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TRANCE DISCOURSES ON THE ORIGIN OF RELIGIOUS
 RITES AND CEREMONIES.

The excessive downpour of rain on Sunday last had a most prejudicial effect on the attendance at Doughty Hall, and its long continuance even past the hour of assembling deterred many from being present at the services whose places are seldom vacant. Mr. Morris presided, and Mr. Lambelle delivered the tenth of the series on the above subject. The following condensed report will convey to our readers an idea of the services in the above hall:—

THE THEOLOGY AND MYTHOLOGY OF THE EGYPTIANS.

The importance of the religion of the Egyptians, as represented and expressed in the theology and mythology of their country, is the only excuse that we can offer for again soliciting your favourable attention to this subject. We say importance, because it is the source from whence the Greeks and Romans draw forth their wonderful system of fabulous deities, and formed the basis for the exercise of those gifts which have been the admiration of succeeding ages, and which have distinguished their fortunate possessors—the poets.

At the conclusion of our last discourse we very briefly referred to the corruptions that had entered into the religious system that the first Hermes had given to the Egyptians; how that those people had departed from the hieroglyphic symbols employed to represent the attributes and powers of the Infinite to the worship and adoration of the substance rather than the thing typified; and how that in place of the Creator being recognised through his works, the creature had received the praise and honour instead. We also referred to a reformation overcoming this darkened and unhappy state of affairs, which in time being duly effected, served the object of the reformers. It is to this reformation that we are now to direct your attention.

When we mentioned the division of the followers of Buddha, and the separation of Rappischurra and his disciples, in a previous discourse, and the reference to Egypt then made, it would appear that the notion had gained ground that we meant to infer that this was the founding of the nation of Egypt, but we trust that our efforts on Sunday evening last would set at rest all thoughts that ran in this direction. The kingdom of Egypt was indeed one of the oldest kingdoms, or the most early inhabited of any save that of India only. And this division of the Hindoo-Buddhists, on their entrance into Egypt, did not colonise the land, but only restored the simplicity of her corrupted faith and gave life and energy to moral and spiritual progress.

The leader of this company of refugees was named Hermes Tricephalus or Hermes Trimephon, in consequence of the triadic nature of his system of precepts and philosophy. When he and his company first entered the land of Egypt they found the animals held in reverence and their bodies acknowledged as sacred; he found the dog and the cat, the ibis and ichneumon worshipped; he heard the prayers of the people rise in words to this effect—"O thou wise cat, inspire me with the power of thine eye;" and to the dog they would in like manner pray—"Holy being, grant me of thy wisdom and fill me with thy love and faithfulness," &c., and these things entering into his soul, he prayed and resolved to redeem that land of his choice and to make it reflect to the honour of the Immortal God.

Many persons who have penetrated into the religious mysteries of Hermes Tricephalus have considered his acts as unpardonable, inasmuch as he tended rather to darken the mind of the uninitiated by his allegorical mode of speech than to elucidate by his clearness of description. But we must remember that these days in which

Hermes Tricephalus lived were vastly different from the present time. Now you possess a language capable of expressing your thoughts to anyone who is similarly educated and of a discerning turn of mind, but in that period of history in which Hermes Tricephalus lived, and worked, and taught, the people were not blessed with such advantages, and instead of a written form of thought, they had only a picture representation, which, if not thoroughly understood, misled the students, and destroyed the principles embodied in these rude characters; so that if Hermes Tricephalus employed these symbols and the customary allegories in his teachings, he may fairly be exonerated from all blame that may attach itself to him in consideration of the times and customs, habits and manners, of the age in which his name was first given to him.

There were several persons who bore the name of Hermes, as there were many sages who received the epithet of Buddha in honour of their interior wisdom. We name this in order to prevent any confusion that might arise in the minds of anyone present, from the name being used at two different epochs of time. *Hermes* was a name given to any sage who had distinguished himself in Egypt, in the same manner as a similar class was rewarded by the title of *Buddha* in India.

The first effort that Hermes Tricephalus put forth was the clear statement that there was one God infinitely superior and exalted above all other powers, and that this God could not be comprehended through any of his works save such as bespoke the wisdom that fashioned and ordained them. Such an effort, and such teaching, went directly to the root of all the learning and religious practices in Egypt, and, as might be expected, encountered much difficulty at first. Hermes had in the first place to adapt the customs and terms of his country to those of Egypt, and instead of naming his God *Iswara*, as he should have done in obedience to the early teachings of his master, Rappischurra, he employed the Egyptian terms of address, so as to be understood of the people.

Here is the first statement and definition of Hermes Tricephalus in relation to the one supreme God, as given by him in opposition to a class of priests who had taken upon themselves the authority of dispensing truth as they deemed fit. "Elicton, or the first God, existed in his solitary unity before all beings. He is the fountain and original of everything that either has understanding or is to be understood. He is the first principle of all things, self-sufficient, incomprehensible, and the father of all essences. This supreme God has constituted another God, called Enoph, to be head over all spirits, whether ethereal, empyrean, or celestial; this second God, the guide, is a wisdom that conforms and converts into itself all spiritual beings. There is nothing superior to this God but only the first intelligence, who ought to be adored in silence, and not through the medium of animals. This spirit who produces all things has different names, according to his different properties and operations. He is called *Anmon*, as he is all-wise, *Ptha* as he is the author and life of all things, and *Parris* as he is the author of all good." Such a definition being based upon the fundamental principles of all truth, must be equally as true to-day as when first uttered by Hermes Tricephalus, and so it is; let anyone try to conceive a more noble comprehension and definition of the Infinite Father of all, and he will be obliged to acknowledge his inability to succeed.

Having been successful in establishing the definition of God in opposition to the prevalent notions of the Egyptians, Hermes Tricephalus turned his attention to other questions that would indirectly affect the object he had most in view. And thus he reasoned with his followers: If we improve the laws and conditions affecting society in general, ease the burdens of life, and lift the

tone of man morally, we shall succeed the better in our work spiritually. The laws of Egypt had fallen from a degree of excellence in which they had been constructed by the first Hermes, into general disorder and confusion; the divisional sects and caste strifes had begun to prevail, and the necessary consequence and result were that anarchy and confusion, disorder and misgovernment prevailed everywhere. Such a state of affairs presented strong inducements to neighbouring countries, and the wealth and advantages of the land of Egypt drew towards it a horde of uncultivated people from the ancient Ethiopia. There were two Ethiopias, the one in India and the other in Africa; but the tribe that at this time came and overpowered the people of Egypt was that which had formerly occupied the Ethiopia in India. You will find several cities named Heliopolis, several places called On, and so in like manner you will find two or more Ethiopias. These places and cities received their names from the worshippers and the peculiar practice of their devotions. However, we are not now discussing the history of these places, and only refer to this as it affects the subject of our attention. We must hasten on, and if time favours us in the future, we shall with pleasure return to their discussion. Egypt was conquered, and that by a people who were favourable to the views held and entertained by Hermes Tricephalus. Being of the same country with him, the conquerors most readily acquiesced in his propositions, and adopted the laws that he had framed.

The laws introduced by Hermes were briefly reduced to three general heads and related first, to kings; second, to polity; third, to civil justice.

The first law required that upon all subjects upon which the king was to give a decision, they should be laid before him in the early morn, and before he had broken his fast; it also required that before the cases were introduced to the notice of the king a prayer should be offered up in order that he (the king) might judge honestly and truly. The following is the form of prayer most generally used by this ancient people: "Great Ysis! eye of the world and light of spirits! Grant to the prince, your image, all royal virtues, that he may be religious towards the gods, and benign towards men; moderate, just, magnanimous, generous, an enemy of falsehood, master of his passions, punishing less than the crime deserves, and rewarding beyond merit." At the conclusion of this prayer, the questions that were to engage the attention of the king were submitted and judgment passed upon them, after which the king went to breakfast. If princes and judges would imitate the acts of these ancient Egyptians, and seek of the spirit discernment and wisdom, your land would not be disgraced by the many false judgments and decisions that continually present themselves.

The second law related to the subordination of ranks. By this law the land was divided into three parts: first, the king's domain; second, the portion belonging to the chief priests; and the third to the military men. The common people were divided by this same law into three classes: husbandmen, shepherds, and artisans.

The third law regarded civil justice, and provided that thirty judges should be taken, one from each of the principal cities, whose duty it should be to decide upon all such matters as the king was not allowed to give judgment upon. These judges formed a supreme council, and by a tax upon the people, they were supported from all the necessities of life, so as to be free and open, just and sincere in all their decisions. From these laws, all embodying three great principles, their giver and constructor was named *Tricephalus* in addition to Hermes.

This great teacher did not countenance the least hostility to the religion of the Egyptians, but jealously guarded and endeavoured to preserve religion free and pure from all local or party distinctions; and though he was impressed with the ideas of God as he had received them in his native land, yet he neither manifested them nor allowed them to be manifested, so great was the influence he possessed over the minds of this people.

Having reformed the character of the people of Egypt, his next work was to circulate the truths of creation and God among the inhabitants of that land. In doing so he employed the language familiar to his surroundings; it is allegorical, but we think that many, if not all, will at once see the truths represented. He speaks of a time when evil did not prevail, but when men were happy and just, but as we have departed from God, continues he, so have we shortened our wings, which used to raise us up to heavenly things; we are in consequence thrown down into this region of death, which is overrun with all manner of evils; but if we strip ourselves of earthly affections, and revive the virtues in us, our wings will grow, and they will raise us up to the mansions of life, where true good is to be found, without any mixture of evil. The essence of man being in the middle between beings that contemplate God without ceasing, and those who never contemplate Him at all, he has it in his power to raise himself to the one or sink towards the other. The wicked man does not care that the soul should be immortal, for fear he should live after death only to suffer punishment. But the judges of the shades below, as they form their judgments upon the love of truth, do not decree that the soul should exist no longer, but that it shall no longer be vicious. Their business is to correct and cure it by prescribing punishments for the health of nature, just as physicians heal inveterate sores by incision. These judges punish the crime in order to extirpate vice. They do not annihilate the essence of the soul, but bring it back to a genuine existence, purifying it from all the passions that corrupt it; and therefore,

when we have sinned we should be glad to embrace the punishment as the only remedy for vice.

The spiritual explication of this allegory represents unto us the purity of infancy, when with minds pure and elevated we look upon nature in simplicity; the wings are our thought aspirations which carried us towards heaven in our reflections; but contact with the world has robbed us of our wings by turning our thoughts to a more grovelling state of being; and by casting away these hindrances and obstructions to the progress of the soul, the wings will grow again and carry us to the mansions of life, the spiritual home above. The soul being at liberty to follow good or pursue evil is the cause of transgression; it is the freedom of our will which makes us observe the one or perform the other.

The origin of evil has always formed a subject for the spiritual philosopher to meditate upon, and Hermes Tricephalus, like the first Hermes, could not overcome the thought that evil must have proceeded from some cause, as good had descended from God. He is obliged to suppose that an age had preceded the life on earth, and that in that age good had reigned supreme. Here is part of a discourse given by him to his disciples: "The primitive state of man was very different from what it is at present. Without, all the parts were in perfect harmony; within, all was subjection to the immutable laws of reason. Everyone carried his own law within his own breast, and all the nations of the earth were but one republic of sages. Mankind lived then without discord, ambition, or pomp, in perfect peace, equality, and simplicity. Each man, however, had his particular qualities and inclinations; but all inclinations were subservient to the love of virtue, and all talents applied to the discovery of truth; the beauties of Nature and the perfections of its author were the entertainment and study of these first men. The imagination then presented nothing but pure ideas, the passions, being in subjection to reason, raised no tumult in the breast, and the love of pleasure was always regulated by the love of order. The gods, Ysis, Isis, and Horus, came often and talked with men, and taught them all the wisdom of nature. When they had lived a certain time upon this earth they changed their form without dying and flew away to the stars. With new faculties and new light they discovered new truths and enjoyed new pleasures; from thence they were carried to another world, thence to a third, and so travelled through the immense space by endless metamorphoses. But one of those, named Zephon, being intoxicated with pride, attempted to scale heaven, and was thrown headlong down to the earth, where he remained for some time. He afterwards broke through the egg of the world, diffused the evil principle through it; Ysis forsook his body, which is NATURE, and it became a carcass. Zephon tore it in pieces, dispersed its members, and blasted all its beauties. Evil multiplied. Three different empires arose in the world—OPINION, AMBITION, and SENSUALITY. Error reigns in the first, force has dominion in the second, and vanity presides in the third."

