-pox was generated and fostered by the filthy hands of servants. At page 47, Jenner alludes to the difficulty of completing his investigations in the year 1797. Owing to the dryness of the season, the horses' heels were not affected, *consequently no cow-pox appeared.**

Such is the beastly and loathsome source of the true and only genuine cow-pox, which Jenner asserted would protect for ever from small-pox. Such the vile nostrum for which a deluded Parliament voted this obscure country apothecary £30,000 of the public money! Such the barefaced quackery which, in the language of William Cobbett, having been sanctioned by King, Lords, and Commons, spread like a pestilence borne by the winds. Prophetic words! for we, forty years after their utterance, can realise what a desolating pestilence vaccination has proved to be, it being capable of statistical demonstration that vaccination causes very many more deaths than even in the worst times ever resulted from small-pox.

But loathsome and revolting as is the nature of Jenner's animal vaccine, and utterly powerless to prevent small-pox, as proved by the fact of hundreds who had been vaccinated by Jenner himself having subsequently taken that disease, it had this great advantage over the spurious arm-to-arm vaccination (?) now in vogue—it was incapable of propagating syphilis, cancer, scrofula, consumption, and other transmissible hereditary diseases. Having described the origin of vaccination as taught by Jenner, let us now consider vaccination as now practised, which has its origin neither in horse nor cow, but in variola, or human small-pox, in proof of which I proceed to quote from the highest medical authorities.

Dr. Seaton, chief medical officer of the Local Government Board, states, pp. 48, 49, 50, of his "Handbook of Vaccination," as follows:—

Dr. Thiele, of Kasan, infected a cow with SMALL-POX VIRUS, from which he raised a stock of lymph for human vaccinations, which at the time his account was published, had been employed in the vaccination of 3,000 subjects. Mr. Ceeley, a surgeon of Aylesbury, got "lymph stock" by the same process, and in a few months vaccinated (?) more than 2,000 children. Mr. Badcock, of Brighton procured matter in the same way. He has from 1840 to the present time, by inoculation of cows with the lymph of human variola (SMALL-POX) raised stock of vaccine (?) lymph for use on 37 separate occasions. The lymph thus obtained by him is now largely employed. It has been supplied to many hundreds of practitioners, and very many thousands of children have been vaccinated (?) with it.

Again, at the hearing of a vaccination summons at the Brighton Police Court, reported in the *Brighton Herald*, February 5, 1876, the eminent surgeon Sir John C. Burrows, one of the sitting magistrates, said—"That the public seemed scarcely to understand what vaccination meant; that the vaccine lymph taken from a child was nothing more than what had originally passed from a small-pox patient through a cow. In 1858, he took an active part in the movement, and assisted in inoculating altogether 17 cows, producing in three cases vaccine lymph, and from these the world was supplied."

From the above quotations, which might be multiplied *ad infinitum*, it is clear and indisputable that at the present day there is no such thing as vaccination according to the standard of Jenner, but in its place we have forced on us by a State-endowed medical priesthood a modified form of small-pox inoculation, which Dr. Moore, in his "History of Small-pox," said had caused the death of thousands in the last century. To inoculate with small-pox matter direct is a penal offence, and passing it through a cow does not alter its pestilent nature. The use of this polluted matter under the name of vaccine lymph, is doubtless the cause of much small-pox, it having been shown by the hospital returns of London and Birmingham that nearly 90 per cent. of those attacked with small-pox have been vaccinated.

You cannot transmute small-pox into cow-pox by passing it through a cow—the idea is absurd. The two diseases are separate and distinct, and have been known to occur in a person simultaneously, each running its well-defined course. (See a case by Dr. Alderson, in the *British Medical Journal*, December 6th, 1873, also a case reported by Dr. John Clarke, M.R.C.S., in the *Homeopathic Record*, July 1st, 1860.) At a meeting of the Metropolitan Asylums Board in May 1872, it was stated that a "considerable number" of children had come into the hospital, suffering both from vaccinia and variola. Such facts are worth volumes of cooked statistics and unsupported assertions; they destroy at one blow the whole fabric of Jenner, on which he built his theory and his fortune, and stamp him as a visionary enthusiast. It will be, perhaps, said these persons caught the small-pox before they were vaccinated; suppose they did—then, so much the worse for the credit of vaccination. If the vaccine matter coming into actual contact with the small-pox poison in the blood, under the most favourable conditions for the manifestation of its neutralising and antidotal powers (if any) failed to arrest the disease, how can it possibly exert a protective and modifying influence after a lapse of 5, 10, or 20 years. It must be impossible for it to have the effect, or anything like the effect, blindly imputed to it. The experience

* In the *Lancet*, vol. ii., 1830, page 557, we read that "What is called the cow-pox is, *ab origine*, the equine pox. The lymph used by Jenner during the last four years of his life, was taken from the horse, and had never been transmitted to the cow," and "according to Dr. De Carro, the whole of British India was equinated; or originally derived the vaccine disease from the grease of a horse's heel in Milan."—Hooper's Medical Dictionary, 7th edition, 1839.

* See Moore's "History of Small-Pox."

† Preface to "Fry's Vaccination Acts" (6th Edition), 1875.

of the past 70 years proves vaccination to be a mockery, a delusion, and a snare.

The Medical Society of Lyons, appointed a committee to experiment upon the transmutation of small-pox into cow-pox. From ample data they concluded that these diseases are perfectly distinct the one from the other, and were not convertible one into the other. (See "Animal Vaccination" by C. R. Drysdale, M.D.; London, 1876, p. 19). Sir William Jenner in answer to question 4,581 before the Vaccination Committee in May, 1871, replied, that vaccine lymph was unlike anything else that we know of, being *sui generis*.

From the above evidence of pro-vaccinators, it appears that the medical practice which now bears the name of vaccination, is a gross and reprehensible fraud on the public, the persistence in which is attended with fearful results, to which the attention of legislators must be sooner or later directed.

What you sow you must reap, and having sown the small-pox by variolation, falsely called vaccination, it is not surprising that small-pox is never absent from the country. Under pretence of stamping out small-pox, the doctors are spreading the disease all over the country, and when their profitable pet nostrum fails to arrest the evil, they with a professional blindness, amounting almost to insanity, heap crime upon crime by advising re-vaccination!

Instead of vaccination, we have now variolation, and there can be no doubt about it. . . . They who sow the wind must expect to reap the whirlwind. There is not a doubt that, through this fatal mistake, we are now sowing small-pox broadcast; and we must reap small-pox.

We are strongly of opinion that at this present moment three-fourths, if not all, of the so-called vaccine lymph in this country is variolous matter passed through the cow.—*Organon* (a quarterly Homœopathic Journal, edited by Drs. Skinner, Berridge, Lippe, and Swan), No. 1, 1878, page 96.

I now propose briefly to show, by statistics, that not only has vaccination failed to arrest, stamp out, or mitigate small-pox, but that, concurrently with the extension of vaccination, small-pox has increased in fatality, and that the per-centage mortality now is as great as it was in the last century prior to the discovery of vaccination.

The figures which I shall give you are taken from a letter to the President of the Local Government Board, by Dr. Pearce, M.R.C.S., dated February, 1877. These figures were taken from the Reports of the Registrar-General, and were verified at Somerset House, Feb. 13, 1877. They have been in the hands of the Press, of Members of Parliament, of the Medical Profession, and of the public, for a year, and have remained unchallenged and unrefuted, and are, I firmly believe, absolutely irrefutable.

Dr. Pearce says:—

It was confidently predicted that the endowment and enforcement of vaccination by the State would speedily extirpate small-pox; it is to be regretted, however, that here, as in Sweden and Germany, the most vaccinated countries, the disease increases in mortality in spite of vaccination.

It will be seen by a glance at the table of figures presented herein to your notice, that so far from small-pox having diminished in mortality since the Act of 1853, when vaccination was made compulsory, it has increased; thus, in the first epidemic since the Act came into operation, viz., in the years

1857-8-9 the deaths were 14,244

1863-4-5 (the second epidemic) they rose to 20,059

1870-1-2 (the third epidemic) they reached 44,840

So that, notwithstanding the very considerable increase in the number of vaccinations, the disease has advanced in an increasing ratio.

Indeed, while the population increased between the first and second epidemics seven per cent., the deaths from small-pox increased forty per cent.; and while from the second to the third epidemic the population increased ten per cent., the small-pox deaths increased no less than one hundred and twenty per cent. Or if we take two decennial periods from the passing of the compulsory law in 1853, we find the

Deaths from 1854 to '63 were 33,515
and from 1864 to '73 " 70,458

So much for vaccination in relation to small-pox.

In confirmation of Dr. Pearce's figures, I quote the following from a paper on the "Increased Mortality from Small-Pox," by Joseph Baxendell, F.R.A.S., which appears in the Proceedings of the Manchester Literary and Philosophical Society, vol. xvi., No. 9:—

As the best test of the value of vaccination, I have discussed the small-pox statistics of London—and compared the results for the five years 1849-53, before vaccination was made compulsory, with those for the five years 1869-73, when compulsory vaccination had been twenty years in operation. In the former five years, when vaccination was voluntary, and the number of vaccinated persons probably did not amount to 10 per cent. of the total population, the death-rate from small-pox in London was 292; but in the latter five years, when vaccination had been strictly carried out for twenty years, and the number of vaccinated persons was 95 per cent. of the population, the rate was 679, thus showing the extraordinary increase of 132.5 per cent.

Having shown, I trust to your satisfaction, that vaccination has failed to prevent small-pox, I will now attempt to prove that it is equally impotent to mitigate that disease. For this purpose I shall contrast the best statistics I have been able to obtain of the per-centage mortality in the pre-vaccination period with those relative to the period since vaccination has been practised:—

FALLACY OF THE "MITIGATION" THEORY DEMONSTRATED.

Fatality of Hospital Small-Pox cases, before and since the adoption of Vaccination, compared.

	Date.	Authority.	Cases.	Vaccinated.	Deaths.	Per-centage of Deaths.
Before Vaccination.	1723	Jurin	17,151	None	2,848	16.6
	1779	Rees' Cyclopædia	400	Do.	72	18.0
	1700-63	Duvillard	24,594	Do.	4,635	18.85
Since Vaccination.	1836-51	Marson	5,652	3,094	1,129	19.97
	1871-72	Metropolitan Hospitals	14,808	11,174	2,763	18.66
	1875-76	Liverpool	180	133	33	18.33
	1870-72	Glasgow Hospital	958	669	149	15.4
	1876	Metropolitan Hospitals	1,470	—	388	23.0
	1877	Do., Oct. 21st, 1876, to Sept. 21st, 1877	7,333	—	1,329	18.1

This table has two important bearings:—1. It shows that before the time of vaccination, the per-centage of deaths from small-pox in hospitals was no more than it is at present. And, inasmuch as the deaths during the latter period, since 1836, include a great many vaccinated persons, demonstration is afforded that vaccination has had no effect in diminishing the average. 2. The table shows that medical treatment and success have made no advances since the last century, and this in spite of sanitary conditions which are greatly in favour of patients now,—in spite also of the march of science, with chemistry and vivisection, that vaunted "saviour of valuable lives," as assistants to the profession. Considering the better circumstances of ventilation and cleanliness and food with which patients are treated now, it is reasonable to conclude that that treatment has gone backwards, not forwards, which produces as bad results of death as the method which was in vogue before vaccination was introduced. This is a serious consideration for us all, because any one, at the bidding of a doctor, may be torn from his home and taken into hospital. Ought not Parliament in this view to inquire whether the hospital doctors make use of the new ways of treatment, or whether the vaccinators' hospitals are indeed a slough of hopeless and heartless routine?

INCREASE OF INFANT MORTALITY BY VACCINATION.

The following statistical exposition of this subject is from the pen of Mr. George S. Gibbs, F.S.S., of Darlington, to whom the country is indebted for much accurate information with reference to vaccination:—

Infant mortality is a subject which is more or less constantly occupying the attention of all who have the welfare of the country at heart. Ever since the establishment of the General Register Office in 1838 it has been quite clear that the mortality of infants has proportionately far exceeded that of any other period of life up to the seventh decade; but the very recent publications of the Registrar-General show that this excessive mortality has been considerably added to, while in consequence of this, and in spite of all recent sanitary efforts, the general death-rate of the country remains at the same figure.

Thus, we find in the "Supplement to the Thirty-Fifth Annual Report of the Registrar-General," just issued, at p. clxxxviii. the rates per 1000 living for the decades 1841-50, 1851-60, 1861-70, are each recorded at 22. But at p. xvi. the death-rates for all ages and for infants are given thus:

Annual Mortality per cent. of Males and Females in England and Wales.

AGE.	MALES.		FEMALES.	
	1838-54 (17 years)	1838-71 (34 years)	1838-54 (17 years)	1838-71 (34 years)
All ages.....	2.33	2.33	2.17	2.15
Under 5 years.....	7.25	7.26	6.23	6.27

A note to this table refers to others given at pp. lxxxi. and lxxxiii. of the "Thirty-Fourth Annual Report of the Registrar-General," where we see at a glance that the increase of infants' deaths began with the year 1854. Thus, for males the rate in 1853 was 7.33, while for 1854 it was 7.77; and for females the respective rates for these years were 6.34 and 6.78; which means that in 1854, 44 more boys died for every 733 of the previous year, and of girls there died the same number (44) in excess for every 634.

In weighing one period against another, it is proper to take the average, or mean, of the rates before this sudden rise, and that of the years subsequent. We then find that the average yearly death-rate of male infants from 1838-53 was 6.96 per cent., and from 1854-71, 7.31 per cent., equivalent to a per-centage increase of 5; also that the average yearly death-rate of female infants from 1838-53 was 6.19 per cent., and from 1854-71, 6.34 per cent., equivalent to a per-centage increase of 2.4. We do not, however, realise the full meaning of these things until we come to apply the rates to the substantive figures.

We have therefore to turn again to our magazine of facts in the Supplement, and at p. 2 we find that, in the ten years 1861-70, there died, males under five years, 1,057,690; and of females under five years there died 913,610. Now, if these infants had died at the rate prevailing before the year 1854, the male deaths would have been one-twentieth less, or 52,884, and the female deaths one-fortieth less, or 22,840,—together, 75,724; or, to put it yet in one more different form, since the year 1854 there has been an annual excess of infant deaths of nearly 7,600.

So much for the figures; these cannot be denied. The fact is deplorable, and efforts have not been lacking to discover the cause with a view to remedy or abate the evil. Among other things, Dr. Farr induced the Obstetrical Society to investigate the subject, and the report of their committee is appended to the thirty-fourth Annual Report, at p. 225, *et seq.* The causes suggested are the ignorance of midwives, the culpable neglect of illegitimate children, the sordid neglect of children legitimate, the use of opiates, and infanticide. It is clear, however, that all these causes were in operation long before 1854, and indeed, from the report, the committee do not appear to have had their attention turned to the fact of a comparatively recent increase, but have had in view simply the fact of excess. If they had had regard to the increase it is probable that they would not have thought of looking for the cause in the law which for the first time in England compelled the infliction of disease on all healthy infants. But the whole damage to infant life is not to be understood without taking into consideration that this practice prevailed to a certain extent before it was made compulsory; and, therefore, when we attribute a certain increase of mortality to an increase of the practice we have to consider what proportion this increase bore to the whole. Mr. Simon, in his evidence, told the Parliamentary Committee in 1871 that he thought compulsion had "doubled" the practice. If so, the whole mortality must be double the increase of mortality, or 15,200 per annum. I stated to the committee myself a conclusion, arrived at from a study of the vaccination returns, that the practice had increased by one-half. If so, the whole mortality must be three times the increase of mortality, or 22,800 per annum. The Registrar-General, at p. 2 (Supplement), states the small-pox mortality under five years of age for the years 1861-70 at 1888 per annum, and in the epidemic year of 1871 it was 7,770, still scarcely more than the number of excessive deaths from all causes consequent on the enforcement of a practice falsely supposed to prevent these. It is, therefore, statistically demonstrated that vaccination causes very many more deaths than even in the worst times result from the small-pox.

Some additional light is thrown on this important subject of increased infant mortality, following the increased enforcement of vaccination in a Parliamentary return just published, procured by C. H. Hopwood, Esq., M.P., and ordered by the House of Commons to be printed 14th August, 1877.

Deaths under One Year.	3 Last Years of Obligatory Vaccination* 1865-67.	3 Last Years of Enforced Vaccination† 1873-4-5.	Increase.
All Causes	281,402	306,495	25,093
Bronchitis... ..	25,196	39,533	14,337
Diarrhoea	36,097	43,462	7,365
Mesenteric Disease	9,177	11,541	2,364
Syphilis	3,576	4,414	838
Erysipelas	1,573	2,364	791
Scrofula	1,815	2,285	470
Skin Disease	635	915	280
Pyæmia	62	146	84
			Decrease.
Convulsions	64,040	63,674	366
Small-Pox... ..	2,820	782	2,038

It appears also from this Parliamentary return, that during the epidemic of 1871-72, in eleven metropolitan parishes, 3,735 persons died of small-pox, 611 of whom were children under one year old, and 1,011 from one to five years of age, so that nearly half of the deaths occurred in children under five years of age, thus disproving the assertion that infantile vaccination holds good till the age of puberty.

