

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

SPIRITUALISM.

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TRANCE DISCOURSES ON THE ORIGIN OF RELIGIOUS RITES AND CEREMONIES.

On Sunday evening last a very fair attendance gathered together in Doughty Hall, when Mr. Lambelle delivered the ninth of the present series of addresses on the above subject. The chair was occupied by Mr. W. Towns, who at commencement urged upon the company present to direct their sympathies to the subject and speaker, as this materially assisted the power of communicating thoughts to them. A death-like stillness prevailed during the progress of the meeting, marking distinctly the interest attached to this subject engaging the minds of the congregation in the above hall. The following is an abridged report of the discourse.

THE EGYPTIAN THEOLOGY AND MYTHOLOGY.

The theme that is to engage our attention to-night is "Egypt: her Theology and Mythology." In discussing such a subject we shall be compelled to state things in their plainest form, and shall endeavour to give the facts as briefly and as pointedly as is consistent with a clear understanding and perception of this theory of the religious views of the Egyptians.

Egypt, the cradle of the nations, the parent of the arts and sciences, and undoubtedly the inventor of the first form of writing, dates its origin from the more ancient Hindoos; spreading abroad in search of fresh pasturage, and a country that would yield them sufficient support for their tribe, and flocks, and herds, these ancient Hindoos arrived in a country fresh, fair, and promising, and named it in honour of their chosen leader *Ægyptius*. Inheriting, as they necessarily did, the notions of their ancestors respecting the power and personality of a supreme God, and that symbolised by the sun, they studiously persevered in their adoration of its power, and diligently sought to find more and more of the attributes of their God, so as to lead lives of purity reflecting the highest honour and credit on the maker and sustainer of all things.

The true dignity and character of man is shown by his spiritual perception, and his insight into things of practical and utilitarian purposes; and he who evinces in his daily life a disposition for the alleviation of suffering and the ameliorating of a condition to which his people has been subjected, can be fairly said to be a benefactor of his race. The one who most distinguished himself in these particular respects in ancient *Ægyptius* was the first Hermes, not Hermes Trismegistus, nor Hermes Trimemphos, for these two latter are quite separate and distinct from the former, and lived in an age much later than Hermes, the first law-giver of Egypt. There are many curious legends in the possession of the Egyptians with respect to the birth and early training of Hermes, but they are only the products of a later age, and of a confusion resulting from the name of Hermes being employed in one of those allegorical tales, in which the Egyptian seems to excel all other minds. Suffice it to say, that Hermes possessed a deeply philosophical mind and an original genius, which gave him abilities for reflection and meditation.

The soil and climate of a country has much to do with its civilisation, for where those two conditions of nature are found favourable in one country, we see the people advanced in learning and spirituality, the soil regulating the returns given to any amount of labour, and the climate regulating the energy and constancy of the labour itself. And we do not think there is any instance of a country civilising itself without it has possessed one of these favourable conditions. Of these two primary causes of civilisation, the fertility of the soil is that which has exerted the

most influence; but in European civilisation the other great cause—climate—has been the most powerful, and this produces an influence partly on the labourer for work, and partly on the regularity of his habits. In Asia and Africa the inhabitants possessed a more fertile soil, causing an abundant and quick return; but in Europe they have a happier climate, and in consequence more successful labour. In the one case it is the effect of Nature on herself, in the other the effect of Nature is on man. With this we think it will be conceded that it is simpler and quicker for Nature to bring forth rich crops than to form diligent men. Every year brings forth the former, but it takes centuries to do the latter. In this way we say it is that Egypt and Asia were so early in civilisation.

In countries where great heat and great moisture are combined, vegetation becomes enormously rich and luxurious; and where plants are found fit for food requiring little or no labour in their growth, there we find the happiest conditions and the race multiplying the quicker; and this must be so, because less food is required for their support in hot countries than in cold countries, and where there is plenty of food there is also the disposition to propagate the species. These conditions so favourable to the march of civilisation were all to be found in Egypt, and Mexico, and Peru, hence we notice that these peoples were the first to attain any rank in the world of mind.

The ancient Egyptians could not have found a more favourable spot for their development than where they halted along the banks of the Nile, and the position becomes the more favourable the more we contemplate the effect of all the features found in the fertile valley of Egypt on the primitive inhabitants of that country. It seldom or never rains in Egypt, but by the annual inundations of the Nile the whole country is refreshed and invigorated; thus the watering and fertilising of the soil was taught them yearly on a gigantic scale by Nature herself. And the rich alluvial deposit from this annual flood taught them also the need of supplying the earth with fresh materials. By this lesson they could not fail to turn from their usual pastoral habits to those of agriculture; and necessity compelled them for their own safety to watch the seasons if they wished to avoid the destruction of their flocks and property from the flood. Agriculture, irrigation, and some rude measuring of time were thus forced upon them by Nature alone. The sky always clear, the constellations were better seen than in this your cloudy sky, and afforded them their best measure of time. With such lessons forced upon them, we might expect to find among these ancient Egyptians a knowledge of astronomy, agriculture, and time measurement; and these we find most conspicuous amongst these ancient people.

Hermes directing these operations of time measurement, &c., being able to some considerable extent to tell the return of the floods and seasons for seed-sowing, began to turn his attention to subjects controlling these works of Nature. Having been trained in the teachings and practices of the ancient Hindoos, he found their conception of the Deity to be extremely poor and unworthy of the Being whom he supposed must have created things at first, and by whose wisdom all things are still kept in their order and harmony. The sun, as he had been taught, could not be God, for its powers were finite like unto the other works of Nature, and he, finding the destructive principle possessed and exercised by this same sun or God, could not reconcile the creative and destructive powers as being concentrated in one God. Hence, he looked beyond the sun for his God, and after much reflection concluded that God,

to exist and operate upon nature at all, must be diffused throughout all nature, and if so, could neither possess passions nor parts, but be an indivisible unity acting on all, through all, and in all. "This God-principle," said he to his disciples, "must be the fountain of all wisdom, goodness, and power, and we must therefore designate that principle our God Ammon." These three divisions of the godhead or separate functions as manifested in the world were not divided by Hermes, but were held as the sacred possessions of one supreme God.

The creating power of God was the next thought to engage the attention of this ancient philosopher; and thus he reasoned: "All things were created by Ammon, who is supremely good; a being infinitely good would not create anything positively bad; neither will he destroy anything that he has created, for all things that he has made are good and perfect." Yet in spite of these conclusions, the seventy-two days of excessive heat came and scorched up all things; but no sooner had these seventy-two days of excessive heat, at the summer solstice ended, than the Nile began to rise gradually, and continued to do so for one hundred days, till at the end of September it was usually 18 or 20 feet above its level, in the winter quarter.

The Nile was not known to the ancient Egyptians under that name, but was called by them *Iar*; the word Nile was a corruption of the true name by the Greeks at a much later period. This phenomenon of the rising of the Nile immediately following the destructive powers of the sun gave rise to an opinion similar to that which we found prevalent in India, that besides the one God there were other two forms of power subject to the one God Ammon; from this arose the story of Ysiris, Isis, and Zephon or Typhon; though these "lesser deities" never occupied a place in the Egyptian theology.

Evil, its nature and origin, too, formed a part of the reflections of Hermes. That evil existed was plainly discernible, but how it came into existence at first, in opposition to the powers of virtue, was a question that perplexed the mind of Hermes. He could not think that God had created evil, or a being the father and producer of evil, as Ammon was the father and producer of good; but he concluded that evil was the result of our own wilful and perverse ways, in disobeying the commands and injunctions of Ammon. To counteract these vices, which even in his day were so prevalent among his people, he wrote and gave to them a code of laws, which he called "THE TREASURE OF REMEDIES FOR DISEASES OF THE SOUL." These laws were in number forty-two, and comprised every known sin or the ways of offending and transgressing the laws established by Nature, Ammon, or God.

After the death of Hermes his disciples for some considerable time enjoyed the blessings that the philosophy of Hermes had introduced among them, but neighbouring parties entering into their society began to pervert this sublime theology that Hermes had taught. It seemed too spiritual for them, and the conception of a God outside of all that could be seen with the eye was too great for their comprehension; fortunately this class of thinkers was very small, though it served to divide the people of Egypt. The philosophers or the disciples of Hermes were compelled to throw around their religion a veil that would protect it from the perversions of those who would rob it of its primitive simplicity, thus arose the hidden meaning and the allegorical sense of the Egyptian theology. Before entering into a description of the theology of the Egyptians, we will briefly refer to the corruptions that had been introduced into certain ranks of this people.

Hermes taught that all worlds were caused to roll in their respective orbits by Ammon, and the imaginative mind of the Egyptian soon conceived a fit emblem to represent this power of the deity. There is a certain beetle, known as the *scarabeus sacer*, which at night generally rolls before it a ball of clay, which after the beetle has excavated sufficiently to permit it to rest in, it takes its shelter within this globe of clay, and keeps it as its home; if the beetle should stray away from its home, or it should be crushed, it is then compelled to seek another home, and proceed as before. This they determined, was a sufficient symbol of God, and they made the images and the hieroglyphics of Ammon with the head of the *scarabeus sacer* on a human body, and called it their God Ptah. A little later and another section of this people worshipped the White Bull, as the principle of regeneration, and afterwards they introduced the *dog*, the *cat*, the *ibis*, and *ichneumon*, and held them sacred over the land; while the forms of the crocodile, the hippopotamus, and the ass were representatives of Zephon or Typhon, the destructive or evil principles.

Many of the hieroglyphics to be found in Egypt have been claimed as proofs of the mythology of the Egyptians, but those who regard them as mere mythoses have not advanced beyond the purely external idea conveyed in these hieroglyphic symbols. The theology of the Egyptians had two meanings, the one holy and symbolical, the other vulgar and literal. In order that we may the more correctly describe this theology and its symbols, we will paint, in words, a picture of one of these ancient temples. This temple is that of Isis. It is built in an oval form, to represent the egg of the world; over its great gateway there is an inscription "TO THE GODDESS WHO IS ONE AND WHO IS ALL." The altar is an obelisk, and engraven upon it are several hieroglyphics, the secrets of the Egyptian religion. Towards the top of this obelisk is a representation of clouds; from what is represented as the earth a tree is described with its top reaching to the clouds, at its foot is a muddy marsh ground; upon the branches of this tree a hawk is perched; by the side of the tree is a winged circle, with a serpent coming out of it; at the bottom of all is a crocodile without a

tongue, hiding itself in the abyss of nature; a sphinx, half man and half lion, is represented in the act of walking. On the side of the altar stands the statue of the goddess covered with a veil, upon which are pictured the celestial and terrestrial bodies; on the other side of the altar is a statue of a tutelary deity named Harpocrates, holding one hand upon his mouth, and pointing to the goddess with the other. When the people assemble for the purpose of worship, they do not pay any homage to this statue of Isis, but the priest, or the one chosen to officiate, makes a few short observations respecting *Eicton*, *Emeph*, Ptah, or the life, light, and love of Ammon, after which the words INCOMPREHENSIBLE DARKNESS are uttered three times, and the people in a profound silence fall prostrate, and so great is their regard for the sanctity of the hour, that they will not breathe, lest they should disturb the stillness and tranquility of the place. After they rise to their feet, they join in a hymn, which, in your tongue, is as follows: "Let us celebrate the praises of the immortal Isis; she is the mother of Nature, the origin of all things, the sum of all the divine virtues, the uniform face of the gods and goddesses; by one single look she enlightens the stars; at her command soft zephyrs refresh the earth; she rules over the silent and dismal regions of the earth; she cherishes mortals, and shows them the affection of a mother in their afflictions; she calms the tempests of fortune; she restrains the noxious influences of the stars; the celestial deities prostrate themselves before her; the infernal powers obey her; all the universe adores her under different names, and under different rites."

This is the extent of their public worship, surely there is nothing idolatrous in this. But we will, without further comment, give you the spiritual explication of these hieroglyphic symbols and signs which we have described as being in the temple. The clouds at top and marshy ground at bottom of the sign represent the extent of the power of God, or as far up and down as the external senses will permit us to take cognizance of. The tree shows that God has manifested himself in the multiplicity of nature by a diffusive goodness that communicates itself everywhere, by a wisdom that produces, animates, preserves, and governs whatever has a being; the hawk, possessing the most piercing eye and the most rapid flight, serves to express the divine intelligence and activity; this bird sits at the top of the tree to signify that God is infinitely exalted above matter. The circle represents the indivisible unity of God without beginning or end; the serpent the supreme wisdom, and the wings that active spirit which animates and gives light to all. The crocodile represented as being without a tongue expresses the idea of Ammon working in a profound silence and hidden in the abyss of nature. The sphinx represents the wisdom and power of God combined in one body. The statue veiled with this inscription on the pedestal "I AM ALL THAT IS, HAS BEEN, OR SHALL BE, AND NO MORTAL CAN REMOVE THE VEIL THAT COVERS ME," declares that no mortal eye can ever rest upon the person of God, and that universal nature is but a veil that hides the spiritual from the view of outer sense. The attitude of Harpocrates, with head slightly inclined forward, denotes the spirit in which we should approach the Deity, and that we ought not to speak of the incomprehensible essence of God, but only draw attention to His manifestations. These are the symbols of the Egyptian religion; to you we leave the task of deciding whether they are mythological, fabulous, or idolatrous. Certainly there are other forms which are of less repute than those here recorded, and which form the mythology of the Egyptians, but even these are capable of throwing light upon their system if we carefully note the thing represented, rather than the mere object employed to convey it to the understanding. We must bear in mind that in this early age of civilization there was no written language to convey the ideas of one to another; hence they were under the necessity of employing such characters as they possessed, and which would express the thought they desired to convey.