All the ancients have supposed a state of pre-existence, or a life previous to this one; and indeed, such a thought is more consonant with reason and matured judgment than the folly attached to the subject of transmigration; and in passing we would simply remark that we do most sincerely believe that there is a state of existence previous to the incarnation in the material world, and that this life on earth is necessary to develop our individuality of character. It is this pre-existent state of which poets have sung as the Golden Age, and to which Hermes Tricephalus refers in this allegory of the origin of evil. We do not believe in original sin, but believe that sin is the non-observance of those immutable laws established for our guidance and direction.

Whatever is related of Typhon, Ysis, Isis, or Horus, must be understood of genii and demons. These genii were very powerful and far superior to mortals; they did not partake of the Deity in a pure and simple manner, but were composed of a spiritual and corporeal nature, and were consequently capable of pleasures and pains, passions and changes. These are spirits of a good nature. The demons are evil spirits. Ysis is neither the sun, nor the water, nor the earth, nor the heaven; but whatever there is in nature well disposed, well regulated, good and perfect; all that is the image of Ysis. Zephon is neither aridity, nor the fire, nor the sea; but whatever is hurtful, inconstant, and irregular.

A calendar was also formed by Hermes Tricephalus; the seasons were marked off, the feasts were recorded, and Egypt seemed to flourish under the wisdom of this sage.

We will now draw from these statements of the theology of the Egyptians the conclusions as enforced by their doctrines, and which will give at once an idea of the teachings of this ancient people up to the time of the death of Hermes Tricephalus. Thus they taught:—

1. That the world was created without any physical or moral evil by a Being infinitely good.
2. That several genii, abusing their liberty, fell into crimes, and thereby into misery.
3. That these genii must suffer expiatory punishment, till they are purified and restored to their former state.
4. That the god Horus, the son of Ysis and Isis, and who fights with the evil principle, is a subordinate deity like Vishnu, Krishna, and Buddha.

The conquerors of Egypt still retained their partiality for their own religion, and in a few centuries the unsectarian character of the religion of Hermes had vanished, and in its place the worship of Buddha and Krishna, through the symbols of the sun had been instituted. The name of Hermes had been forgotten, and their temples had been adorned with the images of the black curly-

headed Buddha. Thus the perverted religion of the ancient Guatama had gained a place in the land of Egypt, a place that it occupies even to this day. In these days of the adoption of the Buddhistic views in Egypt, instead of calling their god *Ysir* or *Isvara*, they named him *Demiurgos Kneph*, and his statue was formed of a dark blue stone, similar to those in Thibet and Hindusthan. Kneph was worshipped by the people of Thebaid more particularly than by any other people in that land, and these people of Thebaid, so earnestly did they adhere to their religious choice, that they refused to contribute towards the support of the sacred animals, contrary to the law of the land, because they acknowledged no mortal God, and adored none but him they called *Kneph*, an uncreated and immortal being. A temple was afterwards erected to the services of *Demiurgos Kneph* by the people of Thebaid between the ancient Ethiopia and Egypt. This dates about 2,000 years B.C.

The invasion of Egypt by the Ethiopians we date about 3,900 B.C., and in this we differ considerably from the chronology given in other sources. But this is due to the difficulties which beset the early translators of the Old Testament. When the seventy were drawn together, in 284 B.C., they had a quantity of manuscript laid before them, but with no dates to guide or direct them, and no spiritual discernment to assist them in placing the records in chronological order; it is not to be wondered why they failed. They searched the poets and there found a character represented, and supposing that character to be contemporary with the poet, they made him the basis of their conclusions. But we need never expect accuracy in matters of this kind till men forsake entirely the poets, and leave them alone in matters of history. When a poet wants a hero to embellish his poem, he searches the records of the past, and having succeeded in making a selection, and choosing one who would afford full scope for the exercise of his genius, he commences his task utterly regardless of any date or attendant circumstance whatever. In this way the early chronologists have been mistaken, and have misled their followers, who have resorted in full confidence on their labours. But to the reflective mind there are numerous incidents which prove very clearly the antiquity of these divinities which form the basis of our inquiry, and, when properly applied, become an immense lever wherewith to overturn the whole fabrication of so-called authorities, and reflect truth in an unobscured manner.

We are thankful that we are now approaching a time when records will be to be had to prove that our assertions are warranted and supported by the clearest facts. Hitherto we have been passing through lands where the mists of obscurity have veiled the past in impenetrable clouds, and when you had it not within your power to prove or disprove our statements, but now that we are emerging from this state we say we are thankful for it. But with respect to the invasion of Egypt by the Ethiopians, which took place during the time of Hermes. The Bible chronology mentions it in 2 Chron. xix. as having taken place within 900 B.C.

There is ample proof afforded to show that Hermes was the first to reconcile the differences between the conquerors and conquered; and that this same Hermes Tricephalus was the first to introduce a calendar. But how can this prove the antiquity or the correctness of your assertions? you may ask. In this way. We are informed by Plutarch and Eusebius that in the year 1352 B.C., the feasts had changed and were 365 days in advance of the time according to the sun. This difference arose in consequence of Hermes appointing 365 days as the length of the year, whereas it should have been 365½, or, in other words, he had made it ½ day too short. Now as it would take 1460 years to produce the result above noticed, that alone would bring it to 2812 B.C. But, again, at this time the hieroglyphic signs and symbols of the months known as July, August, September, and October, the period of inundation, apply not to this time, but to the growing of the seed which was sown in November. It is evident from this, then, that the Egyptian year had run four months in advance of the solar year, the difference not having been observed at first by them, thus bringing the date of the calendar to nearly 3400 B.C. So that there is more reason for supposing that the calendar was invented by Hermes, and that Egypt was invaded nearer 4000 B.C. than otherwise.

Thus Egypt ranks among the oldest nations, and laid down the means for future unfoldment by other nations. At the time when we close our review of this land of Egypt, viz., 2000 years B.C., the country had been flooded with the followers of Buddha. Other nations entered into her parts and divided her people. It was at this time that the *Iar*, or the Nile, was named *Nuchul*, the Ethiopian name for black, in honour of Buddha; and it is very remarkable to notice the influence that these Ethiopians have exercised on all surrounding nations; so far had they impressed their views upon the people of their time that every nation in speaking of the Nile always employed some word that signifies black. The Hebrews call it *Sichor*; the ancient Latins *Melo*; the Greeks *Melas*, but in translation these latter people called it *Nil*, from the Hindustanee *Nilo*, black.

We shall review the theology of the Persians next Sunday evening, and hope to get through the subject with one address, so as to pass rapidly through the remaining portion of our subject. As Persia was peopled from Egypt, in reviewing the theology of the former we may be said to continue the latter from where we now leave it.

In conclusion we have to thank you for the most earnest attention which has been meted out to us this evening and on previous evenings. Our aim and desire only can be the sifting of

error from truth: no other motive prompts us to this service, and if our feeble efforts tend at all in this direction we are most grateful for the privilege afforded.

That the spirit of earnestness, sincerity, and devotion may attend you and unfold the beauties of infinite wisdom, embodied in one Supreme God, is our most earnest wish and desire.

HISTORICAL CONTROLS.

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

JEROME CARDAN.

I may state that for the week previous to this seance, on June 15, I had been in a very unsatisfactory state of health, and that at the time the medium came I was suffering with a constant tendency to vomit, bringing up nothing but phlegm and blood. As soon as the medium had entered the room, he said, "I feel suddenly very queer. My chest feels tight, as if I was suffocated. I am sick." I may here state that I was at this time forced to retire to another room to vomit. On my return he went into trance, and said:

"Jerome Cardanus sends you greeting, Doctor of Physic at Padua, Professor of Medicine at Milan. I cast the nativity of King Edward VI. of England, and I cured John Hamilton, Archbishop of St. Andrew's. I had then just reached a half-century of earth's experiences in 1552. On earth, dear sir, God knows, my life was a weary one. No one knows better than yourself, dear sir, the struggles to keep and make a respectable appearance on the smallest stipend or income. I was a Professor of Physic, and not in a position of following it out fully by practice through poverty. Educated in the highest philosophical school, with reasoning powers vividly acute, with a love of the vast and mighty works of God deep in my heart; taking up the study of astronomy, and also astrology,—that science which is condemned to day, that science which I as firmly believe in now as I did when on the earth. I had a spirit-guide from the time I left Pavia's College until I left the earth for good. I afterwards went to Rome, leaving Milan for good. Pavia was my native place. I had the Lectureship of Mathematics during my stay at the University of Milan, afterwards accepting the same post in my native city of Pavia. In speaking of this guardian spirit, I have never seen him since I have been in spirit-life. I know his name—it is Busiris; but all my predictions were foretold by his voice, heard by me in the flesh clairaudiently; and when in the lowest depth of poverty, shunned by all through family misfortunes, at the very point of beggary, I heard my guardian spirit speak to me, 'Jerome Cardanus, prepare for a journey north. There, at the very point of death, lies the wealthy and proud Prelate of the Roman Catholic Church, John Hamilton, Archbishop of St. Andrew's, and the country is Scotland. Go there, and for the first time exercise your skill as the professor of intricate mixtures of noisome medicines. From your hands will I restore this priest to health. His complaint is chronic asthma, accompanied by vomitings of phlegm, at times accompanied by blood. Colour the water you administer to your patient with the juice of a ripened grape, and then place your hands on the glass from which he is to drink, the advisable way being to keep his remedy out of his sight until it is fit to be administered.' I went, and from the day of that visit to the day of my death, or the day of my new life, I never had need of anything wealth could purchase. He was, indeed, a most liberal patron to me; the relief was so remarkably instantaneous as to be deemed miraculous, and my journey from Scotland to England, on my way home, was a series of receptive triumphs, accompanied by invitations to stay everywhere with honour. I refused all invitations, staying long enough in London to see it. Oh, the London of those days to the London of to-day—how different! So vast is the difference, that the imagination cannot conceive. Like unto this common ground, I, after my return to Padua, was incarcerated in prison, because I had asserted and affirmed that Jesus Christ was even like me, a man, proving it in my own conception with mathematical precision by casting his nativity. By dint of tedious research I arrived at the undoubted moment of his birth, and for this information I was put into prison for three months, until on my knees I recanted and called him God, and got my liberty; and although the clerical authorities hushed the matter up with the greatest secrecy and haste, yet the fact stood out alone that I was a martyr to what soon will be a general proclaimed knowledge to all. My mission was first to come to you to cure you, and then afterwards to visit a soul in absolute darkness."