You will, perhaps, wonder why I have quoted the two last diseases, small-pox and convulsions, which show a decrease in the number of deaths. I will tell you. They show a decrease in the number of small-pox deaths of children under one year old in the three years, 1873-75, as compared with 1865-67, of 2,038 but that vaccination had nothing whatever to do with the diminished mortality is evident from the fact that in the two preceding years 1871, 72, when vaccination was rigorously enforced, the deaths of children from small-pox under one year old amounted to 5,817. Even if it could be proved that in the three years in question vaccination had saved 2,038 from dying of small-pox, where is the gain when during the same three years the deaths of children under one year old, from the eight other diseases specified, had increased 25,093,—a total which would doubtless have been largely increased had measles and scarlet fever been included in the returns.

Now for convulsions. The deaths of children under one year old from convulsions amount to 21,000 per annum. What a farce, then, is the absurd fuss made about small-pox, which plays such an insignificant part in the general mortality, when nothing is said or done by the Legislature or the doctors to arrest the fearful loss of infant life arising from other and far more fatal diseases. Small-pox is less fatal, less contagious, and more amenable to treatment than any other of the exanthematous fevers—one gentleman alone, Mr. Rose of Croydon, having treated thousands without the loss of a single case, with that simple household remedy, Cream of Tartar.

Depend upon it, there is much truth and common sense in the remarks of Dr. Nichols in the *Penny Herald of Health* for March 1st, 1878:—

Good nursing is half the cure, in most cases it is all the cure—and in most cases also the first duty of the nurse, if she but knew it, is to pitch the medical prescriptions out of the window. We knew one heroic nurse, a Sister of Charity in a cholera hospital, who did that, saved her patients, and very much astonished the doctor, who had not been in the

habit of seeing his remedies (!) so efficacious. In a vast number of cases the one way to save the life of the patient is to withhold the medicine.

Count Cavour, and probably Victor Emmanuel, might both have been alive to-day, and thousands more, had they trusted to good nursing and dismissed their doctors.

The Chairman invited any medical men or others who were of a different opinion, or held views adverse to those of the lecturer, to address the meeting. After several questions had been put and answered by the lecturer and chairman, Dr. George Wyld proceeded to defend the practice of vaccination, admitting, however, that it was not an absolute protection against small-pox; and also that, as now practised from arm to arm, it was attended with many dangers and inconveniences, such as the propagation of loathsome disease, which could only be avoided by having recourse to the use of vaccine lymph direct from the calf, as practised in Belgium and America. Dr. Pearce ably combatted Dr. Wyld's views, showing, amongst other things, that, according to the highest authority, Dr. Edward Jenner, the use of calf lymph was useless, non-effective, and delusive.

Mrs. Hallock made a few telling remarks, addressed more particularly to the members of the Eleusis Club, hoping that they would give as much attention to this important question as they did to matters political and religious, advising them to weigh facts and evidence, and not trust to the *ipse dixit* of doctors. According to her experience small-pox was a disease very easily treated, and not at all fatal when that treatment was rational, viz., cooling drinks, abundance of fresh air, and, last but not least, the total exclusion of light from the patient.

Mr. Tebb made some remarks on the oppressive nature of the Vaccination Laws, which enforced on a reluctant people a senseless medical theory, and urged persistent and united opposition to such a radically bad law, without which it would never be repealed. He complained that none of the speakers, although freely making assertions, had attacked or disproved the statistics of Mr. Young, which clearly proved that vaccination had neither prevented or mitigated small-pox.

At the close of the meeting a number of handbills bearing on the subject, and forms of petition in support of Mr. Pease's Bill for the Limitation of Penalties under the Vaccination Acts, were distributed.

APPALLING INFANTILE MORTALITY AT PRESTON.

"If, therefore, you wish to have an honest Press, you ought to honestly support it."—ARCHBISHOP MACHALE.

To the Editor.—Dear Sir,—Considering the large amount of space you have hitherto devoted to the letters emanating from anti-vaccinators, I think you are entitled to a share, if not the whole, of the literature they circulate, and particularly, judging from the volumes, pamphlets, leaflets, &c., that have issued from your press,—most creditable specimens of typography—particularly, I repeat, as you will be able to compete with any other printer who is not, like yourself, an anti-vaccinator.

However, as anti-vaccination is intended to preserve free from contamination the blood of our infants, so Spiritualism may be made subservient to the elimination from the mind of those who have imbibed the heterodox teachings of popular theologians, and the substitution of that of which "blood" is significant, namely, the divine truth descending from God out of heaven, instead of the self-derived intelligence by which man-made creeds, articles, and formularies are so strikingly distinguished.

With this somewhat irrelevant introductory note permit me to solicit the reproduction of the letter which I herewith inclose, and which appeared last week in a local contemporary, *Conservative* in politics.—Yours, &c.,

E. FOSTER.

Preston, March 19.

PUBLIC NURSERIES, INFANT MORTALITY, AND VACCINATION.

"I have seen hundreds of children killed by vaccination."—Dr. W. Hitchman.

"Since the introduction of compulsory vaccination the mortality of the young has doubled."—Dr. Bayard.

"It was a distinct understanding when the Compulsory Vaccination Act was brought before the House of Lords that it was not to be used for purposes of persecution."—Lord Walsingham.

"During the years 1872 and 1873, seven hundred and eighty-eight vaccinated infants (under one year of age) were conveyed to the Leicester Cemetery, in spite of—in many instances through—vaccination."—A. Booth.

(To the Editor of the *Herald*.)

Sir,—Differing as we do, both in theological and political opinions, I have felt a hesitancy in troubling you with this communication, from an apprehension that you will consign it to "Old Betty's basket." Indeed, I have frequently purposed addressing you upon the subject of this letter, but the fear indicated has hitherto prevented me. For, pardon me for stating that the perusal of your paper has enabled me to see a variety of statements respecting vaccination which I felt strongly tempted to controvert, but the difficulty experienced in securing the insertion of anti-vaccination letters in pro-vaccination organs is almost insurmountable. However, you will, I trust, allow me to state a few words respecting the "public nurseries" that are now in contemplation, and especially as their establishment is expected to contribute towards removing the "stigma from our town of having the highest mortality in the kingdom." Of the cause of this mortality a variety of opinions are entertained, but not one of them is worth a moment's consideration. The real cause is, I hesitate not to affirm, so-called "vaccination;" for wherever this has been most rigorously carried out—as, for instance, in our own town—not only have there been the most cases of small-pox, but the greatest mortality also. In one week there were no less than 100 interments in our own Cemetery, 80 of which were children. Again, during the recent epidemic of small-pox in Preston—one of the best

* Estimated Population 20,000,000.

† Estimated Population 22,712,000.

vaccinated towns in the kingdom—a list of the towns was furnished in a local contemporary in which the number of deaths from small-pox was given; and “would it surprise you to hear” that Preston contributed by far the largest number?

Once more, need I remind you, Sir, that a so-called “non-qualified surgeon” was recently committed for “manslaughter” because three children died from erysipelas caused by vaccination, while a properly-qualified surgeon in our own town who caused the death of seven or nine, I am not certain which, and another the death of five from a precisely similar cause, escaped with impunity. Deaths from erysipelas, resulting from vaccination, are as numerous as blackberries. Indeed, no less an authority than Dr. Thomas Wilson, L.R.C.P., and medical officer of the Alton Union, says, “It is useless to deny that vaccination with human lymph involves scrofulous, syphilitic, and erysipelatos inoculation.” In fact, the Registrar-General, Dr. Farr himself, says, p. 221, of his appendix to the 37th Annual Report that syphilis (the most loathsome disease that can afflict humanity) was, so far as it was recorded, twice as fatal in the five years, 1870-74, that is since vaccination was made compulsory, as it was twenty years ago. Its most fatal recorded forms occur, he continues, in children under one year of age. Thus of nearly 2,000 deaths ascribed to syphilis in 1874 no less than 1,484 were babies under one year of age. Numerous other instances could be adduced of the communication of syphilis by vaccination, but the following must suffice. A fine and apparently healthy child was selected from which lymph should be taken for the vaccination of 13 adults in a large establishment in London. The operation was performed, and shortly afterwards no less than 11 out of the 13 were affected with syphilis, and were treated by Dr. Henderson with mercury, &c. See *Medical Journal*. In London alone, from January 1st, 1872, to August 29th, 1874, no less than 1,074 children under five years of age died of syphilis, the rate of such deaths having doubled since 1853. From these, doubtless, thousands of healthy children have been contaminated by vaccination. In a word, infantile syphilis has increased in five years as follows: From 4,504 in 1860-1-2-3-4 to 7,009 under one year of age in 1870-1-2-3-4. But to show the utter uselessness of vaccination, permit me to state that it was first made compulsory by Act of Parliament in 1853; again in 1867; and still more stringent in 1871. Since 1853 we have had three epidemics of small-pox, each being more severe than the one preceding. The following facts will verify the statement:—

	Date.	Deaths from small-pox.
1st.	1857-8-9.....	14,244
2nd.	1863-4-5.....	20,059
3rd.	1870-1-2.....	44,840

Increase of population from first to second epidemic, 7 per cent.; increase of small-pox in the same period, nearly 50 per cent. Increase of population from second to third epidemic, 10 per cent.; increase of small-pox in the same period, 120 per cent. Deaths from small-pox in the first 10 years after the enforcement of vaccination 1854 to 1863—33,515. In the second 10 years—1864 to 1873—70,458. With such statistics before him no wonder that the editor of the *Lancet* should write as follows:—“From the early part of the century cases of small-pox after vaccination have been increasing, and now number four-fifths of the cases.” Dr. Grenow enunciates a similar opinion, for he writes: “It is a well-known fact that small-pox after vaccination has been more frequent of late years.” There are many other points to which I desire to draw your attention, but fear of encroaching too much upon your space precludes me from doing so upon this occasion. I may, however, state that if the £30,000 of the ratepayers’ money that were given to Dr. Jenner for his so-called “glorious discovery”—he was not the discoverer of vaccination—had been expended in establishing the “nurseries” contemplated, thousands and tens of thousands of those “amiable pledges of conjugal felicity,” as Hervey designates them, would have been spared from incalculable suffering and premature death. It is to be hoped, therefore, that with the establishment of “public nurseries” the guardians will discontinue to enforce the Vaccination Acts in order to demonstrate that sanitation and not vaccination is the great desideratum by which immunity from disease as well as longevity will be inevitably secured.—I am, Sir, &c., E. FOSTER.

Preston, March 7th.

DR. WYLD.

To the Editor.—Sir,—I am informed by a friend, that “Dr. Wyld stated in public, that a Mr. Lewis of Ipswich had inserted a challenge in the *MEDIUM*; that he (Dr. Wyld) had accepted the challenge, but that Mr. Lewis had backed out.”

I was amused at hearing this, but not by any means surprised; however, here are the facts.—I alluded in the *MEDIUM* to the fact of my challenge to two medical men, offering them each £10 a day if they would merely discuss vaccination on the public platform. Both these gentlemen declined; and I do not recollect having offered money to any other man for the discussion of vaccination.

On the 13th of March I received a post-card from Dr. Wyld, on which was written, “I accept with pleasure your challenge in the *MEDIUM*.”

A day or two before receiving this post-card, the proprietors or lessees of Salisbury Hall, Oxford St., wrote me, very kindly offering the free use of their hall for a public discussion. I sent Dr. Wyld’s challenge on to Messrs. Nichols & Co. (to Mr. T. L. Henly it was sent), asking Mr. Henly to arrange with Dr. Wyld. On March 18, just five days after receiving Dr. Wyld’s post-card, I received a note from Mr. Henly saying “Dr. Wyld declines.”

I presume Dr. Wyld “declined” because I made no offer of money to him; if so, I cannot congratulate him on the result, and your readers can judge for themselves as to the value of Dr. Wyld’s remarks about your humble servant.

Ipswich, March 19, 1878.

JAMES LEWIS.

We beg to remind our readers that all petitions in favour of Mr. Pease’s Bill for the mitigation of penalties under the Vaccination Acts should be sent in not later than the 2nd of April. A form of petition with instructions in *MEDIUM*, No. 415, March 15, p. 166. A single signature sent to any M.P. at the House of Commons, is sufficient to have the same presented. If the oven wrapper in which it is sent be

marked “Petition” it will be conveyed post free. Petitions may be sent to G. Anderson, Esq., M.P.; or F. Burt, Esq., M.P.; or Right Hon. R. A. Cross, M.P. We would urge upon our readers to do their utmost and so strengthen the hands of those who seek to remedy the evils of the system of Compulsory Vaccination.

CHAMPION HILL PARAGRAPHS.

By J. M. PEEBLES, M.D.

Three individuals of Great Britain are immensely popular with the Americans—Queen Victoria, ex-premier Gladstone, and Hon. J. Bright. If either of these two gentlemen were to visit America they would almost be borne upon men’s shoulders amidst shouts of joy and gladness. Considered from a war standpoint, I regard Lord Beaconsfield, Mr. Elliot of Vienna, and Mr. Layard of Constantinople, England’s three worst enemies. If England and Russia go to war, the responsibility must rest largely upon these three men’s shoulders. The unprecedented hard times that now rest like a nightmare upon America, are the legitimate result of its late fratricidal war. In Mr. Gladstone’s speech of Saturday last, he says:—

One fashionable subject of abuse at Tory dinners is that the late Government paid three millions to the American Republic on account of the damages done by the *Alabama* and other privateers. I don’t mean to say that I am glad we had to pay it; for I think the verdict was a harsh one, though I do not suppose any man who is cast into a court ever entirely approves of the decision. (Laughter.) Don’t imagine that I impugn or impeach for one moment the integrity of the arbitrators; but I do say that whether it was one, two, or three millions, the principle involved was this—that we endeavoured in a very practical case to bring to bear peaceful methods in the settlement of international questions, instead of a resort to violence, which is after all but a cruel and brutal system. (Cheers.) In regard to that payment I may remark that the charge of three millions was paid out of the surplus revenue of the year, and that we were also enabled to apply a large sum in the same year to the reduction of the national debt.

The second volume of Victor Hugo’s “*L’Histoire d’un Crime*,” is one of his richest and raciest books. Political and religious conservatives have misrepresented and hunted him for years. May he not say, as Jesus said upon one occasion, “They hated me without a cause”? The first time that I met this French gentleman, scholar, and distinguished author, was at a spiritual seance, and Mrs. Hollis, of America, was the medium. He received a most touching and tender communication from his son in spirit-life. When this man passes to the higher life France may well weep.

Sectarists, you puzzle me: puzzle me because denying the testimony of your peers and the most positive evidence of thinkers, writers, and scientists, given in behalf of levitation and other spiritual marvels. You seriously believe that Ezekiel “was lifted up by the hair,” and taken “into the east gate of the Lord’s house” (Ezekiel ii. 8); you believe that Elijah was “taken away” in a “chariot of fire” (2 Kings ii. 6-11); and you unhesitatingly believe that Philip was “caught away by the spirit,” and found some thirty miles distant “at Azotus” (Acts viii. 39), yet disbelieve similar manifestations testified to by living witnesses. It is strange that theologians swallow the moss and the rubbish of the past, but turn away from the living bread of the present.

It is considered that, while lobsters are the scavengers of the ocean, swine are the scavengers of the dry land. Does scavenger food tend to develop the intellectual, the moral, and the spiritual in humanity? Did not Paul write sensibly when he said, “It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth”? Dr. Adam Clarke, the great Methodist commentator, had a great aversion to swine’s flesh. It is reported of him that, when asked to say grace over a roast pig, he said: “O Lord, if thou canst bless under the Gospel what thou didst curse under the Law, bless this pig.” When I am invited by religious families to dine, where bacon forms a portion of the repast, and the head of the household says: “Make us truly grateful, O Lord, for this food set before us, and bless it to our use for Christ’s sake”—I don’t believe he will do anything of the kind.

I have just been running through with deep interest the one thousand and more of Miss Chandos Leigh Hunt’s private instructions relating to electro-biology, mesmerism, clairvoyance, the philosophy of magnetic healing, and kindred subjects; and take pleasure in saying that I consider them not only admirable and instructive, but really above all price. Everyone interested in biology and psychological subjects should avail themselves of these valuable instructions. Miss Hunt, I believe, is a niece of Leigh Hunt, the distinguished poet.

In a late *Daily News* there is an article commencing in this wise:—

Masters of foxhounds, while improving the condition of their hunters, and paying great attention to the breed and form of their hounds, give little or no care to their foxes.

Interested as I am in ethnological studies, and everything that tends to improve and better the condition of a common humanity, I often wonder why so little attention is paid to temperaments in marriage, mental impressions, and such inter-relational functions of pro-creation as refer rightly to the replenishing the earth. While great attention is paid to the breeding of foxhounds, how little is paid to pre-natal life and the development of children.