We hasten now to the consideration of the ancient mythology of the Egyptians. The power conceived of by these Egyptians as possessed by the "lesser" forms of deity was the cause of many allegorical tales coming into existence: and the powers of nature were also symbolised and represented as gods. Thus Ysiris or Osiris was stated by them to have encountered the monster Zephon, who was accompanied by seventy-two men; he was slain, and was afterwards buried, or else by another sect he was said to have been placed in a coffin and thrown on the bosom of the *Iar* where he was borne to *Byblus*. Isis, his wife, realising his loss, goes in search of him, and finding him, brings him back to Egypt, where he is again restored to life. In this tale, Ysiris is represented as the good principle in nature; Zephon, the destructive principle, is the sun previous to the summer solstice which dries up all herbage, the seventy-two men are the seventy-two days of the continued excessive heat; when the sun gains full power then Zephon is said to vanquish Ysiris. Ysiris is placed in a shroud and carried to *Byblus*, which means the resting place, and after the reign of this excessive heat or the destructive principle, and the floods which mean the restorative principle, represented by the goddess Isis, return to refresh the earth, then Ysiris is brought home and comes to life only to pass through the same ordeal as the seasons return again. This allegory, then, only represents the powers of nature, but the ignorant suppose it to refer to the death of a god, his restoration to life by a goddess, and the commencement of another reign of power and authority. Such a meaning was unknown to the Egyptians.

These ancients endeavoured to account for evil in another manner from that pursued by Hermes, and thus we find them

representing evil as a monster. Before the advent of evil they speak of a time when all was peace and happiness, and when Rhea—the sun—reigned over all things with a peaceful power. Rhea was both the male and female powers of nature, and in some places we find Rhea spoken of as the father and sometimes as the mother of the world. In this particular case Rhea is called the mother, and she is represented as being pregnant with two sons, Ysiris and Zephon. Before the time had arrived for their birth, Zephon burst violently forth through the ribs of Rhea. He afterwards revolted against Ysiris, filled the universe with his rage and violence, tore the body of his brother in pieces, mangled his limbs, and scattered them about. Ever since that time Isis goes seeking about for her husband. The immortal soul of Ysiris led his son Horus to the shades below, where he gave him instructions how to defeat Zephon. Horus returned to earth, fought and defeated Zephon, but did not kill him; he only bound him, and took away his power of doing mischief. The wicked one afterwards escaped, but Horus again encountered him, and fought him in two bloody battles and destroyed him.

These are not mere fables, like the tales of the poets, but are to be understood as the actions, according to the Egyptian notion, of genii and demons, or good and evil spirits. If viewed in this sense, they express the combats of the good and evil propensities of our nature, and instead of a mere fanciful production we see a worthy description of the operations of our wills, influenced by circumstances.

That these ancient people entertained the strongest possible conception of the immortality of the soul, we think no one who has seriously considered the religion of the Egyptians will deny. From their customs of burial we are led to believe this, and we are positively assured that they most seriously acknowledged it, when we read their allegorical or mythological tales. When a member of their community died, the Egyptians embalmed the body, placed it within a coffin, and at the same time deposited with the corpse a scroll or "book of the dead." They believed that as the sun sank, the soul of the dead sank with it beneath the earth, to the hall of the dead, where it encountered the judge of heaven and earth, attended with forty-two spirits, adorned with ostrich feathers. The dead person as their language conveys it, or the descended soul, is then charged by each of the attendant spirits; he protests his innocence, saying, "I am clean, I am clean." After each of those spirits have laid their accusations against him, his soul is then weighed in the scales of justice by the dog-headed Anubis, the accuser of the dead, and by the hawk-headed Horus. If it is found guilty it is sent to the regions of darkness, where it will be hid from the light of the sun; if innocent it is restored to a place of happiness in the celestial regions. The spiritual signification of this is: the judge represented is the immortal truth; the attendant spirits, adorned with ostrich feathers, symbolising purity and devotion, are the laws of *Hermes*, forty-two in number; the accuser of the dead, the dog-headed Anubis, is *conscience*, and the hawk-headed Horus is the sight of God, keen in perception, and penetrating in the extreme; and darkness is represented as the absence of pleasure and enjoyment, the portion of those who transgress the laws established.

As we will be obliged to refer again to this subject of the theology and mythology of the Egyptians, we will draw our remarks to a close. The period of time over which our remarks this evening has extended, has been from the time of *Hermes*, who lived about 7659 B.C., to the time of the reformation of the religion of Egypt by the disciples of Rapischurra, where we left off in our address to you on Sunday evening last.

Thus we have briefly traced out the more prominent characters of the religion and beliefs of Egypt. We have not done the subject that justice that its importance demands; but we think even from this brief and imperfect sketch of this important theme, there are none but who will at once perceive that there is more contained within these ancient forms of religion than appears at first sight, and that they are not really such degrading forms of superstition as men are generally led to suppose. But who are they who have thus endeavoured to throw obliquity on these forms of ancient faith? Truly, none but those whose interests lead them to oppose, and whose doctrines compel them to repudiate, these teachings, in order that they may throw dust in the eyes of the people to prevent them from perceiving the close connection between these primitive religions and their own, and to show the superiority of their doctrines over those of antiquity. But we thank God most heartily that He has given us the power to throw in our nite towards correcting the misapprehensions of the past and the prevailing prejudices of the present. And we do most gratefully accord you our sincere thanks for the very patient and satisfactory hearing you have granted us on this and past occasions. By your sympathetic minds, open hearts, and thirst for the truth of God, as manifested in His words and works, you have made it possible for the intelligence of the past to become unearthed, embodied, and expressed; and we pray that the light of divine wisdom may dawn upon you, and that you may profit from these our humble, yet earnest, services, on behalf of truth and righteousness.

At the conclusion of the discourse the chairman requested those gentlemen present who had any desire to make appropriate remarks upon the address to do so, whereupon Mr. Barber and Mr. Ashman spoke in terms of appreciation of the discourse, and advocated consistency of character, in order to attain the highest possible benefit to be derived from spirit-communication, such as they had been listening to that evening. After a few remarks from the chairman and the usual ceremonies, the meeting was closed.

HISTORICAL CONTROLS.

(Reported and communicated by A. T. T. P.)

ELIAS ASHMOLE.

March 12, 1878.—The medium in half trance said, "I hear the words 'Theatrum Chemicum Britannicum' and immediately went into complete trance and spoke as follows:—

"What's in a name?" says the great playwright. I took kindly to the Christian name bestowed on me, and was better known by that name than by my surname. They christened me Elias; I retain it now in spirit-life. Mine was a strange career and a long one on earth, and when I look back again on the incidents crowded in my life, though the spirit-life has unfolded deep mysteries, yet my earth's experiences nearly equalled them. You may ask what were they, as to be so wondrous?

"In my early days I was a soldier and a royalist, fighting against the forces of the Parliament, loving the institution of royalty, and seeing nothing to admire in the round-headed canting hypocrites that were laying their pillaging hands on everything that had been held sacred for hundreds of years. I was in the garrison that defended Worcester, and at its surrender I retired into Cheshire, then being in the prime of life, in 1643. I married, then being between twenty-four and twenty-five years of age, and I entered Brazen Nose College, Oxford—Oxford with its attendant remembrances comes back even now. The antiquities with which I presented the college form a museum to this day. Among my chief studies there, I entered vigorously on science, but more particularly natural philosophy and astronomy, having for a college companion Sir George Wharton. I remember the happy evenings we passed in each other's chambers during our studies.

"It was at the age of thirty-one, that, after the death of my first wife, I became acquainted with Lady Mainwaring, of Ingleheart, in Berkshire. She was several years older than myself: she was nearly old enough to be my mother, yet I was drawn to this woman by a feeling hard for me to describe. Of the world's goods I had more than sufficient; for Sir James Paget, one of the Barons of the Exchequer, had taken care not only to endow me with a fitting education in my youth, but had also endowed me with means to make that education effective. I had been entered as a solicitor in Chancery—in these present days there are a great many solicitors wanting practice—the acquisition of wealth, therefore, was no inducement for accepting this lady. The second son, Sir William Stafford, wretchedly and cruelly tried to murder me during an illness, he was so opposed to the idea of my marrying his mother.

"I continued the study of astronomy and alchemy, and eagerly grasped on all manuscripts bearing on the Hermetic records, and I became thoroughly convinced that we human creatures, whilst in the form, are subjected to spiritual influences, arriving at that conclusion through the strong feeling that existed between myself and my wife. I became well versed in the study of mineralogy, and for hours would my wife, in a state of unconsciousness, give the most curious details of specimens over which she had passed her fingers. So deeply interesting did this study become to me, that I gave to the world the hitherto unpublished manuscripts of Dr. Arthur Dee on the discovery of the philosopher's-stone, and a critique on the book itself, which was given unconsciously through the lips of my wife, which I published under a fictitious name. My interest was advanced much with these two publications; for, through this unconscious advice given to me through her, I gave to the world the "Theatrum Chemicum Britannicum," being the unpublished manuscripts of all the English chemists. I could detain you literally a fortnight over its embellishments; but the strangest part of my communication remains yet to be told. My spirit-sittings were the strange manner of my forming the acquaintance with three of the greatest men living: the public among them astrologers; scientists calling them a band of men who had given themselves up to absurd notions. I am not going to relate to you these truths for the purpose of trying your faith, however strange they may seem to you. Were you to publish, and you are at perfect liberty to give publication to what I am about to state, a strain of criticism would be raised, and the general observation would be 'It merely proves credulity has no bounds.' Upon the publication of my work, I received a letter, which arrived at my seat in Berkshire, stating Sir Jonas Moore, John Booker, and William Lilly would be happy to make my acquaintance; that I had doubtless heard of them before, if not from them; that their annual gatherings were attended by the highest and noblest of England's peers. I had read Lilly's works, also observations made both by Booker and Moore; the greatest men then living among astronomers. I too, as I have before mentioned, could grasp the immense distances of the planets and stars from each other and from the earth, and could comprehend in its vastness, the mighty mass of revolving matter, and could also side by side with such as they were, calculate with nearly as great accuracy as they were able to do; but to imagine the means by which they arrived at their most absurd calculations in astrology, relating to people's lives, and incidents connected with the soul's future, was not only beyond my power of comprehension, but outside my belief. I answered the letter, giving consent to the acquaintance they craved, and I arrived in London for that purpose.

"The meeting took place at the house of Sir William Dugdale, an antiquarian, in whose labours I shared in his description of the Fens. Mr. Jonas, afterwards Sir Jonas Moore, Mr. John Booker, and Mr. William Lilly were the only three in the room, when I

entered. One of them said, 'We have heard of you, and have read your books.' I answered, 'I have read your works, and I am surprised at the vast depth of thought which they display. I have heard also of your reputation, and the clearness of your diagnosing the future events of men's lives; how far you are right I know not, but in this matter I am no opposing bigot.' 'Sit down,' they said, 'we will show you the means by which we arrive at our conclusions.'

"A ring of a handbell, the sole way of asking permission for entering a chamber, was heard, and a youth from the precincts of the city was ushered in by one of the servants. He bowed humbly, as one of his station should. He was an apprentice, as I learned from his own lips afterwards, to a dyer and preparer of parchment, in the humblest walk of life, and with the education one would expect from a youth in his station of life. He sat down on what I should have considered the seat of honour—the chair at the head of the table, and, I say it unhesitatingly, the greatest man then living, William Lilly, commenced what was to me one of the strangest actions I had ever seen a great man perform. He placed the palms of his hands on the palms of the young man, and they worked their arms backwards and forwards, looking into each other's eyes. The hands of the young man were evidently the hands of a hard-working man, stained with the dyes of his profession. After the lapse of two or three minutes the eyes of the young man closed, and a pallor overspread the whole of his face. In a voice sweet in its tones, so unlike his own, he addressed me, assuming the personality of a female. These were his words: 'Your initiation into spirit-mystery commences from to-day, and, to prove to you that I am controlled, and speaking by a power higher than that of the young man whose mouth you now see moving, I tell you your life has been attempted by your stepson, who himself was not himself, but obsessed by a spirit of the name of "Hugh Peters." The communication has finished, and has only been given that your mind may become equally a medium with the other minds that are assembled in this room for spiritual communication.' I stared at the others present; I asked what it meant. John Booker had a smile on his face; William Lilly a look of wonderment; whilst Jonas Moore explained, first commencing:

"Is it true your life has been attempted?"

"Perfectly true," I answered. 'I should evince no surprise at this young man knowing the situation of my estate, but the fact of his knowledge of the attempted assassination proves its supernatural character.'

I here made a remark, "I do not admit such a word as 'supernatural.'"

"With you I am convinced there is no such term as 'supernatural.' Nature is the great Creation, the Creator's handmaid; there is nothing that rises above her. It was nature, but nature ill understood, that was manifesting herself to my attention. It is nature understood by you and many others."

"It is *supernatural* to many, to thousands to-day. The wonder of mine was after a few sittings in company with these gentlemen why there were so few that were initiated into such a grand fact; and to day it must be a wonder to you why such a fact is ignored. I satisfied my wonder after a few meetings, for from that young man's lips came all the teachings—and I say it unhesitatingly—that William Lilly, John Booker, and Sir Jonas Moore ever made public. To hear him discourse on the heavenly bodies; to have heard from his lips, ere he began his essays, the magnificent prayer to his Creator; and when at the conclusion of his address, when the power had weakened itself, and this young man had come back again to his normal condition, to hear his thanks for the small gratuity allowed him for loss of time in attendance, would have proved to the most sceptical the genuineness of an outside influence. It was said to give the name of 'Ptolemy,' an Egyptian astronomer and philosopher, about the commencement of the Christian era. I have never met this spirit in the spirit-world, but undoubtedly a personality similar to my own to-night with you was with us then. And what were the consequences? nearly isolation for many years; pitying glances wherever I showed myself; until at last, through the aid of Sir William Dugdale, whose son-in-law I afterwards became, after the death of my beloved second wife, and by his influence I was enabled to re-enter society; for, holding these views I could but speak of them, and mine was a spirit too proud to bear endless insult. I continued my sittings, independent of the ridicule and abuse I received from many.