I may here relate that the medium began to make passes over my head and chest, and gave me very considerable relief. This was nothing new to me, because whenever I am ailing a particular spirit controls and gives me great relief. He then said: "Let us pray to God for this poor spirit in darkness." I then repeated a prayer to God to lift up this poor spirit, whoever he might be. The control was grateful for this, he said: "He (the spirit) had a longing to visit our side. He had some knowledge of our state of existence. Whilst in the flesh he has spoken to his spirit-wife face to face: her answers have seemed to him vague and wanting explanation, but he had no knowledge of the conditions necessary for the proper knowledge of his dear wife in the spirit. Of a cynical, philosophical mind; of a bold and daring spirit; in the position of ranking amongst France's noblest sons; he mourned the death, or rather the departure, of his wife, and longed to join her. He spoke of the interviews he held with his spirit-wife, with those around and about him, and they laughed him to scorn; they said he was mad—his philosophical reasonings had upset the balance of his mind; but the fact remained stamped on his heart

and could never be removed. "I, Jerome Cardanus, saw his wife daily perishing, and would, if I could, have warned him of her pending fate—of the quickly-coming separation between them—and so I controlled his hand to write, and the subject I chose for his perusal on his return to consciousness was, Life and its uncertainty; life and its many fallacies, as experienced on earth. Then I chose the subjection of his high hopes of the soul; of the happy re-union of those who were parted during time or in the flesh; and oftentimes I would put at the end of the letter: "Oh Count, Count, I love you." Daily I saw the sorrow coming over him. Oh, Father in heaven, I could not, did not, see the fatal result of that sorrow. How—how he brooded on the loss of his young and handsome countess, and at last he firmly resolved to destroy himself and to enter into the sacred precincts of the life beyond, that he might join her again. I dared not interfere with his own free will, even if that free will carried him to suicide; but oh, how I prayed for him, and in the solitude of his chamber, the last time in the flesh he ever put pen to paper, how sadly I bent over him as I read the words that have been made public only this week. He was my friend; I loved him for his noble ideas. Have you read the whole of the letter?" "I can't say," was my answer. "I had taught him a faith that would carry him through the vistas of eternity that his soul was indeed safe, if not saved, by the means of the religionists of to-day. I had taught him to be obedient to his God, and God's great law, with all its authority, lays the ban on that soul which dares to hasten the shortening of its earth experience or that wills the destruction of the body. I am going. It is the thorough upset of your mind that has caused this illness, your brain-fibres and tissues are in a complete state of unrest, and have a softened appearance, and I would strongly advise you to put off for the present all business you have."

He then commenced again making passes, which he continued to do for about ten minutes. At the end of his manipulation, I felt quite a different man. We then entered into general conversation; he told me my surroundings, watched every step I took, they watched my reading, my annotations, my occasional reference to books in my library, and return to my room upstairs. These annotations, he said, will some day be coveted. We spoke about his mathematical researches, and told me that some day or another if I would be prepared with written questions, he would work out any of his equations. He said his guardian spirit told him the very hour and day of his death, but that history had alleged that in order to fulfil the prophecy he had starved himself to death; he ridiculed such an idea. I asked him about Benvenuto Cellini; he said he was a rising spirit.

Connected with this control is the accompanying slip, cut from one of the daily newspapers, which will fully explain to whom he was referring:—

ROMANTIC SUICIDE.

Early on Wednesday morning, Count Aubriet de Pévy, a French nobleman, lately resident in London, committed suicide in the Thames, at Windsor. While the military police were patrolling the river-side shortly after midnight, they found a heap of clothing, neatly arranged, and with a black-bordered mourning envelope pinned to the coat. The letter bore the words, "My last impressions. To be opened, Count Aubriet de Pévy." The body was recovered later in the day. With the clothing were found a swordstick, jewellery, and other articles, also an envelope containing photographs of deceased and his countess, the date of the latter's death being written on the back of the picture. There were also two visiting cards, one surmounted by a coronet, with the words, "Aubriet de Pévy, 4, Albemarle Street, W.," while the other bore the address, "Madame Aubriet de Pévy, 12A, Cornwall Road, Westbourne Park." In addition, there was a newspaper paragraph headed "Singular Death of a French Countess in Langham Street," giving details of the sudden death of the countess, and to which was attached a verse of poetry, written in Italian; also a piece of paper, with the following:—"My clothes and property to be taken to the railway station, care of the station-master." Upon opening the letter pinned to the coat, two sheets of note-paper were found thus addressed:—"Count Aubriet de Pévy's Last Impressions; at the disposal of any inquest and the Press," some extracts from which are appended:—

"COUNT AUBRIET DE PÉVY'S LAST IMPRESSIONS.—I have resolved to die. To be free of this world, which is after all but a kind of experimental hell, where bad and good are mixed in disorder, may be considered a blessing. Montaigne says: "What has mankind to complain of? If there is only one way of coming into this world, there are a hundred ways of getting out of it." I think one of the cleanest ways is the water, and therefore choose it as a preferred death-bed. There is many a spot where I can plunge in. I hope, indeed, for a better world. I do not fear death, although it may be disagreeable to our senses. I take it from a higher point of view. I know that as soon as we have separated from the human frame of this world (never to revive again) we are immediately supplied with a new body, but more ethereal. It has our shape and form, is like us, but more beautiful, less or more, according to what we are worth. As to the wicked, they bear the stamp of what they are. This is in reality the resurrection, as it ought to be understood; and we also undergo immediate judgment, and are sent to the different parts of the spiritual world, and left to ourselves. The good enjoy theirs at once. The wicked are kept under subjection and severe laws; but there is always a door open for them if they purify—for God is ever merciful. I leave the world these simple truths, highly respecting the founders of many religions, and one in particular—Jesus of Nazareth. He was a well-informed man, who wanted to free his country from the abuses of priesthood and the oppression and tyranny of kings and Caesars of that day."

After some other comments the writer says:—

"I die, therefore, in the firm belief of being safe (not saved, which is ridiculous). Buddha also came to die and save the world centuries before. Born in rank and fortune, I have yet undergone

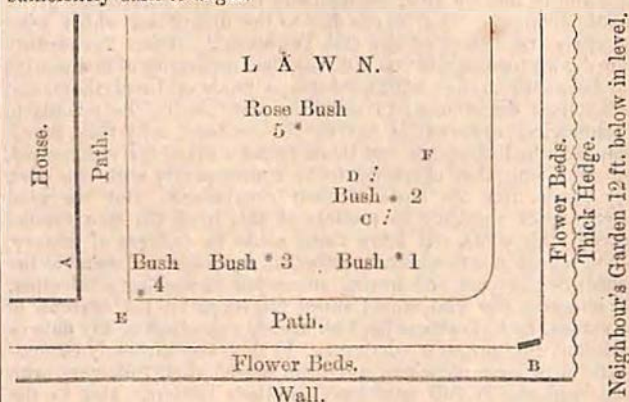
many trials, misfortune, illness, and mental sorrows. The sudden death of my dear countess, only 28, handsome, beloved by all in France and here, has broken my heart. I loved her dearly. I dare say I shall find her. And now farewell.—CRE. AUBRIET DE PÉVY."

A wedding-ring, supposed to be that of his wife, was found upon one of the fingers of the unfortunate nobleman, whose last address is given as 44, Langham Street, Portland Place, London.

A FAREWELL SEANCE WITH MR. EGLINTON.

On June 22 a farewell seance with Mr. Eglinton was held in the garden of the Aldwyn Tower, Malvern, the residence of Dr. T. L. Nichols.

Mrs. Nichols took a seat in the balcony (A), a position commanding a bird's-eye view of the whole field of operation. The rest of the party descended to the lawn, and at 10.45 p.m. it was judged sufficiently dark to begin.



PLAN OF THE GARDEN.

Mr. Eglinton reclined on the bench (B), and was covered with a rug. He was presently controlled by "Dr. Richards," a spirit, who has often spoken through him of late, and who gave minute directions as to our conduct. "An experiment," he said, "is about to be tried regarding the distance from the medium to which a materialised spirit can attain. Spirits desire to experiment as well as you. It is, however, a matter of danger to the medium. A spirit will try to go up into the balcony where Mrs. Nichols is sitting. The farther he departs the more he must draw from the medium, whose safety depends upon the orderly return of the spirit, and hence upon the strictness with which you keep the conditions." He then indicated the place for our seats, and requested us to join hands as soon as seated. When the spirit had passed us we were scrupulously to refrain from turning our heads to view it, for the magnetism from the eyes has a strong tendency to dissolve a materialised form, as heat melts a snow man, and hence the spirit might not be able to reach his destination. Above all, we were to show no signs of alarm, as this would throw the spirit suddenly back and harm the medium.

These directions were made known to the sitters, and we took our seats at C, a point distant about 37 feet from the bench, which was directly before our eyes. Where we sat the light was sufficient to enable us to read the figures on a white-faced watch. The corner where the bench stood, being shaded by trees, was much darker.

Immediately after taking our seats we observed a thin, whitish cloud forming over the spot where the medium lay. This cloud grew larger, was taller than broad, but exhibited no more definite shape. Presently, moving to the right, our view of it was cut off by a bush (1).

Fifteen minutes had elapsed from the time the cloud first appeared, when a black-bearded figure, clothed from head to foot in snow-white drapery, stepped out from behind the bush (1). He retired, came forth, and retired again.

Suddenly, when white appeared a third time, and we were expecting the same figure, the shrill and well-known voice of "Joey" broke on our ears. "Holloa, Arthur! Holloa, Doctor! I'm coming. Don't you want to see me?" He then emerged from behind the bush (1), and stood manufacturing drapery by shaking it in a multitude of waves, a custom common with him. He was distant from the bench 25 feet, and from us 12 feet. He gamboled about, went back, and we heard him calling for help, saying he was caught in the bush and could not get out. He now informed us that our eyes injured the medium, and we must retire to the position D, so that a bush would intercept our view.

This being accomplished, we heard "Joey's" voice drawing near. "The birdies among the leaves won't keep still," he said, and appeared at F, about 7 feet from us, having come 25 feet from his first position. Here he stood, strongly materialised, with arms a-cimbo, against the dark background, and the folds of his garment clearly visible.

"Don't take cold, Joey," said one of the sitters.

"If I do the medium will," replied he.

"And your feet are bare, are they not?"

"Of course they are," said "Joey."

He retreated behind the bush, but still we heard his voice.

"Did you see us forming?" he asked.

"I saw a white cloud," I answered, "if that was what you wished me to see."

"I did not want you to see more than the others; don't be conceited," shouted he, sharply.

He now informed us that he was going back to the medium for more power, and that the next spirit we saw would be the one who would make the attempt to reach the balcony. We were so absorbed in watching this astonishing act, that we became silent. "Joey" called out to keep up the conversation, and we discussed the stars, which were shining plentifully overhead. In returning to the medium, "Joey" must have traversed 34 feet.

He next appeared from between the bushes (1 and 2), passed our right, walked over the lawn between bushes 3 and 4, gained the path, and stopped at the corner E, having passed over 75 feet. According to our directions, we did not look after the spirit when he had passed us, but we could judge of his position by his voice, and Mrs. Nichols, from her elevated seat, saw his entire course. Standing under the balcony, the spirit hailed Mrs. Nichols. "Is that you, Joey?" asked she. "Y'et (yes), of course it is," answered "Joey." Mrs. Nichols then besought him not to tax the medium by advancing further, and the spirit turned, crossed the lawn, constantly repeating, "I'm coming, I'm coming," passed close behind our chairs (D), grabbed the stove-pipe hat from Dr. Nichols, placed it upon his own head, and danced backwards till he disappeared behind the bush (2) amid the laughter and clapping of the spectators. The spirit then returned to the medium, having traversed 99 feet from the corner (E).