The Eddy mediums of America were recently arrested something like Dr. Slade in London, for mediumistic proceedings and "disorderly conduct." It created much excitement in Albany, New York, but on the day of trial the whole proceedings were quashed. The editor of the *Albany Express* says that—

There was quite a happy party in the police-court, yesterday, when, at the close of the examination in the case of the Eddy brothers, charged with being disorderly persons, Justice Clute discharged them. Lawyer Pratt, their counsel; a number of Shakers headed by the venerable Elder Evans, Dr. Ditson, and the spiritual mediums themselves, seemed especially pleased at the turn affairs took, regarding it, doubtless, as "a victory for religious liberty."

There are about seventy societies of Shakers in America, and they are all Spiritualists, in fact they are the only substantially organised body of Spiritualists in the U. S. If they were as numerous in this country as over the water, I fancy there would be less persecution of mediums.

While visiting this country several years since, accompanied by Mr. Burns, I went to Paris, meeting that indefatigable worker Mr. Z. J. Piérart, who at the time was editing the *Revue Spiritualiste*, which was afterwards suppressed by the French Government. Though France is nominally a Republic, there is but little religious liberty in the country. May not the same be said of all Roman Catholic countries! and is it not true that free thought, free speech, are guaranteed only in nations and colonies where the British and American flags float? I see that Mr. Z. J. Piérart has commenced a new journal, to be called *Le Bénédicte de Saint-Maur*. Extending to him the fraternal hand of fellowship, I wish both him and his journal abundant success.

REFLECTIVE NOTES.—No. 2.

Men have two characters usually, a real and an assumed—an internal and an external. The one is the natural expression of thoughts independent of surroundings, the other the result of influences directing the course of events. The latter dons the garb of philanthropy for the sake of worldly applause, the former lets not the left hand know what the right hand doeth. The true motives of the actions of a real character, like the real pipes of an organ, are usually concealed, while the gilded and hollow pretext is pompously placed in the front for show. True worth is clothed in the robes of humility.

The reachings and aspirings of the soul for something beyond earth, and the dependence upon and worship of a Supreme Being, the cause of which we are the effect, are what men commonly denominate religion. But amidst the confusion of creeds, party dissensions and contentions, religion, pure and undefiled, is not to be found, though we are not short of professors who claim to possess it. In the world of to-day men will wrangle for religion, write for it, fight for it, die for it—anything but live for it.

It is curious to note the many ways that men invent to attain a position in the temple of fame. The object of the station-hunter is to take the shortest path to celebrity. While some consider it a virtue to believe all sorts of silly things, there are others who think it a vastly wise thing to believe nothing, and set up as "free-thinkers." But, unfortunately for them, their stock in trade consists only in being free from thinking. It is neither wise nor easy to convince them of their folly, since no persons make so large a demand upon the reason of others as those who have none of their own. They are but rude children who refuse to be taught by any other method than force or necessity, and before they have acquired a knowledge of truth the season for application is past and gone. Spiritualists! let them grow; your glorious truths would profit them little.

The apostle said, "I am made all things to all men, that I might by all means save some;" and the aphorism of old was, "Private advantage must give way to the public good." The only class that seem to regard this advice is that to which the true spiritual worker belongs. It is customary, in the elbowing of society now, to reverse both the principle and practice of these sayings, for men become all things to all men, not to serve others, but themselves, and try all things only to hold fast that which is bad. May we not, from the standard of our faith, show the practicality of a due observance of these principles, that we may leave the world better than we found it?

Firm assurance is only to be attained by diligent strivings and persevering effort. It never breaks suddenly upon the mind, for we must all pass through the vestibule of doubt before we can enter into the temple of wisdom. Therefore, when we are in doubt it is better to reach the truth by our own exertions than to depend upon the assistance of any friend. If we gain it by our own endeavours, we have reached something that will remain with us, but if to avoid the troubles of a search we attain to it without taking the steps that lead up to it, then it will never serve us, for it is knowledge borrowed, not bought, unfruitful and useless.

W. H. LAMBELLE.

SOBERRY BRIDGE.—Dr. J. M. Peebles will deliver two lectures in the Lyceum Building, on Sunday, April 7, 1878. In the afternoon, at 2.30, on "Life among the Turks—Mohammedanism, Christianity, and Spiritualism." In the evening, at 6.30, on "The Future Life—conditions of Infants, Idiots, Suicides, and the Wicked, in the World of Spirits." Tea will be provided for friends from a distance. The Lyceum choir will sing selections from the "Spiritual Harp." All friends in the district are cordially invited to give Dr. Peebles a warm reception and recognition.

Questions and Answers.

In this department we desire to present from week to week those queries for information which may occur to our readers. In the following or other succeeding weeks we will give the replies, if any such are sent us. We invite answers from spirit-controls in any part of the country, and thus may various views on the same subject be presented.

QUESTION.

18. FROM WHAT WAS MAN DEVELOPED?

Dear Sir,—Having read the book of Dr. Peebles' "Darwinianism versus Spiritualism," will you be kind enough to allow me to ask, through the columns of the *MEDIUM*, "What man developed or evolved from?" as I find to evolve or develop to be one and the same thing—words having the same meaning.

Now, we know that the oak is developed from the acorn, the frog from the tadpole, and the butterfly from the caterpillar, but I cannot find any person to tell me what the acorn, the tadpole, the caterpillar, or man evolved from. I cannot find it in the book referred to above.

Now, in reading the 20th verse of the 3rd chapter of Genesis, I find it written, "That Adam called his wife's name Eve, because she was the mother of all living." Mark, this was said before Adam knew his wife, as you will see by referring to the 1st verse of the 4th chapter of Genesis. We have no account given us what kind of boys Cain and Abel were when they were born, but if you turn to the 25th chapter of Genesis, and the 25th verse, you will find it there recorded that Esau was a "hairy" boy, therefore Cain and Abel might have been the same for aught we know.

Again, I find that Dr. Peebles draws the line of demarcation between man and animals to be language. Now, in Dr. Adam Clark's "Commentary on the Bible" he says that it was not the serpent that deceived our first parents, but an orang-outang, and, as a punishment inflicted on this wild or hairy man of the woods, God deprived him of speech, and compelled him to go upon all-fours. Some people I have heard say that this wild man knew Eve before Adam did, and the result was the progeny which Eve was the mother of before Adam knew Eve, or Cain was born.

Balaam's ass had speech or language, as you will see by referring to the 22nd chapter of Numbers, verses 28, 29, and 30. Are these accounts only a myth?

Again, there are persons now living who will direct your attention to the 20th verse of the 1st chapter of Genesis, where it is said, "Let the waters bring forth abundantly. The moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven; and God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind," &c.

Now, then, for evolution or development. Here we have the thing created which the waters brought forth, creatures that were amphibious—creatures that can live in air or water, and from these developed the quadruped animals, such as the otter, &c. Now, we know that the sturgeon is composed of three kinds of material, namely, fish, flesh, and fowl; and when I was in London I was taken to the British Museum, and while there the species was traced up for me from the sturgeon until we came to an animal answering the description given of Esau—red, and covered with hair, through which the red skin shone very perceptibly.

My only motive in writing the above is to obtain information, and I hope that you will give it insertion, and thus oblige, yours in the cause of Truth,
WM. AVERY.

FREE WILL AND RESPONSIBILITY OF MAN.

To the Editor.—Sir,—I think our brother Mr. R. Ashworth has not yet grown out of the old orthodox idea of human depravity, since he so quickly arrives at the conclusion that my letter is similar to that doctrine. But from what part of my letter he draws such an inference I cannot tell. I can only infer that he is still in the net of orthodoxy, and this influences his mind and causes these involuntary thoughts to rise up from his own centre, and so gives birth to the expression of those ideas. I may here assure him I do not believe in human depravity. He says from my analogy of the water-wheel I claim to know whence the involuntary thoughts, motives, and desires originate. I do not make any such claim. I only draw an analogy, and throw out an idea. At the same time these thoughts, &c., do not originate outside of Nature, and consequently every thought, every motive, and every desire, must originate in Nature, and from each individual centre of its own life. Man may be compared to a musical instrument of many strings, and the internal and external influences may be termed musicians; and upon whichever string these influences strike, that string will give forth its own sound, independent of man's will, and for which sound man is not responsible in the orthodox sense. It is these internal and external influences that are ever playing upon this instrument or life-centre, and creating those involuntary thoughts, motives, and desires which man has no power to stop.

Mr. Ashworth appears to agree to some portion of my argument. But he says: "May there not be a measure of freedom of the human mind into the laws of which we cannot penetrate at present?" This appears to me to be a question that cannot be defined. It would be a most difficult problem to solve:—How far may we roam in the fields of freedom, and how far are we led by the force of circumstances?

Our friend will perhaps give us a little explanation of this measure of freedom that he thinks we possess. Probably by this time he has penetrated a little deeper into its laws. At present I cannot see any ground to be partially free and partially not free. It must be either one or the other. Apparently we are free, which arises from the perpetual play of desires upon the paddles of the wheel of life. Thus we sometimes think we are free to act as we like and do as we please, and we hasten on to the charm before us; but, before we touch the object or accomplish the feat we desire, another involuntary thought springs up, and another motive is created or another law intervenes. This turns the tide of our former resolutions, and so we are forced along by these unseen forces or laws in our career through life; and the tendency of these laws is the progressive development of the human mind.

Mr. Ashworth thinks it is generally conceded amongst Spiritualists that the human soul is perfect, and not a source from which both good and evil emanate. As a Spiritualist, I agree that this is so. The thoughts, motives, and desires that emanate from the soul I did not say were evil. On the contrary; I believe them to be good, and that it is owing to our short-sightedness only that we do not always see them as such, for the apparent evil is only transitory, and will ultimately die.—
Yours truly,
JOHN REEDMAN.
45, Broad Street, Stamford.

THE NEED OF MORE WORKERS IN THE SPIRITUAL VINEYARD.

To the Editor.—Dear Sir,—The letter in your last issue under the above heading, by our friend and fellow-worker Mr. Colville, indicates a real want which is being felt most keenly at this present time, when the higher interests of Spiritualism, its philosophy, and moral teachings are coming to the front, and we are becoming students of spiritual nature and the future life, after having examined the evidences and physical demonstrations; in fact, there never was a time when the enthusiasm of Spiritualists was so strong as now. The signs of the times point to a greater degree of receptivity in the public mind than ever before; a more liberal and catholic spirit is abroad; the foundations of the religious ideas are being carefully overhauled, the search for truth is becoming very general, and prominent teachers do not hesitate to denounce—and that in no measured terms—many of the orthodox ideas once held as essential to Christian belief and worship. These are encouraging facts, the more so because we feel that it is, to a great extent, due to the unflinching efforts of Spiritualist teachers, the press, and mediums in the past, to promulgate correct ideas on these matters,—that it is possible for these Christian authorities to enlarge their borders, and teach what we have so long known to be true. It behoves us, therefore, to work with redoubled energy in the future, that the facts of spirit-communion may become fully known and acknowledged, and the teachings of the spirits applied to the every-day life and conduct of all.

It appears as though the disintegrating influences which were so active in the Movement a few months ago have effected their purpose and ceased to operate, and now there is apparent in every direction new life, energy, and activity, a tendency to unite for public action, a concentration of the forces in the Movement to carry out the higher and ennobling phases of its influence and teaching.

For some time past circumstances which I could not control compelled me to remain inactive, but now I am prepared to carry out the wishes of my spirit-guides and devote myself to the Cause, that I may give them the opportunities to promulgate the divine principles of Spiritualism, and continue the mission work commenced last summer. For this purpose I shall be glad to receive offers of engagements throughout the country as soon as possible, that I may make the necessary arrangements for an early start. I shall be happy to visit and assist all friends, small societies, or circles, and co-operate with individuals to break up fresh ground, as well as help plant the seed in more prepared soil.

It is my earnest desire to be useful to assist everyone I can, to work heartily in the spiritual vineyard, to bring about that happy time when peace and goodwill, brotherly love and sympathy shall reign in all hearts.—I remain, ever yours faithfully, for humanity and the truth,
E. W. WALLIS.

P.S.—All letters should be addressed to me at, 1, Englefield Road, Kingsland, London, N.

A MAN WHO USES THE "DIVINING ROD."

Dear Mr. Burns,—While visiting in the country a short time since, I met with a case of rather uncommon mediumship, which may be interesting to your readers. It is that of a man who has the gift of finding out springs by aid of the "divining rod." He is a carpenter, and works for a builder in a country town. His master, when he first heard of it, did not believe it; but on one occasion, when his men were digging for a well, and dug 60 feet finding no water, and 40 feet in another place with the same result, the foreman (a non-Spiritualist) suggested sending for S—, who, on arriving, walked over the ground, and some distance from where they had been digging, and exclaimed—"There is water here." On digging down 20 feet, sure enough they found a spring; and now the builder never sinks a well without consulting his oracle. I called upon S—, and found him an intelligent working man, who knew nothing whatever of Spiritualism; all he knew was that he possessed the power, and from what I could understand the idea was first introduced to his notice by a man whose company he was in only a few hours. I asked him to sit at the table with me, which he did. After a few moments he was convulsed (the usual sign of a mediumship when under control or going under control) to his and his old wife's evident astonishment. A clergyman in the town, much interested in this medium, took him across a paved yard where a well had been built over, and asked him if he could tell where a spring was, and he stopped exactly over the spot where the well had been covered. I shall be happy to afford further information to any of the friends who may wish it.—I am, dear Mr. Editor, faithfully yours,
46, Windsor Road, Ealing, W.
J. WRISTERIDGE.
March 19th, 1878.

MERTHYR.—A CALL FOR UNITY AND ACTION.

Mr. Burns.—Dear Sir,—In last week's MEDIUM, page 185, there occurs a short paragraph concerning Mr. J. J. Morse's visit to Merthyr on Monday, March 18, which is likely to mislead. In the first place, the meeting was not at any hall, but at Mr. Scott's circle room, Brecon Road. The audience was very limited, thirty being the number fixed (so I am informed), of whom some twenty-seven availed themselves of the opportunity of listening to the guides of Mr. Morse. The admission was by ticket, at 1s. each. The opposition, you will therefore see, had but little reason to feel disgust, the majority of the audience being Spiritualists.

Now I think, Sir, that the Merthyr Spiritualists have lost a very good

opportunity of bringing the Cause prominently before the people in not copying the example of their Cardiff brethren—forming a committee and making the meetings public. There are, I know, plenty of Spiritualists here who could have guaranteed the necessary funds, so that the meetings might have been free; but there is one thing needful that does not exist in Merthyr—unity. I do not think that one half the Spiritualists even know the individuals who compose the other half. There is no united effort to spread the glorious truths of Spiritualism. If by some means unity could be arrived at, and a determined effort made, much good could soon be done, as very many of the people are ripe to receive the glad tidings.

Hoping that some steps will soon be taken with a view to uniting our forces for the purpose of combating the errors of orthodoxy, which are so rampant here, even in our streets at the present time.—I am, yours fraternally,
WALTER LLOYD.

16, Temperance Street, Merthyr, March 25.

[On examination we find that the paragraph to which our correspondent alludes has mixed up the Cardiff and Merthyr meetings rather confusedly. From information which we received it was intended to state incidentally that the Merthyr meeting was a success, which seems to be correct; but the crowded meetings and disgust of the opposition had reference to Cardiff solely. We hope Mr. Morse will soon be invited to visit the Principality again and give Merthyr folk a turn. Keep him busy.—Ed. M.]

A REMARKABLE STORY.

To the Editor.—I feel constrained to lay before your readers the following narration, which was communicated to me by a gentleman well-known and respected in Harrogate. I have enjoyed many conversations with him on various subjects, and have found him to be a thoroughly truthful and earnest gentleman. We had been discussing some question of physiology, when he asked me for my opinion on the use of tobacco, which I forthwith gave him; after which he favoured me with this remarkable recital, which I give in his own words:—

"About two years ago, being then under four years of age, my little son George was taken seriously ill. The first doctor employed pronounced the case to be bronchitis, and failed to effect any improvement. A second doctor was called in, who thought it was not bronchitis, and was unable to say what it was. One morning about three o'clock, we were much startled and amazed to hear Georgie call out in a deep voice like that of a man for 'a pipe and 'bacca,' and were thunderstruck with horror to hear him using language more like that of a drunken Yankee sailor than that of a well-bred child of scarcely four years! We of course thought he was in a delirious condition and took no notice of his request for some time; but when he insisted, again and again, on having 'a pipe and 'bacca,' we gave him a pipe filled with tea-leaves; but that would not do. In a loud voice, and with an oath, he demanded a pipe and tobacco. The doctor was sent for, and came, and was amazed at the child's voice and manner; but Georgie would have none of his attentions. After the doctor had gone, we yielded to the boy's whim, and gave him a pipe and tobacco, which he smoked like a navvy. In a few minutes he became very sick, and vomited some curious hard substance, after which he slept, and was perfectly well the next day, and has remained so ever since. It is a most curious affair, for I am sure he had never heard such language as he then uttered. What do you think of it?" I stated my opinion clearly and fearlessly (most of your readers will know what it was) and it elicited a roar of laughter from the whole household. Neither my friend nor any of his family know anything of Spiritualism beyond its name. I forward this as another brick to aid in the erection of the Temple of Truth.—Yours fraternally,
J. REGINALD OWEN.