At a sitting once, with this peculiarly constituted young man in rather a jovial and good-humoured tone, he addressed me thus, 'Why do you not write something to make yourself famous? You will never get famous by your profession.' I was then a solicitor in the Inner Temple, afterwards I was admitted to the bar. I asked him how I could do so. He said 'I will inspire you with a subject, and help you through with it.' With this personality, I firmly believe that I commenced, continued, and finished, the 'History of the Order of the Garter,' which immortalised the Order and myself; and by its means, after the Restoration, I was introduced to King Charles the Second, who, besides giving me a pension of £400 yearly, made me Herald of Windsor, introduced me at Court, and gave orders for King Henry the Eighth's chamber at Windsor to be surrendered for my use. I was made a Fellow of the Royal Society at the same time.

"By this work, every word of which I wrote under the power of something other than my own, I obtained both name, fame, and celebrity. I was made king-at-arms at the palace; I was fêted

and courted wherever I went; the work itself showing such a vast amount of close attention, and deep research, I, normally, not being governed by matters of detail.

"And why have I told you all this, you will naturally ask. I will tell you. It is for this reason: the events that are happening to you are but the events caused by a tidal wave of spirit which is sweeping through the length and breadth of God's earth, God and His power trying to be made manifest among men; the same wave of spiritual power that you are feeling to-day I felt in my day, the only exception to our two cases being this: that I received knowledge in the company of others, whereas you are receiving the major part of your knowledge with yourself only present and the spirit-control; for as regards the spirit of the medium, when his body is present, it is seldom, very seldom, that his spirit can be made to stop in the room, as it generally hastens off elsewhere. As regards the forms which are presented through him to you this day, these forms were unknown to us; I am referring to the actually seeing the human spirits present.

"I now come to the saddest part of my communication, which is the last.

"Lost to all feelings spiritual, and notwithstanding the tide of good fortune that came flowing in upon me, I failed in upholding what I had realised in respect of man's after-state. I have sat in the company of the king; I have heard ribald jeers and bitter scoffing against the Creator; I have seen the licentious, swarthy Charles mocking at the idea of an after-life, and I have sat silent; I have seen them put themselves out of the way to insult God; I have had round me the same influence by which I wrote my work, begging me to rebuke them, and I have refused. When the monarch and his gay and licentious companions spoke scoffingly of any solemnity attached to man's last resting-place; when with ruthless hands they avenged themselves on dead men's bones, tearing them from their resting-places; when with ruthless hands they tore the bones of the last Protector and exhibited part of his body as a public spectacle, I was silent. With all my knowledge of a future life, I dared not speak.

"If you want to view the form of all I possessed on earth, it is at Lambeth in the burial-ground lying, and there on a black marble slab you will see many well-worded lies on my life's career. This spiritual wave is either a source of rejoicing or a source of regret. I am undergoing expiration, and come now to you in the way of receiving relief at this meeting. I can't name myself; I have not arrived at my full personality. Another fact I mention to you; I am not condemned; I am not disenthroned, although my soul is clouded. Good bye, may God bless you."

Here ends an extraordinary control; although the spirit could not mention its surname, the Christian name Elias, coupled with the facts narrated in the above seance, made the discovery an easy task. The works referred to were not difficult to be found in any of our public libraries. "The Order of the Investiture of the Garter" soon indicated that the control was that of the celebrated Elias Ashmole, the founder of the Ashmolean Museum, the author of the "Theatrum Chemicum Britannicum"—of the unpublished works of Arthur (not John) Dee, as he is called in some of the biographies, and of various other works. I also found that there is in Lambeth Church a black marble slab to his memory, probably, as he described, "covered with many well-worded lies."

Trick may be possible, as an elephant may fly; but in either case highly improbable.—*Finis.*

FIREPROOF FACTS.

By C. REIMERS.

[In searching over our manuscripts we have come across some contributions from the pen of Mr. Reimers, written some months ago, which will now be read with interest.—Ed. M.]

Every additional fact in spiritual manifestations seems to give birth to still more startling events, and hence we soon turn our eyes away from those which might be valuable enough if considered in themselves, and take hold of more emphatic proofs. In the onward course of the development of mediumship, tests are often put in as stumbling-blocks, stemming for awhile the flow of spirit-power, until, with a leap, they overcome and demolish all obstacles in their way. In the excitement of unsatisfied demands in regard to these manifestations, violence claims an excuse to tear the last secret from unfathomable nature, and wild confusion reigns in the discussion about the stupendous mystery of "materialisation," whilst the tiny little "rap" still vainly cries for a rational, satisfactory explanation! All the fine and delicate apparatuses of science are set on the move to bring home the strange visitor,—but in vain.

With great pomp, that simple creature, the medium, is surrounded with every conceivable intricacy, to prevent or betray his meddling with phenomena, often regardless of his or her bodily, and consequently spiritual comfort and power. In this constant rage between severe test-conditions and free expansion of what we call "power," many results have been crippled, and the poor medium only rewarded with suspicion. This cruel injustice has taken alarming dimensions since jealousy, partiality, imaginary claims of despotism, &c., have stepped in to hinder progress by peaceful, harmonious co-operation. Such facts, then, as cannot be touched without hurting the hands which are grasping at them with malicious intent, ought to serve as rocks to repel the dashing waves of never-ending distrust or fault-finding. Such are the casts of materialised hands and feet, of which I have placed a complete set at Burn's, Southampton Row, and of which the most important feature is (and, as far as I know, the only instance) the

same result was obtained from two different mediums under conditions in which neither of them had any chance of collusion nor preparation.

I have already given all details of the circumstances under which Mrs. F.— and Dr. Monck got these splendid proofs of their wonderful mediumship. If both may not have the rare power (and who has?) to escape unhurt the traps of cunning searchers after suspicions, they certainly have produced a list of facts which stand side by side with these now under examination.

The sculptor who received from me the moulds from which to take the casts, knows nothing of Spiritualism, but insists on his verdict that the moulds could only have been taken from natural limbs. The supposition of the medium introducing ready-made moulds, and who would thus have to restore the exact corresponding weight of the paraffin, is sheer nonsense; and if a spirit did such a trick, the spiritual theory would be, at all events, held intact. In the *Spiritualist*, of May 12, 1876, the full account furnishes a challenge to sharp detectives indeed! That Mr. Martheze got in his own private room, then in Southport, the same identical moulds of the hands, is another instance of the same identical spirit, among many repetitions too numerous to describe.

If I may seem a little partial with these, my humble contributions in the history of spiritual phenomena, the exceptional sacrifices and bitter experiences connected with them will excuse me if I try to gain a reward and satisfaction by placing them before all; not only for a temporary pleasure, but encouragement to discard all worldly, petty quarrels in face of such signs of another world of beings.

MARVELLOUS FINAL CONFIRMATION OF A SERIES OF SEVERE TESTS.

Since I sent the complete set of casts of hands and feet of a materialised spirit,—in themselves beautiful permanent symbols of the vainly disputed revelation, and mighty rocks, splitting the stoutest man-of-war of scepticism—I have been rewarded with manifestations of the same celestial visitor which left these already stupendous results at the highest pinnacle in the scale of modern manifestations. Having previously described the conditions which crushed on one side the last chance of the medium to attempt deception, on the other that of the sceptic to “play tricks” with his scientific trapdoors, I only point out once more the grand fact of having obtained the same moulds, with all the most delicate marks repeated, by two different mediums and of different sex, but both under the same absolute conditions, and—not the least important consideration—in my own house.

For several years my fair intruder into the firmly-fenced estates of cock-sure materialism showed her face, sometimes part of the figure, until the hands reached so close the boundary of our world that we, about seven to ten witnesses, recognised them by the casts previously dropped into our hands—as if to indicate that in time our visitor would land in person on our shore to receive our welcome. And this promise was fulfilled in a manner which crushed all previous troubles and sacrifices into atoms, to be swept away by the loving being, stretching her hand first to me, to us, and, I may say, to all who are willing to receive instead of violently tearing away in proud demand the gifts offered. A few weeks ago Alfred, the son of our medium, was here on a visit, and of course joined our circle as a guest, reserving his own remarkably developed power for his special mission in Paris. As I myself learned the strict necessity of keeping each settled circle and established centre of power intact from other arrangements, I anticipated, as on former similar occasions, only an intensifying of influence, and left the economy of power entirely to the discretion of the spirit-controls, who, as will be seen, planned their designs independently of ours, and “Quibosh,” my old spirit-friend, addressed me (in the introductory dark sitting) with a hearty welcome in the German language. This spirit converses fluently in any tongue of which some member in the circle is representative. He explains it as “reading off from the brain.” (Understand this who may.) “Willst du deine Freundin sehen?” (“Will you see your friend?”) he joyously asked, and accordingly he set to work, and, laying hold of Alfred as he sat in the circle, dragged him behind the curtain. Then I had to light up and tone down the glare until he said, “That will do,” leaving enough light after awhile to see everything around us pretty plainly. Mrs. F. to my right, a relative of hers to my left, we sat hand in hand, expecting to see the face this time exceptionally well defined, but the curtains opened, and there stood in full form a woman in white, but she retired to get, and I suppose give, more strength for what followed now. Gently, cautiously, she, our dear spirit-sculptress “Bertie” stepped forward, the curtains closing behind her—a grand moment, destroying the silly sceptical suggestion that there was a wire or any mechanical connection between the spirit-form and the medium behind it—and, putting her hand in mine, the touch sent a thrill through my nerves, for instantly I felt the original of the cast of a spirit-hand which we had formerly received, its shape being familiar to me by touch and sight, so that my now looking at it was an impression of delight, not of doubt, for I knew it was only a change of material from inertia to life, from plaster-of-Paris to the reappearing original. The profusion of hair, falling down to the knees in thick, heavy curls, accounted for the liberal gifts of handfuls of locks which I had received a year ago, and from colour and touch again declared that the rightful owner was now before me, and no wonder if, in addition to these evidences, it was found that the feet corresponded likewise to the casts in every part. Now she gently glided back, and soon after the whole curtain was pulled aside,

showing the medium in full view, together with the spirit, as if to say: The first part for you; this for the doubting world!

On the next evening she came again, and approaching close to me I found the arm extremely thin, skeleton-like, a thin skin being perceptible on the bone, and in answer to my question I was informed that this result was on account of the power being much weaker at this seance; but putting (with an effort) her foot on Mrs. F.—’s knee, we saw and felt distinctly the overlapping second toe, as shown in the cast—a beautiful test indeed after beholding the stiff, dead cast.

The third sitting was somewhat disturbed by unexpected intrusions in the house, but wondrous in many respects nevertheless. I took a white rose with me to present the form with, but she took it away during the dark sitting; and although she couldn’t step out this time from the cabinet, appeared at the aperture wearing a crown, and my flower fixed in it. Then the light was ordered to be put out, and a most magical globe or lamp reflected its light on the smiling face, until the whole figure was lit up by increasing brilliancy, and then the figure sank down (through?) to the floor till it was only visible from the waist. The loud knocks made with this lamp on the carpet proved the solid reality of this spirit-provided lamp, which is indeed as great a marvel as the materialised form. This ended the third remarkable seance.

In the last “farewell” (in regard to Alfred’s presence), she came out again as before, and pressed softly three roses into my hand, and after retiring awhile the curtains opened once more, and she came one step forward with the medium, her arm leaning on his, close to me, speaking with her own voice to me whilst I observed the closed eyelids of the entranced medium. This impression was to me almost the grandest, for I think I understood this as more in its purport than to give me a final test; no, it conveyed to my mind the, I believe, true meaning, although not spoken: Through the mediums we are permitted to come to you; this we give you to understand, my friends,—it involves the most tender regard for these instruments, the kindest consideration for their well-being, and the purest charity towards their shortcomings in the cruel conflicts and struggles of earth-life.

CAUSES OF THE CHANGES OF OPINION IN RELATION TO THE NATURE OF HELL AND FUTURE PUNISHMENT.

This is the title of an article in *Morning Light*: “a New Church weekly journal” (Spears, 36, Bloomsbury Street; price 1½d). Our New Church contemporary does not understand Spiritualism, and makes some mistakes in speaking of it. We, however, understand Swedenborgianism, or rather the spiritual principles which underlie it, and can afford to introduce our brother weekly in a cordial manner to our readers. We fancy New Churchmen do not fully comprehend all that Swedenborg taught; or, regarding him as final, they refuse to use their own eyes, and are thus led in error. Here are a few extracts from the essay, the title of which heads this article:

“The laity, as usual, in all matters of progress, have long been in advance of the clergy, and no blast of ecclesiastical bugles or trumpets can ever recall them back to the old standard of faith. The pressure at present brought to bear upon the human mind in the direction of liberal thought is enormous; and it will be interesting to pass in brief review the causes of that pressure, so that we may account for the changes already made, and foresee the still greater changes which are surely impending.

“*First Cause—Rationalism* is a secret, silent, all-pervading element or power in modern society. A rationalistic vein of thought runs everywhere, outside of the Roman Church, through our modern thinking. It teaches that man is a free agent, individually responsible for his opinions and his conduct, and that it is his supreme duty to think for himself. It affirms that God has given us a reasoning faculty capable of indefinite cultivation, our guide and guard, which, hand and hand with conscience, our true inner light, should dominate our whole spiritual nature. This reason existed before any revelation was made, and everything claiming to be a revelation must be submitted to its analytic powers. Nothing against which the thinking principle instinctively revolts can be accepted as true, however long or upon what authority soever it may have been imposed upon mankind.

The rationalist builds his lofty ideal, untrammelled by theological or other dogmas. He protests against any God but one of infinite wisdom and goodness, enveloping all His creatures with equal love, and protecting them all to eternity with equal care. He protests against any revelation which is not comprehensible and fully accordant with all the existing laws of nature. He protests against any punishment which is not reformatory in its effect, and against any hell which is permanent in its duration. The spirit of rationalism is constantly rearing its head against the literal interpretation of the Scriptures. Men born into the free air of civil and religious liberty cannot escape its mighty influence, whether it be for good or evil. It is everywhere manifested, from the faintest dissent of the religious sybarite from the horrors of hell, to the Promethean audacity of the old French Communist, who said that if any such Being as the God of the orthodox really existed, it was the primal right and duty of every man to rebel against Him.