He appeared again at F (34 feet), saying he must bring back the hat, passed behind our chairs (20 feet), replaced the hat on Dr. Nichols's head, and crossed on the grass to the rose bush 5 (15 feet). We heard him plucking stems. He returned, and passing again behind us, placed a rose on the shoulder of each sifter, and once more disappeared behind the shrub in front of us.

"Now," he said, "stand up and see me go back to the medium." Looking over the bush, we saw "Joey's" form change to a shapeless cloud, grow thinner, and finally disappear before our eyes. He had come from the rose bush 69 feet.

The voice of the control, "Dr. Richards," called me to the side of the medium. He spoke in a gasping manner. "I congratulate you," he said, "upon the success of this experiment, a manifestation surpassing any we have formerly attempted. We have greatly exhausted the medium. Take care that he does not sit in the garden after he awakes. Good night."

The seance had lasted about half an hour. Mr. Eglinton awoke in a very weak condition—every garment soaked with perspiration. We conducted him to the house. The ground under the rose bush where the spirit had been at work was covered with petals.

This seance is remarkable—first, for the novelty of being in the open air; secondly, for the absolute test it afforded of the medium's honesty, since he was under our eyes until the spirit appeared, while the witness from the balcony had him constantly in view as well as the boundaries of the garden, rendering apparent the approach of a confederate, even if such a person could have come over the wall and through the thick hedges without a sound when even the movement of a bird in the branches was audible; thirdly, from the absence of a cabinet, the materialisation being, nevertheless, as strong as that obtained in a room, though at the expense of a greater draught upon the medium; fourthly, from the fact that the formation and disappearance of the figure took place before our eyes; fifthly, on account of the distance from the medium attained by the materialised spirit, being 66 feet in a direct line; sixthly, because of the long journey accomplished by the spirit, who traversed some 400 feet from the time he first left the medium to his final return.

A. HILDRETH, LL.B.

SPIRITUALISM IN COUNTY DURHAM.

By a mishap arising from the dilatory driving of a cabman, I lost the only train to the North on the morning of June 21, which would have taken me in time to my meeting at Medomsley that evening. I had business to transact in a distant part of the City before I could start for King's Cross Railway Station, so missed my appointment—a fatality which I do not remember having occurred to me before. I tried to gulp down my disappointment; but I fear some portions of it were too huge to swallow, and so must have found scope for expression in another way. To make matters sure for next day, I took the noon train for Darlington, where I spent the night.

DARLINGTON.

It was some years since my last visit to the friends there, and I felt pleased at the prospect of seeing them again. Some have left the town and gone to distant parts of the globe, but the army of adherents is not a man the fewer on that account. I called on Mr. Stockdale on my return journey, and found that he sells as many copies of the *MEDIUM* as ever, and in addition, other agents supply copies. This proves that though there have been but few public meetings held of late years, yet the Cause has gone steadily on, and the branches made in the ranks by emigration have been promptly filled up. I was deeply impressed with the value of the *MEDIUM* to our movement. All this while it has served as a faithful messenger of the truth, keeping all readers in sympathetic contact with the ruling ideas of the Cause. Even those, who from various circumstances have not spoken to each other for years, are quite well-informed on the latest teachings and proceedings in connection with Spiritualism. The *MEDIUM* is a huge church, in which worshippers of the most diverse proclivities weekly find refuge for instruction and guidance. Thus, however much they may differ externally, these readers are one at heart, and become a powerful spiritual organisation, which no kind of vicissitude can break up.

Mr. John Hodge, the pioneer organiser, I was particularly glad

to meet after years of separation. He is more staunch than ever in the Cause, and in the possession of spiritual gifts which are the fruits of spiritual culture. His place of business is a spiritual institution, in addition to which the private rooms upstairs are used for Societary Sunday meetings. There are two commodious rooms—a lecture-room and a seance-room, capable of being very useful to the Cause. A small party of adherents have carried on these Sunday meetings without interruption for years, and have been benefited by the mutual interchange of thought. By upholding a principle of this kind, much more good is done than appears on the surface, for the "right of public meeting" is maintained against the opposition of those adverse influences, which in numberless ways endeavour to stamp out or pervert all steps that are taken to promote a knowledge of spiritual truth. Mr. David Richmond, the pioneer missionary, is an earnest worker in this department. He is earnest and active as ever, and seems to be the more appreciated the better he is understood.

In the *MEDIUM* a few weeks ago, there appeared a paragraph relating to the healing power of Mr. Scott, a Darlington medium. My regret was deep that I could not make his acquaintance and those who labour with him; but from the friends with whom I came in contact, I received hearty testimony as to his genuine power and self-sacrifice for the Cause. On my return from the North on Wednesday, June 26th, I had two hours to wait at Darlington, and so took the opportunity to call on Mr. D. Jackson, whom I had not seen for many years. He is a most earnest and highly intelligent Spiritualist—an old mesmerist—and knows more than most men of the psychology of mediumship. He is the circle-holder of the town, and is well adapted by his genial influence and deep penetration to sit at the head of a circle. Thus there are two classes of work going on in Darlington: the exoteric or societary work, and the esoteric or circle work; both classes are doing well, and though they have not had occasion to intermingle of late, yet they have a hearty good feeling, the one towards the other. I hope to spend a Sunday with them soon, and see them all with one accord intermingling their influences for mutual benefit.

I feel cheered at my visit to good old Darlington, the Jerusalem of Progressive Spiritualism, in the pure Quaker atmosphere of which my first literary work for this truth was done thirteen years ago. [See report of the Darlington Convention, 1865, post-free, 6d.] I have learned that the true progress of Spiritualism is not due to agitation and noisy public meetings alone, but that a more substantial progress may be gained with a saving of means and effort by the grand principle of personal action, each man in his proper sphere.

CONFERENCE AT OUSTON.

Early on Saturday morning I took my way up the "Quaker line," and, as I neared Bishop Auckland, my heart beat with the recollection of work done and kindness experienced in that town so many years ago. That busy centre is a bright spot in the history of Spiritualism. The good, and the true, and the sincerely devoted live there, and work for that reward which time and circumstances cannot take away. I longed to spend a few hours in this old haunt, and also at Shildon, but I was carried on (not "rapidly," express trains are unknown in these regions) past Howden-le-Wear, the home of faithful Thomas M. Brown, then up over high fells and heathery moors till we stopped at a station, from which only three houses were visible in a wide expanse of country. Then we went downhill towards the Tyne, and soon the smoke of Consett ironworks, said to be the largest in England, was visible. I paused to make my apologies to Mr. Hardy for the disappointment of the previous evening, and passed on to Newcastle, down one of the most lovely valleys in England. I was met at the station by Mr. Stewart of West Pelton, and a gentleman from Annfield Plain; there the spiritual church has recently taken root. Mr. Stewart had provided a means of conveyance to Mr. and Mrs. Batie's, and their abode was reached rather late in the afternoon. There was already assembled a conference of hearty Spiritualists from the district ranging from Gateshead to Ouston.

Mr. Batie has a large well-seated room which is quite a useful lecture-hall. We there seated ourselves. Mr. Heel was voted to the chair, a hymn was sung, and soon I felt as if I were being developed into a medium. A sensation pervaded my nervous system of an emotional, elevated, and pleasant kind, and turning round to my left, I found that Mrs. Batie, who sat near to me, was already entranced. Soon her control stretched forth her hand, took hold of mine, and let me say that it seemed as if our souls were introduced to one another. It was a happy meeting, and was promptly followed by a grand expression of aspirational language coming from the lips of the entranced medium in deep masculine tones. Whether was it my ears or my eyes that were deceiving me? The slender gentle *spirituelle* woman stood beside me, but from her mouth issued deep sonorous tones that would have shaken the arches of a cathedral. Surely such a control as that of Mrs. Batie is a most wonderful phenomenon—as important as a materialisation. It was a most fitting inauguration of our little meeting, and made us all feel that we were in the presence of the spirit-world. I could not help thinking how utterly unconscious of her wonderful abilities this good lady is. Were she an American and "imported at vast expense," all the Spiritualists in England would pour out their treasures at her feet, and forget every other duty in applauding her. But she is only our sister countrywoman, utterly pure and unselfish, without guile, self-seeking, or "hunkum," and so we neglect her, except when she is required to work—for nothing. She talks of going to America with her husband

that they may earn their bread. Shame on the many Spiritualists whom she has served, if they, by neglect, drive such a valuable worker from our shores, yet the expatriation for a time may be a providential arrangement, which will bring her back to us again, the better qualified to cope with the niggardly spirit that is manifested on every hand to disinterested servants of the spirit-world.

After a few introductory words from Mrs. Batie's control I had the pleasure of addressing the Conference. Then almost everyone present spoke, and to the point too. It was a good meeting, full of devotedness and true spiritual intent. Mr. Lonsdale spoke more particularly of the educational work of the immediate district. Since my former visit two years ago, upwards of £26 has been spent by the book clubs, of which he is secretary, in literature. The enlightening effect of this practice is plainly visible in the intelligent activity of the Spiritualists of the locality, who, amidst the most distressing circumstances, have held aloft the flag of progress. Two years ago, when we held our first Conference at Chester-le-Street, there was no one to speak. Now all had an intelligent word to say. Would that there was the same kind of work going on all over the country—then Spiritualism would present a different appearance.

The Conference having concluded, a short time was spent in social intercourse by a few who remained, and I was glad to see Mr. Pickford, the well-known medium of the district, come in. He is one of the most retiring of men, and shrinks from all appearance of publicity. He is a compact little man, with a well-developed intellect and large benevolence, but the head is not high in the crown, where the positive and self-important organs are located. He was controlled by his guide, "Sir Thomas Fowel Buxton," who spoke in a most appropriate and intelligent manner.

I was more than pleased with what I saw of Mr. Pickford. He is a very valuable worker, and is highly appreciated by his friends. He is in constant request, and at the house of Mr. Lonsdale and elsewhere addresses many crowded meetings. Mr. Lonsdale has a chamber into which upwards of fifty sitters can be placed, so that without rent or other expenses a grand work is carried on, far exceeding some of our noisy societies with their grand officers and deliberative "councils." The Team Valley friends do not play at Spiritualism, but are in earnest. They have not time and money to waste, so they go straight to the mark, choosing the good part, which shall not be taken from them. We may all hope to hear of much good being accomplished by Mr. Pickford in the future.

CONFERENCE AT NEWCASTLE.

Mr. Hunter, of Gateshead, kindly sent his phaeton for me in the morning, but it was so difficult to get away from the friends, that I was a few minutes too late for Miss Wood's Sunday morning seance at Weir's Court, Newcastle. I solaced myself at that haven for all spiritual wanderers—Mr. Pickup's in Newgate Street, just opposite to the hall.

In the afternoon the Conference came on. It was not by any means so good as the one held on the previous evening at Mr. Batie's. There was a much better attendance, of course, but not so much heartiness and freedom of expression. I have an idea that all conferences should be held in rooms so seated that the sitters can form a large circle and all see each other's faces. When they sit in rows, one behind the other, the conference effect is cut off, and isolation takes the place of sympathetic blending. There was I placed on the platform without that cordial support or reception which is the very spirit of a conference. I commenced and gave a lecture, and then some very good remarks were made by various friends, mostly from a distance, after which I explained the Order of Spiritual Teachers; and Mr. Kersey made the speech of the day by stating that he intended to call a meeting to form a mutual improvement class on the Wednesday evening following. The conditions softened very much towards the close of the meeting, and I feel that a great deal of good was effected. This new idea of spiritual development and self-improvement is not at all understood, and, like all new ideas, it has to go on its way ungrudgingly till it has worked itself into people's consciousness. At present the teaching of the platform is an intellectualism, which throws the audience on to the efforts of the speaker, who thinks for the multitude much in the same way as the parson thinks for his hearers. This is the straight road to ecclesiasticism and all the errors of the past. Societies are churches, or corporations of a kind, and fearful of anything that has a disintegrating influence on their existence. It was abundantly seen, however, that the O.S.T. idea is of a conservative character, and the vital basis upon which all permanent societies or public work must depend. The Spiritualists andly want apostles amongst them, or missionaries to tell them what the aim of the whole thing is. At present there is everywhere a sad want of point and purpose in spiritual work.