P.S.—Will you allow me, in answer to kind inquiries from numerous correspondents, to state that I may now be said to be in a state of comparative good health,—the mineral waters here having done me very much good. I'm still suffering, however, from my old complaint—poverty, and in a more aggravating form than ever. There is no peace when this companion is near. Like poor Dante, I have been searching many years for peace, and I often pray:—

"Grant me, kind Heaven, some private station;

A mind serene for contemplation."

but I am beginning to believe that I shall never find it on this side of the river. However, God does not sleep, and I know it will come in his own good time, whether here, or hereafter.—With kind regards,
5, Tower Street, Harrogate, March 21.
J. R. O.

THE *Spiritual Scientist*, a monthly, scientific record of important current events connected with Modern Spiritualism, together with original and selected articles on its philosophy, edited by Mr. E. Gerry Brown, Boston, Mass.—This periodical is now issued monthly, and from the number to hand, promises to be a valuable auxiliary to the cause of Spiritualism. From the collection of facts and occurrences the reader is at once acquainted with the Movement in all parts, and as its aims are not to occupy the place of any other paper devoted to the philosophy of Spiritualism, but to supply a want, by expressing briefly the whole occurrences in a few words, and as it is the only one of its kind in the world, we see no reason why it should not succeed. We wish it every success.

BIRTLEY.—On Wednesday evening, March 20, Mrs. Batie, delivered an excellent address on, "Where are the Dead," to a large and respectable audience at the above place. The meeting was got up for the purpose of gathering a little money for the benefit of a widow, whose husband had been killed on the railway, leaving her destitute, with eight children. Mrs. Batie's services were entirely voluntary, and the proprietors gave the use of their large hall free of charge. Mr. J. Mould, of Newcastle, presided, and in an able speech, referred to the objects of the meeting and introduced the lecturer to the audience. The lecture was delivered in fine style, and was calculated to give the inhabitants of Birtley clearer ideas as to the habitations of the so-called dead. A hearty vote of thanks to Mrs. Batie and the chairman brought a very pleasant meeting to a close.—R.M.

SUBSCRIPTION PRICE OF THE MEDIUM FOR 1878.

	s.	d.		£	s.	d.
One copy, post free, weekly	0	2	per annum	0	8	8
Two copies " " "	0	4	"	0	17	4
Three " " "	0	5½	"	1	3	10
Four " " "	0	7½	"	1	12	6
Five " " "	0	9	"	1	19	0
Six " " "	0	10½	"	2	5	6
Thirteen " " "	1	6	"	3	18	0

Additional copies, post free, 1½d. each per week, or 6s. 6d. per year.

TO SPIRITUALISTS IN THE COLONIES.

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

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, MARCH 29, 1878.

PROTECTION FROM SMALL-POX.

We furnish this week a great deal of information on the injurious effects of vaccination. This we do because we regard true Spiritualism as the effort to know the will of God concerning our lives, and to put that knowledge into practice in every possible way. Disease is a part of the order of creation, and it has a use and purpose; and that is, to throw out of the system poisonous matters, the retention of which would undermine the constitution. We do not believe in vaccination in theory because it presumes to interfere with this natural process of elimination; and, therefore, if it should succeed in preventing small-pox, we would expect to hear that it incurred great mortality from other diseases.

The only true way to avoid small-pox, and all other diseases, is to avoid the causes of them. Non-vaccination cannot be a cause. Two things have to be observed:—first, that no impure matters in the form of food and beverages be introduced into the body through the nutritive system; and secondly, that the state of the excretory system be such that all effete elements have full freedom to pass off.

Total abstinence from things alcoholic, narcotic, and filthy should be enjoined as habits on the young; and every child, from birth, should have a thorough warm wash, with plenty of soap, every night before retiring, the warm bath being followed by a dash or affusion of cold water. In the morning the cold affusion is sufficient, to be followed by plentiful friction with the hand, under a towel sufficiently large to cover the whole body. This would keep the excretories of the skin in such a state, that small-pox would not occur so frequently, and when it did come to clear out hereditary impurities, oftentimes derived from most impure sources, the wet sheet pack, and warm bath, with other hydropathic treatment, would soon clear it all away, without the present danger of infection and pitting. Small-pox is an indication of moral and physical filth in modern society, and nothing will remove it but purity and cleanliness. Vaccination goes right in the other direction, for it is not only additional filth, but it is superstition as well, and a kind of blasphemy against God's laws, to which is superadded tyranny of the vilest kind when the abominable practice is rendered compulsory. We hope all our readers will petition in favour of Mr. Pease's Bill. See instructions in last week's MEDIUM.

Every family should at once commence the practice of hydropathy, and to that end there can be taken no better step than to purchase "Illness, its Cause and Cure," by a Lady, price 6d., post free, 7d., a book of 100 pages, which tells how to treat small-pox and all other diseases. This little book has been the means of saving many lives.

Shun the modern "doctor," and his death-dealing practice, as you would the priest with his soul-enslaving superstitions. God has given us all we want for body and spirit, if we seek for His divine light. What a shame that men should thus trade upon the ignorance and infirmities of the race! Do what you can to remove the blot.

MR. W. YOUNG ON VACCINATION AT QUEBEC HALL.

We notice with pleasure the great interest which our advocacy of the anti-vaccination movement is creating. As an indication, Mr. W. Young has received an invitation from the Marylebone Association, to lecture on the subject at Quebec Hall. The Honorary Secretary in his letter says, "Many of our members are fathers of young families, and, as Spiritualists, possess strong feeling on the matter, and I have no doubt you would have a good audience."

Mr. Young has accepted the invitation, and will speak on the subject of his lecture in this week's MEDIUM, at Quebec Hall, 25, Great Quebec Street, on Tuesday evening, April 2, at 8 o'clock.

MRS. BURNS'S HEALTH.

To the many inquiries we have received respecting Mrs. Burns's health we are thankful to state that she can now sit up a little, but is very weak. This serious illness has exhausted our working power greatly, and sometimes almost plunged us in despair. At these moments we fancy it is all a dream, and that either we have done nothing for Spiritualism or that the foundation we have been building on has moved from under us.

These moments in the dead calm of night, when anxiety and weariness, added to a remembrance of the troubles of the day, distract both body and mind, almost crush the soul. But then comes the whispered word of spirit-friends, the vision of the inner world, or the re-assuring percussive sound on the furniture, and gradually the gloom passes off.

We have given the Movement a popular literature, an Institution equal to all its needs; the conferences, Sunday meetings, and native workers have been fostered under our hand, and we have established organs for the use of all; and surely, dear friends, you will not go on unmindful of the heavy responsibilities which all such work incurs. Give us your love, and help in the diffusion of light and knowledge, and it will sustain us in more ways than one: but if a vast number of our brethren never give us a kind thought or an order for literature we cannot do otherwise than suffer because of their neglect.

THE MEETINGS AT LADBROKE HALL.

On Sunday last, Dr. Monck's last appearance for the present, there was an excellent meeting; and on Monday evening Miss Lonsdale's entertainment passed off in a manner that could not be exceeded.

In future the Sunday seance will take place at 3.30 in the afternoon, instead of in the morning as hitherto.

During Dr. Monck's absence for the purpose of recuperation, Mr. Henly will take charge of the meetings, which will be kept going as long as expenses are met.

DR. SLADE'S MOVEMENTS.

Dear Mr. Burns,—We begin to look forward to the time of our leaving St. Petersburg, which will probably be the last of April, or early in May. A report of the result of Dr. Slade's labours here will be published in the Russian language, extracts from which will doubtless appear in our English papers, so we may hope some day to read it.

At present I know but little of what is going on only in a general way, so I will not attempt to describe any of the experiments, which will appear in the report. With best wishes for your success, I am, truly yours,

J. SIMMONS.

Hotel de la Pair, March 19.

ROCHDALE.—There are powerful physical phenomena occurring through the mediumship of Mr. Taylor. Mr. Colville was lifted up by the spirits on a round table. His Indian guide lifted him down.

No. 1 of the *Psychological Review* is now ready. We beg to remind intending subscribers that the *Review* may be obtained at the Progressive Library, 15, Southampton Row, on the same terms as from the publisher.

DR. PEEBLES' farewell *soirée* will take place at Doughty Hall on the 17th of April. The arrangements are in the hands of the committee.

ISLINGTON SPIRITUAL INSTITUTE.—In consequence of the Anniversary celebrations at Doughty Hall on Sunday next, there will be no services conducted in connection with the above Institute.—A. MONCK, Sec.

MR. T. M. BROWN will be at home in a few days, and will rest a while before proceeding southward. Letters for him may be addressed—Mr. T. M. Brown, Howden-le-Wear, R.S.O., Durham.

MRS. ROWE, 80, Richmond Terrace, Boston Street, Manchester, has inaugurated a Home School for Spiritual Teaching. These schools are destined to become universal in our land, and light the fire of divine inspiration on every family hearth. Then we shall have a native-born religion, and not empty forms.

MISS LOTTIE FOWLER is at present at 150, Tremont Street, Boston, Mass., U.S.A. She intends visiting Europe as soon as some business connected with property will permit. She has been invited to visit Paris in summer during the Exhibition, but is not sure whether it will be possible for her to leave Boston in time.

STOCKTON-ON-TEES.—A mutual improvement society has been commenced at Stockton-on-Tees on a broad foundation. No branch of secular, religious, or spiritual knowledge, will be excluded. The society held its first meeting last Thursday, 21st inst., Mr. J. W. Hunter in the chair. Mr. Hermann Freund read a paper on "War," on which subject the members afterwards gave their opinion. Mr. Freund thought that intellectual education merely could not diminish warfare, and that war would not cease to exist until men gave more attention to the cultivation of their moral and spiritual faculties. With this view the majority of the members agreed.—J. J. CLEPHAN.

MR. W. BIRRELL'S Oxy-hydrogen Apparatus is creating quite a stir in the scientific world, and receives well-merited recognition from all who have seen it. An exhibition was given last month before the Glasgow Photographic Association, a report of which appeared in the *British Journal of Photography*, March 15, from which we make the following quotations:—"Mr. Birrell gave an interesting description of his patent automatic apparatus for the manufacture of oxygen gas, and exhibited the oxy-hydrogen light in the lantern. The pictures on the screen came out sharp and clear, and the light was very steady. The gases were very quickly made and the apparatus was quite under control. The Chairman thought it would be a good thing to have a safety valve on the retort. Mr. Birrell said a safety valve could easily be affixed, but he did not think there was any need of one, as it was quite safe. Mr. Birrell received the thanks of the Society for introducing his apparatus to the company."

THE ANNIVERSARY FESTIVAL AT DOUGHTY HALL,
ON SUNDAY, MARCH 31.

The committee met on Sunday evening last, prior to the commencement of the service (Mr. Towns in the chair), and discussed the several matters relating to the festival celebrations on Sunday next. Mr. Burns, in a lengthy speech, stated the objects of the meetings and the best means to accomplish the desired ends. The preliminaries discussed by several of the members of the committee were referred to the executive, which would meet on Tuesday evening.

The executive committee duly met on Tuesday evening at the Spiritual Institution. Mr. Ashman was called to the chair. The principal business was the arranging of a general plan for the conducting of the meetings, and the adoption of a programme of speakers, singers, &c. The following is the result of the deliberations of the committee, showing at a glance the order of proceedings, so that friends may know the arrangements of the different sessions, and come prepared accordingly.

ORDER OF SERVICES AT DOUGHTY HALL, 14, BEDFORD ROW,
HOLBORN, ON SUNDAY, MARCH 31.

The first session will commence at ten a.m., under the presidency of Mr. J. Burns, O.S.T. This meeting will really be a seance of a most interesting character. Friends of the Cause who cannot get out in the evening will have an opportunity of hearing well-known mediums and friends. The following are the names of the speakers:—

Mr. Ashman, Miss Keeves,
Mr. Towns, Mr. Lambelle, Mr. E. W. Wallis,

and others who may be invited to take part.

Mrs. Warneford and Mr. Dale and his family will sustain the musical part of the service, consisting of solos, anthems, and part-songs. Mr. Dale will preside at the harmonium.

THE SECOND MEETING.

The afternoon session will commence at two o'clock, Mr. T. Everitt in the chair. The speakers are as follows:—

Mr. Shorter, Dr. Peebles, Mr. Morse,
Miss C. L. Hunt, Mr. Whitley,
Mr. Herbst, Mr. FitzGerald.

This meeting will afford a valuable opportunity for hearing Dr. Peebles by those who cannot go out in the evening.

Mrs. Whelan Davies, Mrs. Newton, and others will take part in the musical programme. Miss Waite will also recite; and Madame Sievers will preside at the harmonium.

THE THIRD MEETING.

The evening session will commence at six o'clock. Mr. William Tebb will preside. The following speakers will address the meeting:—

Mr. Stainton Moses, M.A., Dr. Peebles, Mr. Morse.

Mr. and Miss Deitz will give recitations, and the following programme of music will also be executed, Mrs. Ward presiding at the harmonium:—

ANTHEM ...	"Let all men praise the Lord,"	Weldon.
SOLO ...	"Angels ever bright and fair."	Handel.
	MISS EVELYN WARD.	
ANTHEM ...	"Thine, O Lord, is the greatness."	Kent.
DUETT ...	"Holy Lord."	Mozart.
	MISSES ANNE and EVELYN WARD.	
SOLO ...	"In native worth."	Haydn.
	MR. JOHN C. WARD.	
SOLO ...	"Pro Peccatis."	Rossini.
	MR. DALE.	

No speaker will be permitted to take part without the sanction of the committee.

REFRESHMENT DEPARTMENT.

Mr. Dale, who has undertaken to supply the refreshments, will be prepared to furnish, at a moderate rate, tea, biscuits, bread-and-butter, &c., to those desiring to remain on the premises during the whole time of the meetings. He will also provide and have in readiness, about one o'clock, a supply of broiled fish, pure home-made wheaten bread, also new laid eggs, stewed fruits, &c., for those persons who send a post-card to him not later than first post on Saturday morning, to 50 Crawford Street, Bryanston Square, W., but only for those who have given him notice of their intention to stay to dinner.

The executive committee are requested to attend at ten on Sunday morning, and assist in the opening of the meetings.

There will be a musical practice on Friday evening, at seven o'clock, for those who intend taking part in that particular direction, at Mr. Henly's hall, 429, Oxford Street, opposite the Oxford Music Hall, when Mrs. Ward expects to meet with those friends who intend to take part with her, to rehearse their music, and become acquainted with their respective pieces.

The committee earnestly hope that all friends of the Cause will rally round, and make the 30th anniversary a glorious success, and a means of cementing friends together, and making fresh acquaintances.

W. H. LAMBELLE, Sec.

Spiritual Institution, 15 Southampton Row, W.C.

Dr. Mack has removed to 23, Upper Baker Street, Regent's Park, N.W., where he will, under more favourable conditions, exercise his healing powers. Dr. Mack's practice becomes more firmly established every day. He is doing a great amount of good.

Contents of the "Medium" for this week.

	Page		Page
Vaccination—		Anniversary Festival at Doughty	
Mr. Young's Lecture	193	Hall	201
Statistical Tables	195	Mr. Lambelle's Circle	201
Dr. Wyld	197	The Star Circle	201
Champion Hill Paragraphs	197	Mr. Lambelle's Discourse at Doughty	
Reflective Notes	198	Hall	202
Questions and Answers	198	No. 1 Progressive Seances	202
Merthyr	199	Spiritualism at Newcastle	202
A Remarkable Story	199	Dr. Peebles at Ossett	203
The Need of More Workers	199	The New Church Doctrine	203
Protection from Small-Pox	200	Temperance Hall, Manchester	204
Mrs. Burns's Health	200	Dalston Association	204
The Meetings at Ladbroke Hall	200	Marylebone Association	204
Dr. Slade's Movements	200	Appointments	204
Order of Spiritual Teachers	201	Advertisements	205—208

The Order of Spiritual Teachers.

NO. 1 SCHOOL, 15, SOUTHAMPTON ROW.

There was again a moderate attendance at the School, and harmonious thoughts pervaded the meeting. The chief monitor was absent owing to extreme anxiety and over-work, and attending to Mrs. Burns. The usual ceremonies having been gone through, the School commenced to discuss several questions relative to the objects of the Order, after which a lady was requested to play a selection on the piano to diversify the proceedings. While this was being executed Mr. Robson saw and described a spirit standing near this lady, which was a grand test to her. Mr. A. Monk was then controlled, and delivered a short address on "Small talk leading to bickerings and contentions." The spirit referred to the absence of the chief monitor, and said that as there was no particular subject for consideration they had put forth an extra effort to speak, which they were pleased in accomplishing.

Mrs. Whittaker spoke very nicely on the beauties of clairvoyant mediumship, and as forming one of the highest phases of spiritual gifts; it would, she thought, if cultivated, prove of immense benefit to Spiritualism. The School then adjourned after spending a very agreeable evening.