“*Second Cause—Scientism*, or the material philosophy evolved especially in the last thirty years, is the fast-rising spirit which

* These casts of spirit-hands and feet may be seen at our office, where they have been already inspected by hundreds—we may say thousands—of visitors.—Ed. M.

threatens to dominate in every sphere of human thought. Facts are more cognisable and more potent than reasons, and the scientists of the present day have made more sceptics than all the philosophers of the eighteenth century. They have established beyond the possibility of dispute, the universality and unchangeableness of natural laws. They have collected a vast array of facts which militate in an irreconcilable manner against the literal statements of Scripture. There is no escape for the Christian world but in some grand system of spiritual interpretation. But orthodoxy clings to the letter with bitter desperation, as if all would be lost if that were abandoned. Like a mother clinging frantically to her dead child, not permitting it to be buried. Or, to use another metaphor, like soldiers fighting and dying in the outworks, thinking it the last foothold, while there is an inner line of defence, unseen but absolutely impregnable.

"Third Cause—Spiritualism. The orthodox view of hell and its punishment has a third enemy, less intelligent, less powerful at present than either of those mentioned, but more widely diffused, more rapid in its progress, terrible in its very vagueness and the unforeseeable possibilities of its future, viz., *Spiritualism*. However rudely we may scoff, from scientific and rationalistic standpoints, at the pretensions of this new power, it is a simple fact that some millions of people in the United States, of average intelligence and respectability, do this day believe that they have seen, heard, or in some manner received intelligible communications from their friends or others lately deceased. And the uniform burden of these communications is, that in the life to come there is no such judgment, no such punishment, no such hell, as they had been taught to expect in this. However flimsy, absurd, and untenable the grounds of this faith may be, it is the living faith of millions, and has no doubt contributed to weaken the hold of the old theology on the popular mind, and to bias many of the clergy towards a more spiritual interpretation of Scripture. It works unseen, and is far more powerful than anyone imagines. A distinguished clergyman of New York gave it as his opinion, that if the Spiritualists in all the churches were excommunicated at once, it would disintegrate every religious organisation in the city.

"Fourth Cause—Universalism. There is a strong element within the Christian Church holding the orthodox doctrines upon all other points, but believing that evil will be finally eradicated from the world, and that all creatures, here or hereafter, will be brought back to God, purified by sorrow and suffering. This Universalist doctrine is very ancient. It was eloquently defended by Origen, one of the early fathers of the Church. It has had ardent advocates in every civilised country. In the United States a separate Christian denomination, based entirely upon this amiable dogma, has more than a thousand churches, and no census can be easily taken of the vast multitudes in all the sects who avowedly or secretly believe that the love, wisdom, and power of God in Christ are sufficient to secure the final happiness of every human being.

"This strong element in the Church itself, now constantly increasing in numbers and power, maintains that the odious doctrine of eternal damnation with the physical torture of fire has been based exclusively (to say nothing of mistranslation) on the parables and the symbolical and poetical expressions of Scripture, which do not fairly admit of a literal interpretation. And here we may say, that the intelligence, the piety, the good lives of the immense number of people who believe that love is a stronger and nobler motive than fear, ought to prove the absurdity of the idle apprehension, that if the orthodox teachings were abandoned, men would rush headlong into immortality and vice. Men were never more steeped in vice, nor the Church itself more miserably corrupt, than in those dark ages when the clergy were most active in preaching the terrors of hell, and in inflicting torments upon heretics and infidels.

"Fifth Cause—Swedenborgianism.—Swedenborg made no effort to proselyte or to establish a separate Church, but addressed himself in the Latin language to the learned classes, and deposited his books in the libraries of Europe, as a sower deposits his seed in the ground, assured of the future harvest. Although he attracts more especially the thinking element outside of the Churches, which is dissatisfied with the old doctrines, his most important influence at the present moment is upon the minds of the clergy. All the advanced and original thought which has made the reputation of the most popular clergymen of our time has been derived directly or indirectly from Swedenborg, and may be found in his writings. Seventy clergymen of the Church of England are to-day avowed Swedenborgians.

"That the clergymen of America are fast becoming readers of Swedenborg is apparent from the following fact: Mr. Jungerich, a wealthy gentleman of Philadelphia, has made a standing offer through the great house of Lippincott, to send copies of three of the greatest works of Swedenborg to any clergyman who shall apply for the same, and send only enough money to repay the postage.

"In response to this offer, 14,000 clergymen (we have the figures direct from the house of Lippincott) have already applied for the writings of Swedenborg. It is fair to presume that many of them will be led greatly to modify the doctrines they present to their congregations. What will they teach?

"They will teach that hell is not a place created by God for the punishment of sin. On the contrary, miserable and ghastly as it is, it is the heaven of the wicked, created in correspondence with their own evil characters, through spiritual laws as definite and

fixed as any natural laws. The fire of self-love, engendering pride, hatred, envy, contempt, revenge, malice, cruelty, and all evil passions is the hell-fire which torments the wicked for ever. It torments them here, and so far as a man is in evil of thought or deed, he is already in hell, and is ripening for its abyss of degradation and misery. Everyone creates his own hell and becomes his own hell. The wicked in hell have no conscience, sin has destroyed it. They deny God, they deny heaven, they deny sin. They call evil good and the false true. They find an internal delight in their hatreds, contentions, and cruelties. Their unhappiness results in great measure from the restraints to which their inordinate desires are subjected.

"Swedenborg vindicates the character of God and 'the ways of God to man' as it has never been done before. There is no attribute of God which calls for the punishment of sin, in our common judicial sense of that word, or which could receive the least satisfaction from such punishment, any farther than it may be made the means of reforming and blessing the sinner. There is not one law in heaven and the opposite in hell—an economy of grace in one and an economy of wrath in the other. The entire universe is held together by one breath, one life, one law, one infinite love. God governs throughout hell by the agency of angels, who maintain order, secure justice, and mitigate as far as possible the sufferings which the lost ones inflict upon themselves and each other.

"Finally, Swedenborg teaches that the character wrought in us by the deeds done in the body is perpetual and unalterable. The punishment of sin lies in the great organic fact, that in sinning you not only do evil, but you become evil. The wages of sin is death, for sin is a spiritual disease ending in spiritual death. After which, there is no love to God and the neighbour, no search for truth, no yearnings for good, no possibility of heaven.

"Whoever will study the nature and influence of these five causes, will be able in a measure to foresee the mighty changes in doctrinal Christianity which are impending. Individuals may resist, associations may protest, but they are only eddies, attempting to go backwards, at the sides of a deep and constantly advancing stream."

OPENING OF A NEW HALL AT MACCLESFIELD. SPECIALLY REPORTED FOR THE "MEDIUM AND DAYBREAK."

By J. J. MORSE.

An event of no mean importance, in connection with the progress of Spiritualism as a movement, transpired in the above town on Wednesday, June 12. For some time past the Spiritualists of Macclesfield have been full of pleasurable anticipations concerning the opening of a new hall, to be exclusively devoted to their use and service, and on the above date their hopes were most abundantly fulfilled, and at the same time another was added to the few halls owned by the Spiritualists in England. Often obliged, as we are, to rent halls at considerable cost, in some cases quite unsuited to the purposes of our cause, it is a matter for no little surprise that Spiritualists do not more generally realise the importance and value of erecting structures of their own. Macclesfield, comparatively young in the Cause, has set an example that ought to be emulated in other places. It does not reflect much credit on our practical zeal, that there are only three such places in Great Britain owned by Spiritualists, and where they can assemble without sundry uncomfortable reminders that the "rent" has to be met; the rent being for the Sunday only! Whereas if their hall was their own it would cover the rest of the week also.

The rain, during the early part of the week, had descended with a peculiarly aggravating pertinacity. Dismal forebodings, however, were happily dispelled, and if not absolutely fine, the eventful Wednesday had the negative virtue of not being very wet. Your correspondent on reaching the hall, was charmed and delighted at the appearances presented; and, though the hall is not quite finished, colour and decorations being yet to add, enough was seen to warrant the statement that the new hall will be as comfortable and elegant as any edifice devoted to our work. A brief description may not be here out of place.

The hall is situated in Great King Street, a pleasant tree-shaded thoroughfare, eminently respectable, and being possessed of that advantage, quietness. The hall is built parallel with the street, and is one storey up. The approach is through a wide doorway, and up a roomy staircase. Outside the door is a large black notice board, having on it in gilt letters, "Spiritualists' Lecture Hall. Services, Sunday at 6.30;" and an ample margin for extra notices. On arriving at the top of the stairs the visitor enters through a short lobby made by a wainscot screen, which serves the double purpose of preventing draughts from the stairs, and saving disturbance from the entry of those who come late. The building is some twelve or fourteen yards long, and proportionately wide; at the upper end is a moveable partition, reaching from floor to ceiling, and having a door in it. This partition can be set forward into a grooving made for it, thus making a small room for sances, classes, week-night meetings, &c. While in position, it forms a very effective back to the platform; the space behind being utilised as an ante-room for the speakers and officials. The platform is a very tasteful, movable structure of varnished pitch-pine, its floor being covered with a neat-patterned black and red Brussels carpet. The front rail is cut out in scroll-work, and the spaces thus left are filled in with scarlet leather; the pretty effect produced being the suggestion of a lady. Light is obtained from a series of windows on either side, and at night three gas pendants of seven lights each shed their radiance down. The ventilation is

excellent. The seating is effected by wooden forms with backs to them, an arrangement exceedingly comfortable for the sitters. All the passage-ways are carpeted with fibre matting, thus deadening all noise from the passers by. The whole of the woodwork, excepting the platform, is dark grained. It is estimated the hall will seat upwards of 150 persons—though on an occasion 200 could be got into it. Substantially built, carefully finished, and well supplied in the matters of light and air, and with every accommodation for tea-parties, the Spiritualists' New Hall is a most valuable adjunct to the efforts of the Macclesfield Society; and when it is added that the hall owes its existence to the practical zeal of Mr. E. Hammond, who has built it at his own cost, letting it at a merely nominal rental, the hearty satisfaction expressed on the occasion of its opening is fully justified by such liberal work on the part of the gentleman mentioned.

The opening services were commenced by the visitors partaking of refreshments, in the form of an excellent tea. The tables, ten in number, were plentifully decorated with flowers, as also was every available spot. The following friends presided, and dispensed "the cup that cheers" at their respective tables:—Mrs. Rogers, Mrs. Hammond, Mrs. Wollam, Mrs. Whaley, Mrs. Crane, Mrs. Pimbolt, Miss Dickson, Mrs. Lowe, Miss Proctor, and Mr. Colville, whose card was humorously inscribed "Miss Lion." Tea having been despatched and the seats re-arranged, the meeting was called to order shortly after six by Mr. Rogers, the president of the society, who, after a suitable invocation through Mr. Colville, in an able and felicitous address congratulated the company present on the elegant building they had that day come to open. As a Spiritualist—and he was proud to avow himself one—he rejoiced to see that the questions they were interested in were engaging the attention of thinking people, both in the churches and out of them. It rejoiced one's heart, said the speaker, that such men as Canon Farrar could speak right out upon dogmas that common sense and Spiritualism alike repudiated. For himself, he most heartily thanked the builder of the hall they were in for his large-souled liberality in providing them a local habitation of their own. Mr. E. W. Wallis then sang "The Village Blacksmith." Mr. W. J. Colville was then entranced by his spirit-guides, who through him delivered an appropriate address. The spirit-friends expressed their pleasure at participating in the proceedings. They urged upon all present to build up the true church, where the voice of God, heard within us, should lead us onwards. They urged truth as the foundation; no creeds; perfect liberty and toleration; and a constant striving after the highest gifts. Mr. Malburn then favoured the audience with a solo upon the concertina. The above gentleman is one of the, if not the, most efficient performers upon the German concertina in England, and his efforts were received with the utmost delight, his rendering of "The Blue Bells of Scotland" being most charmingly exquisite. Miss Hammond then sang a pretty ballad with much feeling. Mr. J. Hartley, of Hyde, next addressed the meeting, and urged upon the friends the need of being true to the responsibilities their new hall would bring to them. Good speakers, sound and sensible teachings, and earnest work should always be borne in mind. Mr. Malburn at this point again favoured the company with a selection upon the concertina, composing his music as he played it, and being rewarded by a hearty burst of applause at its close.

Mr. J. Lamont, of Liverpool, was then called upon, and in one of the most earnest and telling speeches of the evening enforced many home truths upon his listeners' attention. Warming with his theme, he pointed out that Spiritualism embraced the study of humanity, the sciences of human life. The hall they were assembled in was devoted to the discussion and study of all that affected the welfare of humanity. We must be tolerant of one another's opinions; for no one has a right to damn his fellow. We must grow from within, as spiritual beings now. The friends should not only come to the hall when some well-known speaker was engaged, but at all times; and in an amusing anecdote of an old Scotch wife and husband, he enforced the above duty on them all. Mr. E. W. Wallis then sang, "They are waiting," in a very pleasing manner. At the close the guide of Mr. Morse controlled him, and delivered one of his practical exhortations. The Misses Hammond and Rhodes then sang a duet in very pleasing fashion, after which Mr. E. W. Wallis was controlled, his spirit-friends expressing their pleasure at the events of the hour, and extending their love and sympathy to all engaged in the good work. The friends were urged to keep the altar fires burning in the new temple, to lend their beacon lights, and guide weary souls to rest in the knowledge of immortality through Spiritualism. Mr. Malburn at this point gave the crowning exhibition of his manipulative skill by performing on the smallest concertina in existence. The programme being exhausted, a special vote of thanks was accorded by acclamation to Mr. Hammond for his zeal in building the new hall; and afterwards the usual vote of thanks to the lady and gentlemen workers of the day and evening brought the proceedings to a close. All present fully enjoyed themselves, and that the opening of the new hall will long be remembered as a red-letter day in the annals of Spiritualism in Macclesfield there is no room for doubt.