In the evening a very full meeting listened to the address of Miss Brown, who handled a most difficult subject in a popular and comprehensible manner. She discussed the relations between God, nature, and the human mind, showing that there is not antagonism, as the atheist's suppose, but that all is for good and harmony. This is a matter which few could deal with satisfactorily, but in a clear and unaffected style the control took the matter up point by point, and in a simple and girlish manner made it clear to all who had sufficient mind to receive the subject at all. I must say that I was well pleased, and did not expect so much from a mere child, for Miss Brown is a *petite*, juvenile, artless-looking creature, who might well pass for fifteen years of age, though she is a little older. She has only been a few months under development, and the brain has not yet come to its full power of maturity.

She has already done a great deal of valuable work, and had some very rough usage, as meetings in the pit villages are not at all times complimentary in every detail. She is, however, in the midst of sympathetic friends when in Newcastle, and their one wish is to help their speaker on, as well as to receive what value may be spoken to them. It is well that this is kept in view. Young speakers require encouragement, and the full expression of their gifts cannot be obtained except after long practice.

I was appointed chairman, and on rising, Miss Brown turned round to me, and I was agreeably surprised to be addressed by "Bretimo" the control of her father. He spoke through her in his characteristic manner, saying "Good morning," as he always does, whatever hour of the day it may be, and after a few more words he went, and was followed by the guide under whose influence the discourse was delivered. At the close, the following poem was repeated. It had been given before. Miss Brown desires it to be understood that her poems are not "impromptu" in the ordinary sense. She writes them very rapidly by impression, and then without having to commit them to memory, she can recite them under influence.

LINES ON TRUTH.

Oh Truth, how beautiful art thou!
On sure foundation dost thou rest;
None ever failed that trusted thee,
Thou conqueror in life's conquest.
Thy pinnacle of noble deeds
Towers 'neath the eternal canopy,
And dares a thousand worlds to move
One atom of thy monarchy.
Fierce storms may break in torrents wild
And rend the heavens and the earth;
The lightning cast its lurid flash
Till rocks and mountains fall beneath.
And still in splendour thou shalt stand,
Wrapt in the fleecy clouds of love,
Unflinching as the golden sun
That lights those starry orbs above.
A mighty beacon to the world
Through endless ages wilt thou be;
The great millennium is thy word,
And will be through eternity.
Science and art stand nobly forth,
A living monument of thy power;
Right gallantly they give the proof,
Bequeath thy everlasting dower.
Oh would that man could hold thee fast,
And make his life a moral theme!
Then would the good time come at last,
And make his life a moral theme.

Mr. Mould closed the meeting with a few enlightened sentences on the philosophy embodied in the address, and Mr. Kersey gave out the notices.

The Newcastle friends are going on earnestly and harmoniously as ever. The spirit-power in the seances is augmenting, and the attention devoted to works in the library is on the increase. I heartily wish Mr. Kersey success in his new class for intellectual and spiritual culture. He stated that his object was to train suitable persons to take part in public meetings. This is a want that is felt everywhere, and not anywhere else more painfully than at Doughty Hall. It is difficult to get anyone to give out a hymn even; those that do come forward for any such purpose are in sympathy with the school idea.

Spiritualism is effecting great good in many ways. I met two earnest and valuable men who were rescued from the vice of drunkenness and its attendant evils by Spiritualism. Both gentlemen (and to that appellation they are fully entitled) are mediums, and doing much good as instruments of the spirit-world. These are not isolated cases. Two bereaved mothers' hearts have also been strengthened by a knowledge of the life beyond. One lost her son, a fine young man, who was blown from the mast of a ship, near the Cape of Good Hope. The other had a son taken from her by a few hours' illness. Thus Spiritualism works its beneficent purpose in numberless ways. We are all more indebted to it than we can estimate, and it stands before us with many claims upon our generosity.

I was sorry to learn that the Cause had lost one of its oldest and most hearty supporters, Dr. Cargill, who departed this life on Saturday, June 22, at 15, Laurain Terrace, Newcastle. Dr. Cargill was a man of large mind, much experience, and fine feeling. He was a true poet, and his venerable and commanding presence was typical of the bard of ancient days. His portrait appears in the Spiritual Institution album in several instances, accompanied by a spirit-form, photographed by Mr. Hudson.

Before leaving Newcastle on Monday I had a few minutes' conversation with Mr. Armstrong, who returned from Scotland in the evening before, though he did not arrive home till very late. He has had extraordinary results with Miss Fairlamb, and showed a photographic prodigy, of which more will be said in the future.

MEETINGS AT CONSETT.

There is a "Consett Branch," but no Consett Station. Where the trains stop is called Benfieldside; but the village close to the station is called Blackhill. Consett stands on rising ground, about half a mile from the station, and is the centre of a population of some 50,000, within a radius of eight miles. My first correspon-

dence with this district was with Mr. Porteus, of Shotley Bridge, many years ago. He has now gone to the land of spirits. He was the father of Spiritualism in the district, and his two eldest children, in the spiritual sense, are about sixteen years of age, as investigators, viz., Mr. H. Brown and Mr. Nicholson. They are men of native talent, uprightness, and independence of mind, and have had to suffer considerably because of their adherence to Spiritualism.

Mr. John Hardy has more recently taken the matter up. Circles are held at the house of Mrs. Walton, at Blackhill, which the Consett friends attend. Mr. Nicholson, jun., is a promising medium for physical, clairvoyance, and trance speaking. Mrs. Johnson and others are under development. In fact, there is quite a strong band of friends, who are very united, intelligent, and earnest. They have a splendid influence in their meetings, and it is a pleasure to mingle with them. They are at work on the true spiritual basis; and their Spiritualism includes morality, truth, religion, and all that can concern man's welfare in the highest sense.

Miss Brown and Miss Wood accompanied me to Consett, and remained till next day, Miss Brown going home and Miss Wood returning to Newcastle. Sunday is the best day for meetings, but that day was otherwise disposed of. The Monday evening meeting at Consett was highly intelligent and attentive, and as numerous as could be expected. Mr. H. Brown took the chair, and Mr. Hardy also took part in the meeting, and Miss Brown gave an appropriate and impressive invocation. A young man led a hymn on the harmonium, and the singing was creditably done. Mr. Brown's introductory address was short, but to the point. One sentence I remember well. He said: "If there is a way for spirits to leave the earth, that proves that there is also a way for them to return." At the close of my lecture I made a phrenological examination of the chairman and another gentleman. They are well-marked characters, and my delineations were much appreciated. Next day I did some little business in private examinations, which helped with the expenses, as these fell somewhat short, in spite of all that could be done. On Tuesday evening the meeting was at Blackhill, and the attendance was better. I was asked at the close if I believed in the blood of Jesus, but I did not give any answer. I said that the subject was not to define the essentials of religious belief, but to discuss whether Spiritualism was opposed to or in accordance with religion. If I gave expression to any form of dogmatic belief, I would necessarily differ from all who were of a different opinion; hence I stuck to my text, and let each man hold to the views that his education had imposed upon him. The meeting separated in good feeling, but the sectarians were evidently in a sad state of mind to see that such a good case could be made up without having recourse to their form of talk. Mr. Hardy conducted the meeting, and Mr. Westgarth gave an invocation. This good brother is an excellent speaker, but so timid that he will not take to the field. The district is thirsting for want of the kind of instruction which he is fitted to give. We met deputations from Annfield Plain, Tow Law, and a place in the Moors, the name of which I forget, also from other points about six or eight miles from the hall. Some of these friends had never been at a meeting of the kind before, and they came full of desire to know more of the truth. We recommend them to make up little meetings in their districts, and send for Mr. Westgarth. They need be at no expense other than to give their speaker a fair day's wage for his work.

I cannot close without noticing the artistic method of fern decoration adopted by Mrs. Hardy in her parlour. She goes to the woods and glens, digs up a choice specimen of fern, with grass, weeds, and moss all attached, and a little root. This she places in a shallow basin, keeps well watered, and the effect on centre table, sideboard, or any little nook, is positively charming. The ferns thrive better than when placed in earth, and the other forms of vegetation—grass, moss, wood sorrel, heartsease, bedstraws, &c., attached, enhance the beauty of the group.

Amongst a people who have a natural taste for the beautiful and for spiritual culture there is much good ground to work on, and I have never laboured with greater satisfaction than in County Durham.

I returned home on Wednesday evening very weary. I find that going amongst strangers exercises a wearying influence on the nervous system, which becomes exhausting if continued too long. But I mean to see more of the Durham people.

I want to meet such men as Mr. Brunskill, Mr. De Main, and other great mediums. I say great mediums, for if they were actuated by the mercenary spirit they might take rank with the foremost. They have no such ambition, their chief desire being to do good.

I feel as if I could spend my life in this organising work. With working mediums I am in deep sympathy, and I am glad to find that I can afford them encouragement and direction, which cheers them in their loneliness. Few persons understand mediums. All they want of them is sittings, sittings, sittings. The way in which mediums are hedged in and made to sit for hours after having given a lecture is truly unjust, and not a few serious illnesses have been brought on by it. But the nervous, timid medium—a frail, sensitive woman it may be—has to bear all this hardship, and often with no recompense whatever. In my interviews with the mediums I met with—Mrs. Patie, Mr. Pickford, Miss Brown, Mr. Westgarth, Miss Wood, and others—there is a wealth of power of which the district may be proud, and steps should be taken to see that these workers are adequately supported and usefully employed.

J. BURNS.

A TRIP TO CAMBRIDGE.

I have not had time to write a paragraph to the effect that I visited Cambridge in May, and gave a course of lectures on the evenings of May 27, 28, 30, and 31, in the Public Hall, Jesus Lane. The place is not well adapted for lectures, and the publicity was deficient, so that the meetings were small, but improved every evening. The themes were Temperance and Phrenology, but spiritual science found a place on each occasion. The phrenological examinations were rather striking, and created considerable interest. There are indeed many Spiritualists in Cambridge, and I made some very pleasant acquaintances. I learned that the weighing of mediums while the spirit-form is being materialised has been done by Cambridge men years ago, Miss Wood having been the medium. The town is interesting on account of the colleges, the ancient streets, many green spaces, and fine trees. The college course does not seem to be well adapted to develop the students.

J. BURNS, O.S.T.

PHOTOGRAPHING SPIRITS IN DAYLIGHT.

Dear James Burns,—I feel I have some intelligence which you should have to spread over the world at once, so, without further talk, you shall have it. On Tuesday last, June 25, Miss Annie Fairlamb came to my house from Edinburgh, and brought with her two negatives of the spirit "George," and told me that three negatives had been taken by a gentleman in his garden at six o'clock that morning (I will send you copies of each negative). The thing was hardly believable; yet there were the negatives. Now, I know it can be true, because six of us left St. Enoch Station at 1.5, and got out at Bridge of Weir, walked up the hill to the Old Castle, and rigged up a little tent, and Miss Fairlamb crept into it and sat upon the grass inside. In two minutes we were told by "Cissy" to go further back. We went away about twenty-five feet, and sang about five to ten minutes, when "George" put out his head, and then his head and good part of his body repeatedly, and spoke to us—this in bright sunshine, about five o'clock, Saturday afternoon, June 29.