J. KING, O.S.T.

MR. LAMBELLE'S CIRCLE.

On Friday evening last, a goodly company assembled and a very harmonious meeting was enjoyed. If a number of friends would present themselves regularly and form a select circle, much spiritual light would be reflected that cannot now be given on account of the difficulties that spirits encounter in dealing with the different auras and influences. By-and-by, perhaps, the students of Spiritualism will see the necessity of being select and reserved, so as not to impart any foreign thought or disagreeable element, and by self-preparation pave the way for spiritual truth.

The control, in commencing, said that there was naturally many impediments to remove before they could expect their hearers to thoroughly appreciate the subjects as they were treated by them. This was due, in the first place, to the deficiencies of an artificial language, by means of which they could only communicate thoughts to us. By the words used they had to picture for themselves the whole subject, but if in spirit they were teaching the same, they would present it as a brilliant picture, and the only effort necessary would be for them to see and understand it. Words very often admitted a double meaning, hence the misunderstanding on many occasions. What he had to say he had gained from actual experience and research, and offered it as such in the hope that it might be of service in the world and account for many of the absurd ceremonies and customs indulged in by various denominations. He then spoke at great length on the ancient forms of religion and the origin of sacrifices and offerings, and the thoughts that the fathers of antiquity held on these matters. He also referred to the powers possessed by the high priests, and the steps necessary to be taken in order that they might consult with the powers and intelligences attendant upon them. The place set apart for these ministrations and communings was reserved and kept sacred in order that the air might not be polluted, nor the influences disturbed by the admission of any one but those who by fasting and supplication had prepared their minds for the sacred offices to which they were called. Even so must this be observed now, and the places used for purposes of spirit-communion should be like the sanctuaries of the Chaldees, into which none might enter for any other purpose than that for which it was set apart. The control spoke with great warmth and force of expression, and in various ways corroborated the statements made by "Saul of Tarsus" respecting the origin of religions. At the close many important questions were answered to the satisfaction of all present.

The second control, "W. Pryune," entertained and instructed the company by his ready wit and wonderful command of language, and in answer to questions imparted much information on the food question.

The company shortly afterwards adjourned, speaking highly of the spirit "Rabbi," and certainly impressed with the many thoughts thrown out during the meeting.

THE STAR CIRCLE.

Mr. Lambelle was controlled on Monday evening by "Baal Beroth" (Jesus), who spoke in a voice weak and feminine, which, he said, was on account of his attachments to matter being so slight that he could only control the medium through the aid of other spirits. The conversation turned on the origin of man; and

the opinion of the control was that each distinct organic form was a special creative act of the divine volition. He said it was as difficult to account for the life in the most simple cell as in the complex organism of man.

This seance was held previous to the receipt of Mr. Avery's letter on the same subject, to which it is in some respect an answer. This theme will be again taken up.

MR. LAMBELLE'S DISCOURSE AT DOUGHTY HALL.

On Sunday evening, notwithstanding the stormy weather, there was a good audience to listen to Mr. Lambelle's guides. Mr. Burns introduced the speaker by referring to the articles which appeared in the *MEDIUM* a long time ago, describing the mediumship of Mr. Lambelle, and of his being controlled by spirits who had written Greek and Latin through his hand. These and other spirits had manifested their identity in such a convincing manner, that the genuineness of Lambelle's mediumship was not only placed beyond dispute, but it was rendered evident that historical spirits made use of him to impart knowledge to mankind. It was through spirit-influence that the speaker for the evening had been brought from his former residence at South Shields to London. While he (the chairman) was in bed with brain fever in autumn last, he had a continual impression on his mind that he should go and stay with Mr. and Mrs. Lambelle. Accordingly he went when almost too much of an invalid to go out of doors, all the way to the north, and rejecting many kindly invitations to repose for a time in grander abodes, he chose the humble cottage of the blacksmith, and there found influences which were of great benefit to him in his then enfeebled state. It was during those days that the spirit-friends of both parties arranged matters, and the idea came to his (Mr. Burns's) mind that Mr. Lambelle should be invited to London. The guides of that medium had already given their consent, and that of their instrument soon followed; and preparations were made for the removal to London. Thus it was that the occurrence of that evening was an accomplished fact. He had introduced many new speakers on that platform, but on no occasion had that duty caused him more sincere pleasure. The medium was a man of singleness of purpose, and of fine natural abilities, and his guides were such as had done great service to mankind in various ways, and in diverse places and ages of the world. The chairman concluded with an earnest appeal to all to so open up the sacred portals of the soul that the good, the true, and the brave of other times might find an entrance therein, and through them enlighten and redeem humanity.

Mr. Lambelle was entranced before any of these remarks had been made. He had been induced to speak at Doughty Hall after considerable pressure, and was somewhat excited at coming before a London audience. This perturbation was evident for some time in the utterances of the control, which was "Saul of Tarsus," but it gradually wore off. The subject of the address was an attempt to arrive at a correct understanding of the Bible, so as to put it to a proper use. The spirit did not discard Scripture, but thought a slavish and ignorant regard of it most ruinous to the mind.

After the discourse he invited questions, and this latter part of the service was by far the most interesting as the mediums' nerves had cooled down, and the spirit could use the brain with freedom. The influence which accompanied the speaking was of a most impressive character. The stillness was remarkable, as, with altered accent, the medium gave utterance to Hebrew words and entered into the philosophy of past times.

He said the spiritual knowledge of the Jews is not contained in the Bible. The original documents got lost in the overthrow of dynasties, being often kept in the custody of kings. The conquerors and others introduced their own writings, or collected such as had come within reach, and thus the contradictions and mysterious chronology of the Bible. For instance, the first chapter of Genesis is the Buddhistic account of creation, being the most ancient and original view of that subject; the second chapter contains the Persian cosmogony; and in the third chapter the Hindoo system is given, in which the serpent finds a place, as is yet to be seen in the cave temples of India. Passing on to the account of the flood, the control said it was the Assyrian myth of creation. Noah represented the creative spirit, which built an ark containing all the elements or principles from which created things sprang. His three sons were an early form of what is now called the Trinity. Shem represented the celestial principle, Ham the material principle, and Japhet the product of the two.

The control gave some information on the Essenian philosophy, which regarded four spiritual elements, of which he gave the ancient names: *Nichema*—electricity—the spirit of inanimate matter; *Nephesh*—magnetism, the spirit of animate matter; *Ruach*—the spirit of man; and a fourth quality—*Eloharuach* the spirit of God. He alluded to the times of his earth-life, when some one asked—"Who are you?" "I am Saul of Tarsus." "Oh, you are St. Paul." "Yes," responded the spirit, "I am vulgarly so-called." Respecting Jesus he said he was never so-called. His name was Baal Beroth. "Jesus" was altogether an ideal character—an invention, but based upon a true biography. "Jesus" and the Apostles were also present, and they could all communicate as other spirits do if given them the conditions to do so.

Mr. Towns said he saw a hand with a sign over the medium's head, which he interpreted as meaning that it would take six lectures to give an outline of the subjects that had been introduced. The control said the interpretation was correct. Great satisfaction was expressed by all, and Mr. Lambelle, when he awoke from the trance, was warmly congratulated.

No. 1 PROGRESSIVE SEANCES.

On Tuesday evening, March 19, there was again a very large attendance at the above seance. The meeting was opened in the usual manner. The sitters were arranged in an inner and outer circle. Mental questions were ably answered through the table to the satisfaction of the interrogators. Mr. Towns gave some extraordinary tests to sitters in the outer circle, particularly to one gentleman, who did not at first recognise them, as they were so marvellously strange and true. This gentleman, in feeling terms, acknowledged the tests in a speech full of gratitude. Mr. Towns, to show the identity of the spirit, requested this gentleman to recite a particular piece known only to the spirit and himself, but, owing to the excitement of his mind, he begged to be excused. Many other tests were given to various sitters, and the seers described the place as being full of spirits.

At the conclusion of the meeting the Committee gave it as their opinion that the number attending the seances interfered with the objects of the circle, and prevented the blending of thoughts.

There were present in the inner circle sixteen members, and in the outer twelve visitors.

J. KING, O.S.T.

LARGE SPIRITUALISTIC MEETING AT MANCHESTER.

On Sunday evening last about 500 persons assembled in the Hulme Town Hall, to listen to an inspirational oration and poem, delivered through the mediumship of Mr. W. J. Colville. Mrs. Rowe occupied the chair, supported by Mr. Rowe and Mr. Bancroft.

The proceedings opened with the hymn, "Welcome, angels pure and bright," after which Mrs. Rowe read in a very impressive manner Isaiah lv., at the conclusion of which Mr. Colville's guides offered an invocation, which visibly produced a hallowing influence in the room. After another hymn, the subject was chosen for the oration, each being put to the vote by Mr. Bancroft; the final decision was in favour of "Man: what is he? and are there fixed conditions of happiness or misery in the spirit-world, or are there opportunities afforded for unlimited progression?" The oration occupied an hour in delivery, and was listened to with rapt attention by the audience, on the majority of whom it could be plainly seen a most favourable impression was created.

Numerous questions were replied to at the close, after which a poem was given on, "Jesus, Man, God, or both,"—this subject being selected in the usual way. The lecturer received frequent bursts of applause during the evening, and, considering the majority of persons present were non-Spiritualists, the opposition shown was exceedingly trivial.

A similar meeting will be held next Sunday evening; doors open at 6.30, service to commence precisely at 7 o'clock; all seats free; voluntary collection to defray necessary expenses.

Hulme Town Hall is a beautiful building, situated in Stretford Road, conveyances from all parts of Manchester pass the door continually. The lecture-hall is well lighted, lofty, and commodious, and the acoustic arrangements are very satisfactory. The hall will hold 1,000 persons when crowded. It is to be hoped that next Sunday's meeting will be well attended by the Spiritualists as well as the outside public. It being the 30th Anniversary of Spiritualism, friends of the Cause are specially invited to Grosvenor Street Hall at 2.30 p.m. as well.

SPIRITUALISM AT NEWCASTLE.

On Sunday evening last, Mr. J. Hope, jun., of Hexham, delivered an address on "Social Ethics" in the hall of the Psychological Society. Mr. J. Mould, president of the society, occupying the chair. There was a good attendance.

The Chairman briefly introduced the lecturer to the meeting and hoped they would give him a patient hearing. Mr. Hope was not a Spiritualist, according to the modern acceptance of the term, but entitled to the respect of the meeting nevertheless.

Mr. Hope during his discourse pointed out the religious, social, and moral life of the country at the present time. In referring to what he called the "war fever," he said that he was glad to see it passing over, it was inconsistent with the teachings of Jesus Christ; and thought there was a disposition at headquarters to bring about a military conscription, but if such should be the case, he would not serve; and if they desired to preach peace, they must first practise and preach afterwards.

The state of trade, the lecturer said, was attributable to the people themselves chiefly, for they expended their money on what was not food, but which deprived them of innumerable comforts. The real cause of crime, misery, and insanity, he thought, was the drinking habits of the country.

At the conclusion of the address Mr. F. Pickup moved, and Mr. S. D. Wyld seconded, a vote of thanks to Mr. Hope, which was carried unanimously.

Mr. Hope, in replying, said he had been warned by his friends not to come to that meeting as he would thereby injure his sphere of future usefulness, but he was so pleased with the manner in which he had been received, that he would with pleasure return at some future period.

E. M.

BIRMINGHAM.—On Sunday evening last, March 24th, Mr. Mahony delivered an address on the subject, "If a man die shall he live again?" in the Athenæum, Temple Street, to a large and fashionable audience, Mr. A. Turner in the chair. The lecturer proceeded to show the profound importance of the subject, and proved the inability of either the anatomist, the physiologist, or the anthropologist to give an answer to the question. He then drew attention to the facts of Psychology and Spiritualism, proving their identity with manifestations of a similar origin in all parts of the world, which testified to the universal truth, that man is a spiritual being, arguing that, as such, he must continue to live after the dissolution of the material body. The oration was characterised throughout by bold and original thought, and comprehensiveness of treatment, and at the close called forth the approbation of the audience, showing the well-marked appreciation of Mr. Mahony.

—T. HANDS.

THE NEW CHURCH DOCTRINE.

By WILL CARLETON.

There's come a sing'lar doctrine, Sue,
 Into our church to-day;
 These cur'us words are what the new
 Young preacher had to say:—
 That literal everlastin' fire
 Was mostly in our eye;
 That sinners dead, if they desire,
 Can get another try.
 He doubted if a warmer clime
 Than this world could be proved;
 The little snip—I fear some time
 He'll get his doubts removed.

I've watched my duty, straight an' true,
 An' tried to do it well;
 Part of the time kept heaven in view,
 An' part steered clear o' hell;
 An' now half of this work is naught,
 If I must list to him,
 An' this 'ere devil I have fought
 Was only just a whim;
 Vain are the dangers I have braved,
 The sacrifice they cost;
 For what fun is it to be saved
 If no one else is lost?

Just think!—suppose when once I view
 The heaven I've toiled to win,
 A lot of unsaved sinners, too,
 Comes walkin' grandly in!
 An' acts to home, same as if they
 Had read their titles clear,
 An' looks at me, as if to say,
 "We're glad to see you here!"
 As if to say, "While *you* have be'n
 So fast to toe the mark,
 We waited till it rained, an' then
 Got tickets for the ark!"

Yet there would be some in that crowd
 I'd rather like to see;
 My boy Jack—it must be allowed,
 There was no worse than he!
 I've always felt somewhat to blame,
 In several different ways,
 That he lay down on thorns o' shame
 To end his boyhood's days;
 An' I'd be willin' to endure,
 If that the Lord thought best,
 A minute's quite hot temperature,
 To clasp him to my breast.

Old Captain Barnes was Evil's son—
 With heterodoxy crammed;
 I used to think he'd be the one
 If anyone was damned;
 Still, when I saw a lot o' poor,
 That he had clothed and fed,
 Cry desolately round his door
 As soon as he was dead,
 There came a thought I couldn't control,
 That in some neutral land,
 I'd like to meet that scorched-up soul,
 And shake it by the hand.

Poor Jennie Willis, with a cry
 Of hopeless, sad distress,
 Sank sudden down, one night, to die,
 All in her ball-room dress;
 She had a precious little while
 To pack up an' away;
 She even left her sweet, good smile—
 'Twas on the face next day.
 Her soul went off unclothed by even
 One stitch of saving grace;
 How *could* she hope to go to heaven
 And start from such a place?

But once, when I lay sick an' weak,
 She came, an' begged to stay;
 She kissed my faded, wrinkled cheek—
 She soothed my pain away.
 She brought me sweet bouquets of flowers
 As fresh as her young heart—
 Through many long and tedious hours
 She played a Christian part;
 An' ere I long will stand aroun'
 The singin' saints among,
 I'll try to take some water down
 To cool poor Jennie's tongue.

But tears can never quench my creed,
 Nor smooth God's righteous frown,
 Though all the preachers learn to read
 Their Bibles upside down.
 I hold mine right side up with care
 To shield my eyes from sin,
 An' coax the Lord with daily prayer
 To call poor wanderers in.
 But if the sinners won't draw nigh,
 An' take salvation's plan,
 I'll have to stand an' see 'em try
 To dodge hell if they can.—*New York Times*.

DR. PEEBLES AT OSSETT.

To the Editor.—Dear Sir,—The visit of Dr. Peebles to Batley Carr, and Ossett, has been a splendid success. A very hearty reception was given the Doctor at a tea-meeting held in the Batley Carr meeting room on Saturday 23rd inst., when friends from Leeds, Churwell, Morley, Batley, Huddersfield, Gawthorpe, Heckmondwike, and Ossett, were present. After tea an entertainment was given, Mr. Wm. Fenton occupying the chair. Addresses were given by Dr. Peebles, Mr. Etchells of Huddersfield, Mr. Lawton of Morley. Duets on the pianoforte, by Madames Dobson, Medgeley, and Miss Mortimer; duets on the violin, by Mr. G. Foster, and Master Willie Kitson; solos on the violin by the writer. Mr. J. Armitage gave two humorous recitations, and the evening passed very pleasantly away.

On Sunday the 24th, Dr. Peebles lectured on "My Travels in the East, and what I saw there." Although the day was stormy, by half-past 2 p.m. the meeting-room at Batley Carr was filled with friends from all parts of the district, and they were well repaid for any inconvenience they may have had in getting to the place, for the Doctor held his audience spell-bound from the commencement of his lecture to its close. At Ossett in the evening, the room was cramed long before the time announced for the lecture to commence, but the Doctor so carried the audience along with him that at its close, the only regret felt, was that, "friends must part," after enjoying a grand intellectual treat.

The promoters of the meetings sincerely thank the Sowerby Bridge Choir for their services at the Sunday meetings.—Yours for the Truth, *Gawthorpe*, March 26th, 1878. J. O. KITSON, C. S.

THE FOOD REFORM SOCIETY has sent us specimens of its publications. Those interested in such matters should address the society at Franklin Hall, Castle Street, Oxford Street, W.