PECKHAM.—The friends in this place are pursuing a very steady course in relation to Spiritualism. We have received accounts of some of their seances, which are deeply interesting and very satisfactory to all concerned. We bid them go on steadily, and no doubt they will bring home a knowledge of the realities of spirit-communication and strengthen their faith in the Infinite.

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, society relations, or position may be.

SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION.

	£	s.	d.
J. E. G.	0	10	0
Mr. James Robinson	0	2	6
Amount acknowledged last week	184	12	7

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.

MORE UNPROFESSIONAL MISSIONARY WORK.

COXHOE.—Dear Mr. Burns,—I should be glad if you would favour me with a parcel of literature on Spiritualism, for distribution in this locality. Some time ago a gentleman gave two lectures on "Mohammedanism," and in one of them made an effort to discount Spiritualism. After this, I thought the public ought to know something more of it, and, with the assistance of a few friends here and at Ferry-hill Station, Miss Brown was engaged to give two addresses, the first of which was in the Temperance Hall, in the afternoon, and was well attended, and gave general satisfaction. The second was in the same place, in the evening of the same day, and a good audience amongst them the lecturer referred to above, who at the close of the address put a number of irrelevant questions, and so broke up the meeting in confusion. But it has not been without effect, for several inquirers have started up, and now a circle has been formed to investigate the matter. I have, with the assistance of a few others, taken a cottage house, in which to hold meetings and sittings, and I hope in a short time to be able to report some progress. I am, Sir, yours truly.

Coxhoe, County Durham, June 18.

THOMAS L. LAWSON.

[We can send plenty of valuable reading-matter, and would be glad to see applications come from a few hundred such places. We want workers above all things.—Ed. M.]

Review.

THOUGHTS ON THEISM, with Suggestions towards a Public Religious Service in Harmony with Modern Science and Philosophy. Fifth Thousand, revised and enlarged. London: Trübner. Price 1s.

The forerunner of this work was entitled "A New Catholic Church," which had a large circulation amongst Spiritualists and liberal-minded theologians. A more recent form of it we advertised largely about a year ago. This is a very much improved edition of the "Suggestions," and is fortified with the thoughts of many eminent minds. It shows plainly the great advances in liberal opinion which is being effected in all parties of the Church, and is giving evidence to Spiritualists of the change which is taking place in the public mind towards the acceptance of truth of a more spiritual character. Spiritualists have for the most part solved all such problems for themselves, and by a method to them more definite and acceptable, but those who desire to do good may find this work a useful instrument in setting it in some directions.

SUBSCRIPTION PRICE OF THE MEDIUM FOR 1878.

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TO SPIRITUALISTS IN THE COLONIES.

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

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, JUNE 28, 1878.

DR. SLADE IN LONDON.

We have had a visit from Dr. Slade, who is having a good time with his many friends in the metropolis, who rejoice to have him amongst them again. He has had an arduous though highly successful tour on the Continent, and has resolutely lived down all opposition. He looks much older from the wear and tear which he has endured, but he is in good health, though delicate, and very much enjoys a visit to a country in which the English language is spoken. He speaks highly of his reception in St. Petersburg. He came in contact only with the highest classes, who treated him with that enlightened cordiality which is a characteristic of the Russian aristocracy. The London persecution did not at all influence their opinion of their stranger, but they treated him with all the more consideration on account of his having suffered so unjustly. Dr. Slade had six sittings with the Grand Duke Constantine with the usual successful results. Altogether the trip to Russia was a complete success, and Dr. Slade accomplished in going there all that he left America to undertake. We may in the future hear of the achievements of mediumship as demonstrated through the instrumentality of Dr. Slade in St. Petersburg.

In Berlin and other parts of Germany a great work has been done, and the vulgar prejudice proceeding from the comic display in Bow Street, London, has been completely disarmed. Dr. Slade speaks in high terms of Professor Zöllner, who seems to be a man of extraordinary intellect and moral courage. He was so overcome with the astounding nature of the phenomena, that he clasped the medium's hand in a fervent ecstasy of delight. Such a mind overbalances a thousand trick-hunters, with their unworthy traps and low-minded suspicions. As an instance of the success which attended the sittings with Zöllner, one example may be recorded. He was sitting with the medium at a table, a short distance from which there stood a circular table, perhaps two feet in diameter, supported on a tripod. On looking in that direction the table was not to be seen; it had mysteriously disappeared. The sitting was continued, and the table was seen proceeding from the ceiling, from which it slowly descended on to the table at which they sat. Professor Zöllner explains this manifestation as another illustration of his theory of a fourth dimension.

A narrative of Dr. Slade's tour in Europe would be a history of the most extraordinary kind, and we hope it will yet be given to the world. Meanwhile the Doctor is about to proceed to Australia, where he will reside for a time, after which he will return to America across the Pacific, and in due course re-visit England, to boldly confront his recent persecutors, and calmly ask them what they think of their treatment of him. Wherever he goes our best wishes follow him.

BUST OF THE LATE REV. DR. JABEZ BURNS.

A bust of the late Dr. Burns has been placed over his grave in the Willenden Cemetery, and it was unveiled on Monday last, the 24th inst., at 3 o'clock. Dr. Burns won the admiration and gratitude of all Spiritualists by his bold and fearless conduct in throwing open his chapel to Dr. Newton for public healing. He was an enlightened Spiritualist. The bust is an admirable representation of Dr. Burns, and will add to the reputation of the sculptor, Mr. Richard Belt.

MRS. MARGARET FOX-KANE has returned to London, and will in a day or so be prepared to give sittings. For further particulars we refer our readers to the advertisement on another page.

During the absence of Dr. Monck, who is still unable to resume his duties in London, the friends at Ladbroke Hall have decided to close it for a short period. The services that have been conducted in this hall will therefore, for the present, be discontinued.

J. BURNS, O.S.T., AT MANCHESTER.

It is now some years since I inaugurated conferences of Spiritualists in Manchester, which have since become such a notable feature in the Lancashire district. I have great pleasure in announcing that I have an early prospect of meeting my kind Lancashire friends again face to face. Mr. H. Pitman has invited me to aid in the Sunday afternoon meetings at Alexandra Hall, Peter Street, Manchester, for enlightening the people on the Anti-Vaccination Movement. My theme will be—

THE ANTI-VACCINATION MOVEMENT CONSIDERED AS A RELIGIOUS QUESTION.

To commence at 3 o'clock. I cordially invite the readers of the MEDIUM in the district to attend, not only to become interested in the vaccination question, but to listen also to the basic ideas upon which that argument will be placed, and which will interest them as Spiritualists.

In the evening, at 7 o'clock, I shall occupy the same platform, and discourse upon—

SPIRITUALISM—PAST, PRESENT, AND FUTURE.

I particularly invite all Spiritualists who can attend to be present. I may throw it into a conference after having introduced the subject. I feel impressed that great benefit will result from a purely spiritual and free inspiration on the onward progress of this great Movement.

I desire much to shake by the hand faithful co-workers with whom I have not met for a long time. J. BURNS, O.S.T.

Spiritual Institution, 15, Southampton Row, W.C.

A FRIENDLY SPIRITUAL MISSION.

I have been very much struck with the strides which Spiritualism is making in Co. Durham, where I have just been at work. My report will appear next week. I am impressed to continue these friendly visits to country Spiritualists as far as my other duties will allow. London will not be forgotten; I mean to spend next Sunday with Marylebone Association.

On Sunday week I shall visit Manchester. As soon as I can make it convenient I will visit West Pelton, Howden-le-Wear, Bishop Auckland, Shildon, Darlington, Bradford, Halifax, Batley, Leeds, Cardiff, Merthyr, Aberdare, and other places where I can do the most good and receive sympathetic co-operation in the work of the Spiritual Institution. J. BURNS.

FEATURES OF THE WEEK.

A correspondent calls the attention of our readers to the fact that a Medical Amendment Bill is now before Parliament. He says "Clause 21, p. 12 is couched in words that will prevent all spiritual and other healers outside of the medical profession from receiving anything for advice, instruction, or appliances, under penalty of £20 for every offence, if passed into law. Surely such a law is a disgrace to a country professing liberty of thought, action, and opinion, and we trust some opposition will be offered in its progress." To the most qualified of our readers we ask—What can be done? And to all we say—oppose every tyrannical imposition.

The initiatory stage of Spiritualism is now past, and Spiritualists impressed with the thought of spreading the truths of the spirit abroad, are making attempts to introduce a higher plane of thought into Spiritualism. The uncertainties of table-tilting have been experienced by not a few, who have turned from the subject disgusted with the results; and if these persons had received the proofs of intelligence in their investigations the chances are that many would have been warm supporters of the Movement who now treat the whole phenomena with ridicule.

Mr. Burnside, of South Shields, in a letter asking for MEDIUMS for free distribution, says—

If Spiritualists would only urge their friends and acquaintances to form home circles, and to give their attention and study to the intellectual part of Spiritualism, instead of attending so much to the silly plungings of creaky tables, which all result in nothing, we would soon witness spirit-intercourse in nearly every home, and hear exclamations of delight, instead of ridicule and disgust as at present.

We ask our friends to adopt the sentiments of our correspondent, and help to institute a loftier feeling and aspiration for spiritual light.

Mr. and Mrs. E. W. Wallis will hold a seance at the rooms of the Spiritual Institution this evening at 8 o'clock, when the friends of this distinguished medium are respectfully invited to attend, and give a welcome to Mr. Wallis after his tour in the provinces. The meeting cannot fail to be interesting, and we hope that the opportunity for private interview thus afforded will be largely responded to, and inspire confidence and courage in those who have so zealously worked for the Cause. 15, Southampton Row, W.C., at 8 p.m.

GRATEFUL ACKNOWLEDGEMENT.

Dear Sir,—After a tour of ten months' duration in the provinces, I have returned home again. Allow me, through the columns of your journal, to return thanks to all friends who have rendered me assistance in my journey. I shall for ever retain a grateful remembrance of the many kindnesses received. I am open to engagements, public or private, for which please address,

W. WALLACE.
329, Kentish Town Road, London, N.W.

THE DOUGHTY HALL SERVICES.

On Sunday evening next Mr. Lambelle will again speak at Doughty Hall in continuation of the series of discourses being delivered by him. The subject for next address will be "The Later Developments of Egyptian Theology and Mythology." The audience are requested to be punctual in attendance, as it greatly assists the speaker in his duties. Doughty Hall, 14, Bedford Row, W.C., seven p.m.

THE FREE DISTRIBUTION OF SELECT NUMBERS OF THE MEDIUM.

The thoughtful matter which the MEDIUM contains from week to week is having a very special influence upon intelligent minds. Many outsiders are being drawn into a consideration of Spiritualism. No greater good could be done than to circulate, judiciously, copies of the MEDIUM.

We have just received from a lady a small balance towards any purpose we thought most advantageous to the Cause, and we have resolved to dispose of it in special copies of the MEDIUM for distribution to well-selected minds. We shall be glad to send or copies to any friends who can make use of them. What we want is earnest workers.

WHY MOURN YE?

What means this step so slow and solemn
That moves this sad and sombre column?
What means this dress so dull and dreary?
Or why those eyes with weeping weary,
The swelling heart with sorrow breaking,
The breast with bitter anguish aching?
The powers of darkness seem presiding
Like demons o'er dread doom deriding!
Doth fell misfortune hover o'er,
And woe from endless vials pour?

That life ye mourners loved to cherish
Doth not, like pangs that pierced it, perish:
Relieved from every earthly burden,
'Tis gone to gain a glorious guerdon.
O'erwhelm it not by mournful numbers,—
The heavy heart its flight ennumbers;
It seeks to soar to heights Elysian,
Still in the range of love's keen vision,
Where streams of sweet celestial light
Make dimless day that knows no night.

Its birth was hailed with gladsome greeting,
To share earth's joys and pleasures fleeting.
Then will ye not to bliss unending
It wait—on thankful thoughts ascending?
Oh, grieve no longer—learn the error,
And rid the grave of needless terror.
Let earth and air, with songs resounding,
Tell nature's laws of love abounding;
And celebrate that heavenly birth
By bliss and beauty on the earth!

Peckham, Feb. 10, 1878.

JAMES LEWIS.

A PIC-NIC IN EPPING FOREST FOR SPIRITUALISTS.

The proposed pic-nic having met with much favour from many friends, it is decided to hold it on Sunday, July 7. Chingford Station, on the Great Eastern Railway, will be the point of assembly. Trains run from Liverpool Street Station, and can be joined at Bethnal Green by our East End friends, and at Hackney Downs by the North London contingent. Time of departure from Liverpool Street, 9.32, 10.2, 10.34; afternoon at 2.2; leaving Bethnal Green five minutes later, and Hackney Downs twelve minutes after departing from Liverpool Street.

The friends will make their way to the Queen Elizabeth Lodge, gather there at eleven o'clock, and proceed into the Forest, which is nowhere more beautiful than in this locality, where it is proposed to choose a spot for luncheon, after which the friends will disperse until four o'clock, when they will again assemble at Queen Elizabeth Lodge for tea, all conveniences for which (including hot water) can be obtained at a nominal fee of about 3d. each. All friends are expected to provide their own refreshments.

After tea an open-air meeting will be held in the Forest for trances and other speeches, singing, and praise.

Return trains leave Chingford 7.55, 8.55, and 9.55. There is no doubt, the weather being favourable, that many friends will avail themselves of this opportunity of spending a happy and pleasant day in one of the most beautiful spots in the immediate vicinity of the metropolis.

E. W. WALLIS, Sec.

Mr. T. M. Brown will be in Belper on Saturday, June 29, and will remain in that town for a few days. Letters for him to be addressed, Mr. T. M. Brown, care of Mr. A. Bodell, Chapel Street, Belper.

HAVE any of our readers made use of the microphone in spirit-communication? If not, we would recommend it to their consideration. The extreme delicacy of this instrument renders it of the utmost importance, as it requires very little power to enable the spirits to make their voices audible unto us. Inventions of this kind, when properly used, will be found the best means of proving the facts of Spiritualism, besides opening a path for the progress of the higher teachings of Spiritualism.

