



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. 426.—VOL. IX.]

LONDON, MAY 31, 1878.

[DOUBLE SHEET—PRICE 1½d.

THE RELIGION OF BUDDHA.

The interest centred upon the course of addresses being delivered in Doughty Hall on Sunday evenings by Mr. Lambelle was more apparent on Sunday evening last than on any preceding occasion. There was a large audience, and truly spiritual conditions. Mr. Burns presided, and in a few appropriate sentences stated the subject of discourse and introduced the speaker. The address was said by many present to have been the best as yet delivered on this topic. Below we present our readers with a general summary of the

DISCOURSE.

In searching into the various accounts of different nations, traditional or otherwise, we find that men in all ages have looked for some revelation of truth from on high that would set at rest their speculations, and form a base for the foundation of a living faith. And facts like these, when presented to the mind of an earnest truthseeker, form a presumptive evidence for the universal brotherhood of man, and the fatherhood of one Supreme God over all. In no case is this desire and expectancy more exemplified than in the history of that people whose religion we are now reviewing; for, indeed, from the earliest dawn of the first mental operation that they were capable of executing, they had conceived the idea of someone being born into their midst who would relieve them from the conflicting opinions that were beginning to upset the primitive mind, and that this promised or expected one would come either as a *chakravartti*, a universal monarch, or as a *Buddha*, an all-wise sage.

After many years of anxious looking, the wise and skilled predicted that there would be born, of royal descent, a prince who should be the saviour of his people. Time wore on and the aspirant to this high calling was proclaimed as being born, of the noble house of Sakya, in the town *Kappilawastu* on the borders of Nepal in Northern India. This prince was visited by the sages or wise men as soon as ever the news was circulated of his birth, and they predicted, by the light of their science, that he would become a recluse and lead his people by the superiority of his wisdom and spiritual enlightenment. Five days after birth he received the name of Siddhartha. The child grew; but in consequence of the prediction that he would become a recluse, great care was taken in his earlier years to prevent him from applying his mind to the study of the philosophies of the land, for which he manifested the keenest desire. His mind seemed peculiarly constituted for that purpose, and the thought of royal blood ever descending to the humiliating grade of a recluse caused his father to adopt measures with a view of directing the thoughts of his son into some more agreeable channel. The Vedas, in which he took great delight even in his earlier years, were taken from his reach and placed under charge of duly appointed persons; still the thought that Siddhartha would separate himself from the paternal care and follow out the prediction caused the father no little anxiety. Siddhartha matured early, and his strength of mind, joined to a robust constitution and kindly disposition, endeared him to many of his people.

The customs of this country permitted the marriage contract to be entered into at an early age, and the father of Siddhartha, thinking it would be a means of averting the predicted destiny of a recluse, urged his son to take to himself the princess Yasodrata, a good, noble, and virtuous maiden, as his wife. Accordingly, at the age of sixteen years, Siddhartha was married, and the event was marked by special displays of joy and congratulations. In

due course a son was born unto Siddhartha, and at a time when the city was alive with the rejoicings of an enthusiastic people, when the festivities of the palace were being carried out with unusual splendour, and when everything breathed forth the breath of kindness, goodwill, and harmony, Siddhartha, left the palace after having but taken a glance at the mother and babe as they lay, from the threshold of the door, and wended his way to the woods, where he intended to make his home for the future of his life. At such a time the anxiety of his father was relaxed, and so, escaping his attendants, he reached the woods, alone and unseen. Then the cry went up, the prince had fled, and the joy that had but a few hours previously rent the air, was changed at once into sadness and regret for the loss of the prince of Sakya.

You may perhaps wonder what a recluse really is. A recluse in Eastern nations is one who separates himself from all society, and devotes his being to the observance of certain principles which in his estimation are preferable to those found in social communities. His garment is not allowed by his calling to be made in one piece, but is to be composed of small pieces, sewn together; if these pieces can be gathered from the street after having been trodden upon, picked up on the sea beach after having been washed ashore, or if it can be proved that these pieces formerly covered dead bodies, so much the better; the reason for this is, that they teach humility better, and show the body to be only a mortifying pile, unworthy of costly apparel. The only possessions that a recluse can hold are a razor, a needle, an alms bowl, and a staff. They eat such things as they gather around their place of abode, but at certain times they leave, and enter the city for a change of food. With their alms bowls in their hands, they present themselves before the door of the first house they come to; they are to make no signal, and after waiting a certain time, if they are not relieved, they must pass on to the next door, and so on. When they have secured sufficient, they return to their home, and eat in reverse order the things that have been given them; that is, they must eat whatever was last given to them before those things that lie deeper in the bowl, although there should be superior articles underneath. Such a person was the subject of our address, and the founder of the Religion of Buddhism. What self-denial did he not manifest in leaving the palace with plenty and all manner of comforts for the unsheltered woods. And for what purpose? In order that he might reduce the feelings of the body, elevate his inner nature, and comprehend truth, apart from any social entanglement.

Siddhartha threw away the royal robes, cast away all that marked him as one of noble birth, and adopted the garment of the recluse; still his dignified bearing and mannerly conduct showed him to be of superior birth, though he wore the habit of a mendicant, and when he left the woods and entered the city of Rajagada with the alms bowl in his hands to gather a change of food, his character was at once seen, and he was most generously relieved. Returning to his seat under the Bo-tree, he was assaulted by numbers of demons and devas. The contest was fierce and prolonged, but he manfully resisted the menaces of these frightful fiends and the allurements of beauty presented before him, and he was in a short time left to himself a victor over all the assaulting powers that had beset him. In this humble fashion he ate the offerings that he had received in his bowl. The sight of its uncleanness reminded him of the impurities of man's body, though tended with so much care, and treated with so many indulgences. Here the lightning gleams, and the thunders shake the earth, and

rain falls with such violence as to threaten the destruction of all life; but here also at other times the clouds seem to drop down fatness, and the glorious beams of the sun seem to bring into existence all that breathe in the air, or wave in the wind. But he did not heed the raging of the elements; to him thunder did not speak as the voice of an offended God, but as a monition, reminding him that nothing is permanent, all things are subject to change. His attention was fixed upon himself. He saw that all outward things are vanity, and he set himself the task of finding for others a spring of happiness; the more he penetrated, the more difficult his task appeared. The teachings of his earlier days were without profit to him, and the end of all things appeared to prove the emptiness and unreality of all earthly things. Shortly afterwards he was joined by five Brahmans, who subscribed to his principles of thought, and followed his ascetic habits. These were his first converts. They assumed the same garment as himself, and lived in the same contemplative form of mind. They concentrated all their thought upon themselves; they found they were but organised bodies, with attributes and powers, possessing certain qualities. Away from the world, they found that they could only enjoy peace, for in the city all was disappointment, as the mind was ever active, and the means to appease it were not to be had in this restless state of existence; and that this restlessness would only cease with the destruction of the body. Siddhartha sought out the means by which this was to be accomplished, and when he had discovered four paths that would lead to it, he said to his disciples, "I have found out the path of knowledge by which man alone can be happy; it has been revealed to me, and I must teach men to throw aside their former thoughts and listen to the words of the *Bana*."

With this determination he set out to preach his discoveries to the people, and his first discourse was called the "Dharma Chakkappawattanasutta."

It was customary for all writers in ancient times to express their thoughts in a kind of poetical measure. What you now term prose writing was not known to them; it is an invention of later years. We mention this so that you may understand that the discourses of Siddhartha were given in this way, and the Vedantic writings, so-called the hymns of India, are also to be found in this form. The following is a part of the Dharma Chakkappawattanasutta:—

"Ye Dhamma hetuppabhawa
Yesan hetun Tathagato,
Aha Yesan chayo nirodho
Ewan wadi maho Samano."

In English it would read thus:—

"All things have proceeded from some cause;
This cause is described in the Tathagato;
All things will continue to exist,
So says the great Sramano."

In this discourse he tells with marked ability the various sufferings that man must endure before he can attain to a state of peaceful repose, and that the cause of all the unquietness and miseries of life are due to man's attachment to sensuous objects, and that in proportion to his disregard for them so will he grow beyond their attractions, and merit a higher state of being. He further taught that all men in their birth are equal, that in the wilderness he had proved that man at most was a corruptible pile continually dying, and that neither hunger, thirst, sleep, nor wild beasts respected one man more than another; that the supposed distinction of caste was but a feeling of vanity that arises in man's heart from an imperfect knowledge of himself and others. That before man can really and truly serve out the higher purposes of their nature, they will have to cease the indulgences of their bodies, appetites, and passions, and leave the mind more time for meditative contemplation; and before the mind can be set free, there must be right attachment, and other virtues called to their favour. The King of Magdad, who also heard his discourse on the Tathagato, was converted to his teachings, and so deep was his respect for his utterances, that in less than three years he had erected over 3,000 shrines to perpetuate the memory of the event.

Siddhartha gathering around him many adherents, was named by them *Gotama*, the good shepherd, and *Buddha*, wisdom, in honour of his intelligence and intuitional powers, and the zealous care of his followers. He sought discussion, and entered into conversations with all he met; he courted inquiry, and afforded most courteous answers to all who inquired of him. Though he was bitterly opposed to the teachings of the Brahmans, he did not at first attack them on these things; but, deeming the question of caste of more importance, he used every available means to bring it to the front. Entering one day into the Temple of Brahma, he asked the priest what he meant by caste. The Brahman replied *varna* or colour; hereupon Buddha asks him for a further and fuller explanation, to which the priest assents and enters into a lengthy disquisition respecting the first creation by Brahma. He said that when Brahma had decided to create the world and its contents, the words that flowed from his mouth were incorporated into the Vedas; that the Brahmans proceeded from his shoulders; the Kshatriyas from his body; the Vaisyas, or *sevas* (evil-doers) from his thighs; and the Sudras from his feet, which indicates that they were to be the slaves of all the rest of creation. The reply of Buddha was to the effect that the only true distinction consisted in the possession of knowledge, and that if a man was informed on the subject of his own being, no matter what his colour was, he was equal in degree to those of the "lighter shades." To this the Brahman assented, and Buddha perceiving this, at once accused him of

destroying the beauty and harmony of the Vedas by perverting them with their iniquitous practices. He said, "Your notions of the teachings of the Puranas are, that the Cause of all things can be appeased, when wrathful, by the fat of lambs; this is nowhere taught in the Scriptures, but is a perversion of its sacred text which we must abolish before we can rise to the attainment of supreme felicity. I can see," continued Buddha, "some reason for your offering in thankfulness the first of your harvest in return for the blessings of a bountiful in-gathering, but to think that He who made all things by His power, who ordereth all things by His wisdom, and fashioneth all subjects of His creation by His love, could condescend to be moved by the destruction of life, and the offering of flesh upon your altars, is more than intelligence, governed by reason, can accept. When blood is offered," says Buddha, "under the supposition that the rage of the Almighty power will be appeased, as our thirst is by the water of the brook, sacrifice becomes a derogatory act, and lessens the dignity of the man who can thus imagine that his gods are so low and creature-like." In his conversations with the Brahmans he continually dwelt upon the harm and inutility of sacrifice. In every rite of blood there was connected an iniquity unpardonable, for every life, said he, is equally precious, and he who offers sacrifice transgresses the first principles of his being.

In Buddhism no rite or ceremony is allowed, and the precepts, to which we shall afterwards direct your attention, were ordered to be read on certain days in presence of the Buddhahip, and the occasional reading of the *Bana* at particular times. This system of religion so exacting in its observances, is too abstract for the more lively imaginative mind of the Anglo-Saxon. They must have something of a more substantial nature upon which they may direct their attention, and though this same religion of Buddha was the religion, of your land in former days, it was changed and corrupted to suit the morbid desires of a speculative people.

In consistency with the thought that man must work out his own redemption, Buddhism rejects all thoughts of a mediatorial power and regards places of torment as useless. "Man," says Buddha, "must pay the full penalty of his transgressions, by a successive change of bodies, and as his attachment to sensuous objects flee away from him, so he will attain the rank of purity." Sin, as it is spoken of in your Bible, they do not recognise. Every man is his own law-giver, on account of the moral principle within him. "If we injure no one by our acts," says Buddha, "we commit no wrong; and if our acts are an inconvenience to ourselves, no one has any right to think that we are transgressors, and we must remove these inconveniences in the same way that we would remove hunger or thirst, or overcome disease." Thus the religious ideas inculcated by Buddha had for their object the crushing down of every bodily desire, the nourishing and sustaining of the mind by meditation, and observing the powers of God, so as to bring about the greatest amount of happiness in the true life beyond, for this is, indeed, only a preparatory stage.

The religion of the Hindoos at the time when Buddha began to preach had resolved itself almost to a form of planetary worship; the Sun, as the central source of life and light, had been worshipped as the Creator, and the lesser bodies had been regarded as the executors of His will. This form of thought entered largely into the future developments of the religion of Buddhism, and influenced it to an almost infinite extent, as we shall see as we proceed in our inquiries. From the power of the sun upon the herbs and flowers, the sublime idea of emanations was evolved; for Buddha, in his contemplations in the woods, saw that where the rays of the sun descended least, there was indeed the least life. Thus he observed that where the trees clustered thickly together, there the beams of the central light were prevented from falling upon the ground, and as a consequence the vegetation was in that place of a poorer description. This power exerted by the sun was the nearest resemblance to the invisible cause of all things, and the mode of its operation, as anything they were able to conceive of; hence man, the nearest to the wisdom of the Infinite through the power of his intellect, he concluded, was the first emanation from God. Then he arranged in general order the different species and tribes of animals, until he came to coarser matter unorganised, but as this contributed to the sustenance of all nature, he concluded that even matter partook of the nature of that power which was so distinctly visible in all creation. There are those who in pride and haughtiness of manner and disposition, and adopting the thoughts of the ancient Brahmans, thinking themselves to be the elect sons of God, and the only possessors of righteousness, have supposed that these deductions clearly proved the idolatry of the religion of Buddhism; but no greater mistake could be made than this, and those who would speak or write of them as "heathenish idolaters" betray either a lack of information on the subject, or an entire disregard for truth. Of these things we shall speak more as we proceed.

Buddhism had grown so quickly that even before the death of its founder innumerable monasteries had been instituted in all parts of the land. The system met with almost universal acceptance on account of its simplicity and the harmony of its doctrines. Those who entered into the Buddhahip were required to take the vows of obedience to the voice within, to be pure in thought and word, and not to seek the acquisition of worldly goods nor earthly praise; but to keep the body in subjection to the superior powers of the mind. These monasteries were originally but caves, that were found in many cases the products of nature, and in some other parts they were artificial, but executed in that plainness of style which their religion demanded.

In conclusion, who is there, in a spirit of fairness, and with

prejudices cast aside, will say that Buddhism, as here detailed, was heathenism or idolatry? If you accuse the principles of Buddha with the power to mislead, what shall we say of the monstrous systems now prevailing in your so-called land of enlightenment? As we proceed in our review we hope to be able to show you that Buddhism was the foundation of the learned schools of Egypt, and deposited its seeds on the soil of Italy, which brought forth the sages of antiquity, and established the order of the Essenian brotherhood. In fact, it was the religion of this your country, in my days, and there still stand the monuments of these temples to prove the assertion. We would in all sincerity wish that more of the spirit of Buddhism prevailed in your fair land today, then would you see swept from your midst these plague spots of vice which we notice at every short interval. Call these things "heathenish," not the sublime philosophy of one who had just reason to claim the gift of inspiration over any other man; a religion that will countenance these evils of which we have complained is only a hollow mockery, a sham, and an insult to Infinite love.

Come, then, with minds pure and unsullied, and apply your hearts to the wisdom of God, and the truth, as it shines free for every soul, will descend and illumine the recesses of your paths, and point you to the road that leads to happiness in the home beyond.

We shall resume the teachings of Buddha on the next Sunday evening, and follow their further unfoldments. May the grace of God descend and make you feel the sincerity of our motives, and incline your ways to his laws.

NOTES FROM A WORKER'S DIARY.—No. 5.

SPECIALLY PREPARED FOR THE "MEDIUM AND DAYBREAK"
BY J. J. MORSE.

This series of "Notes" having been extended from time to time in the columns of the MEDIUM AND DAYBREAK, the previous one appearing in the issue of January 11 of the present year, their compiler again presents a continuation of them to the Editor, trusting that they may be deemed worthy of insertion in his paper.