Mrs. M. A. KINCLEA, of 9, Halley Street, Limehouse, inquires if there are any circles in Croydon. Those of our readers who can supply the information will perhaps kindly communicate with our correspondent.

MR. AND MISS DIETZ have made fresh arrangements in respect to their entertainment at Langham Hall. From the advertisement it will be seen that they continue their recitations on Wednesdays at three o'clock, and on Saturdays at 8.15 p.m.

MR. JUDGE, of Lower Park Road, Peckham, would be glad of admission to a private circle in his neighbourhood; or would be glad to receive the names of ladies or gentlemen who would co-operate with him in the formation of the same.

INVESTIGATOR (Liverpool).—We scarcely see that it is any part of our business to advertise the assumed mediumship of a conjurer. Proofs of manifestations need not be sought for in the gutter. The Spiritualists look upwards for instruction.

WE have received an account of missionary work being done at Oldham and Cherry Clough by Mr. Bottomley and Mr. Schofield; but, as the report bears no signature or attestation, we hold it over until we know the source from whence it emanated.

READING.—A discussion on Spiritualism was opened in the Unitarian Chapel, Reading, last week by Mr. Smith. It was adjourned till Wednesday last, when Mr. Burns was present and took part. There was a disposition manifest to entertain the subject.

VIOLA begs to correct the following typographical errors in her poem entitled "The Other Side." Line 29, for "By leading them" read "But leading them;" line 46, for "There invented" read "Have invented;" line 73, for "they're" read "they've." "Nature-sprites" or "spirits" is the term used by the Germans for "elementals;" "nature-spirits," "*natur-geister*."

SCRUTATOR.—The powers conferred on man by clairvoyance are only an extension of those which he already possesses, and, indeed, may render him more irritable and "uncanny." Spiritualism in its higher teachings shows us that we require something more than the development of hidden senses to make us true men. We want goodness and sympathy with one another—by some called charity.

VOCAL MUSIC.—Mr. F. Tindall, professor of music, 30, Wyndham Street, Bryanston Square, contemplates the formation of a class for vocal music at his residence, terms 4s. per quarter. Mr. Tindall has instructed a large class in connection with the church, and is well experienced in the work. He teaches in accordance with Hullah's system. The first meeting will be held on Friday, April 5, at 8.30 p.m., when all intending to take a part should attend.

MR. C. REIMERS says that, in his lecture at Quebec Hall, and other places, he did not intend to cast reproach upon the dietetic reformers, and thus concludes his letter:—"To me, the real beauty in Dr. Nichols' arguments lies in the question forced on our reflection—Whether our Creator made such a mess of his work, that happiness on this planet is only possible by the expenditure of £300 a year? When I illustrated, by an impromptu remark, my *own difficulty* in struggling against *habits*, I acknowledged, at the same time, my decided progress in casting off and reducing requirements which, formerly, I considered indispensable to earthly comfort and happiness."

HULL.—On Sunday evening, March 24, Mr. Coates delivered an excellent address on the "Uses of Spiritualism." The audience was not so numerous as on the previous occasion, owing to the state of the weather. The lecturer said the uses of Spiritualism were not those to advance our temporal interests as many would desire, but the objects of its teachings were of a higher and more elevating character. The address was listened to attentively throughout, and a hearty vote of thanks was accorded the lecturer for the discourse. The hall has been engaged for other two Sundays, and we hope to be favoured again with another treat from Mr. Coates. We are looking forward to the visit of Mr. Wallace, the pioneer medium, who is again going north, and has promised to stay in Hull and deliver a trance address, which will be the first in this town of a public character. We sincerely trust that those who have received the gracious truths of the spirit will come nobly forward and support those who have taken the determined stand to popularise the truth and bring the subject before the minds of the people. Friends in the whole district are cordially and earnestly invited to throw their sympathy into our meetings.—T. THELWALL, *Hull*, March 26.

THE LANCASHIRE DISTRICT COMMITTEE OF SPIRITUALISTS.

PLAN OF MEETINGS FOR APRIL.

Mrs. Batie will speak as follows:—

Manchester	...	Sunday	April 14	at 6
Macclesfield	...	Monday	"	15, at 7.30
Rochdale	...	Wednesday	"	17, at 7.30
Oldham (Good Friday Tea Meeting)	...	"	19	Evening Meeting
Bolton	...	Sunday	"	21, at 2.30 and 6.30
Bury	...	Monday	"	22, at 7.30
Leigh	...	Wednesday	"	24, at 7.30
Blackburn	...	Friday	"	26, at 7.30
Liverpool	...	Sunday	"	28, at 11 and 6.30

Mr. Sutcliffe at Bolton ... Sunday " 28, at 6.30

Mr. Holt at Bolton ... Sunday " 14, at 2.30 and 6.30
Oldham ... " 28, at 2.30 and 6.30

Mr. Dawson and Mr. Brown at Oldham ... Sunday " 7, at 2.30 and 6.30
Bury ... " 21, at 2.30 and 6.30

Mr. Johnson at Manchester ... " 7, at 2.30
" ... " 14, at 2.30

Missionary Meeting in the afternoon, supported by Mr. Lamont, Mr. Jackson, and other friends. Mrs. Batie at 6.

Ashton ... Sunday, April 7, at 6.30
Manchester ... " 21, at 2.30
Oldham ... " 21, at 6.30

Mr. David Brown at Oldham ... " 21, at 2.30

Mr. Jackson at Rochdale ... " 7, at 2.30 and 6.30
Macclesfield ... " 21, at 6.30
Manchester ... " 28, at 6.30

Mr. Lamont at Liverpool ... " 7, at 6.30
Rochdale ... " 21, at 2.30 and 6.30

Mr. Morse at Ulverston ... Wednesday " 10, at 7.30
Millom ... Thursday " 11, at 7.30
Barrow ... Friday " 12, at 7.30

Mr. Colville and Mr. Bancroft at Macclesfield ... Sunday " 7, at 2.30 and 6.30

Mr. Colville only at Macclesfield ... " 14, at 2.30 and 6.30

Messrs. Johnson, Hartley, and Ogden at Hyde ... Tuesday Evenings, April 9, 16, 23, & 30, at 8.

On Good Friday a general and public tea-meeting will be held in the Temperance Hall, Horsedgate Street, Oldham, when Mr. Johnson, Mrs. Batie, and many other friends of the Movement will support the evening meeting. All are invited to attend, as it will be of special interest.

These meetings are free, and all Spiritualists and their friends are earnestly invited to attend.
JOHN LAMONT, President.
MARCH 24, 1878. CHARLES PARSONS, Secretary.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Sunday afternoon last, Mr. Lambelle's guides resumed their address on, "Death, its Nature and Necessity." The subject was viewed this time from a spiritual point of view, the doctrine of the resurrection of the body and the day of judgment being fully discussed. Many questions were ably answered at the close of the address.

In the evening Miss Keeves attended the last of a series of seances, at which she has given great satisfaction to a circle of inquiring and appreciative friends by the exercise of her highly perfected mediumistic powers. The phases of mediumship peculiar to Miss Keeves are, trance, clairvoyant, writing, and pantomimic, and her seances have the advantage of being conducted in full light.

On Tuesday, 26th, Mr. Lambelle's guides gave an address on, "The Evolution of Species," which gave much satisfaction to an attentive and critical audience.

On account of the anniversary celebration at Doughty Hall, on Sunday, 31st, there will be no lecture or seance in the afternoon or evening at this hall on that day.

In accordance with a desire expressed by several members and friends of the Marylebone Association, a Sunday morning service will be held in Quebec Hall, commencing on Sunday next, March 31. Doors open at 11. Commence at 11.30, at which time the doors will be closed.

The service will be opened by an invocation followed by singing, after which a portion of scripture or progressive literature will be read, such as may be agreed upon at the previous meeting, and comments thereon will be made by friends in and out of the flesh who may wish to speak. Closing with singing at a quarter to one.

On Tuesday evening, April 2, Mr. W. Young, Hon. Sec. of the Anti-Compulsory Vaccination Society of Great Britain and Ireland, will deliver an address on "Vaccination." 8 for 8.30.

On Friday, April 5, Mr. J. J. Morse, the celebrated trance medium, will give a special seance at this hall, when the "Strolling Player" will take control. Admission 1s. 8 for 8.30.

COCKEY MOOR.—We learn that Mr. Colville had an excellent meeting in the Unitarian Church on Sunday morning. The minister (Mr. Turland) proposed as a subject, "This is life eternal, that they may know thee, the only true God, and Jesus Christ, whom thou hast sent." The treatment of the text produced evident satisfaction. A shower of snow decked the country with white on the occasion of Mr. Colville occupying a pulpit for the first time—a form of surplice to which no one can object.

MR. MORSE'S APPOINTMENTS.

LONDON.—Sunday, March 31. Anniversary Festival. Doughty Hall, Bedford Row, commencing at 2 p.m. Thursday, April 4. Chamber lecture at the rooms of the Dalston Association, Dalston, at 8 p.m. Friday, April 5. Special seance at Quebec Hall, 25, Great Quebec Street, for the Marylebone Association, 8.15.

NEWCASTLE-ON-TYNE.—Sunday and Monday, April 7 and 8.

STOCKTON-ON-TEES.—Tuesday, April 9. Chamber lecture.

ULVERSTON.—April 10. For the Lancashire District Committee.

BARROW.—April 11. Do. Do.

MILLOM.—April 12. Do. Do.

LIVERPOOL.—Sunday and Monday, April 14 and 15.

DERBY.—Sunday and Monday, April 21 and 22.

BELPER.—Saturday, Sunday, and Monday, April 27, 28, 29.

Societies, circles, and local Spiritualists, desirous of securing Mr. Morse's services for public or private meetings, are requested to write him for terms and dates, at Elm-Tree Terrace, Uttoxeter Road, Derby. Mr. Morse's guides deliver addresses on the Temperance Question.

W. J. COLVILLE'S APPOINTMENTS.

MANCHESTER.—Sunday, March 31. Temperance Hall, Grosvenor Street, at 2.30 p.m. (see advertisement). Hulme Town Hall, at 7 p.m.

Tuesday, April 2. Reception at 159, Strangeways, at 8 p.m.

OLDHAM.—Thursday, April 3. 186, Union Street, at 7.45 p.m.

BOLTON.—April 4. Spiritualists' Meeting Room, at 7.30 p.m.

BURY.—April 5.

MACCLESFIELD.—Sundays, April 7 and 14. The Hall, 76, Derby Street, at 2.30 and 6.30 p.m. Intervening days (Saturday excepted) at 8 p.m.

LONDON.—Langham Hall, 43, Great Portland Street, Good Friday, April 19, and Tuesdays, April 23 and 30, at 8 p.m. Ladbroke Hall, Easter Sunday, April 21, at 7 p.m. 17, Brunswick Square, April 24, at 8 p.m. Doughty Hall, April 28, at 7 p.m.

LIVERPOOL.—Sunday, May 5, Camden Hotel, at 11 a.m. and 6.30 p.m. May 6, at 7.30 p.m.

MANCHESTER.—Hulme Town Hall, May 8, at 8 p.m.

ULVERSTON AND NEIGHBOURHOOD.—Sunday, May 12, and following week.

ROCHDALE.—May 19.

Mr. Colville accepts engagements to deliver orations and poems in London or the provinces. Address to him for all particulars, at 157 Strangeways, Manchester, or care of Mr. Burns, London.

NEWCASTLE PSYCHOLOGICAL SOCIETY,

WEIR'S COURT, NEWGATE STREET.

Sunday, March 31. ... Miss E. A. Brown.

Lectures commence at 6.30 p.m.

Admission free. A collection to defray expenses.

4, Nixon Street, Newcastle-on-Tyne. H. A. KERSEY, Hon. Sec.

DALSTON ASSOCIATION.

Mr. Morrell Theobald will read a paper on "Christianity and Spiritualism; their Mutual Relationship to each other," at the rooms of the Dalston Association, 53, Sigdon Road, Dalston Lane, E., on Monday, April 1st, at 8.30 p.m. Members and friends are respectfully invited to attend.

On Tuesday evening next, April 2nd, a subscription seance, with Mr. W. Eglinton, is to take place at the rooms of the Dalston Association. A limited number of tickets have been issued and disposed of. A series of subscription seances with various mediums can be arranged if the members so desire, and the hon. secretary will be glad to hear from mediums as to the terms upon which they would feel willing to attend the rooms.

An inspirational trance discourse is to be delivered before the Dalston Association, at their rooms, 53, Sigdon Road, Dalston Lane, E., through the mediumship of Mr. J. J. Morse, hon. member, on Thursday evening next, April 4th, on which occasion the meeting will be open to members and to visitors on payment of an admission fee of sixpence each. Members are requested to avail themselves of this opportunity for favourably introducing the intellectual aspects of spirit-communion to their friends and acquaintances.

At the ordinary weekly experimental seance of the Dalston Association on Thursday evening last week there was a large attendance of members, among whom was Mrs. Bassett, hon. member, through whose mediumship a very interesting evening was experienced. Mr. John Rouse, Mr. J. Connor, and others, described certain spiritual appearances which were in some cases acknowledged by other members.

TEMPERANCE HALL, GROSVENOR STREET, MANCHESTER.

On Sunday, March 31, Mr. W. J. Colville will deliver a special inspirational discourse; an ancient Egyptian spirit has promised to control and relate his experiences on earth and in the spirit-world. It is expected that information will be given respecting the pyramids and other Egyptian antiquities. The service will commence punctually at 2.30 p.m. The Manchester Association of Spiritualists have arranged for this to be a special meeting to celebrate the 30th Anniversary of Spiritualism, and they sincerely hope that all Spiritualists will endeavour to be present on this interesting occasion.

Hymns for the occasion, 2, 30, 34, and 37, from the "Spiritual Songster."

BRADFORD.—The Spiritualists of this place intend opening a house for the advocacy of Spiritualism on Sunday, April 7, when trance-addresses will be delivered by Mrs. Illingworth, of Bradford, and Miss Harrison, of Shipley. The address is—Charlotte Street, off Gate Street, Manchester Road. Services will commence at 2.30 and 6 p.m. Collections to defray expenses. They will also hold a tea-meeting on Easter Monday. Tea on the tables at 5 p.m., followed, at 7 p.m., by an entertainment consisting of songs, recitations, phrenological examinations, &c. Tickets 1s. each. Entertainment only 3d. A good muster on all occasions is earnestly requested.—R. JARVIS, Sec.

"What nobler end can man attain
Than conquest over human pain?"

A NATURAL WAY OF RESTORING AND PRESERVING HEALTH.

USE ENO'S FRUIT SALT (prepared from sound ripe fruit).
Without such a simple precaution the jeopardy of life is immensely increased.

READ THE FOLLOWING:—

"I have used your FRUIT SALT for many years, and have verified the statement that it is not only refreshing and invigorating, but also invaluable, as giving speedy relief in cases of heartburn, sourness of the stomach, and constipation and its great evils. The thanks of the public are due to you for your unceasing efforts to relieve suffering humanity. Long may you live to be a blessing to the world."
B. HURST, Ph.D., Vicar of Collierly,
St. Thomas Vicarage, Annfield Plain, Lintz Green, Co. Durham,
March, 1878.

"I feel a pleasure in stating that I have sold your FRUIT SALT for nearly five years, and during that time it has had a very large sale. I have found when once introduced, it is constantly kept, and universally liked, on account of its unvarying effect in producing and securing perfect health."
"68, High Street, Dumfries."
"January 26, 1878."
"W. POLL, Chemist."

"ALL our Customers for ENO'S FRUIT SALT would not be without it upon any consideration—they have received so much benefit from it."
"Jersey, 1878."
"WOODS BROTHERS, Chemists."

SEA SICKNESS.

A Gentleman sends us this:—

"I have great faith in your FRUIT SALT; it has done me a deal of good. The first time I tried it was last summer. I went to the Isle of Man; we had a very rough passage; it made me very bad; I was not sick, but very ill that day and the next; until a friend of mine from Manchester, who was staying in the same house, gave me a dose of your FRUIT SALT; it put me all right almost directly. I have never been without it since. Wishing you every success."

ACIDITY OF STOMACH, BILIOUSNESS, FEVERS.

"Though unasked by Mr. Eno, or anyone interested in the manufacture of FRUIT SALT, or rather the Crystallised Salts of various fruits, I nevertheless take great pleasure in saying that I have personally used this remedy and know it to be, not alone excellent but really invaluable. Especially must this be the case in the hot countries of the East, where Acidity of the Stomach, Biliousness, and Fevers are so common."
J. M. PEEBLES, M.D.

ALSO GOUTY or RHEUMATIC POISONS from the BLOOD,
the neglect of which often results in apoplexy, heart disease, and sudden death.

SOLD BY ALL CHEMISTS, Price 2s. 9d. and 4s. 6d.

CAUTION.—Examine each Bottle, and see the Capsule is marked
"ENO'S FRUIT SALT." Without it you have been imposed on by a worthless imitation.



**ENO'S
FRUIT SALT.**

DISCOURSES

THROUGH THE MEDIUMSHIP OF MRS. CORA L. V. TAPPAN.