NOTTINGHAM.—Mr. T. M. Brown has been staying here during the past two weeks, doing good work and giving great satisfaction to the sitters. He has gone on to Derby and other places, to fulfil engagements. Arrangements are being made for Miss E. A. Brown to give an address in Nottingham on Sunday, July 7, when Mr. Brown is expected to return and finish the work that is awaiting him.—Mrs. STORY, 32, Huddersley Street.

Contents of the "Medium" for this week.

	Page		Page
Origin of Religious Rites and Ceremonies—The Egyptian Theology and Mythology	401	Bust of the late Dr. Burns	403
Historic Controls—Elias A-hmole	403	Mr. J. Burns at Manchester	403
Fire-proof Facts	403	Features of the Week	403
Severe Test	404	Grateful Acknowledgment	403
Changes of Opinion in relation to Hell and Future Punishment	405	Poetry—Why Mourn Ye?	409
Opening of New Hall at Macclesfield	408	A Picnic in Epping Forest	409
Subscriptions to Spiritual Institution	407	Spirit, Mind, and Body	409
More Unprofessional Missionary Work	407	Questions and Answers	410
Review—Thoughts on Theism	407	Manifestation through Mr. Horne	410
Dr. Slade in London	408	Experience of a Writing Medium	411
		The Recent Works of T. L. Harris	411
		The Public Health	411
		Eglington Testimonial	412
		Appointments	412
		Advertisements	413-416

SPIRIT, MIND, AND BODY.

Since the assertion that spirit has a conscious existence of its own, apart from mind, is a stumbling block to many thinking minds, would it not be possible to represent the relation of body to itself and to mind, and again of spirit to itself and to mind somewhat in the following manner?—Let there be 5 small circles; let the first two (*a*, *b*) be placed one over the other, the third (*c*) by itself in the middle, *d* and *e* being placed over each other on the right hand side of *c*.

(*a*) (*d*)
 (*c*)
 (*e*)

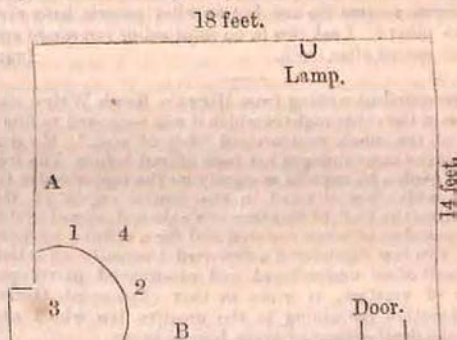
Then let *a* represent the action of body by itself, without relation to or cognisance of the mind (such as the processes of digestion and secretion, none the less real because inappreciable at the time by mind). Let *b* represent body acting under the direction of mind. Let *c* represent mind; *d* spirit acting in conjunction with mind or working upon mind; *e*, spirit acting by itself.

The above idea was presented to the writer's mind after he learnt that some found great difficulty in believing that the spirit often leaves the body at night, and betakes itself to the spirit-world, and that hence on waking up in spirit-life we shall find that we possess a large amount of knowledge and experience of which we were before totally ignorant in our own minds. "CAMBOR."

ANOTHER REMARKABLE SEANCE WITH MISS WOOD.

During the last few weeks there have appeared in the MEDIUM several descriptions of remarkable seances through our local mediums, but the following account of a seance held in the seance room of the Newcastle Psychological Society on Friday evening, the 14th inst., will serve as a crowning illustration to them all.

A full account of the fixtures of the seance-room will be found in No. 427 of the MEDIUM, but it has been found necessary, in order to impress the account more deeply upon the minds of the readers, to give the following diagram of the room:—



At a few minutes past eight o'clock about twelve persons attended the usual weekly developing circle, which was concluded at ten minutes past nine p.m. Miss Wood, who happened to be present, was asked by one of the circle if she would be willing to have a short seance for materialisation, which she very kindly agreed to.

The circle was composed of eleven persons, who sat in the manner shown in the diagram, Mr. J. Ker sitting near A, and Mr. W. Moffatt sitting near B. Miss Wood entered the cabinet at eighteen minutes past nine p.m., and took her seat at the point indicated by the figure 3. The sitting now commenced with singing "There's a land that is fairer than day," and on the conclusion of the first verse a form was seen looking out at the aperture of the curtain, which turned out to be the spirit-form of "Benny," who is improving very much. The features of his face were plainly discernible. He spoke to many of the sitters with playful humour, shook hands with two or three with a grip that only a strong man can give, and told them that the "little lassie" ("Pocka") was getting ready to come out, and that he was going to help her inside of the cabinet. He presently disappeared inside of the cabinet, and the diminutive form of "Pocka" appeared, who seemed lithesome and glad, playing with the sitters, and, of course, kissing some. She endeavoured to speak in the direct voice, but the sounds were not intelligible to any of the sitters, and after the space of a few minutes she re-entered the cabinet, only to come out again after the lapse of a few seconds. She was now seen at figure 2 to lift the curtain up at one side. "Benny," who had entranced the medium and was holding intercourse with the circle, said that the "little lassie" was trying to lift the curtain and that he would leave the medium and help her.

TWO FORMS AND THE MEDIUM VISIBLE AT THE SAME TIME.

Presently the spirit-form of "Benny" appeared at figure 1. There were now two forms plainly visible by the whole of the circle, and by their gestures they seemed inherent with life. They then jointly lifted the curtain (the middle section thereof extending from figures 1 to 2, the side strips being fastened to the walls) to a distance of four feet from the ground, when the medium (Miss Wood) could be plainly seen by all the circle sitting in her chair. She then lifted her hand and extended it towards Mr. Ker, who on taking hold of it was drawn towards her, and his hand was passed in front of Miss Wood's face three times: on the third time she heaved a deep sigh. The curtain was then dropped down for the space of a minute.

"Benny" and "Pocka" again appeared at 1 and 2 respectively, and again raised the curtain to a distance of four feet and gently rested it on the back of the medium's chair at 3. The medium and the two spirit-forms were now plainly visible by the whole circle. The medium now got up from her chair and again extended her hand towards Mr. Ker, who took hold of it, and she immediately walked from the cabinet to figure 4 with a tottering gait. The two forms of "Pocka" and "Benny" were still plainly visible. After standing for a brief space she (the medium) returned to the cabinet and took her seat, the curtain was lifted from off the back of the chair and placed on the ground, and the forms of "Benny" and "Pocka" withdrew after bidding all good night.

Thus ended one of the most conclusive seances that has ever taken place in the town of Newcastle. On breaking up the seance, and looking to see the time it was found to be exactly twenty minutes to ten p.m., so that this remarkable seance occupied the short space of twenty-two minutes.

Signed by the following sitters:—

JOHN KER, 39, Wesley Street. G. MONTGOMERY, 41, Jesmond Rd.
J. McFETTER, 10, Princes St. Mr. G. L. HOLMES, 14, Toward St.
Gateshead. Mrs. G. L. HOLMES, do.
G. WILSON, 4, Toward St., Byker. Mr. PRICE, South Shields.
Mrs. G. WILSON, do. Mrs. PRICE, South Shields.

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.

41. Dear Mr. Editor.—Will any of your readers answer the following query? Leaving out of view the Old and New Testament testimony to the fact, is there any ground on which men as a race can come to the sure and solid conclusion that God not only hears but answers prayer? His omniscience secures the one, but on what generic basis rests man's belief in the other? I ask this in no sceptical or irreverent spirit, but simply in the search after truth.

INQUIRER.

45. A correspondent writing from Hirwaia, South Wales, states that he had a dream the other night in which it was suggested to him a novel explanation of the much controverted "fall of man." He desires to know whether the same thought has been offered before. The tree in the midst of the garden he regards as signifying the reproductive functions of mankind, which are situated in the central region of the body. Abstinence from the fruit of this tree was enjoined, meaning that it was alone to be partaken of when matured and for a definite purpose. The breaking of this law engendered a depraved humanity, an inferior progeny, the result of an undeveloped and misdirected parentage. Thus the mythos of creation, as given in that chapter of Genesis, is a parental injunction pertaining to the creative law which should be observed in the development of every human being.

THE DISTINCTION BETWEEN MATTER AND SPIRIT.

46. Why that italicised phrase at the conclusion of Mr. Atkinson's reply in last Medium meant laying aside prejudice, unless he in humility desires it to be understood as expressed in reference to himself? Let us one and all lay aside these most inappropriate personalities, which some use in defence of argument. I do not necessarily accept the task of defining the distinction between the essentials of matter and spirit, nor do I ask Mr. Atkinson to do so. My position does not so much imply, logically, the performance of such a task as does Mr. Atkinson's. He assumes that matter and spirit really refer to one and the same thing, or, in other words, that matter and spirit are convertible. Let him, then, point out the essential sameness of the two.

In reply to his suggestion I said that I had never met with matter, even the most refined and sublimated, which was possessed of consciousness or intelligence. But consciousness, intelligence, personality, does exist. It does not do so in matter, therefore besides matter there must be in the universe something additional of which this intelligent personality is an expression. That additional something I call spirit, and the distinction that Mr. Atkinson asks for consists in this—that matter has the attributes known as form, weight, &c., whereas spirit possesses the characteristics of consciousness, intelligence, personality, and all the other phenomena of a mental character which distinguish humanity.

Mr. Atkinson talks about matter and spirit, and yet he does not attempt to define either, so that, as he understands or does not understand them, they may be alike to him. Another essential distinction is that spirit is cause and matter effect. These terms can never be convertible, unless words come to lose their meaning. An effect cannot be supposed to exist without a cause, but a cause might be imagined to exist without having produced an effect. Spirit, as the cause of phenomena (an arial effect), is related thereto without doubt, but to bracket the one with the other is to pronounce them both effect, which is absurd.

Mr. Atkinson uses the term "thought" in the same loose way as he employs spirit and matter. Of course, all things apprehended by the mind are thought, as they become assimilated to our mental constitution, just as all kinds of food are blood as they become adapted to the support of the body; but to say that all man subsists upon blood would be as absurd as to regard thought as the be-all and end-all of existence. I have no prejudices: I hope I have not shown any. I simply desire people to understand what I mean in making use of certain words, and all I demand is equivalent service on the part of others. "JACOBUS."

ANSWERS.

THE REFLECTION OF BLACK OBJECTS.

48. If the writers, who have interested themselves in my inquiry as to the cause of the reflection of a black object, will refer to Mr. Hands's concluding article in *Human Nature* for May and June, they will find the explanation, and which does not essentially differ from my own, but is entirely opposed to the received theory. Mr. Hands said: "In summing up the foregoing proposition, I would suggest the following postulates: 1st. White bodies reflect the luminous rays thrown on them, and also undulate from their surfaces—with other qualities—white radiations. 2nd. Black substances likewise throw back the beams of light falling on them, but they, at the same time, emit, with other properties, their innate dark undulations." Hence there is the same reason for the reflection of a black object as for any coloured one, and, indeed, black and white, as I have said, must be regarded as colours, but the whole of Mr. Hands's statement should be well considered.

HENRY G. ATKINSON.

Answer to Question 30, May 17.

49. Prophecy depends on many means. The phrenologist prophecies from the brain organs; the medical examiner for life assurances from the physiological condition; the diplomatist from the known agencies at work in States; the astrologer from the stars. Spirits may also be supposed to have similar means of determining the future, and the deeper they see into principles, the more widely-reaching will be their deductions. Andrew Jackson Davis utters this memorable sentence: "The Future is as certain as the Past." The past has occurred, and its features can be read by psychometry. The future most certainly will occur, and it now exists in *futuro*. Why not read it, then, as the psychometrist reads the past? It can be thus read without a doubt, but under such conditions that every soul is enabled to perceive what is best for it to know. Revelments are recognised by those alone who have the prophetic light to see their grandeur and truth.

A.

MANIFESTATIONS THROUGH MR. HERNE.

To the Editor.—Sir,—I beg to send you the following account of what I witnessed myself in the presence of Mr. F. G. Herne.

Last Friday evening he gladly gave me a private sitting, one other gentleman only being present, whom I afterwards discovered was a celebrated medium himself.

We had not sat many minutes before we had the usual signs of their presence, namely, the aura, moving inanimate bodies, &c. In a few minutes a voice, which seemed to be close by me, commenced talking to me spontaneously, and told me truthfully all the details of my own private and personal character. Soon after this I felt a small, gentle, little hand stroking mine, which I knew from its size to be that of a child. But having been present at several previous seances elsewhere I thought but little of it, when I was somewhat startled by hearing the medium say, "Can't you see it? It is the form of a little girl. The name written on her forehead is 'Constance.'" The truth then suddenly flashed across my mind, and I asked, "Is it the spirit of my little sister who died nearly twenty years ago?" I was answered in the affirmative by the little hand tapping mine three times. I now asked a few more personal questions in order to satisfy myself as to the identity. Having asked if she could inform me of the place where she died, the medium arrested my attention by telling me she was showing him a picture, and on describing what he saw, I recognised at once the house and grounds in Devonshire in which she passed away. She also showed some mark on her right arm which I cannot recollect at all, but have written to find out if it is a fact.

On Sunday evening I attended Mr. Herne's public seance, when his wife and several other persons were present.

We had not sat long before I felt that now familiar little hand caressing me all over my face and hands, and later on a sweet little voice whispered in mine ear, "You are my brother; I am your sister 'Constance.'"

The medium now went into the cabinet, and after some little time the whole room seemed to be lighted up though I could see no one spot from which the rays radiated. Intense darkness now followed, when from out the cabinet came the most thoroughly materialised form I had ever seen. It was the spirit known as "Peter," who was so perfectly materialised that he slapped my head with his sleeves, and stood certainly within twelve inches of my chair, I could hear the rustling of his robes. He glided all round the circle, making some remark to most of us. He then went back from the cabinet and another form appeared which we were none of us able to recognise, except that it was that of a female. This form instead of going back as usual to the cabinet, seemed to vanish through the opposite wall. After a little more conversation we requested the spirit "Peter" to bring the medium out of the cabinet, which he accordingly did. Having struck a light we found him standing outside the cabinet with a chair in his hand apparently quite dazed. In a few minutes he recovered, but seemed tired.