In regard to the Spiritual Movement this present year has in some things brought us a slight improvement, and indications of unity, and prosperity even, are not lacking. Waging an unrelenting war against the cant and hypocrisy of modern times, and thus earning the cordial condemnation of the multitude of bigots, those Spiritualists who keep their shoulder to the wheel in spite of everything, are deserving of all praise; and as an evidence of such self-sacrifice I may relate an incident that was narrated to me at first hand:—

A gentleman, whose self-sacrificing labours on behalf of Spiritualism are well known, and doing a large business in his town, became a marked man among a certain department of his customers, as soon as he publicly identified himself with Spiritualism. The result has been that his business suffered to the extent of an annual loss of £300, which has not, nor ever will, be recovered!—the "obstructives" in this case being, as usual, members of religious bodies that traded with the gentleman alluded to, but who, as soon as he became a Spiritualist, tried to convert him from the error of his ways by doing their best to ruin him!

Among the many things the spiritual worker has to attend to, there can be few matters more attractive than the naming of infants. The thoughts suggested by the presence of the child—the esoteric and mystic union it is the exoteric witness of; a glint of heavenly sunlight sent to our hearts and homes to cheer us in our days of sorrow; a holy charge, and sweet but solemn responsibility that we should reverently fulfil our duty towards. Hence it seemed to the writer that his year of spiritual work opened most felicitously by his being engaged in the above direction. The event transpired on January 1, and consisted in naming the first-born of my friend and co-worker E. W. Wallis. A goodly company assembled, and a most pleasant and enjoyable evening was spent.

On the 3rd of January your contributor attended a special meeting at the Dalston Association, the services of his guides resulting in an instructive and entertaining evening, according to the vote of thanks passed for his gratuitous services.

The first Sundays in each month have been spent in filling the regular engagement in Newcastle-on-Tyne. On the occasion of his March visit the writer attended Miss Fairlamb's usual Sunday morning seance, and most remarkable and satisfactory were the phenomena upon that occasion. In a light, strong enough to read the time on a watch quite plainly, the spirit "Benny" came out in full materialized form, and, while out, drew the curtains of the cabinet on one side that we might see the medium therein—and sure enough the outline of Miss Fairlamb could be very fairly discerned. The spirit-visitant talked with us, walked before us, bestrode a chair, and altogether manifested identity, and personal peculiarities quite unlike Miss Fairlamb; she is feminine, weak-voiced, and ladylike; the spirit "Benny" was masculine, deep-voiced, and manly. Altogether it was a pleasure that all the sitters fully appreciated; and since the above date the phenomena have gained in power and certitude. Miss Fairlamb's seances have been not the least important agent in the acts of the society in Newcastle. The second year's engagement between your contributor and the Newcastle Society terminated in the month (March) above mentioned, and it was a gratifying circumstance to himself and friends, that his services were unanimously re-engaged for another year, making the third year in succession that the labours of his spirit-friends have been exercised in Newcastle! The courteous

attentions of the officers, members, and friends of the Society are most deserving of praise, and are calculated to endear them to all who are called upon to labour for and with them.

In January the writer visited Sunderland, and, as usual, was hospitably and kindly received.

In response to an invitation from the Lancashire District Committee of Spiritualists, the writer's spirit-friends addressed a series of fourteen missionary meetings during the third and fourth weeks in January, commencing at Liverpool, being continued at Hyde, Macclesfield, Manchester, New Mills, Hayfield, Oldham, Rochdale, Burnley, Bolton, Bury, and closing with a second lecture at Manchester. The fortnight's work was eminently successful, and on all sides great praise was accorded to the committee for their enterprise in sending the writer, and others, round the district for missionary work.

Twice Keighley was visited, on Sundays, January 27, and March 24; on the latter visit a meeting was held at Cowling, a village some seven miles distant, a wild, rugged, and romantic spot, about the last place one would have expected to have found Spiritualism in. Indeed the meeting held was the first of the kind that had taken place in the village.

Ever kindly received in, and always looking forward with pleasure to his visit to Glasgow, your correspondent again found himself across the borders in February. Three public meetings being held in the Albion Hall on the 10th, 11th, and 17th of the above month. On the 14th a trip was made to the "lang toon o' Kirkcaldy," where a public lecture in the Corn Exchange (the first ever held in the place) had been arranged. A most respectable and attentive audience, and an excellent meeting. A full report was taken for the local paper, but after being "set up," it was "distributed" ere it was born! Local theological prejudice was the disease that killed it! On Monday, February 18, a very nice and well attended *soirée* was given by the Glasgow Spiritualists in their hall, and with pleasant songs, speeches, and recitations, the hours passed speedily along. The refined and artistic elocutionary renderings of a local reader, of great abilities, Mr. N. Corstophine, being specially noticeable. This gentleman is ever ready to use his fine talents for the succouring of distress in any form, and the programmes of charitable concerts are scarcely complete unless his name appears thereon. I was, as usual, the guest of our warm-hearted friend, Mr. J. Bowman, who, in conjunction with the "gude wife" made my stay most agreeable. Mr. J. Simpson, the secretary, Mr. J. Robertson, the treasurer, and all the other officials and friends, were as earnest and enthusiastic as ever. Your correspondent has been re-engaged for another course of quarterly visits, extending into next year, being the second series.

Returning southwards, home was reached in time for the reception tendered by our Society in Derby, on February 20. Our removal from London to our new home had been accomplished, and the meeting in our honour was quite a success, as the report published at the time indicated.

A visit was made to Birmingham, two most successful meetings being held, the first in the "Athenaeum" on Sunday evening, February 24, and the second on the following night at Mr. Sunderland's, both being filled to repletion.

On March 10, your correspondent was again in Cardiff, for a course of seven lectures; the series being divided thus: two lectures on Sunday evenings, March 10 and 17, in the Town Hall, granted for our use by the courtesy of his worship the Mayor; and five lectures in the Stuart Hall, on the intervening week evenings. As Mr. Smart's very able reports are presented to your readers, nothing further need be said here on the matter. As previously, the writer was the guest of Mr. Daly, the promoter of the meetings, and, in company with his genial host, and Mr. Sadler, jun., paid a visit to the editor of the *Ghost Review* at his pleasant homestead at Penarth. So gratified were the friends at the labours of your correspondent's guides that he was engaged for four quarterly visits, commencing in June next. Always entertained most genially, visiting Cardiff has been a pleasure, this last time, though, excelled in pleasant kindnesses all previous ones.

On Monday evening, March 18, Merthyr was visited, where the kind reception and good feeling gave no indication of a cause for the "squeak" subsequently emitted! On the 31st of the same month the writer was present at the Anniversary Services held at Doughty Hall. What a good time it was! It did one good, and causes one to do as *Oliver Twist* did—ask for more! During the week following, meetings were attended at the Brixton Society, Dalston Association, and Marylebone Association. In each case our spirit-friends earned the hearty thanks of those present, who joined in saying that it was good to be there. A visit was again made to London on the evening of Dr. Peabie's farewell.

On Good Friday a meeting, arranged for by the Lancashire Committee, was held at Holloway, Derbyshire. Kindly entertainers, pleasant scenery, and the company of Mrs. Morse, made it a pleasant holiday.

On April 9 a chamber lecture was held in Stockton, Mr. Freund being host; the three following evenings being spent in Millon, Barrow-in-Furness, and Ulverston, for the Lancashire Committee. Our papers are well circulated, and numbers of circles held in the Lake District, and in each of the above towns the chief workers, Messrs. Taylor, Walmsley, and Crowdon, respectively, are zealous and active in furthering the Cause.

On Sunday, April 14, a special visit was made to Liverpool, and two very agreeable and well-attended meetings were held. The following evening the writer gave a special phrenological entertainment in aid of the Society's funds. It was well patronised

and subscribed to, and the efforts of the operator gave much satisfaction. The Liverpool Society have renewed their ancient engagement with your contributor, who is now again under contract for his regular monthly visitation.

Two meetings were held in Derby, under the auspices of the Psychological Society, on Sunday and Monday, April 21 and 22. They were fairly well attended.

On the following Sunday and Monday meetings were held in Belper, for which Mr. W. P. Adshad very kindly granted the use of his large wareroom. The Monday evening's meeting was prefaced by a social tea, and it is a long time since we met in so pleasant and enjoyable a fashion.

This finishes the roll up to the time of writing, and it is a record, it is hoped, of good work done for the great Cause.

Fellow-workers toil on, rest not; there is much to be done, and we can each in our own way do something. Let us put vanity on one side, and never mind if it be hall or hovel, an immense audience or a small one, whether we have the *clat* of aristocratic patronage or the lot of all reformers, scorn and contumely, our duty is to sing—

"Let us then be up and doing
With a hand for any fate;
Still achieving, still pursuing,
Learn to labour and to wait."

And by our actions practise the poet's sublime monition. Ever following the dictates of the spirit, our lives will be useful, our consciences clear, and our future filled with happiness.

JESUS WORSHIP.

[From Mr. John Logan, Dunedin, New Zealand, we have received the *Otago Daily Times* of March 8, which contains the following report of a lecture by Mr. C. Bright, who is one of the most active and intelligent of Australian Spiritualists. He has been intimately associated with the work of Dr. Peebles in these colonies, and to him the Doctor dedicated some of his publications.]

Notwithstanding the drizzling dirty weather that prevailed, the lower hall of the Athenæum was well filled last evening, when Mr. Charles Bright delivered his controversial lecture on "Jesus Worship." The chair was taken by Robert Stout, Esq., M.H.R., who briefly introduced the lecturer.

Mr. Bright began by stating that he was not fond of controversy, and he regretted the necessity of it. If he could endeavour in any other way to spread the opinions he consistently and cordially held, he would gratefully do so, and especially on such a subject as the one of his lecture. But it must be remembered that the world advanced only by men strongly speaking out what they held to be the truth. And he held it as truth that the world had committed a grievous error in bestowing worship on Jesus of Nazareth. Of course it might be that he was in error, but he would firmly and honestly speak the truth. The greatest minds were now revolting from the credal errors that had formed around Christianity. One result of a young man being trained to believe Jesus the God Almighty, and afterwards, as many young men did, discovering that belief to be an error, was that he was left in grievous darkness, dwelt for a time in a perfect cave of despair, and it was a chance if his life were not altogether wrecked. The question was, Was it an error that Jesus of Nazareth was God in person? He would not take an outlook, in seeking an answer to this question, into the wide range of modern rationalism, but confine his attention to the foundation of Christianity. In the first place, Jesus began life as all other men began life, as an infant in his mother's arms. He acquired knowledge as other youths did. If he was God, his knowledge would have been at once complete; he would not have had to attend Jewish doctors to acquire instruction. His knowledge when he attained to manhood was limited. He did not know, for instance, if there was fruit on the fig-tree, and cursed it till it withered. His power was also limited; at one place he visited he could "do no mighty work because of their unbelief." And his omniscience was limited; he stated he would stay three days and three nights in the heart of the earth after his death, whereas he stayed but one day and two nights. Other instances were quoted, and the lecturer went on to ask how, if he were God, those qualities could have been limited in him. If his knowledge and power were finite, then he could have no divinity. But what did Jesus say of himself in the Gospel record? He would take those points in which the Gospels corroborated each other, and instanced the question put to Jesus by a seeker after knowledge—"What shall I do to secure eternal life?" Jesus in his reply quarrelled with being called good; he said none is good but One, and that One, God. Surely if Jesus was God, and if it were necessary in his opinion for that fact to be believed to secure eternal life, he would have told this inquirer of it; yet he did not. At the time of his crucifixion, again, he asked if it were possible to let this cup pass from him, and asked why his Father had forsaken Him; and surely, if he had been God, and if it were necessary to man's salvation that it should be known, or if he had intended it to be known, he would have made the announcement? But the announcement was not made, and the fact was not known. For Judas, who sold him, did not know he was God; Peter, who betrayed him, never imagined him to be God; and the Jews, who crucified him, never dreamt of him as God. They could not have done so. Jesus himself, if the Gospels—and he now referred particularly to the three synoptical Gospels—were carefully read, it would be seen, never conceived it possible for one moment that he would be taken for God, and did not encourage in any way such a belief. Quotations were made, showing that all along Jesus

recognised his inferiority to God. Could he have made the statement, "Of that hour knoweth no one, not even the angels, nor the Son, but the Father," if he had been equal in knowledge to the Father? He put up prayers, and such a thing was reasonable enough in man, but absurd in a God. The Gospel of John, however, was taken as clearly manifesting that Jesus was the Son of God. He left on one side all the doubts thrown upon the authenticity of that Gospel, and took its own language, arguing from numerous passages, that Jesus was held to be the Son of God in exactly the same way as the disciples were held to be the sons of God. Jesus said, "The Father is in me and I in Him," but directly afterwards he said the disciples were one with him and one with God, and he prayed also that the disciples might be one. Jesus all along regarded himself as being one with God in exactly the same way as he believed that the disciples were one with God—they were striving to carry out God's will. Jesus always spoke of himself as being sent by God, and it was a mere juggling with phrases to assert that the sender and the sent were one and the same. There was nothing in any of the Gospels showing that Jesus assumed himself capable of receiving human worship. The 12th verse of the 1st chapter of John assures us that all who accept Jesus become sons of God; and language like that surely was proof enough that even John did not assume Jesus to be God Himself. But how was it to be accounted for that Jesus had come to be worshipped as God, seeing there could be no logical conclusion from the Gospels that he was worshipped in that way on earth. He felt assured that, if it had been intended for that great fact to be made known, it would not have been left to be squabbled over by Greek and Hebrew translators. How were we to account for the growth of this belief then? The earliest Christians spoke of Jesus as the Messiah or messenger only, bringing a fresh revelation of the Divine will to the world. But all records of the early history of Christianity were in darkness. We heard in Roman history of Christianity only as a wretched superstition, opposing their brilliant philosophy. One of Rome's strongest objections to Christianity was that its founder was an obscure peasant, a man not worthy of notice compared with the noble attributes of the gods and demigods of their mythology. This fact was to many students of theology a proof of the Godhead of Jesus. But it was apparent that the Christians in time grew ashamed of the fact that they had nothing noble to urge on behalf of Jesus to those who thus reviled him, and from that cause there grew around him that metaphysical haze which gave him the remarkable attributes he was now believed to have possessed. He quoted Justin's account of his own conversion. Justin was a heathen philosopher, and finding the teachings of Zeno and Plato unsatisfactory he had retired to the sea-shore. Here an old man one day appeared to him, and advised him to study the Jewish prophets, and pray to God and His Christ. Justin became a Christian; but in his writings he never put forward Jesus as equal with God. So Tertullian never spoke of Jesus except as the instrument of God. The view engendered by the subtleties of theological distortion did not begin to appear until the beginning of the fourth century. In that century came what was called the Apostles' Creed, though the Apostles had no more to do with it than he had; then the fuller creed called the Nicene; and lastly, that most extraordinary, ambiguous, and contradictory Creed of St. Athanasius, about which nothing was positively known except that Athanasius had nothing to do with it. Previous to this fourth century, the idea of Jesus worship had never been promulgated. Jesus as a man was everything that was honourable and reverent; but if we came to set him up as God, then we find him to be little and contemptible. Paul, writing only twenty years after his death, spoke of Jesus as the son of David according to the flesh, and the Son of God according to the spirit. Paul called him the Son, the way, and the message of God, but never spoke of him as God himself. All misunderstandings arose from the Creeds, which formed no part of Christianity. He quoted the term applied by Athanasius to his opponents as a sample of the kind of feeling engendered by the Creeds; none of it was derived from the Sermon on the Mount. All the teaching of Jesus inculcated love. These terrible credal subtleties engendered the sort of feeling so often displayed amongst our own contemporaries—that of spiritual pride; attempting to lay down rules whereby to judge whether one's neighbours had a title to the name of Christian. The idea that Jesus was God was irrational and unthinkable. Jesus was a being, and could be argued about and defined, and the moment we defined God, we made him less than infinite. If God was brought forward as a mystery, leave Him as a mystery, and let human beings humbly try to learn little by little of the workings of that mystery; but, as Matthew Arnold put it, if put forward as a scientific fact, let that fact be proved scientifically. Mr. Bright concluded by expressing a wish that he had hurt the feelings of none of his hearers by speaking as he had done.

NEWCASTLE-ON-TYNE.—During the absence of Miss Fairlamb, who is now on a tour in Scotland, Miss Wood has kindly consented to sit in her stead, so that the usual Sunday morning and Tuesday evening sance will be continued as before. Spiritualists are invited to participate in these meetings. Sundays at 11, Tuesdays at 8.