Dear Burns, this is the most wonderful manifestation I have yet seen. We tried to photograph "George" by the magnesium light in our little hall, but failed.—Yours truly,

65, Jamaica Street, Glasgow, July 2.

JAMES BOWMAN.

THE TERM "PSYCHOLOGICAL SOCIETY."

Dear Sir and Brother,—I am requested by the members of the above society to say that we did not expect to receive the severe castigation which you have inflicted upon us, for innocently using the term "Psychological."

We can only say in justification that, seeing the term so freely used by kindred societies in the columns of the MEDIUM AND DAYBREAK, we thought ourselves equally entitled to use the term; and we believe you will confer a great boon, not only upon us, but likewise to the whole Cause, if you would kindly undertake to clearly explain the hidden meaning contained in the term "Psychological."—I remain, yours truthfully,

G. H. PYNE JONES, Sec.

Psychological Society, Sunderland, June 24.

[We certainly did not intend our remarks on the Sunderland paragraph to be regarded as "a severe castigation," or as a matter of censure in any degree. Thank God, we can discuss this grand Truth of Spiritualism in its whole domain without one spark of ill-feeling. This some people cannot understand, and hence may be led to misconstrue our *animus*, for which we forgive them. We thank Mr. Pyne Jones for his candid letter. Its admissions show the great use of our note to his former letter. That is just how corruptions and misdirections enter into all movements. One person uses a term, others unthinkingly imitate him, and thus the grandest spiritual works have been trodden in the mire of inferior motives, the divine work and teachings of the Nazarene being a painful instance. Now, for this result we ourselves are responsible if we do not perform our duty in guiding and enlightening the many thousands who look to us from week to week for instruction. It is in this spirit of duty and obligation on our own part that we open this subject up. We have our thoughts on the psychological question quite matured, and only require time, opportunity, and physical strength, to write them out. We are so harassed with minor matters, that our higher vocation stands but a poor chance of being properly carried out. We hope to spend a Sunday with our Sunderland friends soon, and have a good time with them.—Ed. M.]

MORRISON.—We have sent on your letter. The address is altered. See advertisement in another column.

W. HERRICK.—The paragraph you have enclosed has been going the round of the papers for several months, and is only one of those simple jokes which, while they amuse their inventors, do not in anywise hurt Spiritualism.

W. A. DIXON (Cape Town).—We thank you for your remittance, intelligent remarks, and kind wishes. We will try at all times to merit the privilege of your useful co-operation. As to the variety of matter which appears in our columns, we agree with you that it is not all of equal value, and yet those items which are worthless to one class of mind may be very helpful to another. What we desire to aim at is to maintain a spirit of free inquiry on all subjects, and in doing so we often give place to thoughts from others with which we disagree. If, then, we can be thus liberal in our management of the MEDIUM, we set an example of liberality to our readers. This we know is well carried out, and many like yourself can read in a cold and unprejudiced manner contributions that appear to them worthless, or possibly of negative value. "Let all have a voice" is our motto.

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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 news-vendors, and supplied by the wholesale trade generally.

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, JULY 5, 1878.

FEATURES OF THE WEEK.

We print from the *Pall Mall Gazette* a critique on Mr. and Miss Dietz, of which any artist might be proud. It must be gratifying to all progressive minds to know that those of their order are winning a portion of the public approbation. Our friends are working a needful reform in public entertainments, and we print the critique to show on what points they differ from the ordinary run of those who strut their fitful hour upon the stage. All speakers, readers, and reciters should take hints from the remarks in the *Pall Mall Gazette*. Rant and noise are too often mistaken for eloquence and instruction. Spiritualists, do not be carried away by wind, but support those who correct a morbid taste and afford instruction at the same time.

There is great demand for *Human Nature* for May and June double number. It is filled with papers of an interesting and instructive class. Undoubtedly there are few periodicals issued in this city of more sterling merit than our contemporary, *Human Nature*. Every Spiritualist should read it; one copy may be made to serve a whole circle. The back volumes of *Human Nature* are quite a library in themselves, and are being more highly prized as the series extends.

The free distribution of surplus numbers of the MEDIUM is being carried on with vigour by a number of friends. To hand a neighbour a copy of the MEDIUM is better than to get him to attend a meeting, and it is easier done. The MEDIUM may be seen by many persons, and supplies a variety of information on the subject of Spiritualism. Let us have more workers, and every intelligent Briton will soon know something of Spiritualism.

We have had some very interesting interviews with Mr. Robert Harford Hare, of the United States. This gentleman is a son of the late Professor Hare, of America, who wrote the famous work on "Experimental Spiritualism." Mr. Hare is worthy of his father, is a well-informed Spiritualist, and mentally is far above the ordinary capacity. His experiences of the phenomena are of the most striking kind, and his views thereon are highly instructive. We hope to find opportunity for presenting Mr. Hare more generally to the friends of Spiritualism in London.

Mr. Colville is much in favour of open-air meetings in preference to stifling rooms in private houses, often overcrowded. He says: "During this hot weather I think it an insult to the Deity for man to presume to cram God's creatures up in a little hut of his own construction when, under the open canopy of heaven, beneath the genial skies, with the balmy air fanning the fevered brow like an angel's wings, we can find a beautiful temple in which to worship and to learn and to inquire of the spirit-world."

The "Historical Controls," reported and supplied to us by our respected friend and co-worker, A. T. T. P., are arresting attention in all parts of the world. Letters come in more numerously every week, and every succeeding paper deepens the influence of those that went before. A large number of these reports yet await publication, and it is not improbable that our correspondent may publish a volume of them before long.

The MEDIUM for June 21, No. 429, is now out of print. All persons having surplus copies, in any quantity, may dispose of them by sending them to this office, and their value will be returned.

Mr. T. M. Brown and Miss Brown are now at Nottingham, where they will remain for a few days. Letters for them to be addressed No. 3, Cranmer Quadrant, Woodborough Road, Nottingham.

FRIENDLY VISITS FROM J. BURNS, O.S.T.

TO MANCHESTER.

SUNDAY, July 7. Alexandra Hall, Peter Street, Manchester.—Lecture at 3 in the afternoon; subject, "The Anti-Vaccination Movement considered as a Religious Question." Lecture at 7 o'clock in the evening; subject, "Spiritualism: Past, Present, and Future." The Spiritualists of the Lancashire district are particularly invited to attend.

TO NOTTINGHAM.

MONDAY, July 8. Annual tea-meeting at Arboretum, Nottingham.—Mr. T. M. Brown, Miss Brown, Mr. Burns, and others will take part. Tea at 6 o'clock in the evening.

TO WEST PELTON.

SATURDAY and SUNDAY, July 27 and 28. Conference and social meeting on Saturday afternoon and evening. Select spiritual conference on Sunday morning. Lecture by Mr. J. Burns in the afternoon. Lecture by Mrs. Batie in the evening.

Mr. Burns contemplates visiting Derby, Howden-le-Wear, Sunderland, Bishop Auckland, Shildon, Darlington, Stockton, Bradford, Halifax, Batley, Leeds, Cardiff, Merthyr, Aberdare, Edinburgh, Glasgow, and other places as opportunity permits. To promote organisation and place the movement on a self-sustaining spiritual basis will be the main object of these visits.

NEXT SUNDAY AT DOUGHTY HALL.

On Sunday evening next Mr. Lambelle will again occupy the platform at the above hall. The subject will be "The Theology and Mythology of the Persians." It is particularly requested that friends will endeavour to be seated before the time for commencing service. We hope the hall will be filled on this occasion. Doughty Hall, 14, Bedford Row, W.C., at 7 p.m.

MR. WALLIS'S RECEPTION SEANCE.

On Friday evening last, the friends of Mr. and Mrs. Wallis met at the Spiritual Institution in goodly numbers and welcomed Mr. Wallis home again after his tour. Mrs. Wallis offered an invocation, and Mr. Wallis delivered an address. Mrs. Wallis was afterwards controlled and spoke to a lady, affording great satisfaction. The seance was very successful, and highly interesting. Mr. and Mrs. Wallis also attend a seance at the same place this evening at 8 o'clock, at which it is hoped the friends of those gifted mediums will attend in full force.

MR. W. J. COLVILLE IN MANCHESTER.

The services in Grosvenor Street Temperance Hall in the afternoon and at Hulme Town Hall in the evening of Sunday last, were of the most interesting character. The intelligent audience who filled the hall in the afternoon had their interest fully sustained for nearly an hour on the subject, "The Philosophy of Death and Condition of the After Life," concluding with a poem of considerable merit on "Woman's Rights," the subjects of both address and poem being chosen by the audience.

The service in the evening, if not all that could be desired for numbers, was by Mr. Colville again made quite an intellectual treat, the answers to questions giving particular satisfaction. Two of the subjects chosen for a poem were "Sympathy" and "Symbol of the Letter M." I enclose copy of the latter, the style of verse being no less symbolical than the title.—Yours, &c., J. F. C.

Mr. BOWMAN has sent us prints of the photographs of a spirit taken in daylight. They are intensely interesting.

SUMMER.—Mr. E. Wood, will deliver two trance addresses, in the house of Mr. J. Dearden, on Sunday, July 7, at 2.30 and 6. All are invited.

The *Hastings and St. Leonards Times* has some comments on the message department of the *Banner of Light*, and also notices the existence of English periodical organs of Spiritualism. Our contemporary should endeavour to learn a little more before he makes demands.

Mr. R. MOWBRAY, of Newcastle, called at the Spiritual Institution on his way home from the Channel Islands, where he has been sojourning for the benefit of his health. He relates cheerful tidings of the onward progress of Spiritualism in Jersey, and the devoted labours of the friends of the Cause.

NOTTINGHAM.—On Sunday next, July 7, Miss E. A. Brown will deliver a trance address in the meeting-room, Churchgate, service to commence at 6.30. On Monday the annual tea meeting will be held in the Arboretum, when Mr. Burns, of London, Miss E. A. Brown, and other friends, will take part in the programme in the evening. Tea on the tables at 6. All friends are cordially invited.

No. 1 INSTITUTION SEANCES.—On Tuesday evening last, July 2, the usual seance was held, Mr. Towns, our medium, being absent. We had a small circle, and three visitors. The writer read extracts from the prophecies of Mother Shipton which had come to pass. At the conclusion of the reading, a gentleman present asked why we read from such a work, to which I replied that "Mother Shipton" frequently controlled our medium, and we read her words out of respect to her. Mr. Rouse was controlled by "Matthew Clark," of Bristol, who passed from earth in 1800, a schoolmaster, who gave us an excellent discourse, and replied to questions from a stranger, who had just come from Ireland, to his entire satisfaction. Mr. Rouse is an excellent medium, and after returning to his normal state we spent some time in listening to incidents in the experience of Mr. Rouse, and so closed a happy and enjoyable evening.—J. KING, O.S.T.

APPRECIATION OF MR. LAMBELLE'S LECTURES.

The interest in these trance discourses increases from week to week. They are kindling a form of intellectual desire, which is of the highest value to the present state of society in view of coming changes in religious belief. Here is part of a letter from Mr. R. Daly, Cardiff, which is a fair specimen of the opinion universally expressed:

The lectures which have appeared regularly in the MEDIUM for some time, delivered through Mr. Lambelle, on the "Origin of Religions," &c., are the most instructive of the kind I have ever read, inasmuch as they go to the pith and root of the subject, and supply us with a lot of information that we were hitherto unacquainted with. It is a pity they should not receive a more extensive circulation, and a knowledge of the facts be more widely distributed. I firmly believe a very large amount of benefit would accrue therefrom; and if some plan were adopted to put the idea in operation, I think it would work well. I would beg most respectfully to offer the following suggestion, viz., to get them printed in the shape of pamphlets or tracts. Taken collectively, they would make a nice volume; and as the reports are no doubt somewhat condensed, they could be extended by Mr. Lambelle. They would then form a book well worthy a place in any library.