Should you think it worth while to print these reports I will endeavour next week to give you some remarks as to the impressions produced on my own mind by the foregoing phenomena.—I am, Sir, Yours sincerely,

E. FORRESTER (KARAS), M.R.C.S.E.,
Assistant Medical Officer.

Medical Superintendent's Office, the Infirmary,
Cala Street, Chelsea, S.W., June 17.

P.S.—I ought to mention that never in my life had I seen Mr. Herne before the seance on Friday, and it was quite impromptu my having a private sitting. The other gentleman also was a perfect stranger to me.

EXPERIENCE OF A WRITING MEDIUM.

When I first began to develop as a writing medium I was so fascinated with it that I made experiments every spare moment I had. This brought me into contact with spirits who were very far from being angelic, and who were a deal nearer to the brute creation than many that are now in the flesh. The result was that I got lies instead of truths, ignorance instead of wisdom, and dissatisfaction instead of pleasure. The messages were frequently of a disgusting nature—so much so that I was for a time obliged to give it up entirely. About this time I was developing as a trance and clairvoyant medium, and one evening while under control I was made to give the following instructions upon writing development.

The best mode of development is to sit in a harmonious circle and allow the controlling spirit to use your hand upon the table. Frequently a medium has sufficient power to be developed alone. In such a case the following rules should be observed:—

1. Sit at regular times, and quite alone.
2. Never sit when low-spirited.
3. Before commencing, endeavour to prevent interruption.
4. Place a sheet of clean paper upon the table, then take a pencil in either hand (the right hand is the best).
5. Sing or hum to harmonise the conditions till manifestations occur.
6. Never desire cravingly for great personages, but always allow the one present to communicate.
7. When a particular spirit is desired the controlling spirit should be asked whether it is possible for that spirit to communicate; if so, wish earnestly for the spirit requested.
8. Never treat a spirit with hatred or contempt, but always try to show kindness, and thereby win its kindly feelings to your side and save yourself from the malignity of the spirit, if evil.

I have followed out these instructions, and the consequence is I get most sublime messages from the spirit-land. I get most beautiful poetry, warnings, admonitions, encouragements, and (above all) most excellent and extremely reliable advice.

I will conclude, wishing you and your co-workers every success in the daring and noble work of proclaiming the mighty facts and glorious truths of Spiritualism.

H. PARKER.

7, Devonshire Street, Queen Square, W.C.

THE RECENT WORKS OF T. L. HARRIS.

To the Editor.—Sir,—Several of your readers have written to me respecting the new works by T. L. Harris. The following extract from a letter from one of the Brotherhood, dated last April, will be of use to them.—Yours truly,

E. W. BRIDGES, M.D.

4, Highbury New Park, N., June 17.

"The order of distributing the publications is now different to what it was at first. When the book of the 'Divine Two-in-One' was published, it was sent freely and unreservedly to all applicants without money or price, or indeed any discriminating restriction, because, as was said in the book itself, it was needful that men whose ears were open might thereby be tested as to the nature and quality of their states of receptivity. The publications that are now being issued are really sent to none but such as we recognise as our own people, who have sown the truths in their lives and their lives in the kingdom, by giving their means to support its ultimations as well as the publications. Mere desire for or reception of truth is nothing; service is the only test.

"Our life is a *privacy*, not a *publicity*—at least at the present time. Say nothing of these things to any but such as you can perfectly rely on, and who will regard them both as private and sacred."

STOCKTON-ON-TEES.—On Whit Monday the members of circles meeting at Messrs. D. R. Wright's, Stockton-on-Tees, and J. Corby's, Middlesbrough-on-Tees, conjoined in a rural excursion to Wilton, a charming little vill' ge about ten miles from Stockton and six from Middlesbrough, situated on the slope of the Yorkshire hills, commanding a magnificent view of the surrounding country with a birds-eye view of Redcar and its seaside, Kilkatham, and other places, thus having a grand view of country and sea. We took train to Southbank—the nearest station for us to get out at—and after a four miles' walk through verdant fields, we reached Wilton; then marched through the woods admiring the majestic trees, beautiful foliage, and magnificent landscape around us as we went along. On reaching the summit or flat of the woods, we rested and partook of refreshments. Being invigorated with the rest and repast, we retraced our steps down through the woods to a flat, lawn-like piece of ground, where we were photographed in group by Mr. Fothergill, a member of the Middlesbrough circle, who is a practical photographer. The scene was a grand one, trees bordering the flat on our right, left, and behind us, with sufficient space between the trees in the rear to receive Redcar and its seaside in the distance as the background of the picture. The day being fine, the photograph was good. We then had an open-air seance (there being several trance mediums amongst us) which was not very successful, owing to the controls being unaccustomed to out-door meetings. They urged us to encourage and promote these open-air seances if we would do good to the Cause, thus giving the people an opportunity of hearing and knowing for themselves the glorious light and truths which Spiritualism reveals. The seance over, we wandered through the woods again for a short time, then repaired to the residence of a lady friend of some of the members of the Stockton circle, where a very nice tea was prepared for us, and which we all thoroughly enjoyed, much gratitude being due on our part to our kind hostess and her two daughters for the very generous repast which we received at their hands. After tea we were again photographed as before, in group near to the dwelling of our hostess, the lady herself being amongst us this time. The photographing business over, we sang a few nice hymns to cheer the sick heart of one who has been an invalid for many years, and who has not been able to leave her room for that length of time. Having all expressed our intense delight with the place, and hoping to visit it again another day, we walked the four miles back again to Southbank and reached home about ten p.m. after having spent a most enjoyable day in our "ramble in the woods."—R. DOUGLAS, Stockton-on-Tees, June 17.

THE PUBLIC HEALTH.

To the Editor.—Sir,—I have noticed lately, in some of the public prints, discussions as to the efficacy of vaccination, and with the view of acquiring some information on the subject I obtained the recent return, issued by the Registrar General, No. 433, entitled "Vaccination Mortality" (Hassard, 8d.). Several tables of mortality are there given during three periods, viz. 1847, when diseases were first classified, to 1853 when the Compulsory Vaccination Act was passed; 1854 to 1867 when the Act became more stringently enforced; and 1867 to 1875, beyond which the records are not yet made up. The death-rate from small-pox in proportion to the population and at all ages shows a decrease in the third period, as compared with the first, of five per million, or say in round numbers 110 fewer deaths annually throughout the kingdom from that disease; from 70 to 80 per cent. of these deaths being under twenty years of age. On the other hand, the results of the returns show an alarming increase of the death-rate among infants under one year in proportion to births for the year 1875, as compared with 1847, from the under-mentioned diseases as follows:—Atrophy and debility, 2,767 per million; diarrhoea, 8,670 (these two arising from lowered vitality); bronchitis, 12,414; erysipelas, 247; pyæmia, 50; skin disease, 320; scrofula, 655; tabes or internal scrofula, 2,270; and syphilis, 1,355 per million. In the aggregate the increase from such nine causes amounts to more than 28,000 in round numbers for the year 1875 alone. Now if all these die under one year, between one and five would yield many more deaths if we had the figures.

I am not an anti-vaccinator, but as one interested in all matters relating to the public health, I cannot help thinking that these figures call for explanation, as they suggest a deplorable amount of preventible suffering, loss of life, and waste of the public money in sanitary expedients during the last thirty years. The president of the Social Science Association was puzzled by finding that an expenditure of one hundred millions sterling on sanitary works had not diminished the general death-rate. This return may suggest to him the explanation.—I remain, Sir, your obedient servant.

G. ARTHUR POUSON.

44, Woodsome Road, Dartmouth Park, N.W.

April 4th, 1878.

MISS E. A. BROWN expects to be in Belper on June 29 and following week. Friends requiring her services are requested to write to her, care of Mr. W. Chell, Market Place, Belper.

HACKNEY PSYCHOLOGICAL SOCIETY.—Mr. E. W. Wallis will deliver addresses on Tuesday, July 2, at 8 p.m.; subject—"Is Man Naturally Immortal?" and on Tuesday, July 9, subject to be chosen by the audience. On Sunday, July 14, Miss E. Young will deliver a trance address; and on Tuesday, July 16, Mr. C. R. Williams will lecture on "The Relation of Mesmerism to Spiritualism," with experiments. Admission free. 6, Field View Terrace, London Fields, E.; C. R. WILLIAMS, Sec.

LEICESTER.—Mr. W. Wallace, the pioneer medium, visited this town on Friday last and attended a private circle, where the conditions were most perfect. We engaged the services of Mr. Wallace for an address on Sunday afternoon, which gave to the audience every satisfaction. At the close questions were ably answered. Mr. Wallace is now on his way home, and we trust the Spiritualists will find work for him to do. We are working earnestly in the Cause, and shall reap the reward hereafter.—Yours truly, R. WIGHTMAN.

WRECKENTON.—Miss E. A. Brown, of Howden-le-Wear, gave a series of trance orations in the Wreckenton Mechanics' Institute on Wednesday evening, June 19, subject, "Religion and Science;" on Thursday evening, June 20, subject, "When will the Devil Die?" and on Friday evening, June 21, subject, "The Revelation of God." The audience on each occasion seemed spell bound, and the inquiring mind seemed to be at a loss to know from whence she derived her intelligence. Each discourse was handled in a masterly manner, and met the views of most all present. We would advise all Spiritualists to secure the services of Miss E. A. Brown. Mr. John Wilson, of Sheriff Hill presided on each occasion. A vote of thanks to Miss Brown and her guides unanimously carried brought the meetings to a close.—Yours truly, JOHN SCOTT, Wreckenton, June 25.

"INTERMEDIUM," the correspondent of the *Derbyshire Courier*, pitches into a "Temporary Resident" most unmercifully for his ungracious comments on the reports of seances furnished by the former, who thus defines his position:—"The Christian religion is based upon faith; many people find faith a power (what of the elect?). Then if these people are told that the after life is a sequence amenable to reason, that the spirit realm is in communication with this, and a variety of phenomena are given for the verification of this assertion, he is the foolish person who, being so constituted, does not seek satisfaction for himself. The theory of Spiritualism I can accept as being—though it may seem paradoxical—less visionary than the faith theory. But I have yet to find that the phenomena are facts sufficient to support the theory. This consummation it may take a long time to reach." Then he closes up with a very well argued plea for investigation. We think a "Temporary Resident" will take his leave without divulging his individuality to the curious public.

NO. 1 INSTITUTION SEANCES.—On Tuesday evening, June 18, there was again a numerous company assembled, and the influence was excellent. In accordance with the instructions of the previous night, that questions would be answered, not a few came prepared, and the answers given by the control through Mr. Towns were pointed and clear. After the questions had been exhausted, another control took possession of the medium, and in answer to a question from a stranger present, who wished to know if her mission would succeed, the medium said from the surroundings of the lady interrogator her cause was likely to meet with success. He then proceeded to give particulars respecting the mission of this lady, showing that the control was familiar with the subject, and proved interesting to the sisters present. After the seance was over, I asked the lady if the statements were satisfactory to her, and she gave us a description of her mission, which agreed exactly with what the control had been speaking of. The evening being far spent, the friends separated, well satisfied with the proceedings, and convinced of the truth of Spiritualism.—J. KIRK, O.S.T.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Sunday, June 23, the afternoon service was divided between Mr. F. Wilson and Miss Young, owing to that lady having been delayed through the excessive heavy rain. However, her guides gave a very interesting address on "Life," which was greatly appreciated by the somewhat scanty audience.

The evening was spent in a very cheerful, interesting, and intelligent manner, Miss Young as medium, who gave various tests, and, on account of the cordiality and harmony prevailing, it was more like a home circle than a mixed one.

On Tuesday evening, June 25, Mr. R. R. Dale delivered a lecture on "Peter was Never made Pope, or the Primacy Destroyed." The subject was ably handled and logically put, entirely breaking up the Papal dogma.

On Sunday next, June 30, the usual morning meeting will be held, doors closing at 11.30; subject for consideration, Matt. vii.

In the afternoon, at 3.30, Miss Young will deliver a trance address, and attend the evening sance at 7.30 for 8.

I may just note that Mr. Burns will be present at the meetings on that day as a visitor, &c.

On Tuesday evening, July 2, Mr. Fletcher will deliver a humorous and interesting lecture on "How a Spiritualist enjoyed Egypt," at 8 for 8.30. All friends are invited.

CHARLES WHITE, Hon. Sec.

ANTI-VACCINATION MEETING AT MANCHESTER.

The attendance at the Sunday meetings in the Alexandra Hall increases, and so does the interest manifested in the vaccination question. At the last meeting, Mr. Henry Pitman, who presided, reported that he had visited Mr. G. H. Clark in Derby Gaol, and found that he had illegally been put to hard labour on the treadmill. Remonstrance elicited the following confession from the governor: "I am very sorry that the prisoner Clark was put to hard labour. It was a mistake on the part of the chief warden, and, as you know, as soon as the mistake was discovered, the prisoner was instantly removed from labour, and of course, he will not be put to it again." A resolution was adopted, expressing admiration of Mr. Clark's conduct, and sympathy for his wife and family, for whose benefit a collection was made. Mrs. Clark wrote: "If they would let us mothers go to prison, our husbands might work to keep the children, as trade is so bad. I would go willingly myself for my children's sake." They have six children, all un-vaccinated.

A letter was read from the Rev. George Cardew, rector of Helmingham, Suffolk, author of "Think before you Vaccinate," who wrote: "Very rarely do I meet with anyone of any class, who does not seriously call in question the wisdom of the practice of vaccination, and fully believes that it will prove a failure. Should I resign my parish, I shall certainly come forward again, and take a more prominent part in delivering the people from the greatest curse with which a nation was ever afflicted." Next Sunday, Mr. Wm. Burgess, of Liverpool, will give an address on "Vaccination a Folly, and its Compulsion a Crime."