HACKNEY PSYCHOLOGICAL SOCIETY.—The Sunday evening meetings in connection with the above continue to increase in interest, and the truce addresses are reported as being very good. This Society meets every Tuesday evening for experimental sances at No. 6, Field View Terrace, London Fields, E. The co-operation of all interested in the subject is earnestly solicited. The first quarterly tea-meeting will be held on Whit Sunday, June 16; more particulars in a subsequent issue.—C. R. WILLIAMS, Sec.

MANIFESTATIONS IN AUSTRALIA.

Mr. J. Carson, late of Melbourne, has received a letter from an Australian friend, which he has handed us for perusal. As it records some strong physical phenomena, which may not prove uninteresting to our readers, we make a few extracts therefrom, suppressing for various reasons the names of the ladies and gentlemen implicated:—

"On the last occasion of our sitting, a stone was brought in weighing 21½ lbs.; it has been identified, and came from the house of a lady who was present one night. It is a common thing now for flowers to be brought into the room from other gardens than our own.

"On the 30th inst., we celebrated our 'silver wedding.' We had a few friends, and commenced the evening with a seance. We had first several flower manifestations—some evidently came from a distance; next, a shower of apples, twenty-three in number. I may here inform you that we had not an apple in the house. When I came home from the office my wife said to me, 'You have sent us plenty of oranges; why did you not send us some apples?' I replied that as there were plenty of the former, with an abundance of wine and cake, I thought we should not require them, and was of opinion that apples did not mix well with wine. My wife then said in a jocular manner, 'I wish my spirit-friends would bring me some from A——'s.' The latter is an intimate friend of ours, who has a large orchard and nursery about six miles from here. Well, we asked where the apples came from, and the reply was—From A——'s. Mr. A—— called at my house this morning and stated that though he could not swear to them, yet he believed they were his. He picked out two or three remarkable sorts which he said few growers besides himself had. We enjoyed ourselves very much. The kettle of hot water came in in the light; we had the table floating while we were singing."

STARTLING FACTS.

A SPLENDID NON-PROFESSIONAL ENGLISH MEDIUM AT THE HAGUE.

By A. J. RIKO.

Dear MEDIUM,—Lately we made one of the best acquaintances of our life. Mr. Rita visited us a few months ago, and we feel grateful that he consented to come over amongst the Dutch brethren. "*A tout seigneur honneur*" says a French proverb; and so let me first give my opinion about the above-named gentleman, which, I can assure you, is shared by all who have had the pleasure of his acquaintance. He does not make his living by mediumship, but exercises it only to serve our Cause and to oblige earnest inquirers. Of course we felt bound to receive him as sympathetically as we could. He is a plain, good-hearted, quiet man. His goodwill cannot be too loudly praised; in short, he is a very valuable man to our Cause in every respect.

Without any exaggeration, it is impossible to describe all the wonderful and true phenomena we got with Mr. Rita, so you must do with some of the more interesting things, taken out of a mass of similar manifestations. We will omit any exclamations, but simply record the occurrences truthfully, simply, and as they happened.

The first series of six sittings was composed of eight persons (always the same), with the addition every evening of two others. The circle was composed mostly of an equal number of ladies and gentlemen, and the medium placed every evening between two new neighbours, who held his hands, &c., &c. (ordinary conditions).

Monday, May 20.—"John King" spoke in the direct voice. Recognised by several sitters as the same voice heard in Williams's presence. A pair of spectacles taken from a gentleman were brought to others on request; beautiful lights; playing and stopping of the musical-box by desire of the sitters; one of the gentlemen was touched by two hands on the head and asked to stand up; his chair was put on the table; Mr. Rita's ring was taken off during the seance by the spirit "Charlie," and after the seance, while we were sitting and talking quietly, it dropped in the middle of the room in full light on the floor. I missed a letter locket.

Tuesday.—This letter locket was given to-night to a gentleman who had come to the Hague to join the seance. The bell was floated with a brilliant light on it—sometimes three lights to be seen on different places in the room. A luminous cross was also shown by "Charlie." We got two materialisations—one a female. With a very sufficient light we had direct moving of a small table without material contact, which stood at a distance of about five feet from the nearest sitter. A little later a small box with medicine fell behind Mr. Rita to the floor. This happened while we were talking quietly round a large table, and in full lamp-light. The box was brought from my kitchen, where it has its fixed place.

Wednesday.—Two wind instruments, a mouth-organ and flute, played in the air. A change of different objects between the sitters was effected by that good spirit "Charlie." The ring test was obtained twice—once in a manner I do not remember to have ever read or found described, viz., two sitters at the farthest distance from the medium got a cord without end (sealed) on their arms without allowing their hands to slip for a single second. The sitters were very harmonious. With the cabinet "Charlie" and the form of a child appeared in good light. Again we had movements of the small table without being touched by anybody.

Thursday.—We got writing on a slate, to which a board fitting

the frame was nailed by two gentlemen. I have in my possession a certificate signed by the witnesses, amongst whom are a Government official, an engineer, a clergyman, an officer in the navy, &c.—you see no knaves or fools.

The materialised form allows me to cut a piece off its dress, which proved to be like that of "Katie's," well known in England.
(To be continued.)

ADVICE TO CONTROLLING SPIRITS.

To the Editor.—Sir,—I often read with interest the reports in your columns of lectures delivered by various distinguished mediums. The orderly arrangement, eloquent delivery, and well-chosen language of some of these entranced orators—untrained in the schoolman's sense—is as clear evidence of the operation of spirits upon man, as written communications, produced under conditions known to preclude human agency, are evidence of the operation of spirits upon matter.* But these orations are sometimes marred by the interpolation of statements so out of harmony with the body of the discourse, and so needlessly antagonistic to the feelings and beliefs of many who are interested in Spiritualism, and whose interest we wish to see deepened, that it appears to be the sudden irruption of a spirit bent upon discord, and not the harmonious flow of the medium's "control." These interruptions are not, however, peculiar to spirit-control; we have them also in our ordinary meetings, and they are so sudden that the chairman controlling the meeting is unable to prevent them; but in spirit-controls they are less easily seen to be interruptions, and far less easily prevented, consequently spirit and medium are often improperly censured.

Such an irruption occurs in the excellent discourse on the "Origin of Buddhism," given through Mr. Lambelle, on Sunday, the 20th inst., and reported in your paper. The control, after a series of interesting statements, culminating in the affirmation that the "Scriptures written by Moses" are of Buddhistic origin, suddenly appears to be changed in spirit (if he be reported correctly), and accuses the translators of the Bible of the "wilful perversion of the truth of the text . . . in order to blind the eyes of the people, and keep them from tracing them to their true source," the translator's offence being the rendering of Gen. i. v. 1 thus: "In the beginning God created the heaven and the earth," instead of "By wisdom God created the planets and the earth," for so, says the spirit, the words would read if rightly understood. Now, I do not believe this *new version*, and the criminal charge against our translators, to be the matured and deliberate utterances of a kindly and intelligent spirit, such as one would judge Mr. Lambelle's guide to be, if we judge him from what we know of his medium; and I earnestly urge, through your columns, not only Mr. Lambelle's control, but also all other spirits engaged in a similar work, to adopt special precautions to prevent such disorderly manifestations; or, if they cannot prevent them at the time, to explain the intrusion after the discourse is ended.

In this new version there is not even the shadow of accuracy. The words of the original mean in English exactly what they say in our Bible, and neither more nor less. The original, which is open to all now in a manner in which it was not at the time referred to, is a continued and unimpeachable witness to the integrity, scrupulous exactness, and faithful rendering of itself into the vernacular.

It appears that Mr. Lambelle's control desires to show that these Scriptures came to us *via* Hindoo and Buddhistic channels. It is clear he has a profound veneration for them, for he speaks of the religious philosophy of which they are the transcript, as "never excelled by any other system that ever prevailed either before or since." They may have descended through these channels, for no truly enlightened man believes the Jews to have been other than one of a series of nationalities receiving revelations of Divine things from the Supreme; and, assuming they did, I suggest to these spirit-workers everywhere that they will more effectually prepare the way for the descent of the Kingdom of Heaven by bringing to the comprehension of all, the hidden truths of these ancient writings, than by occupying time in proving them to be ancient. A truth is not more effective because it is shown to have been promulgated 6,000 or 16,000 years ago. Its potency is in itself.

If, then, time is occupied in proving a greater antiquity for the clothing of this or that series of truths, men's minds are diverted from the truths themselves, when it is the truth alone that can bring about the results so earnestly worked for.

This suggestion arises out of the attempt to prove the first description of creation given in Genesis to be of Buddhistic, and the second of Hindoo origin. Now once more, for the nonce, admitting this to be so, I urge upon all controlling spirits whether the "superior philosophy" which is contained within these separate accounts, is not of incomparably greater importance to us. Mr. Lambelle's control refers to the two kinds of philosophy practised in ancient India—to the "inferior" philosophy, which related to the earth and things terrestrial, and the "superior," which taught of the soul and things celestial." This is true, and not of ancient India only. The Scriptures now under notice embody the *superior* philosophy, the philosophy "which taught the nature of the soul, and things celestial." This is taught by employing terms common to the *inferior* philosophy as symbols of the truths of the soul and things celestial. Thus, by the use of things seen and temporal, discovering those things which are unseen and eternal.

* The best collection of facts hereon is to be found in "Psychography," by "M. A. (Oxon)."

It is this superior philosophy which the world wants, and I gather that Mr. Lambelle's control purposes continuing this subject; therefore, I refrain from sending you the superior philosophy of the two accounts of the creation, because I might occupy ground he intends to cover. Should he not, I will ask you at a later date to accept a communication on the subject.

Devon House, Ave Lane, S.W.

C. W. PEARCE.

May 28, 1878.

A WORD IN SEASON TO SPIRITUALISTS.

To the Editor.—Dear Sir,—Will you allow me a little space in your valuable organ, so that I may be able to speak a word in season to my brother Spiritualists.

A few years ago I became acquainted with Spiritualism, and during these years I have learned a little concerning things spiritual. I have seen tears of joy start in the eye of the mourner, through proof positive that those they had mourned as dead, as being removed far, far away from them to some distant land where they knew not of the sorrows of those who had loved them on earth, or for those who had cared for them, and done everything in their power to make them happy and comfortable while in this life, and in every sense of the word lost to them, were not so, but living still in all the strength, vigour, brightness, activity, and buoyancy of youth—are ever near in the hours of trials and suffering, to soothe, strengthen, and cheer the loved ones oppressed. Perhaps the father, the bread winner of the family, has been removed by the cold hand of death, and the weeping widow, not knowing how to provide bread for the helpless little ones, has received encouragement from her loving husband, and knowing he was near, watching over and sympathising with her, such a thought has given courage and strength to her efforts. Again, perhaps a son has been lost, who (according to the opinion of the world) has not lived so good a life as to ensure a place in heaven for him, the parents distressed by the thought of him, whom they have so often prayed for, being with the damned, and lost for ever. I have seen such cheered to learn that the lost one, though in darkness, was not suffering God's wrath, but the consequences of his own acts, and, however low and steeped in sin, he could, in time, work it off; and the little acts of kindness would not be lost. The joy of the parents at such cheering intelligence knew no bounds, and the deep, pure, heartwells of thankfulness have risen spontaneously to God. Such is true prayer.

I have seen the sick and infirm relieved before the gaze of the audience, the near-sighted have their sight strengthened, and those suffering from various ailments of the body have had them taken away instantly. Some never having the hand of the medium near them, but have been cured as they sat in the audience, and pointed out afterwards.

Some of these thus benighted have become useful mediums in the Cause, and have tried to return the blessings by being instrumental in blessing others. While others, through ignorance and impure lives, have become victims of lying spirits, and misery, regret, and disappointment have been theirs. Why? Because Spiritualists, though well-meaning, have asked them to join the "spirit-circle," and, perhaps through ignorance, have not instructed them concerning the responsibility of the situation they were being placed in by becoming mediums.

How many Spiritualists in this fourth decade of Modern Spiritualism, when about to form a "spirit-circle," inform the sitters of the joys, pleasures, and happiness that will be theirs if they live pure, noble, and upright lives? or warn them of the misery, anguish, and suffering they will entail upon themselves if they do not live according to the light given them? Is there one? Oh, brothers, think of it! Think of the work you have in hand, and how you may effect the greatest good. There are persons who cannot withstand the trials of the Spiritualist—to lose their work, their custom, and their old friends; to be laughed at, jeered at, and to meet taunts on every hand is more than they can bear; and they are fain to resume their old place in the world. If such as these have been so fortunate as to become mediums during the short time they have been investigating Spiritualism they are open to untoward influences that might cause them great trouble through life. Such like characters need something popular.

There are others who have good mediumistic qualities and sufficient courage to do battle with the world, but find it very hard indeed to give up some of their old ways. To such I would say: Reform, by all means, or far better had it been for you not to have known Spiritualism; because like attracts like, and the brightest and best mediumship, when perverted, become the worst, just like the brightest and best intellects when perverted become the worst to deal with.

Spiritualism is not a toy that it should be played with, but is a science, embracing all other sciences appertaining to the physical, mental, intellectual, and spiritual nature of man; and those who engage in it to while away an idle hour will find those in spirit who will be as ready as them, and who will in time meet with their reward.

In conclusion, I hope to see more thought taken of the work engaged in by Spiritualists. It is not how many converts we make during the year, but how we apply the knowledge we receive. What better are our daily lives than non-Spiritualists? This is what we need ask ourselves. It is not the greatest amount of seed sown that does the most good, but that which taketh root in good ground. "By their fruits ye shall know them."—Yours fraternally,

A. K.

PRIVATE INTERVIEWS WITH MR. LAMBELLE'S CONTROLS.

We wish all Spiritualists could realise that in attending a meeting or circle they can either aid or interrupt the process of spirit-communication. This is particularly the case when ancient spirits communicate, whose attachment to the earth-sphere is very weak. Then it is requisite that the finer emanations of truth-seeking minds be harmoniously presented as the link which connects the spirit with the outer world. If the Doughty Hall audience could unite in one heartfelt aspiration, and elevate their souls towards the grand centre of Truth and Love, the effect would be at once visible in the communications received. All can help; and we hope Spiritualists will bear this in mind, and come to Doughty Hall feeling that they are effecting a much larger purpose than merely taking away with them those thoughts uttered which they may regard as worthy of their acceptance. The hall would then become a seance room, and various forms of mediumship would operate simultaneously.

This is frequently the case; and it would interest the general audience much if seers would briefly record what they observed during the delivery of the discourse. This Mr. Towns frequently does, and his statements are always found to contain suggestive truth. He is generally corroborated by a lady who takes part in the Tuesday evening seance, and no doubt there are others who gain fragments of the same facts if they would only state their experiences.

Two Sundays ago Mr. Towns said he saw a peculiar-looking Chinese spirit behind Mr. Lambelle, whose name was given as "Loo-loo-ta-ta," and that behind him was the numeral 13. At our subsequent seance this spirit was said to be one of the ancient upholders of the Chinese nation, and that the numeral referred to the "thirteenth solstice," a period of time, the duration of which was not explained.

At last seance "Manu" controlled. He recognised the message reported by "A.T.T.P." in the MEDIUM, No. 418, as from him, but he said thoughts from the mind of the gentleman to whom it was addressed came back through the medium, and very much modified it in some places. We had a long talk with him on his works and the ancient Hindoo philosophy. He is desirous of making many observations upon his writings, which he says are misunderstood. They were taken down by his disciples, and engraved upon pieces of stone, some of which yet exist in the temples.

We may remark that years ago we had described to us several visions by seers in our family, respecting four grades of spirits, each grade more ancient than the one preceding it, and some of these carried blocks of stone in their hands, on which characters were engraved. The communications now coming through Mr. Lambelle seem to indicate the fulfilment of the promise that these old spirits, part of the band attached to the Spiritual Institution, would in due time give their experiences to the world.

"Manu" says he was a high-caste Hindoo, and went out of the country, not to Babylon, but to Baal, as the two places are not identical. He returned, and his followers indicted the hardship on the lower caste which the message given to "A.T.T.P." describes. The thought, then entertained, that the higher castes were twice-born he now says was a vain conceit. We asked him why Buddha is, by writers, called Sakya-Muni? He replied it was a mixing up of two persons into one by historians who were ignorant of the true facts. These two persons were Buddha and himself, Sakya referring to the former, and Muni being a corruption of Manu. We called his attention to the statement of Max Müller, that the Vedas are retained in memory by students, who can repeat correctly essays or poems extending to many thousands of words. He replied that the higher Hindoo philosophy was thus taught at the present day. It had never been committed to paper. The Vedic Hymns that had been reduced to writing were a mere exoteric form of teaching; but the true principles of the ancient philosophy, as known to the initiated, had never been contaminated by being placed before the eyes of the vulgar; and if the custodians of this ancient knowledge were wise and true to their trust, it never would be.