In one volume of 720 pages, on toned paper, elegantly bound, 7s. 6d.; superior edition, on fine paper, bevelled boards, gilt edges, with PHOTOGRAPH of MRS. TAPPAN, on Symbolical Mount, as a Frontispiece, price 10s. 6d., post-free.

This handsome volume contains as much matter as four ordinary books of the same bulk. It includes Fifty-four Discourses, reported verbatim, and corrected by Mrs. Tappan's Guides; Sixty-four Extemporaneous Poems; and Twelve Extracts.

TABLE OF CONTENTS.

I.—Introductory.

A Narrative of Mrs. Tappan's Experience as a Medium, given by her Guides
Extracts from Mrs. Tappan's early Mediumistic Compositions
Quotations and Extracts, 1852-3
Incidents in Mrs. Tappan's Mediumship
The Religion of the Future
Sunset in Autumn, 1852
Song of the Stars to the Sun-God

II.—The New Science.

Spiritualism as a Science, and Spiritualism as a Religion
The Realm of Spirit
There is no Death
The Connecting Link between Spiritualism and Science
The Experience of a Scientific Mind on Earth and in Spirit-Life, as told by himself
On the Connection between the various Mental Sciences and Spiritualism
Some of the Methods of producing Spiritual Manifestations.—"Professor Mapes" Reply to a Critic
The Dual Apparition of the Embodied Human Spirit
Some further Suggestions concerning the Method of Spiritual Manifestations
Resumé of the Series on Spiritualism and Science
Answers to several important Questions concerning the Spiritual World
Further Considerations of the Methods of Spiritual Life
The Spirit-World and its people
The Origin, Constitution, and Destiny of the Human Soul
The Soul of Man; what is it?
The Origin of Man
Indisputable Evidence of Spirit-Communication with this World
Psycho-Dynamics; or, Spiritualism versus Science

III.—Spiritual Ethics.

What great Teacher has produced the most potent Effect upon Society, and why?
The Spirit
The Individual Human Spirit
Mediumship
Is Spiritualism Witchcraft and Sorcery? Mystery and Meaning of the Number Three
The Nature and Occupations of Spiritual Existence
The Temple of the Soul
The Heavenly Home and Spiritual Kindred
The Eternal Progression of the Human Spirit
Cui Bono?
The Spiritual Outlook for the New Year
Parity
The Need and Efficacy of Prayer
Spiritual Gifts
Charity
Some of the Historical Evidences of Spiritualism
"And these Signs shall follow them that believe"
The Origin of Evil, its Introduction to the World, and the Remedy suggested by Spiritualism
The Signs of the Times
The "Many Mansions," or, Different Conditions of Spiritual Life
The Influences of the Present Life upon the Future
The Celestial Arcana; or, the Realm wherein the Attributes of Spirit are known and understood
An Address suggested by the Twenty-Sixth Anniversary of Modern Spiritualism
A Sermon for the Season
An Answer to those who pronounce Spiritualism Satanic in its Origin
The Hope of the World
Spiritualism: its Advantages to the Present and Future Life
Science versus Morality; or, the Causes of the Rise and Fall of Nations

The Judgment Day
Social States in Spiritual Life
The New Messiah; or, Who is the Comforter?

IV.—"Judge Edmonds" Series.

Mémorial Discourse on the Life and Works of "Judge Edmonds." By "Theodore Parker."
Experiences in passing through the change called Death and in entering Spirit-Life
The Social and Political Government of Spiritual Life

EXTRACTS.

God and Evil Spirits
Benefit of Spirit-Communion to Disembodied Spirits
Sympathy
Spiritualism, Electricity, and Psychic Force
The Characteristics of Spiritualism
Unseen Influences
The Work of Spiritualism
Spiritualism, neither Clairvoyance nor Psychology
Theories advanced to explain Spiritualism
Importance of the Physical Phenomena
The distinctive Features of Clairvoyance
Evidences of Immortality

POEMS.

"The Old World was Dead"
The Beautiful Land
"Oh Beautiful White Mother, Death,"
Prayer
Inspiration
The Best Gifts
Invocation
"Katey"
Truth
Birth Pangs
"One utter Spirit moves in the very heart of things"
Spiritual Progression
Why is the Spirit-World Invisible?

Cremation
Happiness
Who is the Comforter?
Angel-Glory
Immortality
"O Thou who tread'st life's weary vale"
Bunyan
The Song of your Guardian Spirits
"Omina's" Poem
Poem by "Robert Burns"
The Temple of Light
Home in Heaven
Waiting
The Boon
A Song for the New Year
Growth to Purity
The Garden of God
The Answer to Prayer
The Death of Christ
The Three Messengers
Perfect
The Wonder Worker
The Sepulchre of Life
Faith, Hope, and Love
Stars, Rocks, and Flowers
The King and the Beggar
The Mystical Vale
The Sign
The Three Angels
Anniversary Poem
Easter Morn
Creation
Tokens of Angel Love
A Song of Life
Resurrection
The Future of England
The Love of God
Mon-a-do-Wah (the Bird Lover)
"When the full rich Glories"
"Down through the Vibrant Spaces"
"By the Tomb of the Prophet"

MESSAGES FROM "OMINA."

To Mrs. L.—, To Mr. L.—
"Omina's" Song of Gladness
"Omina's" Poem
Star Flower
Seal of Love
To Miss T.— To Mr. T.—
To Mrs. H.— To Mr. H.—

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

SUNDAY, MARCH 31.—Anniversary services at Doughty Hall, 14, Bedford Row.
TUESDAY, APRIL 2.—Select meeting for the Exercise of Spiritual Gifts, at 8.
WEDNESDAY, APRIL 3.—Mrs. Bassett's Direct Voice Discourses, at 8.
THURSDAY, APRIL 4.—School of Spiritual Teachers, at 8 o'clock.
FRIDAY, APRIL 5.—Mr. Lambelle's Spirit-Guides, at 8.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, MARCH 31, Dr. Monck, at Ladbroke Hall, Ladbroke Grove, Notting Hill Station, at 7.
TUESDAY, APRIL 2, Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8. Developing.
WEDNESDAY, APRIL 3, Mr. W. Wallace, 329, Kentish Town Road, at 8.
THURSDAY, APRIL 4, 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, APRIL 5, Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street, Bloomsbury, at 8.

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

MONDAY, Members' Developing Seance; 8 for 8.30. TUESDAY, Lectures on Spiritualism and other Progressive Subjects; 8 for 8.30., admission free.
WEDNESDAY, Members' Developing Seance; 8 for 8.30. THURSDAY, Social Meeting of Members and Friends; 8 till 11. SATURDAY, Inquirer's Seance, Medium, Mrs. Treadwell; admission 6d., to pay expenses; Local and other Mediums invited. SUNDAY, Afternoon, Trance and Normal Addresses; 3.15. Evening, Inquirers' Seance, various mediums; admission 6d., to pay expenses; 7.30 for 8. Admission to Seances by previous application or introduction.

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

SUNDAY—11 a.m. For Investigation and Healing; 7 p.m., Lectures, Readings, &c. Admission free.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, MARCH 31, KEIGHLEY, 2 p.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, Intellectual Seance at Mr. Daly's, Osborne Villa, Cowbridge Road, Canton, 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.
GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.
GLASGOW, 164, Trongate, at 6.30 p.m.
HALIFAX, Psychological Society, Old County Court, Union Street, at 2.30 and 6.
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', 23, High Duncombe Street, at 2.30 p.m.
NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 p.m. Lecture.
NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.
OLDHAM, 188, Union Street, at 6.
OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.
SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
TUESDAY, APRIL 2, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
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, 47, Wilson Road, Well Road, Heeley, at 8.
WEDNESDAY, APRIL 3, 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, APRIL 4, DARLINGTON, 1, Mount Street, at 7.30. Mutual Improvement.
GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.
LEICESTER, Lecture Room, Silver Street, at 8, for Development.
MIDDLESBRO', 23, High Duncombe Street, at 7 p.m.
NEW SHILDON, at Mr. John Mensforth's, St. John's Road, at 7.

POPULAR INFORMATION ON SPIRITUALISM.

THE REPORT OF SPIRITUALISM OF THE LONDON DIALECTICAL SOCIETY. Cheap edition. 14d.
DR. CARPENTER'S THEORIES, AND DR. CARPENTER'S FACTS. By "M.A. (Oxon.);" 4d., or 1s. per 100.
ORIGINAL RESEARCHES IN PSYCHOLOGY. By T. P. BARKAS, F.G.S. 3d.
THEODORE PARKER IN SPIRIT-LIFE. By Dr. WILLIS 1d.
EXPERIENCES OF A SEPTUAGENARIAN. By J. JUDD. 1d.
WHAT SPIRITUALISM HAS TAUGHT. By WILLIAM HOWITT. 1d.
A SCIENTIFIC VIEW OF MODERN SPIRITUALISM. By T. GRANT. 1d.
WHAT IS DEATH? By JUDGE EDMONDS. 1d.
SPIRITUALISM, THE BIBLE, AND TABERNACLE PREACHERS. By J. BURNS. A Reply to Dr. Talmage's "Religion of Ghosts." 2d.
DEATH, IN THE LIGHT OF HARMONICAL PHILOSOPHY. By MRS. DAVIS. 1d.
LIBERTY: an Oration by Dr. MONCK, with his Portrait and fac-simile of Direct Spirit-Writing on Slate. 1d.
RULES FOR THE SPIRIT-CIRCLE. By EMMA HARDINGE. 1d.
THE SPIRIT-CIRCLE AND LAWS OF MEDIUMSHIP. By EMMA HARDINGE. 1d.
THE PHILOSOPHY OF DEATH. By A. J. DAVIS. 2d.
MEDIUMS AND MEDIUMSHIP. By THOMAS HAZARD. 2d.
CLAIRVOYANCE. By PROFESSOR DIDIER. 4d.
OUTLINES OF MODERN SPIRITUALISM. By T. P. BARKAS. 1s. 6d.
London J. BURNS, 15, Southampton Row, W.C.

MR. AND MISS DIETZ

Beg to announce that their
RECITATIONS

AT

LANGHAM HALL, GREAT PORTLAND STREET, W.

Will be continued during APRIL and MAY on Wednesday Afternoons at 3 o'clock and on Saturday Evenings at 8.15.

The First Afternoon of the New Series will be Wednesday, April 10th, and the First Evening will be Saturday, April 13th.

Recitations will be given upon every following Wednesday and Saturday (excepting only Wednesday, May 8th) until June.

Season Stall Tickets for the Series of Fourteen Recitations One and a half Guineas each. Single Tickets, 3s. 2s. and 1s.; at the Hall or of Mr. Dietz, 54, Denbigh Street, S.W.

Inquiries respecting arrangements for the admission of Students or Schools and communications relative to engagements for Drawing-rooms or with Institutions, should be addressed to Mr. Dietz, as above.

PURE SOLIDIFIED CACAO

Is a preparation of the fruit of the *Theobroma Cacao* by a peculiar process by which all the NATURAL PROPERTIES of the FRUIT are retained in an unimpaired state, without the addition of any foreign substance.

THE BUTTER OF THE CACAO BEAN, so nutritious and promotive of easy digestion, is all retained in the SOLIDIFIED CACAO, and as no starch, arrowroot, sugar, fat, or other article is introduced to make weight, this Pure Article is agreeable to and digestible by delicate constitutions to which the various articles of commerce known as "Cocoa," "Chocolate," &c., are heavy obnoxious, and indigestible.

The Manufacturer DEFIES Science to DETECT ADULTERATION in the SOLIDIFIED CACAO.

By no process of addition or abstraction is the beautiful produce of Nature, named by Linnaeus *Theobroma* (food fit for Gods), tampered with.

By a method of manufacture which develops all the properties of the tropical bean, the article is presented to the consumer in a condition absolute perfection. The flavour is exquisite, and so abundant that one pound of SOLIDIFIED CACAO will go further than many times the quantity of low-priced preparations, rendering it

THE CHEAPEST (as well as the best) ARTICLE IN THE MARKET, Besides being an excellent corrective and an aid to digestion,

SOLIDIFIED CACAO

IS A MOST NUTRITIOUS ARTICLE OF DIET,

containing as it does all the elements contributed by Nature in its growth and chemically supplying all that goes to make up a perfect organism. This cannot be said of Tea, Coffee, or any other article used as a drink.

Solidified Cacao is not a stimulant—does not excite the nerves or heat the blood. It does not occasion or intensify chronic ailment. It is a *bona fide* food of the highest class, and is therefore peculiarly adapted to the Use of Intellectual Workers and

Persons of a Highly Sensitive Temperament.

It is the best refreshment before or after a long journey or severe mental application, and is invaluable to invalids.

The Solidified Cacao is adapted for universal use in cases where tea, coffee, wines, spirits, malt-liquors, and other costly beverages are so frequent, which often become the bases of tyrannous habits and the cause of much suffering.

By the use of Solidified Cacao money may be saved, strength maintained, health restored, bad habits prevented, appetital pleasure enjoyed, and the manifold purposes of life carried out with more effect.

TRY IT, AND YOU WILL USE NO OTHER.

Price 3s. per lb. Sold in Packets of 1 lb. each. Full Instructions for its preparation accompany each packet. By sending for a quantity at a time it will be sent carriage paid, preventing the necessity for agencies, additional profits, and the risk of adulteration. When kept in a tin caddy with closely fitting lid, it may be preserved for years without deterioration.

Agent: J. BURNS, 15, Southampton Row, W.C

THE GREATEST WORK OF THE CENTURY.

Vol. I. now ready, price 12s. 6d.; also Part V., price 2s. 6d.

ANACALYSIS:

AN ATTEMPT TO DRAW ASIDE THE VEIL OF THE SAITIC ISIS;

OR,

AN INQUIRY INTO THE ORIGIN OF
LANGUAGES, NATIONS, AND RELIGIONS,

BY

GODFREY HIGGINS, Esq., F.S.A., F.R.Asiat.Soc., F.R.Ast.Soc.
(Late of Skellow Grange, near Doncaster).

This magnificent work has always been scarce, but is now out of print. Copies in two huge volumes have sold freely at prices ranging from five to fifteen guineas.

To be complete in about 18 Parts, price 2s. 6d. each;
or Four Volumes, price 12s. 6d. each.

London: J. BURNS, 15, Southampton Row, Holborn, W.C.

THE SOLIDIFIED CACAO.

The increasing demand for this genuine article necessitates the appointment of special agents for the convenience of those at a distance who use it in preference to all other kinds of cocoa.

Mr. T. Smallman, Sanitary Depot, 16, Exchange Arcade, Manchester.

Mr. Thos. Gelgarth, Sanitary Depot, 31, Burlington Street, Manchester.

Messrs. Cooper & Co., 5, Lewes Place, Eastbourne.

Mr. J. O. Langan, Crown Bakery, Park Gate, Darlington.

Mr. James Johnston, Grocer, &c., 16, Greenside Street, Edinburgh.

Mr. P. J. Dewar, Chemist, Dingwall.

Mr. H. Whittaker, King Cross, Halifax.

Mr. E. J. Blake, 13, Grainger Street, Newcastle.

Wholesale Agent: J. BURNS, 15, Southampton Row, London, W.C.

This thoroughly genuine article should be used exclusively by all Spiritualists who are consumers of cocoa in any form.

TELEPHONE! TELEPHONE! TELEPHONE!

THE Real Telephone, and how to make it. One Hundred and Thirty Pages. 19 Illustrations. Post-free 13 Stamps.—F. E. FAIRIE, Electrician, Trinity Road, Southampton.

SPIRITUALISM AN AID TO EDUCATION.

"A perfect system of Education should develop all the Faculties of Man—Physical, Mental, and Spiritual."

A GRADUATE of Cambridge, who is an experienced Tutor and a Christian Spiritualist, desires a few Boarders to whom he may impart a superior Education. Healthy locality, comfortable home, &c. Address—B. A., care of J. BURNS, 15, Southampton Row, London, W.C.

J. BURNS,

PRACTICAL PHRENOLOGIST,

15, SOUTHAMPTON ROW, W.C.

* * * Mr. Burns's many engagements render it necessary that visitors make appointments in advance.

MR. BURNS gives his Psychorganic Delineations on the following terms:—
For a full Written Delineation—the remarks made by Mr. Burns being taken down in shorthand, and written out *verbatim*, with Chart of the Organs, 21s.

For a Verbal Delineation, and Marked Chart, 10s. 6d.

Verbal Delineation, 5s.

A Short Verbal Delineation, for children and those of limited means, 2s. 6d.

Mr. Burns may be engaged to give Delineations on his visits to the country.

LESSONS in FRENCH and SPANISH, or ENGLISH to Foreigners. Translations from the above Languages also undertaken. Address by letter—VIOLA, 15, Southampton Row, Holborn.

TO STUDENTS OF ASTRAL SCIENCE.

A PLANISPHERE is now in the Press, together with a Treatise giving Instructions for using it.

By means of a Planisphere Arcs of Direction may be measured off with ease and certainty. Those who cannot work Primary Directions by Trigonometry, and Professors who have no time to do so, have here the means of obtaining satisfactory results in an easy and rapid manner.