Passing through the MEDIUM, they will in a measure get lost and forgotten, and this is much to be regretted. I shall be glad to hear of some friends who will interest themselves and take the matter up.

Mr. Lambelle's guides inform us that these lectures are only the A, B, C, of what they have to give. It would take them, they say, about twelve years to complete their work on these subjects. The present effort is a kind of preliminary exercise, preparing the brain of the medium for a more perfect expression of the vast stores of knowledge they have at their disposal. They are, therefore, in no haste to put their communications in a permanent form.

The suggestion of our correspondent will no doubt be carried out in due course, and when the whole field has been gone over, the task of amplification—and, if need be, emendation—can be performed and a sterling work produced.

At present these discourses are doing far more good than if published in a volume, for they at once secure a weekly perusal of many thousands, which a volume could not effect for many years. The best plan, then, is to hand round the MEDIUM to all inquiring minds, and thus induce them to give attention to Spiritualism in connection with these subjects where otherwise they could not be led to give it their attention. We can supply quantities of the MEDIUM at a special rate for this purpose by having orders in advance.

As to the work of publishing these lectures or other progressive works, we suggest that every Spiritualist take up a share of responsibility—say £5—and in his district secure a circulation for the works which his capital produces. By this plan books may be had at half-price, and in this way we have circulated many thousands of volumes.

We have matured and put into practical effect valuable plans for working, and now that the clouds are passing off we shall commence to urge the adoption of these plans by all friends of the Cause.

ANNIVERSARY—54!

Yes! we go gently down the hill of life,
And thank our God at every step we go:
The husband-lover and the sweetheart-wife.
Of creeping age what do we care or know?
Each says to each, "Our fourscore years, thrice told,
Would leave us young;" the soul is never old.

What is the grave to us? can it divide
The destiny of two by God made one?
We step across, and reach the other side,
To know our blended life is but begun.
These fading faculties are sent to say
Heaven is more near to-day than yesterday.

—Social Notes.

S. C. HALL.

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 trance and other speeches, singing, and praise. Miss Young and other mediums are expected.

Return trains leave Chingford 7.55, 8.55, and 9.55.

E. W. WALLIS, Sec.

TO THE SPIRITUALISTS OF EAST LONDON.—A clairvoyant test-medium, wishing to form a circle for investigation, would be glad to hear of a suitable room in the neighbourhood of Bethnal Green or Mile End Road. Any persons wishing to join the circle please write for particulars to Wm. Shroobree, 12, Gee Street, Goswell Road, E.C.

Contents of the "Medium" for this week.

	Page		Page
Theology and Mythology of the		A Pic-nic in Epping Forest...	425
Egyptians	417	Order of Spiritual Teachers—No. 1	425
Historical Controls—Jerome Cardan	419	School	425
Farewell Seance with Mr. Eginton	420	Spirit-Guidance denied by the	425
Spiritualism in County Durham	421	Church	425
Trip to Cambridge	423	Mr. Reginald Owen	425
Photographing Spirits in Daylight	423	Mr. and Miss Dietz's Recitations...	425
The Term "Psychological Society"	423	Obituary—Joseph Teale	425
Features of the Week	424	Expression of Gratitude	426
Friendly Visits from Mr. J. Burns	424	Anniversary Meeting, West Pelton	426
Mr. Wallis's Reception Seance	424	St. Pancras Guardians v. Tobb	427
Mr. W. J. Colville in Manchester...	424	A Physician on Vaccination	427
Appreciation of Mr. Lambelle's Lec-	425	Practical Views on Mediumship	427
tures	425	Appointments	428
Anniversary—54	425	Advertisements	429-432

The Order of Spiritual Teachers.

No. 1 SCHOOL, 15, SOUTHAMPTON ROW.

On Thursday evening, June 20, this School held its first anniversary, which opportunely fell on the evening before the summer solstice. There was a very good attendance. The Chief Monitor gave an address on the importance of that form of teaching, and showed the gratifying results which were evident all over the country in reference to a higher form of spiritual culture. The principles of the Order were also set forth. Mr. King, accountant, stated that during the year upwards of £7 had been subscribed by the Teachers for books. The conversation then turned upon the spiritual observances of the past and the relations of the seasons to spiritual development. One lady present, a Druid, threw out interesting suggestions. Several seers gave descriptions of symbols and spirits-forms observed, showing that spirit-friends were participating in the proceedings.

On Thursday of last week the usual meeting was held, the proceedings being conversational.

SPIRIT GUIDANCE DENIED BY THE CHURCH.

It became known that a member of a dissenting body was a Spiritualist, and straightway the priestly power proceeded to cast him out of the synagogue. He expostulated with the minister thus: "How can you deny spirit-communion when I tell you that the spirit of my mother appearing to me was the cause of my conversion? You know that formerly I was a great drunkard, and guilty of all manner of waywardness, but that I have been rescued from it all and have been a blameless member of your congregation. Can I for a moment prove an infidel to that which has been the means, in God's hands, of saving me?" The ear of the Little Bethel pope was deaf to testimony and reason, and he cast the spiritually-directed brother out into the world as a wretch not fit to sit at God's table and claim the fatherhood of the gracious Infinite.

Overtures were made to him by the proselyting agent of another sect that he would enter their fold. "But I have been cast out of the last for being a Spiritualist," said he. The agent would consult his minister about it. That dignity waited on the lost sheep, who proceeded to make explanations. The spiritual guide—that is, the minister—could not understand these explanations. It was the devil—not spirits of mother or of good people. "But," replied the lost sheep, "a house divided against itself cannot stand. I was saved from soul-destroying, God-dishonouring sin by spiritual warning from my ascended mother. If the devil did it, by all means let us have more of such work, and I think the devil's dominions would soon contain fewer inhabitants. Surely the devil, so crafty, so selfish, would never act so!" The minister did not think it possible that spirits could re-visit the earth. It was a thing which was entirely beyond his comprehension. The lost sheep retorted: "Why, then, did you tell us in your sermon yesterday that spirits were in attendance upon us to carry our prayers to the throne of God in heaven?" "Brother, I cannot enlighten you," ejaculated the meek and lammish pastor, and left the heaven-protected sheep without a sectarian shepherd. The family abode is now the sheep-fold, and the spirit-circle affords entrance to angel visitants which are quite unknown to those who guard the portals of the church.

We have met with other instances of men of evil habits being reformed by the vision of their mother. One gentleman we met in Worcester eighteen years ago, was thus arrested from the path of the suicide, brought on by intemperance. He had a lofty brain and a mellow, mediumistic temperament, which, no doubt, laid him open to spirit influence, and enabled him to stand steadfast in the cause of reform.

ANTHROPOLOGOS.

MR. REGINALD OWEN, THE POET.

We regret to announce that our old friend and fellow-worker is at Leeds in poor health, over head and ears in debt, and absolutely penniless, with no prospect of obtaining any employment. His personal goods have been retained for debt, and he is therefore in a pitiable condition. Mr. Owen has worked hard with tongue and pen during the past eight or nine years without fee or reward, and has ever been ready to help those who were in need. As a few pounds would enable Mr. Owen to recover his normal position and enter some congenial sphere of labour, we appeal to our numerous friends to tender him what assistance they can. Remittances should be sent at earliest convenience to Reginald Owen, G.P.O., Leeds, and will be acknowledged in these columns. We trust that our readers will warmly respond to this appeal.

EXPRESSION OF GRATITUDE.

To the Editor.—Sir,—With your kind permission, I should like to express my thanks to the friends at the Hague for the kind and genial reception I received among them. I found them quiet, deep-thinking, honest investigators—just the people to make progress in the pursuit of truth; and though some might imagine they are young in the inquiry, I found some really old Spiritualists amongst them, who have studied the subject for twenty-five, and some thirty years, and (as is usual with truthseekers) have had to suffer in consequence. I also thank friend Riko for his flattering opinion of me; I am sure it gives me great pleasure to know he thinks so well of me and my mediumship, and, should opportunity offer, I hope to help him again in the work he is doing with such real earnestness. I am glad to know that he meets with such success; he deserves the sympathy of all well-wishers to the Cause, as he is doing his best to spread the truth of Spiritualism.—Yours truly,
A. RITA.
June 29, 1878.

ANNIVERSARY MEETINGS AT WEST PELTON
CO-OPERATIVE HALL.

Dear Mr. Burns,—The Spiritualists of this little village, and their friends from the neighbouring collieries, commemorated the anniversary of Spiritualism on Sunday, June 23. Two public meetings were held, both of which may be said to have been very successful. In the afternoon Mr. Pickford gave a trance address upon "The Lost Ancient Signs and their Modern Discovery." He showed that the history of antiquity gave almost numberless instances of spirit-intercourse and spirit-intervention; and he proved the validity of his statement by references to the lives of Socrates, Plato, Moses, and others. In commenting upon the Transfiguration scene, he remarked that although it was stated that Peter knew not what he said, yet, if we ever ventured to infer that mediums were irresponsible for their utterances, we were at once met very abruptly with "humbug and nonsense." If irresponsibility for utterance were true in one age, why should it not be equally true in all succeeding ages?

He next spoke of the Puritan Fathers in their American homes, and how they persecuted those who were unfortunately reputed to be witches and wizards. Yet, he said, with all their burnings, they signally failed to burn out the gifts. Jesus had undeniably promised certain gifts of the spirit to his followers; one especially, viz., the discerning of spirits. Protestantism was ushered in with a spirit-manifestation. Luther saw a spirit which he ignorantly mistook for the devil; yet, was Luther more than mortal? Was he not like other men? Some would say that these signs of the invisible world had only been witnessed by a few individuals; but, if this objection was at all valid, why not apply it with equal impartiality to times more remotely ancient? Why had not Jesus revealed himself, after his resurrection, to the whole world instead of to a few of his disciples?

Then, again, it was said—If Spiritualism is true, why did it not present itself to the learned, who would be competent to pass it under a crucial examination? Such people were frequently too much interested in the present condition of things to be entrusted with the examination of what appeared to be a novelty. He asked why the Churches had failed to secure the respect of our great scientists? It was because they (the Churches) were devoid of spiritual gifts, and had treated all original researches in the spirit of intolerance. Modern spirit-manifestations, from a very humble commencement—the Rochester rappings—had gone far abroad, but still we were met with the query, "Why does not the public press take it up?" The public mind and the public worked in unison; and Spiritualism was a subject which was distasteful to them both. The press in general was too prone to throw ridicule upon it, than give time and pains to an impartial recital of the facts. A few papers had endeavoured to render something like justice to the matter, but such papers, in so doing, had pursued quite an exceptional course.

Many inventions and discoveries had been opposed for a time and their origin attributed to the devil, but as soon as they had come to be generally accepted, orthodox turned completely round and claimed them as the gifts of her God. If the devil had been accredited with them in the first instance of their discovery or introduction, why could they not permit him the untroubled enjoyment of his fame.

In the evening Mrs. Batie spoke upon an intensely interesting subject, "Who are the Redeemed?" The speaker reduced the doctrine of redemption to a very simple basis, stripping it of all its theological disfigurements and presenting it in its naked truthfulness. She dwelt upon the different dispensations and their founders, showing that each was the natural precursor to the others, and that the present dispensation was about to draw to a close. She also dwelt with telling sarcasm upon those who thought they secured their redemption by the exterior observance of religious formalities. This discourse was about the most eloquent outburst of inspiration I have ever had the pleasure of listening to. Mr. Dodds closed the meeting with an address, characterised by an earnestness and ability considerably to his credit.