The control of these spirits uses up a great deal of brain energy. They seem to have so little animal fluid that they make heavy demands on the sitters when they do communicate.

SPIRITUALISM AT COCKFIELD.

To the Editor.—Dear Sir.—On Saturday evening, the 11th inst., the Rev. W. Baitey, of St. Helen's, Auckland, delivered a lecture in the Primitive Methodist Chapel at the above place, on "Spiritualism or Modern Magic." Being on a visit to Mr. Robert Brunskill, who has removed from High Grange to this place, I resolved to be present, to avail myself of the privilege of vindicating our Cause from any false aspersions that might be made by this representative of Orthodoxy. The lecturer commenced by deprecating the prevalence of spiritualistic views among such a large number of sober-minded, intelligent beings, and after quoting a series of newspaper reports of the glaring impositions of professional mediums (who he said were the editors of the spiritual periodicals) he presented to us a number of statements so utterly devoid of truth, that, were it not to show the weakness of his position, I would not trouble your readers with their enumeration. He said we believed that there was no punishment in the future condition of existence, we entirely ignored the Bible, and prayer did not come within the province of our religious duties; and as for the rest of his assertions, your readers will be able to judge of his careful investigation and research if they will refer to the *Christian Ambassador* for the present month, wherein is an article on Spiritualism, which he subsequently acknowledged was his own composition when I charged him with pilfering his ideas there-

from. Instead of introducing the theory of magic to account for the phenomena as announced on the bills, he gravely informed his auditors that they were produced by mesmerism. At the close of the lecture, half-an-hour being allowed for discussion, I briefly reviewed the arguments advanced, and told him that it was unnecessary to solicit the aid of professional mediums in the investigation, as my experience had been derived chiefly through the mediumship of working men, and I had witnessed almost every phase of the phenomena in question. Having shown by what means the mesmeric sensitive was operated upon, and ascertained from this the possibility of the mesmerist still being enabled to exercise the power, even though apart from his physical body, and that the sensitive could not manifest superior intelligence to that possessed by the operator, I told him that I had frequently heard discourses delivered through an uneducated medium, far beyond his mental capability, while in the normal condition. That these addresses were of a deeply philosophical character, breathing a spirit so rational, pure, and moral, as to display a high order of spiritual culture, and development, and requested him to prove from whence proceeded such intelligence if not from a spiritual being? His reply to this question was, that such had not come within the range of his own experience, therefore he was not prepared to say from whence the intelligence proceeded. Mr. Brunskill then said that he had practically investigated Spiritualism for a number of years, and was positively persuaded that the phenomena were genuine; and after requesting every individual present to investigate for themselves, and not be deluded by newspaper reports, he challenged the lecturer to a public debate, which, if accepted, he would produce a man to discuss the subject on any date which might be convenient. This the lecturer declined, asserting that his time was too much occupied, but he would discuss the matter through the columns of a newspaper. The chairman in his closing remarks informed us that he had devoted some attention to the study of psychology, and had come to the conclusion that imagination and animal magnetism would account for the production of spiritual phenomena.

On the Sunday afternoon, we repaired to the residence of Mr. Robson of Land's Bank, where Mr. S. De Main's guide delivered an address upon the subject "The Rights of Humanity," which was chosen by the audience. He showed how man was deprived of his physical rights by the tyrannising monopoly of his fellow-beings, who were anxious to acquire the glittering tinsels of earth. Man's spiritual rights had hitherto been circumscribed, but a day was dawning when he would receive that spiritual food which the churches had so long deprived him of. The control replied to questions at the close. In the evening Mr. Brunskill kindly consented to sit for materialisation, when, the conditions being exceptionally favourable, "Sam" was enabled to walk out of the cabinet in his flowing white robes three times. He went round the circle, enveloped each sitter in turn in the folds of his garments, spoke through the tube, and having committed his autograph to the paper on the table, he retired into the cabinet, when "Kate" walked out, leading by the hand the infant child of Mr. Brunskill, who had passed away about four years ago. They advanced up to Mrs. Brunskill, when the child looked earnestly up to her as though anxious to be recognised. "Kate" then placed the infant in the chair in full view of the sitters, while she withdrew towards the cabinet to enable us to distinctly perceive two materialised spirit-forms. Subsequently "Kate" carried the child round the circle in her arms, much to the gratification of everyone present. Had the lecturer of the previous evening witnessed these marvellous manifestations, he must have been positively persuaded that the force of "mesmerism" was endowed with the attributes of intelligence peculiar to the human being.

I have been obliged to condense this report into as small a compass as possible, not wishing to monopolise your valuable space, but I cannot conclude without expressing my deep heartfelt gratitude for the kindly fraternal spirit manifested by the friends at Cockfield, which cannot fail to convey to the outside world a powerful indication that there is something beautifully sublime in the philosophy of Spiritualism.—Yours fraternally,
Hunwick, Willington, Durham.
C. G. OYSTOX.

WHY WOMEN CANNOT BE MASONS.

At the late anniversary celebration of the Masons at Austin, Nevada, the orator of the day thus discoursed upon the question, "Why cannot a Woman be made a Mason?" It has the merit of novelty, at least. The speaker said:—

"Woman sometimes complains that she is not permitted to enter our Lodges and work with the Craft in their labours, and learn all there is to learn in the institution. We learn that before the G.A.O.T.U. had finished his work, he was in doubt about creating Eve. The creation of every living and creeping thing had been accomplished, and the G.A.O.T.U. had made Adam (who was the first Mason) and erected for him the finest Lodge in the world, and called it Paradise No. 1. He then called up the beasts of the field and fowls of the air to pass before Adam for him to name them, which was a piece of work he had to do alone, so that no confusion might thereafter arise from Eve, who he knew would make trouble if she was allowed to participate if he created her beforehand.

"Adam, being very much fatigued with the labours of his task, fell asleep, and when he awoke he found Eve in the Lodge with him. Adam being Senior Warden, placed Eve as the pillar of beauty in the South, and they received their instructions from the Grand Master in the East, which, when finished, she immediately called the Craft from labour to refreshment. Instead of attending to the duties of her office, as she ought, she left her station, violating her obligations, and let in an expelled Mason, who had no business there, and went round with him, leaving Adam to look after the jewels. The fellow had been expelled from the Grand Lodge with several others some time before. But hearing the footsteps of the Grand Master, he suddenly took his leave, telling Eve to make aprons, as she and Adam were not in proper regalia. She went and told Adam, and when the Grand Master returned to the Lodge he found that his gavel had been stolen.

"He called for the Senior and Junior Wardens, who had neglected to guard the door, and found them absent. After searching for some time he came to where they were hid, and demanded of Adam what he was doing there, instead of occupying his official position. Adam re-

plied that they were waiting for Eve to call the Craft from refreshment to labour again, and that the Craft was not properly clothed, which they were making provision for. Turning to Eve, he asked her what she had to offer in excuse for her unofficial and unmasonic conduct. She replied that a fellow passing himself off as the Grand Lecturer had been giving her instructions, and she thought it would be no harm to learn them. The Grand Master asked what had become of his gavel. She said she didn't know, unless the fellow had taken it away.

Finding that Eve was no longer trustworthy, and that she had caused Adam to neglect his duty, and had let in one whom He expelled, the Grand Master closed the Lodge, and turning them out, set a faithful Tyler to guard the door with a flaming sword. Adam, repenting his folly, began to work like a man and a good Mason, in order to get reinstated again. Not so with Eve; she got angry about it, and commenced raising Cain. Adam, on account of his reformation, was permitted to establish Lodges and work in lower degree, and while Eve was allowed to join him in the works of charity outside, she was never again to be admitted to assist in the regular work of the Craft. Hence the reason why a woman cannot become a Mason."

SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, HOLBORN, LONDON, W.C.

OUR MOTTO: *The Discovery of Truth, the Diffusion of Truth, and the Application of Truth to the Welfare of Humanity.*

OUR OBJECT: To supply Educational Agencies to Spiritual Workers and Inquirers, and in all possible ways to promote a knowledge of Spiritual Science, and dispense such teachings as will benefit mankind morally and spiritually, inducing a better state of society, and a higher religious life.

OUR CONSTITUTION is on the voluntary principle, free, and unsectarian, and independent of party, society, or human leadership. We work with all who see fit to work with us, allowing every Spiritualist to take advantage of our agencies, whatever his opinions, societary relations, or position may be.

SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION.

£ s. d.		£ s. d.	
Mr. E. H. Green	5 0 0	Mr. J. F. Fitton	0 6 0
Mr. A. J. Cranstoun	2 18 10	Mr. R. E. Watts	0 2 6
Mr. W. P. Adshad	2 2 0	Mr. Thos. Reynolds	0 1 0
Sensitive	2 0 0	Coventry Circle	0 6 0
B. P. J.	2 0 0	B. T.	0 2 6
Mons. Gustave De Veh	2 0 0	Mr. Thos. Brown	0 2 0
M.A. (Oxon.)	1 7 6	Per Jas. Robinson, Falls-	
Mr. Thos. Farrall	1 1 0	worth	0 1 0
Mrs. Otway	1 1 0	Mrs. Manby	0 1 0
Mr. John Reedman	1 1 0	Mr. Wm. Armstrong	0 5 0
Mr. J. C. Ferguson	1 1 0	Mr. Davids	0 5 3
Mr. Frank Everitt	1 1 0	Collected by Mr. Go-	
Mrs. MacBean	1 1 0	lightly, Cockfield via	
Mrs. James	1 1 0	Darlington, at seance	
Mr. Berks T. Hutchinson,		by Mr. R. Brunskill,	
Cape Town	1 0 0	medium	0 10 0
Mr. Thos. Stevenson	0 14 3	From Working Men's	
Mr. C. Parsons	0 10 6	Circle, Merthyr-Tydf-	
Mrs. Michell	0 10 6	vil, per Mr. J. T. Doc-	
M. A. B.	0 15 0	ton	0 4 0
Dr. Brown	0 10 0	Mrs. Warr	0 10 6
Mrs. Brewerton	0 2 0	Mrs. James, donation	1 1 0
Mr. Hopton	0 2 6	Mr. F. W. Phillips	0 2 0
Mr. Norman	0 5 0	Mrs. Payton	0 2 0
Mr. John Peden	0 1 6	Mr. E. W. Wallis	0 5 0
Dr. Boulland	0 5 0	Amount previously ac-	
Mr. Pickering	0 5 3	knowledged	105 15 10

Subscribers are entitled to the use of books from the Progressive Library for their own reading or to lend to inquirers. Thus the literature of Spiritualism may be rendered accessible in all parts of the country. A guinea subscription entitles to two books at a time for one year; larger subscriptions in proportion.

In addition to the supply of books, these subscriptions are the sole support of the Spiritual Institution, for the following and other purposes:—Gratis distribution of literature on occasions when it is of great importance to do so; information for inquirers by post and orally; rent, furnishing, cleaning, lighting, and warming rooms for the use of subscribers, and for any useful purpose connected with the cause; periodicals, &c., for the reading room; salaries, travelling expenses, postages, and personal outlay in connection with the Cause; secretarial work and correspondence; platform teaching; advising and pioneer work; literary work—reporting, editing, illustrating the MEDIUM; printing, stationery, postage, &c., &c. These expenses are unavoidable in a public institution of this kind, which is of great service to the Cause. It is not in any sense "business," and hence Spiritualists as a body are respectfully invited to take a share of the burden and sustain the Institution and its officers in their good work.

VISITORS FROM THE COUNTRY AND FROM ABROAD Will at all times find a cordial welcome and be supplied with information useful to a stranger, maps,—guide books, &c.

LECTURES AGAINST SPIRITUALISM. We desire to be informed of such occurrences, and are at all times ready to supply literature for distribution to those who attend. In this way our opponents may be made useful workers for the Cause.

Address all communications to J. BURNS, O.S.T. Spiritual Institution, 15, Southampton Row, London, W.C.

**SUBSCRIPTION PRICE OF THE MEDIUM
FOR 1878.**

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

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 newsvendors, and supplied by the wholesale trade generally.

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, MAY 31, 1878.

MR. LAMBELLE'S GUIDES ON BUDDHISM.

On Sunday evening Mr. Lambelle will again speak at Doughty Hall in continuation of the description of Buddhism now being given through him by ancient spirits. Earnest Spiritualists are cordially invited to attend and by their presence and aspirations assist at these important seances. Service commences at seven o'clock. Doughty Hall, 14, Bedford Row, Holborn.

MR. BURNS AT LADBROKE HALL.

As far as we can learn at present, it is expected that Mr. Burns, of the Spiritual Institution, will be the speaker at Ladbroke Hall, on Sunday evening. The Hall is near to Notting Hill Station (not Notting Hill Gate). To commence at 7 o'clock.

SOCIAL EVENINGS IN MANCHESTER.

W. J. Colville is at home to receive Spiritualists and all interested in the subject of Spiritualism, at 159, Strangeways, Manchester, every Friday evening from 7.30 till 10. A good opportunity is offered for eliciting information from Mr. Colville's guides, who are always glad to deliver short addresses and reply to questions on these occasions. Inspirational poetry, recitations, music, singing, &c., are freely introduced.

The first of the present series of meetings was held last Friday, May 24. There were seventeen persons present, and all expressed themselves highly gratified with all that took place. The second meeting will be held this evening, May 31. All who wish to attend are cordially invited to be present by eight p.m. if possible.

THE ATTACK ON DR. DAVIES.

The *Rock* is opening up a very important question connected with the real merits of religion. It very strongly criticises Dr. Maurice Davies's conduct in attending the meeting of Spiritualists at Grafton Hall, at which he spoke, and closed the proceedings by a benediction.

The *Rock* seems to imply that this act of blessing such an odd class of people as "spirit-rappers and necromancers" is utterly opposed to the functions and instructions of clergymen of the Church. The question arises—Would Dr. Davies have been exonerated as a Church of England clergyman if he could have attended the apostolic seance at which the materialised form of the arisen Jesus manifested, before his final retirement from earth, as a phenomenal manifesting spirit? or would he have been justified in pronouncing a benediction at the conclusion of the pentecostal manifestations which occurred as recorded in the second chapter of Acts?

The Church people are appalled at the rapid inroads of infidelity and atheism, but they have themselves to blame for it, and we seriously ask them to consider whether the traditions of Ecclesiasticism or the spiritual realities of the Gospel are the basis upon which they build their religious superstructure. It matters not whether the spirit-world impresses human sense by sounds, by appearances, by voices, or by impressions; these methods are adapted to suit the necessities of the case. Spiritualism is fearfully misjudged by the party represented by the *Rock*, and we ask them seriously to consider if in their anti-Gospel opposition they are not in reality fighting against God, and casting obloquy upon the enduring "word of God," which has been the basis of man's religious ideas in all ages of the world. We urge our contemporary, and those who think with him, to go on in the investigation of this matter. Dr. Davies will no doubt give them plenty of food for thought if he should be called upon to defend his conduct.

A proposal has been published to start a bi-monthly organ in Toronto, Canada, devoted to the Cause of Spiritualism.

WILLIAM HOWITT'S STRICTURES.—REPLY TO "M."

The supposition that Mr. Howitt's onslaught against Spiritualists who reject Christianity applies to the principles of this paper, is one that could be entertained only by minds of the most superficial description. It all arises from the misunderstanding centred in the term "Christian," and because of that prevalent misunderstanding it is a word which we never employ in connection with Spiritualism. The empty-headed age for quibbling over words used without meaning surely has passed away, and Spiritualists should deal with "things, not words."

What Mr. Howitt implies by the term "Christian" should be regarded, not the bare word itself. He may possibly have amplifications to offer which no one would subscribe to but himself, and in this respect every man should have full liberty, but not to trust his personal findings upon others who see differently. In a broad sense the meaning sought is "the Gospel," or the spiritual principles taught in Matthew, Mark, Luke, and some would include John. The incidental facts vary from those to be found in other ancient records, but the same "gospel" or spiritual philosophy has been in the possession of mankind in one form or another from before the dawn of history. It is the human soul perceiving its nature, relations, and destiny. All true spiritual teachers perceive or originate this gospel or spiritual truth on their own account more or less perfectly. Buddha did so, Jesus did so, and why may not we do so? No genuine spiritual teacher dogmatizes from an old book, however much he may respect its contents, but he speaks words of light from the fountain within. This is the duty of every Spiritualist. All should have full liberty to do so—be encouraged to do so; we want, above all things, the inner findings of every human soul, as a record of individual progress towards God and Truth.