Planisphere and Treatise ... 7s. 6d.

Planispheres without Treatise, each... 5s.

Subscribers for 12 Planispheres will be allowed a liberal discount.—Published by J. E. CATTY, Ave Maria Lane, London.

ASTROLOGY.

"Worth its Weight in Gold."

EVERY adult person living should purchase at once "YOUR FUTURE FORETOLD," a book of 144 pp., cloth, only 2s. 6d.
London: BERGER, Newcastle Street, and J. BURNS; or post-free of E. CASAEI, High St., Watford, Herts. Instructions to purchasers gratis.

ASTROLOGY.—PROFESSOR WILSON may be Consulted on the Events of Life, at 103, Caledonian Road, King's Cross. Personal Consultations only. Time of Birth required. Fee, 2s. 6d.: Instructions given. Attendance from 2 till 8 p.m.

A LADY, Professor of the ASTRAL ART, may be Consulted on all important events of Life. Fee, 2s. 6d. Nativities cast. Personal interviews by appointment only.—Sybil, 2, George Street, St. James Street, Brighton.

ADVICE given Astrologically on all subjects affecting human welfare. Three questions answered for 2s. 6d. in Stamps. Send date, time, and place of birth, to Philip Heydon, 16, Camp Road, Leeds, Yorks.

DO SPIRITUALISTS, like other human beings, use SPOONS, FORKS, CRUETS, &c.? If so, when they want re-plating, kindly bring them to T. Heap, Spiritualist, Electro-Plater, and Manufacturing Jeweller, 25, Hanway Street, Oxford St. W. Plate and Jewellery Repaired.

FREE SEANCES, Physical and Direct Voice, given at the house of Mr. Heap, Hanway Street. Free Seances given at the house of anyone if Travelling Expenses are paid.—For particulars apply to 25, Hanway Street, Oxford Street, W.

VISITORS TO LONDON.—HOME FOR SPIRITUALISTS & OTHERS.—The comforts of an Hotel, with the privacy of Home. Terms Moderate. Near to Hyde Park, and close to Rail and Omnibus to all parts of London—37, Powis Square, Bayswater.

MISS BELL TILLEY will give Sittings to Diagnose Disease. Terms 5s. to those of limited means. Testimonials may be seen from the highest Physicians in Town and Country. Address—40, St. Mary's Terrace, St. Mary's Square, Paddington.

THE PSYCHOLOGICAL REVIEW,

the Spiritualists' Quarterly, for April.

CONTENTS.

- Editor's Address:—
I.—Ethics of the New Age.
II.—Experiences of Astrology in India.
III.—Mystical Poetry.
IV.—Modern Materialism.
V.—Dante and Beatrice.
VI.—The Sentiment of Immortality.
VII.—A Seance with Mrs. Marshall.
VIII.—Pilgrimages in France, No. 1. To Paray-le-Monial.
IX.—Psychography.
X.—Buddhism and Christianity.
XI.—The Miracle Land.
E. W. ALLEN, 11, Ave Maria Lane, E.C.

WHERE ARE THE DEAD? OR, SPIRITUALISM EXPLAINED.

By FRITZ.—PRICE 3s.

London: J. BURNS, 15, Southampton Row, W.C.

Just Published, 2s. paper covers; 3s. cloth.

LIFE BEYOND THE GRAVE: A SPIRIT-COMMUNICATION THROUGH A WRITING-MEDIUM.

E. W. ALLEN, 11, Ave Maria Lane, London, E.C.;
Sold also by J. BURNS, 15, Southampton Row, W.C.

WILLIAM APLIN & JOHN ASHMAN,
MAGNETIC HEALERS, late of the Psychopathic Institution, Marylebone Road, open to engagements to attend patients at their residences. Address—11, Herries Street, Queen's Park, Harrow Road.

EFFICIENT AND RELIABLE!!! FIELD'S PODOPHYLLUM ESSENCE.

(Registered)

THE EFFECTUAL REMEDY.

FOR a Weak Stomach, Impaired Digestion, and all Disorders of the Liver.

BILIOUSNESS. TORPID LIVER.

CONSTIPATION. HEARTBURN.

HEADACHE, &c.

This Medicine is Invaluable.

Prepared only by

A. W. FIELD, CHEMIST, &c.,
3, Victoria Buildings (facing Victoria Station), Piccadilly, S.W.

Sold in Bottles, 1s. 1½d., 2s. 9d., 4s. 6d., and 8s.

By Post, 2d., 3d., and 4d. per Bottle extra.

N.B.—The public are requested to ask for "Field's Podophyllum Essence," it being the strongest and most efficient preparation, entirely superseding both Tincture and Pills. Great saving is effected by taking the larger sizes.

Agent for W.C. District.

London: J. BURNS, 15, Southampton Row.

Edinburgh: A. W. FIELD, 15, South Clerk Street.

Choppington, via Morpeth: JAMES ARCHBOLD.

JOSEPH ASHMAN,

Psychopathic Healer,

14, Sussex Place, Glo'ster Rd., Kensington, W.

Tuesdays and Thursdays from 3 to 5 p.m.

254, Marylebone Road, Wednesdays from 3 to 5 p.m.
Embrocation for home use 1s. 1½d. and 2s. 9d. per bottle.

MRS. WOODFORDE, Developing and Healing. Medical advice to ladies and children. Terms modified to suit circumstances. Days and hours of business—Mondays, Wednesdays, Thursdays, and Saturdays, from 1 p.m. to 5 p.m., 90, Great Russell Street, Bloomsbury, W.C.

MRS. TREDWELL holds Seances for Trance and Clairvoyance at 4, Shouddham St., Bryanston Square, Tuesdays and Fridays at 8 p.m.

J. COATES, MESMERIST. Office—12, Lime Street, Liverpool.

Miss Chandos Leigh Hunt,

17, Brunswick Square, W.C.

Teaches Mesmerism, Healing Magnetism, &c.,—Personally Three Guineas; by post One Guinea.

Synopsis of Instructions to be seen in her "Vaccination Brought Home to the People," post-free, 4½d.

MR. C. E. WILLIAMS, 61, Lamb's Conduit Street, W.C. At home daily from 12 till 5. On Monday, Thursday, and Saturday evenings from 8 o'clock for Reception of Friends. Address as above.

TRANCE MEDIUM,

for Tests, Healing, & Development of Mediumship,

MRS. OLIVE,

15, Ainger Terrace, King Henry's Road, Chalk Farm Station, N.W.

Free Seance for Healing, Mondays at 11 a.m. Reception of friends, Fridays, 3 p.m. Private Seances by appointment.

MR. F. G. HERNE, 61, Lamb's Conduit Street, W.C., at home daily from 11 till 4, Sunday, for friends, 7 p.m. Tuesdays and Fridays, at 8 p.m., for investigating the phenomena.

MRS. CLARA DEARBORN,

Physician and Trance Medium,

10, Guilford Place, opposite the Foundling.

Hours—10 till 4.

Mrs. DEARBORN makes Specialties of Rheumatics, Tumours, and Cancer. She also has writings produced upon her arm which are recognised as test-communications.

W. J. COLVILLE, INSPIRATIONAL LECTURER, delivers Orations and Poems in London or the Provinces. For all particulars, address Office of the MEDIUM.

MR. J. W. FLETCHER,

Trance and Clairvoyant Medium,

4, Bloomsbury Place, Bloomsbury Square.

Hours—from 12 till 5.

MR. J. J. MORSE,

INSPIRATIONAL TRANCE SPEAKER

AND PRACTICAL PHRENOLOGIST.

Elm Tree Terrace, Utttoxeter Road, Derby.

Agent for all kinds of Spiritual Literature.

MISS BESSIE WILLIAMS

CLAIRVOYANT.

FOR MEDICAL AND BUSINESS PURPOSES

At Home 11 a.m. till 5 p.m.

10, Valentia Road, Station Road, Brixton, S.W.

MR. W. EGLINTON

32, Fopstone Road, Earl's Court, Kensington, W.

CURATIVE MESMERISM.—PROFESSOR ADOLPHE DIDIER, CONSULTING MESMERIST (32 years' established), attends Patients, and may be Consulted daily, from 2 till 5, at his residence, 10, Berkeley Gardens, Camden Hill, Kensington. Pamphlet on Curative Mesmerism, 1s. post free.

HEALING BY LAYING ON OF HANDS

DR. JAMES MACK,

23, Upper Baker Street, Regent's Pk.

BEGS to notify to his numerous Patients that his Consultation Fee is 10s., which includes for use Magnetised Fabric. Letters should contain a full description of the symptoms (and handwriting if possible) of the Patient. For a renewal of Magnetised Fabric, 2s. 6d. Office hours from ten to five. Consultation Free every Tuesday.

MISS MANCILL, SPIRITUAL CLAIRVOYANT AND MEDICAL MESMERIST (Cousin to Dr. ELIOTSON of Mesmerie fame).—99, Great Suffolk Street, Boro', London, S.E.

A SEANCE for CLAIRVOYANCE and TRANCE at Mrs. PRICHARD'S, 10, Devonshire Street, Queen Square, W.C., Thursdays at 8 p.m.

Price One Penny; 9d. per dozen; 6s. per 100.

VACCINATION TRACTS.

Nos. 10 and 11, 1½d. each; 1s. 2d. per dozen; 9s. per 100.

EDITED BY

Dr. J. J. GARTH-WILKINSON and W. YOUNG.

** This series gives a view of the subject of Vaccination and Revaccination in all its bearings, and is written with especial reference to public education.

It is desired that all who can afford it will assist in giving these tracts a large and extended circulation by purchasing as freely as possible.

1. Letters and Opinions of Medical Men.
2. Facts and Figures, showing that Vaccination has failed to stamp out, arrest, or mitigate Small-Pox.
- 3 & 4. Opinions of Statesmen, Politicians, Popes, Statisticians, and Sanitarians.
5. Cases of Disease, Suffering, and Death, reported by the injured Families.
6. The Vaccination Laws a Scandal to public Honesty and Religion.
7. Vaccination a sign of the Decay of the Political and Medical Conscience in the Country.
- The propagation of Syphilis to Infants and Adults by Vaccination.
9. Vaccination evil in its Principles, false in its Reasons, and deadly in its Results.
10. Vaccination subverts Dentition, and is a cause of the prevalent Deformity and Decay of the Teeth.
11. Compulsory Vaccination a Desecration of Law, a Breaker of Homes, and a Persecutor of the Poor.

WILLIAM YOUNG.

8, Neeld Terrace, Harrow Road, London, W.

NEW WORKS AND NEW EDITIONS.

Depositors of £1 and upwards in the Progressive Literature Publication Fund are entitled to these works at the following special prices.

In a neat wrapper, price 6d.; post-free, 7d. To Depositors, five copies, 2s. 6d., post-free.

Christ the Corner-stone of Spiritualism. A Treatise by J. M. PEEBLES, M.D.

Now ready, in neat wrapper; 100 pages, price 1s. To Depositors, four copies for 3s. 6d.

Buddhism and Christianity Face to Face; or, an Oral Discussion between the Rev. MIGETTUWATTE, a Buddhist Priest, and Rev. D. SILVA, an English Clergyman, held at Pan-tura, Ceylon; with an Introduction and Annotations by J. M. PEEBLES, M.D.

Illness: its Cause and Cure. A Complete Family Medical Adviser, requiring no drugs nor 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.

New edition for the extension of the Cause.

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.

In preparation. A Tale from the MEDIUM.

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.

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.

To be published immediately.

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

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, Nations, and Religions. By GONFREY 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.

Have you been Vaccinated, and What Protection is it against the Small-Pox? An Essay by WILLIAM J. COLLINS, M.D. People's edition, price 6d.

Vaccination Brought Home to the People. By Miss CHANDOS LEIGH HUNT. Price 6d. Supplied in quantities on special terms.

National Anti-Compulsory Vaccination Reporter. Mary C. Hume-Rothery, editor. Merton Lodge, Chatterham. London: J. BURNS, 15, Southampton Row, W.C.

HUMAN NATURE,

A MONTHLY RECORD OF ZOISTIC SCIENCE AND POPULAR ANTHROPOLOGY.

Embodying Physiology, Phrenology, Psychology, Spiritualism, Philosophy, the Laws of Health, and Sociology.

AN EDUCATIONAL AND FAMILY MAGAZINE

In Ten Vols., Cloth, 7s. 6d. each. Monthly, price 6d.; Post-Free, 7d., Annual Subscription, 7s.

This sterling Monthly, established ten years ago, is the only magazine in Great Britain devoted to the study of Man on the most comprehensive basis. It is the oldest Anthropological Periodical in London.

"Human Nature" embraces, as its title implies, all that is known or can be known of Man, and, therefore, much that no other periodical would give publicity to. It has no creed or crotchet, but gives expression to all new facts as they arise. It does not matter what the new truth may be called—Phrenology or Psychology—Spiritualism or Materialism—Sociology or Religion—Mesmerism or Hygiene,—all alike are welcome to its pages, if by their treatment and investigation that heavenly germ Truth may be found.

"Human Nature," besides being an open organ, free to all who have a truth to state in connection with Man, is regularly supplied with high-class Articles and Reviews by eminent University men and students of special themes related to the science of Man. It is not, however, a class publication, courting the suffrages of the learned, and avoiding contact with the multitude. As its title implies, "Human Nature" knows no distinction of position or pretension among its contributors, but welcomes all alike—the peasant or the peer, the scholar or the original genius, the poet or the logician, the rationalist or intuitionist, are all made free to express any fact or thought calculated to be of use to Humanity, or which will throw light on the facts of existence.

"Human Nature" appeals to all scientific discoverers or philosophic thinkers whether as readers or contributors.

CONTENTS OF "HUMAN NATURE" FOR JANUARY.

Price 6d.

THE INFLUENCE OF THE PAST UPON THE PRESENT.

THE THREE KINGDOMS OF SPIRITUALISM. By J. Burns, O.S.T. The Triadation in Nature—The Triadation in Spiritualism—The Proper Use of Spiritual Terms—The Trinity—The Athanasian Creed—The Masonic Triadation.

ESSAYS ON MATTER, MOTION, AND RESISTANCE. By J. Hands, M.R.C.S. Colours—Colour Perception and Colour Blindness—Colour a Material Substance—Examples.

COMMUNICATIONS FROM "WOLFSTAD," an Ancient Druid. Reported, with Introduction, by W. Oxley.

COMMUNICATIONS FROM THE SPIRIT OF "MOTHER ANN LEE," Founder of the Shakers, in reply to questions by Dr. Peebles.

CHAPTERS FROM THE "STUDENTS' MANUAL OF MAGNETISM" (Translated from the French of Baron du Potet), of the Value of Somnambulism in the Treatment of Disease—General Precepts: Conditions of Time and Place for Magnetising—Unknown Causes of Failure—Conditions of Success in Chronic Cases—Latent Magnetic Effects—Magnetic Action at a Distance.

MR. MORSE'S LIFE AND EXPERIENCES. By "M.A. (Oxon.)"—A Review of "Leaves from My Life."

DEATH OF DR. TRALL.

"ARCANA OF SPIRITUALISM." Hudson Tuttle Replies to Rev. J. P. Hopps.

W. H. TERRY, AUSTRALIA, on the Labours of Dr. Peebles.

POEM: PROMETHEUS. From the German of Goethe. By S. E. Bangough.

CONTENTS OF "HUMAN NATURE" FOR FEBRUARY.

Price 6d.

DARWINISM versus SPIRITUALISM. Being a Correspondence between Dr. J. M. Peebles and Mr. Hudson Tuttle; together with Comments by Mr. A. R. Wallace, showing the points on which he differs from Mr. Darwin.

A POPULAR REVIEW OF RECENT RESEARCHES IN PHYSICS, BIOLOGY, AND PSYCHOLOGY. By J. P. Barkas, F.G.S., Newcastle-on-Tyne.

ESSAYS ON MATTER, MOTION, AND RESISTANCE—COLOURS. The effects of Colours on different objects, displaying the Materiality of Colorific Rays. Light—Dissertation on the Materiality of Light, or Radiant Imponderable Matter. By J. Hands, M.R.C.S.

THE THREE KINGDOMS OF SPIRITUALISM. By J. Burns, O.S.T. The Gospel Triadation—The Triadation and Theological terms—Egyptian and Hindoo Triadation—God and Devil—Summary of Triadations.

CHAPTERS FROM THE "STUDENTS' MANUAL OF MAGNETISM." (Translated from the French of Baron du Potet). Sympathy and Antipathy—Magnetised Objects—Intermediary Magnetism—Demagnetisation—Dangers of Magnetism—Physical Dangers—Inoculation by Contact—Inoculation without Contact—Moral Dangers.

POETRY: THE BETROTHAL—By James Lewis.

TRANSLATIONS from the German of Hine—By Alfred T. Story.

"ANACALYPsis." Part V.

SEND 12 STAMPS FOR BOTH NUMBERS.

London: J. BURNS, 15, Southampton Row, Holborn, W.C.