ANTI-VACCINATION DEMONSTRATION AT DERBY.—On Thursday evening, June 20 a great meeting was held in the Temperance Hall, Derby, to welcome from the county gaol Mr. G. H. Clark, an anti-vaccinator, who has suffered a month's imprisonment for the crime (?) of keeping his children in health. Mr. Clark was illegally put to hard labour, but this was stopped as soon as Mr. Henry Pitman visited him and remonstrated. A petition for repeal was adopted by the meeting, and a purse of money was presented to Mr. Clark, after speeches from Dr. Nicholls, Mr. Henry Pitman, and others.

EGLINTON TESTIMONIAL.

THE COMMITTEE have been obliged to POSTPONE the Presentation to July 2nd, as some well known artists who have kindly promised to sing have other engagements on the 1st.

The Concert and Presentation will take place at the Beethoven Rooms, 27, Harley Street, W.

Programmes and tickets may be obtained from Mrs. Maltby, 61, Gower Street; Thos. Blyth Esq., Dalston Association, 53, Sigdon Road, Dalston; or the Hon. Secretary, 32, Fairfax Road, Finchley Road, N.W.

PROGRAMME.

Pianoforte Solo, "Faust," Sidney Smith; Miss Holyoake. Song, "The way through the wood," Madame Dalby; Miss Leslie-Young. Recit., "I feel the Deity within," Air, "Arm Arm ye brave (Judas); Mr. Alfred Moore. Song, "Page's Song," Arditi; Sig. ora Ida Corani. Recitation, "A Friendly Horse," J. M. Bailey; Mr. Frank Dietz. Song, "Nobil Donna," Meyerbeer; Signora Elena Corani. Song, "My Queen," Blumenthal; Mr. Ernest A. Tietkens. Songs—A, "In a distant land," Taubert; B, "Lullaby," Brahms; Signora Ada Corani.

PRESENTATION TO MR. WILLIE EGLINTON.

Quartet, "Poet and Peasant," Miss Holyoake, Herren Prutz, Greiffenhagen and Mr. Wright. Song "Why," Cowen; Mr. Ernest A. Tietkens. Song, "I dreamt that I dwelt," Balfe; Signora Elena Corani. Song, "The Village Blacksmith," Weiss; Mr. Alfred Moore. Recitation, "Luke," Bret Harte; Mr. Frank Dietz. Song, "Waiting," Millard; Miss Leslie-Young.

Subscriptions for the Testimonial may be sent to either of the above, or the treasurer, Mrs. Nichols, Aldwyn Towers, Malvern, on or before the 29th inst.

Tickets 5s. and 2s. 6d. Doors open at 8. To commence at 8.30.

MR. MORSE'S APPOINTMENTS.

CARDIFF.—Sunday, June 30. Town Hall. Evening at 6.30. Subject: "Spiritualism the Great Deliverer." Monday evening, July 1. Same place. Evening at 8. Subject to be chosen by the audience.

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

LIVERPOOL.—Sunday and Monday, July 21 and 22.

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, Uttoxeter Road, Derby.

W. J. COLVILLE'S APPOINTMENTS.

MANCHESTER.—Sunday, June 30, Temperance Hall, Grosvenor Street, at 2.30 p.m. Hulme Town Hall, at 6.30 p.m.

Reception at 159, Strangeways, Manchester, every Friday evening, from 7.30 till 10.

MILNROW, NEAR ROCHDALE.—Monday, July 1, at 7.30.

DERBY.—Wednesday, July 3.

LIVERPOOL.—Sunday, July 7, Camden Hotel, Camden Street, at 11 a.m. and 6.30 p.m. Monday, July 8, same place at 8 p.m. Also August 4 and 5.

ROCHDALE.—Sunday, July 14, Regent Hall, Regent Street, at 2.30 and 6.30 p.m.

OLDHAM.—Thursday, July 18.

NEWCASTLE-ON-TYNE.—Sundays, July 21 and 28, Weir's Court Hall, Newgate Street, at 2.30 and 6.30. Mondays, July 22 and 29, and Wednesday, July 24, same place, at 8 p.m.

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.

LONDON.—Spiritual Institution, 15, Southampton Row, June 28, at 8 p.m.

DALSTON ASSOCIATION, 53, Sigdon Road, Dalston Lane, E.—Reception Seance, July 1, at 8 p.m., for 8.15.

HACKNEY PSYCHOLOGICAL SOCIETY.—July 2 and 9, at 8 p.m. Particulars in another column.

SPIRITUAL INSTITUTION.—July 5 and 12. Reception seances at 8 p.m. Voluntary contributions.

NEWCASTLE-ON-TYNE.—August 11, 12, 18, and 19.

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, Eaglefield Road, Kingland, N.

NEWCASTLE PSYCHOLOGICAL SOCIETY,

WEIR'S COURT, NEWGATE STREET.

Sunday, June 30, at 6.30. "An Analysis of Spiritualism." Mr. Fred. Young.

Admission free. A collection to defray expenses.

4, Estington Terrace, Jesmond Road, H. A. KESSEY, Hon. Sec.

LANCASHIRE DISTRICT COMMITTEE OF SPIRITUALISTS.

PLAN OF MEETINGS FOR JUNE.

Mr. Johnson at	Rochdale	...	Sunday,	June 30, at 2.30 and 6.30
Mr. Lamont at	Liverpool	...	"	" 30, at 6.30
Mr. Sheperd at	Bolton	...	"	" 30, at 2.30 and 6.30.
Mr. Jackson at	Oldham	...	"	" 30, at 6.0
Mr. W. J. Colville at	Manchester	...	"	" 30, at 2.30 and 6.30
Mr. Taylor at	Millom	...	"	" 30, at 2.30 and 6.30
May 26.	JOHN LAMONT, President, CHARLES PARSONS, Secretary.			

HULL AND EAST RIDING OF YORKSHIRE ASSOCIATION OF SPIRITUALISTS FOR INQUIRERS.

PLAN OF MEETINGS FOR JULY.

Wednesday, July 3.	at 7.30 p.m.	Debate and Development.
Sunday, "	7, at 6.30 p.m.	Seance.
Wednesday, "	10, at 8 p.m.	Reading from Theo. Parker.
Sunday, "	14, at 6.30 p.m.	Seance.
Wednesday, "	17, at 8 p.m.	Lecture "Strength and Weakness."
Sunday, "	21, at 6.30 p.m.	Seance.
Wednesday, "	24, at 8 p.m.	Debate.
Sunday, "	28, at 6.30 p.m.	Seance.
Wednesday, "	31, at 8 p.m.	General meeting.

DERBY PSYCHOLOGICAL SOCIETY.—In connection with this society Mr. W. J. Colville will deliver a discourse in the Co-operative New Hall (entrance Princes Street) on Wednesday evening, July 3rd, subject—"Spiritualism, its True Nature and Mission to Humanity." At the close, questions will be answered, also an impromptu poem will be given on a subject chosen by the audience. Doors open at 7.30, to commence at 8 o'clock. Admission 6d. each. This being the first appearance of Mr. Colville in the district it is hoped all who can will attend to give him a hearty welcome.—E. W. WARD, Hon. Sec.

In highly-ornamented cloth gilt, 3s. 6d. Second Edition, enlarged.

EXPERIENCES IN SPIRITUALISM:

A Record of Extraordinary Phenomena witnessed through the most Powerful Mediums, with some Historical Fragments relating to SEMIRAMIDE, given by the Spirit of an Egyptian who lived contemporary with her.

BY CATHERINE BERRY.

CONTENTS:—A Paper read at the Spiritual Institution. Spiritual Phenomena—Seances at Home; Seances in Public; Spirit-Drawings; Spirit-Prophecies of the War; Healing Mediumship; Materialisation of the Spirit-Form; Spirit-Photography; Historical Fragments relating to Semiramide.

INDEX.

- | | | | |
|---|---|--|---|
| <p>Artist, An, made a Convert to Spiritualism
Aphorisms
"Ambo."
Brighton, Exhibition of Spirit-Drawings at
Brighton, Seances at
Caution to Investigators
Cabinet, A Secure
Cabinet Seances
"Catherine of Arragon"
Campanological Seance
Clergy man, Correspondence with a
— accounts for Spirit-Voice
Ceremony, Symbolical
Spiritual
Conditions, Breaking the
— Test
Child, Testimony of a
Cures, Remarkable
Cantankerous Spirit
Comfits, Shower of
Clairvoyance
Cogman, Mr., Benefit to
Dark Seance, At a
Drawings, Spirit
— explained by the Baroness de Guldenstube
Drawing Mediumship
Developing Power
Egyptian Spirit, The
Everitt's, Mrs., Seance at
Fox, Miss Kate, Seance with
"Farnham"
Feathers, Shower of
Flower (hour) Manifestation
Garden Party, A Novel
Ghost Story, A True
"George Turner"
Harris, G., Esq., F.R.S., Testimony of</p> | <p>Harmonious Circle
Hardinge, Mrs. Emma
Healing Mediumship
"Henry VIII."
"Hawkes, Mr."
Human Nature, Extract from
Humorous Spirit, A
Introduction to Spiritualism, First
"John Hills"
"James Lombard"
"John King"
Jocular Spirit, A
"Katie King"
Letters by Andrews, Mr. G. H.: "A. G. H."
"A. Well-Wisher of the Cause," Berry, Mrs. C.; Berry, Miss E.; Burns, Mr.; Damiani, Sig. G.; Davies, Rev. C. Maurice, D.D.; Dixon, Dr.; "Enquirer," Egell, Rev. J.; Ellis, Mr. E.; Ellis, Mrs. Alice; "F. G. H.," Gill, Mr. Wm.; Herne, Mr. F.; Nisb t, M.; Overton, Mr. W.; Rouse, Mr. J.; Smith, Mr. Clifford; Ward, Mary.
"Le Premier Napoleon"
Metaphors and Aphorisms by the Egyptian—Actions, Ambition, Affection, Avarice, Aspiration, Beauty, Curse of; Balance of Power, Compliments, Conscience, Company, Deeds, Deeds of Friendship, Desire, Equilibrium, Flowers, Flattery, Friendship, Fragrance, Gratitude, Guilt, Glory, Harmony, Intelligence, Ingratitude, Inspiration, Impression, Love, Memory, Music, Originality, Passion, Regret, Remorse, Rolling stone, Silence, Sorrow, Sleep, Slaves of Time, Symphony, Truth, Thought, First; Victory.</p> | <p>Light, Manifestations in the
"Mary Queen of Scots"
Massey, Gerald, Seance with
Materialisation of a Spirit-Form
Medium and Daybreak, Editorial Notes
Mediums—Dickenson, Rev. C. B.; Everett, Mrs.; Guppy, Mrs. (Miss Nichol); Herne, Mr. F.; Hudson, Mr.; Kingsley, Mr.; Kent, Mr.; Marshall, Mrs. Mary; Marshall, Mrs. Mary, the younger; Perrin, Mrs. (Miss Price); Shepard, Mr. Jesse; Williams, Mr. C. E.
Margate, Seances at
"Mystic Force"
Music under Inspiration
Novel Manifestation
Objects carried by Spirits
Paper read at the Spiritual Institution
Phenomena, Physical—Spirits bring Birds, Butterflies, Cat, Dog, Earth, Galvanic Battery, Flowers, Fruit, Flower and Pot, Ring, Toys, Pictures, Headress.
Spirits carry away Books, Liqueur Bottle, Teapot, Brush, Fan, Hat, Lace, Ring, Shawl.
Spirits play Concertina, Banjo, Guitar, Piano, Zither.
Spirits lift Table, Move Piano, Drink Ale, Drink Wine, Eat Potatoes, Suck Oranges, Paint Photographs, Bend Bars, Strike the Medium, Use a Poker, Pull the Bell, Cut a Flower from Bonnet, Make Wreaths, Knot a Handkerchief, Cut Fruit, Shake the Room, Spirit-Forms, Hands, Lights, Raps, Perfumes, Voices.
Levitations of Mediums—Mrs. Guppy, Mr. Herne, Mr. Williams</p> | <p>Press on Spiritualism
Psychic Force
Present, Strange, from Spirits
Punning Spirit, A
Pistol Shots (?)
Prophecies, Spirit
Punch, Criticism of
"Peter"
Personation impossible
Painted Faces
Passionate Spirit, A
Photography, Spirit
Seances at Spiritual Institution
— at Home
— Cabinet
Semiramide
Semiramide prepares for Battle
Semiramide's Feast
Semiramide's Descendant, Greatness and Power of
Semiramide's Second Chief Slave, Execution of
Sea, Message from the
"Scott, James"
Spirits fond of Fun
Spirits suggest Texts for Sermons
Spirit criticises a Picture
Sceptic, Confession of a
Spirit-Thieves
Trance Speaking
Telegraph, Daily, Extract from
Test Conditions recommended
Ventriloquism and Spirit-Voice
Violent Manifestations
War, Spirit Prophecies of
Wager, A
"Watt, John"
Whistling, Inspirational
Worship of Birds</p> |
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TUESDAY, JULY 2.—Select Meeting for the Exercise of Spiritual Gifts, at 8.
THURSDAY, JULY 4.—School of Spiritual Teachers, at 8 o'clock.
FRIDAY, JUNE 28, Mr. Wallis's Reception Seance at 8 p.m.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

TUESDAY, JULY 2, Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.
WEDNESDAY, JULY 3, Mr. W. Wallace, 329, Kentish Town Road, at 8.
THURSDAY, JULY 4, Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 53, Sigdon Road, Dalston Lane, E.
Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.
FRIDAY, JULY 5, Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street, Bloomsbury, at 8.

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SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, JUNE 30, KINGSLEY, 2 p.m. and 5.30 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hockley, at 6.30 for 7, free, for Spiritualists and friends.
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.
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, Mr. J. Hodges's Rooms, Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.
GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.
GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.
GLASGOW, 164, Trongate, at 6.30 p.m.
HALIFAX, Spiritual Institution, Union Street Yard, at 2.30 and 6.30.
LICHESTER, 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 Duncumbe Street, at 2.30 p.m.
NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 p.m. Lecture.
NOTTINGHAM, Churchgate Low Pavement, Public Meeting at 6.30 p.m.
OLDHAM, 186, Union Street, at 8.
OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 8 p.m.
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