What we understand to be the complaint of Mr. Howitt is the irreligious, atheistical, materialistic phenomenalism which deals with manifestations and public subscriptions without recognising man's need for those divine influences the securing of which is the highest office of religion. Against this heartless, selfish, and tyrannical system of spiritual Know-nothingism we have always set our face. Our Spiritualism has been from the beginning: spiritual first, as a basis for religion; and phenomenal, secondly, as a sensuous corroboration of thoughts and intuitions. Our primary declaration of principles at the First Darlington Convention in 1865 covered in our own way the ground occupied by the Gospel, and every system of religion that has ever existed. Since then our ideas have been much amplified, but have not altered. Our theme was "Man's Natural Position in respect to Theology, Religion, and Immortality." Before and since that time our highest idea of Spiritualism has been that of a religious reform, going back to the Great Teacher, God, as manifested through Nature and the soul of man, and seeking for corroborative guidance in the literature and teachings of the past, but not to be trammelled by them.

Recent adherents to Spiritualism should send six stamps to our office for this Report of the Darlington Convention, and see the basis that was laid thirteen years ago. That it was a true basis may be in some measure argued from the useful and every-day developing superstructure that has been raised upon it.

These early words were inspirational. The instrument may have become more adapted for the work, but the light within is of the same spiritual quality. Here is one paragraph—a prophecy—which has already been fulfilled in part: "All of us are intended to take an individual and distinctive part in the history of our race. We each and all have a mission to mankind as well as to ourselves. This truth is lost sight of by the multitude; but let this great and normal thought take possession of a human soul, and he is at once *en rapport* with the missionary bodies above. His work of love will prosper in his hands far beyond his expectations, and a fountain of original design will spring up within him that will add the purest pleasure to his existence, and be an occasion of surprise to himself." How true this is of the History of the Spiritual Institution and its agencies!

A NEW PHILANTHROPY.

"Waste Paper—what can be done with and may be accomplished by it; or, what we human beings throw away, and otherwise destroy to get rid of, God and His angels regard as valuable and useful."

Dear Sir,—The above being my text, or motto, in connection with the work, I beg the favour of space in your valuable journal to say that the premises (where the results of my efforts may be inspected, and the idea of my mind explained) are now open to anyone interested to know more particulars, as I could not think of trespassing upon your kindness so far. Permit me just to state that on Saturday, June 1, and after that date, we shall have fresh cut flowers, &c., in bunch and basket, and other small fancy and useful articles for sale; the profits are to meet working expenses, as we desire not to touch the paper proceeds for anything but the designed object.

The smallest purchase, or even a visit of sympathy, will be greatly esteemed.

Waste Paper Depository, 230, Marylebone Road, opposite St. Mark's Church, one minute's walk from Edgware Road Station, Metropolitan line; open from 9 a.m. until dusk. Written communications to 50, Crawford Street.

J. M. DALE.

50, Crawford Street, W., May 29.

Dr. Monck writes from the Continent to say that his health continues to improve, though not without painful relapses. Letters for him should be addressed 15, Southampton Row, London, W.C.

THE SECRET OF SUCCESS: THE SOURCE OF STRENGTH.

From the list of subscriptions in another column it will be seen that there is yet a lively interest in the work of the Spiritual Institution, and it is likely to increase rather than diminish. At present we are nearly £100 behindhand, and the want of all this working means is a heavy hardship. Do not think that the work could be done by other parties with less expenditure. That would be impossible. In the future, our tenacity in sustaining the Institution through difficulties of an almost insurmountable kind, will be duly appreciated, as indeed it is at present by the best in our ranks.

We claim no credit for this endurance; it is all the work of those hosts of sages who have the spiritual education of our country in their care, and whose agents we are. This higher control and motive is the one reason why the work of the Institution is at all possible, and why it has been so long sustained by a large body of the most distinguished friends of the Cause.

Unite with us, one and all; and you form an item of strength to that combination which is in truth the grand central source of power in this Movement, viz., the spirit-bands to whose wisdom and directing energy this periodical, and the work connected with it, are due. On behalf of these spirit-workers. J. BURNS.

REFLECTIVE NOTES.—No. 10.

Gratitude is from the soul, and earthly terms cannot express its sentiments; no metaphysician or scientific author ever felt the inadequacy of words to convey his thoughts so much as the grateful.

The men of the world strive to make a mark in the temple of fame, but the spiritually-minded consider only how they may benefit posterity with their inventions. The man who discovered the greatest invention of any age is unknown—the maker of the first plough—but what benefit has he conferred upon humanity! Fame is a misunderstood term; at best he is but an undertaker that cares little for the living, but decks out the dead, furnishes out a most sumptuous funeral for them, and follows them to the grave.

Human glory, or the way in which men receive you and praise you for your deeds, or condemn you for your acts, is no criterion or standard for judgment. And these two reflections ought to make us think very meanly of this: the very worst men have had their panegyrists, and the very best their calumniators. Deeds, not words, should form the base of our judgments.

“Know thyself” is an aphorism as true as trite. When men think on the nature of their own constitution and feelings, they have more respect for those of others. But he that is ignorant of his own character will never be able to discourse profoundly on the head of another.

The effect of all knowledge really is to show us our deplorable weaknesses, to tell us how little we know, and how much we have to learn. While some boast of their acquirements, it is enough for me to reflect that my ignorance is like the sea, and my wisdom like the rivulet.

Every branch of science and art has its empirics and quacks, and literature is no exception to the general rule. Lately some “penny-a-liners” have been earning a few pence in abusing Spiritualism in one of the provincial papers; but we can safely forgive their misrepresentations. As there are two classes of quacks in medicine, so there are in literature, and these may be so divided: those who possess erudition without genius, and those who have volubility without depth. From the former we get second-hand sense, but from the latter we get original nonsense. Perhaps our friends the “penny-a-liners” will measure for themselves their own calibre, and improve according to the deficiency observed; and before they attempt to discuss such a theme in the future, we hope they will fully estimate the hardships they will have to encounter.

W. H. LAMBELLE.

YORKSHIRE ASSOCIATION OF SPIRITUALISTS FOR INQUIRERS.

This Association has been formed with a view of bringing to the notice of the public the divine truth inculcated in our doctrine.

Heretofore the expense and responsibility of the Spiritual Institution, Hull, rested entirely with our friend J. Bland, who has withstood the whole of the liabilities without a murmur.

We should feel glad to receive from friends who are willing to aid us in our work, books given gratuitously for the foundation of a public library, as the financial position of the Association does not place us in a condition to make purchases.

All communications in conjunction with the Association may be addressed to the secretary of the Spiritual Institution, 2, Caroline Street, Hull.

Signed on behalf of the Committee of the Association.

Hull, 28th May, 1878.

GEO. E. HARRISON.

Mr. and Miss Dietz have now concluded their course of entertainments at Langham Hall; with the exception that on June 13, they will take a benefit at an entertainment to be given in the same place. It is hoped their many friends will make a note of this date, and reward the efforts of Mr. and Miss Dietz with an overflowing audience.

Contents of the “Medium” for this week.

The Religion of Buddha ...	Page 337	A New Philanthropy ...	Page 344
Notes from a Worker's Diary ...	339	The Secret of Success: the Source of Strength ...	345
Jesus Worship ...	340	Twenty-Four Hours with Newcastle Spiritualists ...	345
Manifestations in Australia ...	341	Vaccination—A Reply to Dr. Wyld by Dr. Pearce ...	346
Startling Facts.—By A. J. Riko ...	341	Questions and Answers:—Reply to Jacobus on Matter and Spirit ...	347
Advice to Controlling Spirits ...	341	Reflections of Black Objects ...	347
A Word in Season to Spiritualists ...	342	Psychological v. Spiritualism ...	347
Private Interview with Mr. Lambelle's Controls ...	342	Spiritualism and Unitarianism ...	347
Spiritualism at Cockfield ...	343	Appointments ...	348
Why Women cannot be Masons ...	343	Advertisements ...	349-352
Subscriptions to the Spiritual Institution ...	343		
Attack on Dr. Davies ...	344		
William Howitt's Strictures ...	344		

TWENTY-FOUR HOURS WITH NEWCASTLE SPIRITUALISTS.

Other circumstances favouring, it was arranged, through the kindness of Mr. Armstrong, that I should accompany Mr. and Mrs. G— of ——— to Miss Fairlamb's seance on Sunday morning, May 19. I left London on Saturday, and was glad to receive the hearty greeting of Mr. E. W. Wallis, who came down to the station to meet me. Looking round, I perceived Mr. and Mrs. G— making their way through a gate from their train, which had just arrived at another platform. Altogether it was a pleasant and unexpected meeting, and agreeably commenced the proceedings connected with the trip. We learned that a seance was to take place at Mr. Pickup's in the evening. Though this was prefatory to our programme, we attended. When we arrived—rather late—Mr. Wallis had just finished a course of psychometric examinations, and Miss Wood was about to re-arrange the company—not a large one—for a physical seance. The circle was formed round the table. I held Miss Wood by the left hand; Mrs. Dalton held the right. Hands were held all round, and the light was put out. The usual dark seance phenomena occurred, but not plentifully. Touches with hands and the tube were experienced. “Pocka” spoke through the medium a good deal. It was evident that preparations were being made for a grand effort. One of the iron rings on the table touched my wrist several times in the early part of the seance. I had felt nothing of it for a long time, though our hands, in constant contact, had been moved about. Miss Wood shuddered convulsively, and Mrs. Dalton declared that one of the iron rings had been placed on her arm that was in contact with Miss Wood's right hand. This agitated state of the medium continued, and with much spasmodic action on her part and severe pressure of my hand in hers, the other iron ring was passed on to my wrist. It seemed to me a genuine instance of the ring test, as our hands had not been parted from the time that the light was put out till it was replaced again at the close of the experiment. Mr. G— then took my place, but the power was too far exhausted to permit a repetition of the ring test.

Next morning (Sunday) our “twenty-four hours” experiences began with Miss Fairlamb's seance at the rooms of the Society in Weir's Court, Newgate Street. Though the visit had been decided only three clear days previously, yet it had become public so far that instead of there being less than a dozen persons present, as is usually the case, there were upwards of three dozen sitters. The feeling was, however, most harmonious, and Mr. Armstrong conducts the proceedings in an admirable manner, keeping order without imposing restraint. I have not time this week to give a full account of my experiences, but will do so on another occasion. The spirit-forms acted in a most convincing and extraordinary manner, as I shall show when I have leisure to enter into particulars.

Miss Wood gave a similar seance in the afternoon, attended by about twenty sitters. It was specially arranged for the benefit of the strangers. The results were somewhat similar to those of the morning. Miss Fairlamb sat close to the cabinet outside, so that the mediumship of Miss Wood and her friend was combined in producing the results.

After this experiment we proceeded to Upper Clarendon to tea with Mr. Armstrong and his genial family. No sooner had we entered the parlour, than Mrs. G— was much affected by the excellent influence which pervaded it. Our conversation turned on “Minnie,” the spirit that materialises through Miss Fairlamb, and which spirit that morning at the seance came up to me and kissed me most affectionately. I have long entertained a deep regard for this graceful and kind spiritual demonstrator of immortality, and have taken some trouble to pictorialise her manifestations in these pages, and when she so spontaneously and lovingly manifested this favour towards me, I could not permit myself to undervalue the act. I was speaking of it, and also of the deep regard I entertain for another spirit, whose portrait Mrs. Reed so beautifully sketched, and which drawing may be seen at the Spiritual Institution. The height of my enthusiasm may be fancied when Mrs. G— became instantly entranced, and her guide “Snowdrop” began to tell me of the dear spirit-friend of whom I had just been speaking. For a long time I knew, or felt impressed, that she was an historical character and a British patriot, but had always been told when I asked for her name that some day it would be given to me. This little episode, so trivial it may be to others, gave me unspeakable pleasure, the more so that quite unexpectedly the spirits made an appointment with me for an interview next morning at Mr. and Mrs. G—'s hotel.

After tea we again repaired to the hall to attend Mr. E. W. Wallis's discourse. I was invited to take the chair, Mr. Kersey gave out the hymns, and Mr. Robson gave an admirable reading

from the *Christian World* on the need of more outspokenness in the matter of religious belief. The only drawback to the reading was its great length—it might have been abridged here and there to great advantage. There sat the medium under a strong influence, which was momentarily going to waste like steam from a boiler under high pressure. All sensitives near him participated in the distress which this suspension of spiritual energy occasioned. It would be well to keep this matter in view in all meetings of the kind.

I was most agreeably surprised at Mr. Wallis's greatly improved style of address. The subject was a most comprehensive one, and it was treated with great fulness, yet without weariness; a more compact, instructive, and interesting oration, delivered with earnestness and good taste, it would be difficult to imagine.

Mr. G—, when called on, made a few very suggestive remarks. He has had much experience with progressed spirits, and speaks to the point when it is a question of spiritual teaching.

Mr. Mould, the president of the society, also spoke, and thus one of the most enjoyable meetings I ever attended came to an end. The hall was comfortably filled by a highly respectable and sympathetic audience. I heard the remark at the close that it was one of the most spiritual meetings that had been held in that hall. I felt much refreshed by it; it seemed to fill up the system with harmony and satisfaction.

No more was done that day, but early on Monday morning I was in attendance on my friends. A series of controls manifested through Mrs. and Mr. G—. One, an Indian, *per* Mrs. G—, told me all about my physical condition, while "Snowdrop" was as wise as myself about my external affairs, and the condition of things at the "wigwam." A guide of Mr. G—'s went into my business sphere, and another spoke on the spiritual plane, discussing supramundane principles affecting the progress of the Movement.

Then came my guardian and teacher to whom I have alluded as having her portrait sketched by Mrs. Reed. It was indeed the gentle and lovely being that Mrs. Burns and clairvoyants have so often described. I now knew that there was a link between the bands in connection with my friend's and our own bands; for Mrs. G— had known this spirit for a number of years.

I cannot begin to describe the influence which accompanied these manifestations; we were all deeply influenced. It seemed as if we were more in the spirit than in the flesh. Such evidences are of supreme importance, especially when they are followed by corroborations from various mediums, when one returns home. It is this close intimacy with good spirits that convinces us of the fact of spirit-communion. Till we raise Spiritualists to this plane they can realise but little of their true work.

To complete our twenty-four hours of spiritual experiences we had another most successful materialisation seance with Miss Fairlamb, of which I shall have more to say at another time; and the festival—I can call it nothing else—closed with interviews through the mediumship of Mr. and Mrs. G—.

A short time I had to devote to business, which I accomplished in time to take the evening train for London. I arrived home a little before 4 o'clock on Tuesday morning, very much satisfied with my trip to the North.

J. BURNS.

VACCINATION.

A REPLY TO DR. WYLD BY DR. PEARCE.

To the Editor.—Sir,—Your issue of the 24th inst., contains a letter from Dr. Wyld, in which he says, "It is not true to say that Jenner asserted that spontaneous cow-pox was 'useless and inert,'" implying that I had used those words in my letter which you kindly inserted on the 3rd of May. The word "inert" I did not use; the word "useless" was mine. Dr. Jenner did not say it was inert, but unreliable. It produced "sores upon the hands of the milkers," and "a feeling of indisposition." It was not inert therefore, but as a protective against small-pox was "deceptive;" these are the words of Jenner. I was sorry to learn from Dr. Wyld a fortnight since, that he had never seen Jenner's work on the subject.

Dr. Wyld then goes on to make a most extraordinary statement thus:—

But whatever Jenner's opinions may have been, I [Dr. Wyld] assert that spontaneous cow-pox is as perfect a protection against small-pox as an attack of small-pox itself, which Jenner nowhere says was an absolute protection against small-pox.

Strange that Dr. Wyld should make such an assertion regarding an author whose work he had never read or seen. Let me give a quotation from Jenner's work entitled "*Variola Vaccinae*," quarto edition, 1798. The following he will find at page 8:—

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; NEITHER EXPOSURE TO THE VARIOLOUS EFFLUVIA, NOR THE INSERTION OF THE MATTER INTO THE SKIN, PRODUCING THIS DISTEMPER.

Let your readers judge whether Dr. Wyld's statement is true that "Jenner nowhere says vaccination is an absolute protection."

Jenner soon discovered his error—that his bold assumption was a preposterous theory. Then he invented another theory, viz., that the only true virus was found in the exuded matter from the heel of a diseased horse—a disease called "grease." In Dr. Baron's "*Life of Jenner*," vol. i., page 135, I find the following passage:—

His [Jenner's] nephew, George Jenner, went into the stable with him to look at "a horse with diseased heels." "There," said he, pointing to the horse's heels, "is the source of small-pox."

Baron goes on to say:—

When the inquiry was printed he imagined that the matter secreted in the heel of the horse required to be modified by passing through the system of the cow, in order to afford it the peculiar protecting powers which it evinced when it appeared in the shape of what is vulgarly called cow-pox on the hands of the milkers. . . . Subsequent trials proved that the equine matter, which had never undergone any change from passing through the cow, affords all the security which can be obtained from vaccine matter strictly so called.

Before Dr. Wyld again attempts to enlighten the intelligent readers of your free and unbiassed journal, I recommend him to enter upon the study of the subject, and obtain his information from original sources, and not trust in "Handbooks on Vaccination" the authors of which are paid servants, who have large vested interests in "cowpox" and its perpetuation.—Yours truly,

CHARLES T. PEARCE.

P.S.—I am glad to learn that Dr. Wyld has, within these few days, obtained Baron's "*Life of Jenner*" from a friend.

WHAT THE PHONOGRAPH SAID ABOUT VACCINATION.

"According to the vaccination theory, disease is the centre of health, and health the centre of disease."

Reading in the *Telegraph* that the phonograph, a talking machine, was to be seen at the Crystal Palace, and being very much interested in this really wonderfully invention, we attended on Friday, the 3rd inst.

We entered just as a short scientific description of the mechanism of the phonograph was being read, which we fear did not interest the listeners very much, as the language employed was somewhat technical. At the conclusion of this paper, the reader proceeded to practically exemplify the powers of the phonograph by singing a "la, la, la" tune into the projecting tube, after which he coughed, laughed, and made several indescribable noises. Upon a handle being turned, all these sounds were reproduced with great accuracy, saving that they appeared to come from a distance through a tube, and were accompanied by a slight hoarseness as though Mr. Phonograph had a cold in his chest.

These kind of experiments were repeated very successfully some number of times, when a general invitation was given to the ladies and gentlemen present to personally test the machine for themselves. And then came that painful silence; everybody waited for someone to move; the exhibitor looked embarrassed, but at last we were relieved by a young lady, who, rising and walking quietly up to the machine, uttered the words quoted at the top of this report, which were quite successfully echoed, with accents sufficiently marked to lead us to suppose that Mr. Phonograph fully coincided with the assertion contained therein. A murmur of astonishment at this enigmatical sentence went round the room. What did it mean? We thought it over carefully. Of course! Very strange!! Never struck us in that light before; why did not Parliament say, and does not every pro-vaccinator say that a healthy babe, as given by our Divine Father to His children, is a "focus of infection," "a fire brand," "a barrel of gunpowder," "the centre of disease," &c., which ought to be forcibly torn from the arms of its loving mother &c., and be made the "centre of health" by putting disease into it. Certainly this theory did make "health the centre of disease and disease the centre of health," and when considered thus, how strangely contradictory! how paradoxical!! how illogical!!! and yet how we have been hugging and fostering this self-evident absurdity.

We got a little closer to the lady who had so startled us by this curious observation, and heard her say to the gentleman who accompanied her—"And I might have added, that the latest run upon the people is as wild as its predecessors, for it tries to prove that to vaccinate us from young cows instead of old cows is one of the greatest blessings we can enjoy."

The point of interest seemed changed, for the audience appeared more struck with what the phonograph had said than its mere capability of saying it.

"ONE OF THE CROWD."

ANTI-VACCINATION MEETING IN MANCHESTER.

The public meeting, presided over by Professor F. W. Newman, was remarkable for the number of letters from eminent men, read by Mr. Henry Pitman, who has offered to post a report freely to any applicant. Address—41, John Dalton Street, Manchester. Dr. Garth Wilkinson wrote as follows:—

"The deep heart of the anti-vaccination movement and that which is entirely ignored by our enemy, is the religious conviction that vaccination is bad in the highest sense. This conviction is irremovable; and whatever alleged benefits vaccination brings in its hand are mere bribes tending to debauch the conscience of the people. If there were one church or chapel of any denomination that took a stand against vaccination as a sin against God, that body would be the beginning of a new and holier warfare against the common curse. The bond also of those so united together in the name of Gospel Purity would be so strong, that they would be all upheld in mutual sacrifice, and would be first a formidable local power and very presently the centre of a national power. How untrue the churches are to themselves on this matter, in allowing their bodies and souls and their little children to be traversed by this unholy thing. Religious perception seems dead in them as yet all round."

We think Dr. Wilkinson will find a tendency in Spiritualism to regard questions concerning the body in the light he indicates.

The following Petition to Parliament was agreed to:—
"That whereas, in the judgment of your petitioners, vaccination, which is the insertion of corrupt matter into the blood of every child, does not prevent small-pox, but propagates deadly hereditary diseases; and whereas the acts which enforce this practice are costly, cruel, and a violation of parental freedom, therefore your petitioners humbly pray your honourable House to pass a measure for the repeal of the said Vaccination Acts."

BIRMINGHAM.—The Spiritual Library has been removed from Mr. Sunderland's to the house of Mrs. Groom, 166, St. Vincent Street, Ladywood, where the books may be obtained by anyone desirous of reading them. Terms, one penny per volume per week.

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.

QUESTIONS.

35. Can any of our readers give the number of the house in Berkeley Square that is reported to be haunted?

36. "Pro Recto" thinks "Ignoramus" has "ridiculed" and "abused" "Peregrinus" in reference to the fulcrum which sustains objects lifted by spirit-power. He wants to know what is the ground of resistance used by spirits in lifting objects. A bird, balloon, or speck of dust, though apparently suspended in space, really rest upon the air, and that again on the earth. It is "shallow reasoning to compare a body suspended above the surface of the earth, with the earth itself floating in space. It is manifest there is no point of comparison; the one is subject to the law of gravitation, and possesses weight, while the other contains that force within itself. The fulcrum which I assume to exist may not, and probably is not, apparent to the external senses, but I submit that neither is that which sustains a balloon, but it is nevertheless easily understood when we reflect that it is filled with hydrogen, which has a much less specific gravity than air."

ANSWERS.

36. REPLY TO JACOBUS ON MATTER AND SPIRIT.

Professor Tyndall says: "If these statements startle, it is because matter has been defined and maligned by philosophers and theologians who were equally unaware that it is at bottom essentially mystical and transcendental." But neither the Professor nor H. G. A. suppose mind in inanimate nature, or the cause would not be mystical and transcending human thought, because if we have any direct knowledge at all it is of mind. That "spirit is refined or sublimated matter" was the opinion of both Bacon and Newton, and agrees with the opinion of Dr. Peebles and others that, fundamentally considered, matter is spirit.

HENRY G. ATKINSON.

37. REFLECTION OF BLACK OBJECTS.

Mr. J. Warren says: "The black object to which opticians have attributed the properties of complete absorption and non-reflection is as purely theoretical as a mathematical point." Precisely so, and which was the reason of my question. Again, Mr. J. W. seems to agree with me that black is a colour and emitting its influence in the same way as other colours, and thinks that black objects do not absorb and quench all the light, but reflect a considerable portion, which goes to make an image. This light, however, is *common light*, and not a "non-luminous force," or the non-luminous rays only, giving the colour or perception of black, as I have suggested, which is very like calling black white; for how could *common light* produce the germs of blackness? which is my reply to Tyndall and others, who only suppose some surface light reflected, but which would not be in direct lines and form an image at all. Mine is the only suggestion that meets the case. The primary colours are now considered to be red, green, and violet, instead of red, blue, and yellow, as stated by Mr. Hands (see Tyndall's lectures), but whose theory of colour I think the right one. HENRY G. ATKINSON.

38. PSYCHOLOGICAL v. SPIRITUALISM.

I cordially endorse all that Mr. J. Ainsworth has so well placed before your readers on this head in the MEDIUM of May 17, although I would prefer, like the Quakers of old, to stick to the name at which so much scorn and derision has been hurled, and to fight under it till the contumely shall be changed into respect. "Spiritualist" appears to me to be the antithesis of "Materialist," and hardly covers the great fact of communion with the unseen world, and to do so requires the prefix "Modern" in order to distinguish it from other forms of Spiritualism. But however, it is no use quibbling over names; we must be practical. When the Newcastle Society was reconstituted a section were for naming their colours to the mast, but wisely, I think, refrained from so doing, for they found it would lessen their sphere of usefulness. You know the proverb about Mohammed and the mountain; well, many objected to "Spiritualist," as they were not such, and demurred to join a society so called. Now, as Spiritualists feel it their duty to spread a knowledge of the phenomena, it certainly would be unwise to stand out on minor points; the history of the society will show that no cowardly motive was the cause of the adoption of the word "Psychological." The latter word covers larger ground and includes mental as well as psychic phenomena, and most investigators who penetrate the subject at all deeply feel the necessity of studying the two side by side. Experience teaches us that as soon as a person has fairly gripped the subject he is always willing openly to avow himself a believer in the fact of spirit-manifestations. With these results it appears, then, that the word "Psychological" is of material assistance in spreading a knowledge of the facts with which it deals. As to the question by "Ignoramus" about the tenets held respectively by Psychologists and Spiritualists, and which is the most laudable sect, it is evident that he has subscribed himself correctly, for the merest tyro should know that matters of opinion do not enter into the investigation of facts.

With regard to the foregoing remarks, I write on my own responsibility and not as the mouthpiece of the Newcastle Psychological Society. Newcastle-on-Tyne, May, 1878. H. A. KERSEY, Hon. Sec.

SPIRITUALISM AND UNITARIANISM.

On Wednesday, May 15, a lecture was delivered in the Unitarian Schoolroom, Ainsworth, by Mr. W. J. Colville, of London, on the question, "Wherein do Unitarians and Spiritualists differ?" There was a fair attendance.

After the singing of a hymn, the Rev. Ephraim Turland officiated as chairman, and, in a few general remarks, introduced the lecturer. The lecture, which was thoughtful and eloquent, was well received.

Mr. Colville gave an account of Unitarianism, and termed it a high form of religion; but it did not reach all mankind, and men must reach a certain age of moral and religious development before they would be able to receive it. How were they to influence those who were too negative in their philosophy to receive Unitarianism? Here Spiritualism came in, and demonstrated that which Unitarianism could only assert. He went on to refer to the modern tendency to reject the supernatural. He contended that the preface to Dr. Martineau's new hymn-book was proof that some Unitarians, at least, were losing their hold on the supernatural. He thought that if the supernatural was a violation of natural laws, then the sooner people disbelieved it the better; but the true thought was that there were laws which had not been fathomed, and discoveries were made which showed that certain things are possible which were once deemed impossible. Astronomers, geologists, &c., speak of laws they have not fathomed; and yet they often say that certain things are impossible because they are opposed to natural law. Why, until they know the whole of nature, have solved all her problems, and discovered all her secrets, they have no right to say that such and such things are impossible. In order that people should accept Spiritualism it was simply necessary that they should investigate it. Unitarianism did not prove immortality; it only taught it and gave reasons for it; but there were men too negative to be convinced by mere assertion. Until they could prove immortality as they could show that two and two make four, they will not believe, indeed they could not believe. It was only Spiritualism which could touch such persons, and it could give them positive proofs. If Spiritualism be proved to be true, it will consolidate religion, bring it home to the people, and supplement science. The Unity and Fatherhood of God, the brotherhood and immortality of man, and the true work of Jesus, were only doctrines with the Unitarians, but they were proved facts to the Spiritualist. After showing that Spiritualism, like everything else, might be abused, and had actually been abused, he yet contended that its advantages far outweighed its dangers, and that it was the only power capable of conquering materialism and making religion universal.

Questions, aimed at certain joints in the lecturer's armour, were put by Messrs. Ellis Greenhalgh and Thos. Tootill, the Rev. R. Cowley Smith, and the Chairman, and such questions were answered with varying degrees of satisfaction.

On the nomination of the Chairman, a committee of four persons, two being Spiritualists and two non-Spiritualists, conferred together as to the subject of the extempore poem. The theme chosen was "Spring," and Mr. Colville gave a poem of much beauty and power on that subject, and closed amidst much applause.

The proceedings were closed with the Doxology.—*Bolton Evening News*, May 18.

FORGIVE AND FORGET.

Mr. Editor.—Dear Sir,—I see in your issue of May 24th, that the Spiritualists of Sowerby Bridge are about to hold their anniversary meetings on July 14th, and that all friends are earnestly invited. Why invite friends, if they cannot shake them by the hand as such? Surely when persons have travelled some 18 or 20 miles to attend their festival, they might be asked to sit down, and not allow them to wander about in the rain; and also cease firing their shots of ill-feeling over the conduct of those who nobly defended a persecuted medium. I am at a loss to know how any man can be a true Spiritualist, and be at enmity with another person. If I understand Spiritualism aright, it teaches us to love one another, and speak evil of no man without just cause, and even then to give him the benefit of the doubt. If we do not follow out these principles, what better are we than the orthodox Christians to whom we pretend to show a good example? for they can speak all manner of evil falsely against their neighbours, and still be members of a Christian Church, and pass as respectable people. I have not resurrected party feeling over the recent defence of mediums; I had buried that in the grave of oblivion,—but some of the Spiritualists of Sowerby Bridge have embalmed it, instead of burying it; and they make those that defended right against wrong feel it as soon as they come in contact with them. Why this does exist I am at a loss to know, but the man of charity extends to all a liberal hand,

"His kindred, neighbours, foes, and friends
His pity may command."

To my persecuted friend I would say:—

"Brother, art thou poor and lowly,
Tolling, trudging, day by day;
Journeying piteously and slowly
On the dark and desert way?
Pause not, though the proud one frown,
Pause not, fear not—live them down."

But, Sir, my words do not apply to the many generous and large-hearted Spiritualists in and about Sowerby Bridge; who would scorn to show their sympathy for the foes of our grand truth. That any other kind of feeling should exist in that district is the source of much regret to, Sir, yours truly,

WM. BROWN.

(A Defender of Truth and Right.)

40, Standish Street, Burnley, May 27.

NEWCASTLE-ON-TYNE.—The friends in this town are as enthusiastic as ever. Mr. E. W. Wallis has just completed a very successful engagement with the society there, having delivered five trance addresses besides devoting every spare evening for private sances, which have been very successful indeed. Mr. Wallis has become quite a favourite with the Newcastle folk, and negotiations are pending for his early return for a similar series of meetings. On Wednesday evening, May 22nd, a large number of friends and members of the committee of the society attended Mr. Westgarth's sance for trance-speaking. Mr. Westgarth delivered an eloquent address on "Human Depravity," at the close of which several questions were answered to the satisfaction of the interrogators. A collection was taken at the close on behalf of Mr. Westgarth, who returned thanks. The next sance will be held on Wednesday, June 5th, to which friends are cordially invited. Weir's Court, Nowgate Street. On Sunday last, Miss Brown delivered a trance address on "What is Truth? and How to Find It." Mr. J. Hare presided. The discourse was all that could be desired, and afforded much instruction. After the address, Miss Brown concluded with a poem on the same subject. Both address and poem gave unbounded satisfaction.

LANCASHIRE DISTRICT COMMITTEE OF SPIRITUALISTS.

PLAN OF MEETINGS FOR JUNE.

Mr. Ainsworth will speak at			
Liverpool	...	Sunday,	June 16, at 6.30.
Mr. Johnson at			
Oldham	...	"	" 2, at 6.30
Bolton	...	"	" 9, at 2.30 and 6.30
Bakewell	...	Saturday,	" 15, at 4.0
Ashton	...	Sunday,	" 16, at 6.30
Liverpool	...	"	" 23, at 6.30
Rochdale	...	"	" 30, at 2.30 and 6.30
Mr. Lamont at			
Macclesfield	...	Wednesday,	" 12, at 6.30
Bakewell	...	Saturday,	" 15, at 4.0
Macclesfield	...	Sunday,	" 16, at 2.30 and 6.30
Liverpool	...	"	" 30, at 6.30
Mr. Moss at			
Bolton	...	Sunday,	" 9, at 2.30
Mr. Sheperd at			
Bolton	...	"	" 30, at 2.30 and 6.30.
Messrs. Brown and Mills at			
Oldham	...	"	" 16, at 6.0
Mr. Jackson at			
Bakewell	...	Saturday,	" 15, at 4.0
Oldham	...	Sunday	" 30, at 6.0
Mr. Bottomley at			
Rochdale	...	"	" 2, at 2.30 and 6.30
Mr. W. J. Colville at			
Rochdale	...	"	" 9, at 2.30 and 6.30
Macclesfield	...	Wednesday,	" 12, at 6.30
Macclesfield	...	Sunday,	" 16, at 2.30 and 6.30
Bakewell	...	Saturday,	" 15, at 4.0
Rochdale	...	Sunday,	" 23, at 2.30 and 6.30
Manchester	...	"	" 30, at 2.30 and 6.30
Mr. Harper at			
Macclesfield	...	"	" 9, at 2.30 and 6.30
Bakewell	...	Saturday,	" 15, at 4.0
Rochdale	...	Sunday,	" 16, at 2.30 and 6.30
Mr. Wallis at			
Macclesfield	...	"	" 2, at 2.30 and 6.30
Bakewell	...	Saturday,	" 15, at 4.0
Mr. Taylor at			
Millom	...	Sunday,	" 2, at 2.30 and 6.30
Millom	...	"	" 9, at 2.30 and 6.30
Barrow	...	"	" 16, at 2.30 and 6.30
Ulverston	...	"	" 23, at 2.30 and 6.30
Millom	...	"	" 30, at 2.30 and 6.30

The Annual Pic-Nic will be held at Bakewell, Derbyshire, for Haddon Hall, Rowsley, and Chatsworth House, on Whit-Saturday, June 15. For particulars see special instructions.

May 26.

JOHN LAMONT, President.
CHARLES PARSONS, Secretary.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

The usual quarterly tea meeting took place on Sunday afternoon, the 26th, which was very enjoyable to those present, unhappily few in number; the number increased during the evening, but the Association, which is already in arrears, is likely to be plunged still further on account of this meeting.

On Tuesday, the 28th, Mr. Iver McDonnell delivered a lecture on "The Teachings of Jesus and the Teachings of the Churches on the Atonement." A discussion followed, in which it was proposed that Mr. Burns be asked to print the lecture in the MEDIUM; 7s. 6d. was guaranteed towards that purpose. Mr. McDonnell will continue these lectures on various fundamental points in theology.

On Sunday afternoon, at 3.15, there will be an address delivered as usual.

On Tuesday, June 4th, Mr. F. Wilson will deliver a lecture on "The Rainbow."

On Friday evening, June 9th, there will be a special members' meeting, at 8 prompt. Those members who neither attend or are excused will be put in the balance and weighed. No further notice will be sent to anybody.

Members are requested to forward their subscriptions as early as possible.

CHARLES WHITE, Hon. Sec. pro tem.

ASHTON-UNDER-LYNE.—On Sunday, last Mr. W. Wallace, the pioneer medium, delivered two excellent discourses in this place. Great interest was manifested by the audiences, which were large and appreciative; and the subjects treated by Mr. Wallace gave the greatest satisfaction to all those who were present.

OSTON DISTRICT.—Mr. E. W. Wallis has been having a very successful time in this part. The friends having engaged him for a series of meetings commencing Tuesday, May 21, the first meeting was held in the Mechanics' Hall, Wrekenton; the audience was large and very respectable, the subject chosen being "The Spirit-world: its Location, its Inhabitants, and the nature of their Occupations." The address was well received, and at the close several questions were asked and answered to the satisfaction of the company. On the following evening (May 22) the meeting was held in the room of Mr. Hopkirk, West Pelton, which was crowded to excess; subject, "Experiences of the Controlling Spirit," which gave great satisfaction. On Thursday evening, May 23, the meeting, held in Brown's Buildings, was not so largely attended, the subject chosen being "The Trinity; or, Three Persons in One God." On the Friday evening the room of Mr. Hart of Urpeth was crowded to excess by an intelligent company. Mrs. Batio was also present, and delivered an impressive invocation, after which Mr. Wallis proceeded to speak upon "The Soul of Man and its Affinities," to the delight of everyone present. This terminated a very successful series of meetings, which have quite created a stir in the district.—J. LOSSDALE, May 27.

MR. MORSE'S APPOINTMENTS.

NEWCASTLE-ON-TYNE.—Sunday and Monday, June 2 and 3. Spiritualists' Lecture Hall, Weir's Court, Newgate Street. (See Society's announcement below.)

GLASGOW.—Sunday and Monday, June 9 and 10.

MACCLESFIELD.—Wednesday, June 12.

BAKEWELL.—Saturday, June 15.

LIVERPOOL.—Sunday and Monday, June 16 and 17.

KEIGHLEY.—Sunday, June 23.

COWLING.—Tuesday, June 25.

CARDIFF.—Sunday, June 30, and week following.

Societies, circles, and local Spiritualists, desirous of engaging Mr. Morse's services for public or private meetings, are requested to write him for terms and dates, at Elm-Tree Terrace, Uttoreter Road, Derby.

W. J. COLVILLE'S APPOINTMENTS.

LIVERPOOL.—Camden Hotel, Camden Street. Sunday, June 2, at 11 a.m. and 6.30 p.m.; Monday, June 3, at 7.45 p.m.; also July 7 and 8, and August 4 and 5.

CASTLETON.—Thursday, June 6.

ROCHDALE.—Sunday, June 9, Regent Hall, Regent Street, at 2.30 and 6.30 p.m.; also on Sundays, June 23, and July 14.

MACCLESFIELD.—King Street New Hall. Wednesday, June 12, at 7.30 p.m. Sunday, June 16, at 2.30 and 6.30 p.m.

BAKEWELL.—Saturday, June 15.

OLDHAM.—June 24.

ASHTON-UNDER-LYNE.—June 25.

MANCHESTER.—Sundays, June 30 and August 11.

NEWCASTLE-ON-TYNE.—Sundays, July 21 and 28. Mondays, 22 and 29.

Reception at 159, Strangeways, Manchester, every Friday evening.

Mr. Colville is open to engagements to deliver orations and poems in any part of the United Kingdom. Special opportunities are afforded to societies, &c., near Manchester, for week-evening lectures. For all particulars address to him at 159, Strangeways, Manchester.

MR. E. W. WALLIS'S APPOINTMENTS.

MACCLESFIELD.—New Lecture Hall, Great King Street, June 2, at 2.30 and 6.30. Also on the 3rd to the 7th.

BAKEWELL.—June 15.

Mr. Wallis will be glad to co-operate with friends in the district of Macclesfield after his engagement in that place until the 15th of June. Mr. Wallis expects to be in London about the 20th June, and would be glad to arrange for public or private addresses.

Mr. Wallis is agent for Spiritual Literature, Dr. Nichol's works on Physiology, Solidified Cacao, &c. His guides also deliver addresses on the Temperance Question.

Friends desiring Mr. Wallis's services should write to him at 1, Englefield Road, Kingsland, N.

NEWCASTLE PSYCHOLOGICAL SOCIETY,

WEIR'S COURT, NEWGATE STREET.

LECTURES FOR JUNE.

Sunday, June 2,	at 2.30.	"The Bible and Spiritualism."	Mr. J. J. Morse.
" "	2, at 6.30.	"The Life of Use."	Mr. J. J. Morse.
Monday	3, at 8.	"The Value of Wickedness."	Mr. W. Westgarth.
Sunday	9, at 6.30.	Inspirational Address.	Mr. W. C. Robson.
" "	16, at 6.30.	"A Paper on Ghosts."	Mr. W. C. Robson.
" "	23, at 6.30.	"An Analysis of Spiritualism."	Mr. Fred. Young.
" "	30, at 6.30.	Trance Address.	Miss E. A. Brown.
Admission free. A collection to defray expenses.			
4, Eslington Terrace, Jesmond Road, Newcastle-on-Tyne. H. A. KERSEY, Hon. Sec.			

MR. W. WALLACE is at Sowerby Bridge, and will address a meeting there on Sunday next. He would also be glad to receive calls, public or private, for this district, prior to his return South. Communications may be addressed Mr. W. Wallace, 329, Kentish Town Road, London, N.W.

MR. HERNE and Mrs. Bissett Herne hold seances at 61, Lambs' Conduit Street, W.C., every evening at 8 o'clock, instead of 15, Southampton Row, as formerly, where they will be glad to meet their friends. We hear that the manifestations are of a very interesting nature, and that the direct voice increases in strength as the sittings proceed.

MR. T. M. BROWN is at present in Derby, and will remain in that town until Wednesday next, June 5. Letters for him up to that date to be addressed Mr. T. M. Brown, General Post Office, Derby, to be left till called for. Miss E. A. Brown also expects to be in Belper and other places in Derbyshire on or about the first week in July.

THE DISTRESS IN LANCASHIRE.—In a letter on another matter, Dr. Brown, of Burnley, alludes to the condition of things in the town. "Mills are nearly all stopped; some are burnt down by the rioters; the soldiers parading the streets, fathers and mothers lamenting, and children crying for bread; in fact everything wears a gloomy aspect in Burnley at present, and there are no signs for the better yet. I have visited several that are in want and have done the best I could for them. Had you been able to see me feeding the little children at a bread-shop, you would have enjoyed it. I felt the monitor within say, 'Feed my lambs!'"

BUSINESS AND MEDICAL CLAIRVOYANCE.

MR. TOWNS, having many other Engagements, requests that those who desire his services as Business Clairvoyant, or for Medical Diagnosis, make previous appointment by letter, addressed, 1, Albert Terrace, Barnsbury Road, Islington, or 15, Southampton Row, W.C.

"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 Vicarge, Angheld 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.

**ENO'S
FRUIT SALT.**

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

In One Handsome Volume, Demy 8vo, Bevelled Boards, Price 5s.

SEERS OF THE AGES.

EMBRACING SPIRITUALISM, PAST AND PRESENT; DOCTRINES STATED, AND MORAL TENDENCIES DEFINED.

BY J. M. PEEBLES.

GENERAL DIVISIONS.

- PREFATORY.—1. Greeting to Aaron Nite. 2. The Horoscope.
- I. SPIRIT OF THE PRESENT AGE.—Chap. 1. Spirit of the Age. 2. Spiritual Ratios.
- II. ANCIENT HISTORIC SPIRITUALISM.—Chap. 3. Indian. 4. Egyptian. 5. Chinese. 6. Persian. 7. Hebraic. 8. Grecian. 9. Roman.
- III. CHRISTIAN SPIRITUALISM.—Chap. 10. The Foreshadowing. 11. Mythic. 12. Theologic. 13. The Nazarene.
- IV. MEDIEVAL SPIRITUALISM.—Chap. 14. Transitional. 15. Apostolic. 16. Post Apostolic. 17. Neo-Platonic. 18. Church-ianic.
- V. MODERN SPIRITUALISM.—Chap. 19. The Prelude. 20. Spirit-Phenomena. 21. Mediumship. 22. Witnesses. 23. Clerical and Literary. 24. Poetic Testimony.
- VI. EXEGETICAL SPIRITUALISM.—Chap. 25. Existence of God. 26. The Divine Image. 27. Moral Status of Jesus. 28. The Holy Spirit. 29. Baptism. 30. Inspiration. 31. Beauty of Faith. 32. Repentance. 33. Law of Judgment. 34. Evil Spirits. 35. Hell. 36. Heaven. 37. Historic Immortality. 38. Resurrection. 39. Prayer. 40. Freedom and Function of Love. 41. Genius of Spiritualism.

Just Published.—Third Edition, in neat Wrapper, 120 pages, price 1s. 6d.; cloth 2s. 6d.

JESUS: MYTH, MAN, OR GOD;

The Popular Theology and the Positive Religion Contrasted.

BY J. M. PEEBLES, M.D.

Author of "Seers of the Ages," "Christ the Corner-Stone," &c.

CONTENTS.

- CHAPTER I.—EVIDENCES OF THE EXISTENCE OF JESUS.
Pompeii and Herculaneum—The Nucerianians—Jesus Christ Caricatured—The Scrawl: How and Where Found—Testimonies of Tacitus, Pliny, Suetonius and others—Celsus, the Epicurean Philosopher—Opinions of Valentinus, Basilides, Marcellin, and Porphyry, the Old Man of Tyre—Writings of Julian and Ravat El Saifa concerning Jesus—Original Documents—Taylor's Digression not authoritative—Josephus' Paragraph relative to Jesus: Is it genuine?—His mention of John the Baptist—The Testimony of "Aaron Knight," a Spirit, and A. J. Davis, the Clairvoyant, in Proof of Jesus' Existence—The Summing-up of Statements.
- CHAPTER II.—THE ORIGIN AND MISSION OF JESUS.
What Appellations are applied to Him in the Holy Scriptures?—The Athanasian Creed—Christian Spiritualism through the "Raps"—Swedenborg and the Council of Nice—Jesus demanding "Belief" as a Condition for Healing—His Essenian Education—His Clairvoyance, and Marvellous "Works" promised to others—His Beautiful Faith and Trust in the Infinite Presence—His final Victory.
- CHAPTER III.—THE MORAL TEACHINGS OF JESUS COMPARED WITH THE OLD PHILOSOPHERS.
Paul Jewish to the Last—Quotation from William Howitt, in *Spiritual Magazine* criticised—Tertullian rejoicing over the Prospects of Eternal Torments—Character of the Christian Fathers—The Vedas and Immortality—The Old Testament and a Future Existence—Max Müller and the Primitive Religions—Zoroaster, Thales, Socrates, Pythagoras, and the Druids' Teachings of the Future Life—Slandering the Heathen—Christian Spiritualists: Wm. Howitt versus Godfrey Higgins—The Old Testament Writers do not prophesy of Jesus Christ—Reasons for Christ's Incarnation—The Immortalities of the Old Testament Scriptures—Jehovah a Mediative Angel—The Bible; Different Versions; Revision of—Councils—Conduct of the Bishops—Scripturists generally Unbelievers—The Inspirations and Truths of the Bible Immortal.
- CHAPTER IV.—INFLUENCE OF CHRISTIANITY.
The first Followers of Jesus—Immortalities of the Corinthian Christians—Christianity Nationalised under Constantine—His Murderous Deeds—Destruction of Pagan Temples by Christians—Their Persecutions Justified by Calvin, Beza, John Knox, &c.—The Christian Crusades—The Inquisition—Witches, Why Hung?—Spanish Christians and the Indian Races—Bahoo K. C. Sen's Estimate of Christian Dogmas—The Natural Religion of African Natives—Criticisms of a *Spiritual Magazine*—What is meant by Christian Spiritualism—Christianity a Failure—William Howitt and Christian Spiritualists—The Conduct of Christian Nations: Is it related to the Life and Teachings of Jesus?
- CHAPTER V.—JESUS AND THE POSITIVE RELIGION.
His Seership—True Worship, Creeds, and Outward Forms—The American Shakers—Jesus' Superiority over others—The Identity of the Positive Religion and Spiritualism—Not Doctrine, but Life; not Faith, but Works, that Save—Tendency towards a Fuller Fellowship of Progressive Minds—John's Love Nature—The Present Mission of Jesus—The Coming Millennium.

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

SUNDAY, JUNE 2.—Mr. Lambelle at Doughty Hall, 14, Bedford Row, at 7.
TUESDAY, JUNE 4.—Select Meeting for the Exercise of Spiritual Gifts, at 8.
THURSDAY, JUNE 6.—School of Spiritual Teachers, at 8 o'clock.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, JUNE 2, Service at Ladbroke Hall, Ladbroke Grove, Notting Hill Station, at 11 and 7.
TUESDAY, JUNE 4, Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8. Developing.
WEDNESDAY, JUNE 5, Mr. W. Wallace, 329, Kentish Town Road, at 8.
THURSDAY, JUNE 6, Daiston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 63, Sigdon Road, Daiston Lane, E. Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.
FRIDAY, JUNE 7, 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.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, JUNE 2, KEIGHLEY, 2 p.m. and 5.30 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hoekley, 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.
BURY, No. 2 Room, Temperance Hall, Henry Street, at 2.30. and 6 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.
HALLEAX, Spiritual Institution, Union Street Yard, at 2.30 and 6.30.
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 6.50 p.m.
OLDHAM, 185, 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.
BOWERBY BRIDGE, Spiritual Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
TUESDAY, JUNE 4, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
BROXTON, 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, JUNE 5, BOWLING, Spiritualists' Meeting Room, 8 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development at 7.30, for Spiritualists only.
MIDDLESBRO', 38, High Duncombe Street, at 7.30.
THURSDAY, JUNE 6, 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.

Price Two Shillings.

Leaves from My Life. By J. J. MORSE. Handsomely bound.

CONTENTS.

- CHAPTER I. Birth and Early Life.
" II. My Introduction to Spiritualism.
" III. My Public Mediumship and Position.
" IV. My First Appearance in the Provinces.
" V. I arrive in America.
" VI. Samples of American Mediumship.
" VII. A Spiritualists' Camp Meeting.
" VIII. Impressions of American Spiritualism.
" IX. Concerning People I met, Places I visited, and the Portrait of my chief Control.
" X. American Travelling—Nature of American Life and Social Customs—A few Americanisms—Conclusion.

LECTURES.

Spiritualism as an Aid to Human Progress.
Concerning the Spirit-world and What Men Know thereof.
The Physiology of Spiritualism.
The Order of Spiritual Teachers: its Need and Scope.

POEM.

The Shadowy Army. The Power of Kindness. Spiritual Worship.

ILLUSTRATIONS.

Photograph of the Author.
Photograph of "Tien-Sien-Tie," Mr. Morse's spirit-guide, from a drawing by Anderson.

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

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 Linnæus *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

SPIRIT-MEDIUMS AND CONJURERS.

AN EXPLANATION OF THE TRICKS OF CONJURERS

WHO PRETEND TO EXPOSE SPIRITUALISM.

How to escape from a Corded Box—How to get out of the Stocks—The Magic Cabinet—How to get out of Sealed and Knotted Ropes, and perform the Conjuror's so-called "Dark Seance"—How to perform the Blood-Writing on the Arm, and read Names written on Papers by the Audience.

The Phenomena attending Spirit-Mediums are clearly defined, and shown to be quite distinct from the Tricks of Conjurors. Price 2d.; post free, 2½d.

DO NOT ARGUE WITH SCEPTICS, BUT HAND THEM THE DIALECTICAL NUMBER OF THE "MEDIUM,"

USEFUL FOR SCEPTICS AND INVESTIGATORS.

The cheapest Publication on Spiritualism (16 pages Large Folio, price 1½d.) showing how sceptics obtained the phenomena, without aid from "Spiritualists" or "Mediums."

CONTENTS.

1. How to Investigate without "Mediums?"
2. Appointment and Names of the Dialectical Committee.
3. The General Report of the Committee.
4. The Experimental Sub-Committees: Their Researches, Successes, and Failures.
5. The Minutes of the Sub-Committees: a Record of Remarkable Physical and Intellectual Manifestations.
6. Leader: The London Dialectical Society; its Object; its Investigating Committee, and the Lessons of its Researches.
7. Essay, by "Phoenix": Spiritualism Militant, or the Dialectical Experiments v. the Conjurors and their Disciples.
Part I. The Libellous Theory. II. Science Dishonoured. III. Spiritualism in the Opinion Market.
8. Rules for Investigating Circles.
9. Useful Books for Investigators, and Particulars of the Essays on "Miracles and Modern Spiritualism," by A. R. Wallace, F.R.G.S.; and of "Researches in the Phenomena of Spiritualism," by Wm Crookes, F.R.S.

TAKE NOTICE!

This valuable number of the **MEDIUM** is especially adapted for circulation amongst Sceptics; contains no theorising, but is throughout a plea for Private Experiment.

Price, 1½d. per copy; post-free 2d. For Distribution, 1s. per dozen, 8s. per 100.

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

Now ready, Fifth Thousand. Revised and Enlarged. Price One Shilling.

THOUGHTS ON THEISM:

With Suggestions towards A PUBLIC RELIGIOUS SERVICE In Harmony with Modern Science and Philosophy.

Brief Summary of Contents. Signs of Progress in Anglican, Roman, and other Churches. Our Belief in Deity, its Basis and Limitations. The Religious Nature of Man. Universality of Law. Extravagances of the Present Religious Symbolism. The Essential Elements of Universal Worship. Aspiration, not Supplication. Ideal of a National Church. Hints to Professional Teachers. Proposed Religious Service for a New and Catholic Church.

"An ably written pamphlet has lately been published by Messrs. Trubner. . . . It is reverent in tone, discriminating in judgment, and Catholic in spirit. . . . It discusses a question of great interest and importance. . . . A hearty, inspiring, religious service, one in harmony with modern thought and science, is a great want in both church and chapel." -The Inquirer "The compilers of this able and suggestive treatise have recognised and endeavoured to meet a manifest need of the times." -Suzer Daily News. London: TRUBNER and Co., Ludgate Hill.

WHERE ARE THE DEAD? OR, SPIRITUALISM EXPLAINED.

By FRITZ.—PRICE 3s. London: J. BURNS, 15, Southampton Row, W.C.

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.

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.

ANNIE WAITE, ELOCUTIONIST, 6, South Crescent, Bedford Square, W.C.

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. CASSEL, 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.

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, 19, Camp Road, Leeds, Yorks.

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, Fowls Square, Bayswater.

BROWN'S AMERICAN VEGETABLE VITALIZING MIXTURE.

It restores vital power, it exercises a most remarkable influence over the sensorium and spinal processes in restoring healthy action, invigorating and giving tone to the brain and nerve centres, imparting renewed vitality, reconstructing brain substance and nerve tissue, thereby arousing mental and physical activity; it allays pain in the Stomach and Head, and is a sure remedy for Sickness, Flatulence, Faintness, Dizziness, Low Spirits, Wakefulness at night, and Irritability of Temper, being the most positive Nerve Tonic in the whole range of Medical Science.

DIRECTIONS FOR USE.—A dessert-spoonful three or four times a day.

Prepared by WILLIAM BROWN, the American Herbalist, 40, STANDISH STREET, BURNLEY; Sold in Bottles, at 2s. 9d. and 4s. 6d. each.

BROWN'S CELEBRATED MEDICAL GUIDE; to enable everyone to become his own doctor. Containing a large number of receipts founded upon Medical Botany, and proved by long experience to be invaluable. Price 6d.; post free 6½d.

BROWN'S AMERICAN HIGHLY CONCENTRATED LUNG BALSAM.

The greatest known remedy in the world in all Pulmonary Affections, Bleeding from the Lungs, Phthisis (Consumption), Asthma, Hacking Cough, Difficulty of Breathing, Spitting of Blood, Pains in the Side, Tightness of the Chest, Tickling in the Throat, Hoarseness, Bronchitis, Palpitation of the Heart, Dyspepsia, Loss of Appetite, &c.; it is also a Tonic of surprising excellence in all diseases of the Digestive Organs, imparting an exhilarating influence over the enfeebled constitution, being particularly adapted to the condition of delicate Females and weakly Children. It is agreeable and pleasant, a desideratum long needed in Medicine.

DOSE.—A dessert-spoonful, three or four times a day.

Prepared by WILLIAM BROWN, the American Herbalist, 40, STANDISH STREET, BURNLEY; In Bottles, at 1s. 1½d., 2s. 9d., and 4s. 6d. each.

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. HEADACHE, &c.

This Medicine is Invaluable.

Prepared only by

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

HYDROPATHY.—Bkley, near Leeds, Rockwood House, under the management of Mrs. Lister (late Miss Butterfield), has been fitted up in the most approved manner for this treatment.

MR. WILLIAM CARPENTER, 25, Ladywell Park, Lewisham. Agent for BRIDLEY'S SYRUP OF PHOSPHORUS. An invaluable preparation for strengthening the Brain and Nerves.

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. TREADWELL holds Seances for Trance and Clairvoyance at 4, Shoullham St., Bryanston Square, Marylebone, on Tuesday evenings at 8 o'clock.

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

MR. F. G. HERNE & Mrs. BASSETT-HERNE hold SEANCES Tuesdays and Fridays, at 3 p.m.; Sundays and Wednesdays, at 8 p.m., at 61, Lamb's Conduit Street. Mr. F. G. Herne at home daily from 12 till 4.

W. J. COLVILLE, Inspirational Orator and Poet, Desires Engagements to deliver Orationes and Poems in any part of the United Kingdom or America. For Terms, &c., address to him at 159, Strangeways, Manchester, England.

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, Uttoxeter 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.

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 St., Regent's Park.

BEGS to notify to his numerous Patients that his Consultation (by Letter) Fee is 10s., which includes for use Magnetised Fabric. Letter 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 rom ten to five. Consultation Free every Tuesday.

JOSEPH ASHMAN, Psychopathic Healer, 14, Sussex Place, Gloucester 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.

JAMES COATES, Professor of Mesmerism, and Practical Phrenologist, May be Consulted from 11 to 9 daily at the GALLERY OF ILLUSTRATION, 13, LIME STREET, LIVERPOOL. "A gifted and skilful professor."—Liverpool Daily Courier, May 18th, 1877.

N.B.—Terms to Lecture, Instruction in Mesmerism, or for Consultations, may be had on application, personally or by letter.

MISS MANCELL, SPIRITUAL CLAIRVOYANT AND MEDICAL MESMERIST (Cousin to Dr. ELLIOTSON of Mesmeric 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.

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. PEBBLES, M.D.

CONTENTS.

- Jewish Evidence of Jesus' Existence.
- Who was Jesus? and what the New Testament says of Him.
- What the more candid of Freethinkers and Men generally, think of Jesus of Nazareth.
- The estimate that some of the leading and more cultured American Spiritualists put upon Jesus.
- Was Jesus, of the Gospels, the Christ?
- The Commands, the Divine Gifts, and the Spiritual Teachings of Jesus Christ.
- The Belief of Spiritualists—The Baptised of Christ—The Church of the Future.

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. MIGETTGWATTE, a Buddhist Priest, and Rev. D. SILVA, an English Clergyman, held at Pan-tara, Ceylon; with an Introduction and Annotations by J. M. PEBBLES, M.D.

New edition. To be published immediately.

Jesus: Myth, Man, or God; or the Popular Theology and the Positive Religion Contrasted. By J. M. PEBBLES. Paper wrappers, 1s. 6d.; to Depositors, five copies for 5s. Cloth 2s. 6d.; to Depositors, three copies for 5s.

A new edition in preparation.

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.

The Philosophy of Mesmerism and Electrical Psychology. Eighteen Lectures by JOHN BOVEN DODS, including the lecture on "The Secret Revealed; so that all may know how to Experiment without an Instructor." Price 3s. 6d.; to Depositors, four copies for 10s.

Researches in the Phenomena of Spiritualism. By WILLIAM CROOKES, F.R.S. Sixteen illustrations. Price 5s.; to Depositors, five copies for 10s. 6d.

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

Three Lectures on the Science of Human Life: Eighth, "The Organs and Their Uses;" Thirteenth, "Man's Physical Nature and the Structure of the Teeth;" Fourteenth, "The Dietetic Character of Man." By SYLVESTER GRAHAM. Price 2s.

The Nursery Hydropathic Guide. By Dr. MUNRO. Price 1s.

The Hygienic Cook Book, comprising, in addition to many valuable receipts for the Preparation of Healthful Food, Brief Remarks upon the Nature of Food, how to make the change of Diet, time for Meals, Canning Fruit, &c. Price 1s. 6d.

What to Eat, and how to Cook it, with Rules for Preserving, Canning, and Drying Fruits and Vegetables. By the Author of "Science of a New Life." Price 1s. 6d.

Fruit and Bread a Natural and Scientific Diet. By GUSTAVE STICHLIKRYSSES. Illustrated: 250 pages. Translated from the German. M. L. HOLBROOK, M.D. Cloth Boards, 3s.

Health and Economy in the Selection of Food. By R. B. D. WELLS. 6d.

Fruits and Farinaceas the Proper Food of Man. By the late JOHN SMITH of Malton. Cloth, 1s.

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

ON SALE—A FEW SETS OF

THE IDENTITY OF PRIMITIVE CHRISTIANITY and MODERN SPIRITUALISM. By EUGENE CROWELL, M.D. In 2 volumes, 10s. 6d. each.

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

In the Press. Price 6d.

MISS WOOD IN DERBYSHIRE.

By W. P. ADSHEAD, Belper.

This little work describes Materialisations and other phenomena under absolute test-conditions. Diagrams are given of the Apparatus used, and of the effects produced.

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

HOW TO SECURE THE BEST HYMN-BOOK.

THE BEST HYMN-BOOK FOR SPIRITUALISTS IS THE

Spiritual Harp and Spiritual Lyre,

Bound together in One Volume and containing upwards of 500 pieces, forming the best collection in the world.

This is sold in two styles of binding: Ornamental Cloth, price 2s. 6d.; and Morocco gilt, price 5s. The Morocco binding is by far the cheapest, as it will wear a life time, and it looks good and creditable to the Cause. Every one may possess a copy by joining a HYMN-BOOK CLUB. By paying 2d. or 3d. a week, a copy will soon be secured. To Clubs, four copies are supplied for the price of three, thus very much reducing the price.

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

VIEWS OF OUR HEAVENLY HOME,

A NEW WORK, BY

ANDREW JACKSON DAVIS.

This book is a sequel to the "Stellar Key," and contains a description of the Summer-land as revealed to the interior vision of this distinguished Seer.

This fresh volume is illustrated with diagrams of celestial objects, and contains nearly 300 pages. In cloth, price 4s. Paper covers, 3s.

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

CONTENTS OF "HUMAN NATURE" FOR MARCH AND APRIL. Price 6d.

JEWISH EVIDENCE OF JESUS' EXISTENCE. A Chapter from "Christ the Cornerstone of Spiritualism," by J. M. Pebbles, M.D.

WOMEN IN THE CHURCH. By E. P. Ramsay Laye.

ESSAYS ON MATTER, MOTION, AND RESISTANCE—LIGHT, continued.—Characteristics of Light and Heat—Experiments with Heat, or Thermography—Further touching the Prismatic Spectrum—Touching the Existence of Colours in everything—The Luminosity of the Common Magnet—The Undulatory Properties of Bodies intensified by Light—Mirage—Cause of Blueness of the Sky—Diffusion of Luminous Rays. By Joseph Hands, M.R.C.S.

NOTES ON COLOUR. By J. Croucher.

CHAPTERS FROM THE "STUDENTS' MANUAL OF MAGNETISM" (from the French of Baron du Potet.)—continued.—Ought one to make Experiments in Public?—Conditions to be observed in Public Experiments—Chances of success in Public Experiments—Difficulties encountered in Public Experiments—The Patient, the Doctor, and the Magnetiser.

JOSEPH OF COPERTINO, THE FLYING SAINT (from *Psychische Studien*).

REVIEWS: "Christ the Cornerstone of Spiritualism." By J. M. Pebbles.

"The Triumph of Love." A Mystical Poem. By Ella Dietz.

"Psychography." By "M.A. (Oxon)."

CORRESPONDENCE: Triadation—Power of Selection.

POETRY: Conjugal Love.—A Love Lyric.

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

J. BURNS, BOOKBINDER,

15, SOUTHAMPTON ROW, LONDON, W.C.

Books bound in all styles at the lowest prices. Embossed cloth binding, gold lettered, for *Human Nature*, *Spiritual Magazine*, *MEDIUM*, or any other periodicals remarkably cheap. Half Calf, half Morocco, and neat Library styles at surprisingly low rates.

There is in many houses a collection of valuable periodicals, which, if bound, would, for a few shillings' cost, make a useful Library for future reference. Preserve instructive literature by binding it up.

J. BURNS, STATIONER,

15, SOUTHAMPTON ROW, LONDON, W.C.

Plain Stationery at prices to suit all pockets and all tastes. Useful Notepaper, five quires 8d., well worth 1s.; excellent Notepaper five quires 1s., no better need be used.

Circle paper, large size, for Planchette writing, writing mediums, &c., well adapted for pencil, 1s. per packet.

Good cream-laid Envelopes, large size, high-cut flap, 4s. per 1000.

All useful sorts supplied on equally advantageous terms. Club together for a large parcel, and have it down with Books sent up for binding, spiritual Literature, Solidified Cacao, or other goods required from London.

Send all Printing Jobs

TO

J. BURNS, 15, SOUTHAMPTON ROW, LONDON.

It is a credit to the Cause to have announcements connected with the Movement intelligently and neatly printed.

The kind patronage of his friends in Spiritualism in all parts of the country is respectfully solicited by

J. BURNS,

STATIONER, PRINTER, PUBLISHER, BOOKBINDER, LIBRARIAN, &c.
15, SOUTHAMPTON ROW, LONDON, W.C.