The following poem was given through Mrs. Batie, to which its spirit-author desired me to affix his *nom de plume*:—

REDEEMED.

Lo! I watch'd and waited calmly
Through the long and dreary night,
Looking for that blessed morning
To relieve my weary sight;
Crowned with thorns and pierc'd with arrows,
Struggling on, mid cares and woe,
Now in danger, oft in peril,
Then with groans to prison go.
As I lay thus parched and bleeding,
All my life fled swiftly past,
And I knew that I had finish'd
All my earthly course at last.
Angels' voices came and soothed me,
Whispering words of hope and cheer,
Saying: "Lo! thy crown appeareth:
One of glory, have no fear.
All thy dangers and thy struggles,
All thy groans and cares are o'er."

Thou shalt join the white-robed angels
On the bright celestial shore."
While the angels thus were speaking,
All my soul was thrill'd with love,
And I knew I was ascending
To my glorious home above.
As I neared the martyred brethren,
Bursts of melody so sweet,
Streams of light like arrows met me,
Falling round me at my feet;
Shouts of welcome rung around me,
Out from every face there beam'd:
"Welcome, brother! good and faithful!
Thou art one of the redeemed!"
Ere the morrow's sun were shining,
Ceased to beat my earthly heart;
And, the angels, still entwining,
Bid me with them take my part.

"Apro."

I remain, yours respectfully, WALTER GAUTREY.

MR. AND MISS DIETZ'S RECITATIONS

Mr. and Miss Dietz have just brought to an end a series of recitations which differed in important respects from many so-called "entertainments" of the same kind. There are two styles of reciting—the French and the English—which some London theatre-goers may remember not many years ago to have seen illustrated on the same occasion by a French and an English actress, each eminent in her own particular line, at the Olympic Theatre. Mdlle. Desclée "recited" *La Fontaine's* fable of "The Two Pigeons," Miss Ada Cavendish "recited" Tennyson's "Charge of the Light Brigade," and while the French actress contented herself with reading very distinctly, with a grace that was natural to her, and here and there with a little more emphasis than she might have used in reading aloud for her own pleasure, the English actress went through a regular theatrical performance, declaiming, raising and lowering her voice, hurrying and delaying her delivery, and doing her best to give an intensely dramatic character to a narrative and descriptive poem not essentially dramatic in itself. Pigeons, it may be said, and cavalry soldiers are beings of very different kinds; and the tone of voice in which the doings of the tender birds may be spoken of would not be suitable to the celebration of warlike exploits. But it is tolerably certain that Miss Ada Cavendish had she been invited to recite the fable of "The Two Pigeons" would have done so in violent dramatic style; while Mdlle. Desclée, called upon to recite the "Charge of the Six Hundred," would have contented herself with reciting the poem, and would have made no attempt to act the scene, Miss Dietz's method of recitation is about halfway between that of the late Mdlle. Desclée and that of Miss Ada Cavendish. It is impressive without the least touch of exaggeration.

Miss Dietz never destroys the natural charm of her voice by forcing it; and the beauty of her intonation is as striking as the intelligence by which her reading is marked. She possesses abundant dramatic force; but her clear enunciation and her refined manner are quite as noticeable as her power of impersonating a character or of entering into the spirit of a situation. Some idea of the variety of her style may be formed from the fact that among the authors whose works she lays under contribution are Shakespeare and Tennyson, Schiller, Browning, and Matthew Arnold. Opinions may differ as to whether the comic or the pathetic is especially her forte; but nothing could be more perfect than her reading of Mrs. Browning's "Romance of the Swan's Nest."

Mr. Dietz excels in the recitation of American poems, such as "Phil Blood's Leap," and various productions—some lyrical, others dramatic, others again indescribable—by Bret Harle and Max Adler. Mr. Dietz has mastered all sorts of dialects and accents; and his American twang, his Irish brogue, his north of England burr, are equally effective.—*Fall Mall Gazette*.

OBITUARY.—In remembrance of Joseph Teale, passed from earth to spirit-life on June 28th, 1878, aged 67 years. The deceased gentleman was for several years a truthseeker with the friends at Ossett, and the last three years with those at Leicester. The funeral was conspicuous for the absence of the usual dismal trimmings and for the presence of Nature's true adornments—flowers. The service at the cemetery was conducted in a most impressive, yet cheerful and comforting manner by the Rev. John Page Hopps, and though varying somewhat from the usual orthodox declarations and hopes expressed on such occasions, it was very satisfactory to those present.—*JOSIAN PRATT, Belgrave, Leicester*.

WANDSWORTH.—My wife and myself, with friends, have been sitting for nearly two years once a week, and have been rewarded with good spiritual results, but from unavoidable circumstances our circle has been reduced to four sitters. We would now be glad to make the acquaintance of a lady and gentleman who would attend regularly on Sunday evenings. Our meetings commence at 7.30, and close at 9.30. We regard Spiritualism as a religion, and could therefore only admit those whose views are in harmony with ours. If any of your readers desire to join us, we request that they make personal application on Friday evening, between 8 and 9 o'clock.—With best wishes, yours truly, J. and E. FAIRHALL, 10, Kingsley Street, Shaftesbury Park Estate, Wandsworth.

WEST PELTON.—A committee meeting was held on the evening of Saturday last in connection with the Chester-le-Street district. There was a goodly number of members present. It was resolved that a conference be held in this place on the occasion of the next visit of Mr. Burns to this county. It was also resolved to engage the services of Mr. E. W. Wallis for a week in August, particulars afterwards. On the invitation of the committee, Mr. W. Pickford has consented to deliver an address on "For the want of knowledge, man dieth," in the Mechanics' Institute, Wreckenton, on Sunday, July 7, at six p.m. The committee most earnestly invite all friends to assemble, both on the occasion of Mr. Pickford's next public appearance and also at the forthcoming conference. The next committee meeting will be held on Wednesday, July 10, at the house of Mr. David Heel, Two Hill, at seven p.m.—Yours truly, S. SCAWANT, Hon. Sec.

ST. PANCRAS GUARDIANS v. TEBB.

The *Daily News* and other papers report the hearing of this summons on Friday week, which we believe is the tenth issued by these officious prosecutors against Mr. W. Tebb for the non-vaccination of his child. Mr. Sampson prosecuted and Mr. Thomas Baker, of the Inner Temple, defended. The result was the same as in all previous cases, Mr. Tebb being cast in the highest penalty allowed by the law, with the addition of the costs of the prosecuting attorney. It is not unusual at these courts to find the wife-beater, drunkard, or other delinquent let off with mitigated penalties, but such consideration is rarely if ever shown to the conscientious parent who seeks to protect his child from the empoisoned lancet of the vaccinator. To the poor man these penalties are crushing.

Elsewhere will be found a copy of Mr. Tebb's recent remonstrance to the Chairman of the St. Pancras Guardians, whose only reply was to direct their solicitor to continue the proceedings.

To the Editor of the MEDIUM.

Sir,—Referring to my case before the Marylebone Police Court, reported in Saturday's journals, wherein I am accused of disregarding the magistrate's order, may I ask for the insertion of the following explanatory letter, sent by me to the St. Pancras Guardians, but to which no reply has been vouchsafed?—I am, yours respectfully,

7, Albert Road, June 25.

WILLIAM TEBB.

To the Chairman of the Board of Guardians of St. Pancras.—Sir,—Notwithstanding the published advice of the Local Government Board to desist from prosecutions which are destined to failure, a summons (the ninth) has been left at my house, in respect of the non-vaccination of my child, Beatrice Howatson; but this was not brought to my notice in time to enable me to appear in court, which the vaccination officer could easily have ascertained. I had thought the Board of Guardians would long ere this have realised the futility of these demands to submit my child to what I am persuaded is a pernicious medical superstition.

If you will take the trouble to read a recent Parliamentary return entitled "Vaccination Mortality," No. 433, you will see that since vaccination has been made compulsory there has been an increase of infant mortality of 25,000 per annum from eight diseases induced or excited by the vaccination lancet. I enclose an analysis of the return from the *Glasgow Herald*; and in the presence of such official and unimpeachable evidence, I ask how, either in conscience or affection, I can be expected to allow my child to incur certain, and possibly fatal, injury? and why, with convictions so sustained and justified, you persist in issuing summonses which simply give trouble and annoyance, which are utterly useless, and only bring the law into contempt.

You will have seen from the speech delivered a few days ago by the Recorder of the City of London and senior M.P. for this borough, how the Vaccination Act is regarded by one in authority; and you may be very sure that an opinion delivered with such gravity and cogency will sooner or later prevail over the legislation whereof you are the too officious administrators.—I am, Sir, yours respectfully.

7, Albert Road, N.W., June 8.

(Signed) WILLIAM TEBB.

A PHYSICIAN ON VACCINATION.

Under the above heading the newspapers have published a brief quotation from the article by Sir Thomas Watson in the *Nineteenth Century*, entitled "Small-Pox and Compulsory Vaccination," to the effect that "lymph, if carelessly selected, may and occasionally does convey syphilitic poison;" and recommending vaccination from calves. Permit me to give a digest of the article, with a few comments. It is divided into three parts. Part I. contains the statement that "small-pox never occurs now-a-days but as the result of contagion." If small-pox was ever propagated by filth, why not now?

Miss Nightingale, in her "Notes on Nursing," says, "I have seen with my eyes and smelt with my nose small-pox growing up in first specimens, either in close rooms or in over-crowded wards, where it could not by any possibility have been caught, but must have begun."

Lady Montagu copied inoculation from the Turks. With strange inconsistency, Sir Thomas Watson commends inoculation and then condemns it. He says that its advantages were "great and obvious" to individuals; while "to the community at large it was a grievous evil." So thought the Government, for the practice was prohibited, and is now a penal offence.

Part II. makes the admission that the original vaccine virus was obtained by Dr. Jenner from the consumptive horses, and "the malady was conveyed to the cows by the hands of the men who had been dressing the heels of horses affected with the grease." No wonder that consumption has increased. James Phipps, "a healthy boy about eight years old," was vaccinated by Jenner on the 14th of May, 1796, "the birthday of vaccination." Phipps died of consumption, so did Jenner's son Edward, upon whom he also experimented. Sir Thomas Watson favours early vaccination. His words are: "It should be as early as is consistent with the safety of the child." He adds, "Dr. Arthur Farre has informed me that he has seen two cases of death from vaccination performed too early—namely, at the age of eight days." The Act requires every infant to be vaccinated before it is three months old. The medical officers of our Hospital for Sick Children, in their report for 1871, say:—

"The excitable glandular system of a child so young may be (and sometimes is) so affected by the irritation and effects of the operation (vaccination) as to leave results which are, to say the least, undesirable, and which might be avoided if a longer period were allowed."

Dr. Jenner declares in his book (which can be seen at my office) that a person once vaccinated is "for ever" protected from small-pox. Sir Thomas Watson says: "It has been found that the protective influence of vaccination, performed on infants, gradually lessens and wears out, and that re-vaccination becomes necessary." If "no enemy" should it not be made compulsory? There is one obstacle—grown up people would not submit to it. The story is repeated about the nurses in the small-pox hospitals, that "in no single instance during forty years did

any one of these servants and nurses become affected with small-pox." This is disproved in the Blue Book of 1871, which I can also produce. Sir Thomas Watson is of opinion that "the facts stated warrant and demand that the early vaccination of children should be made, by force of law, compulsory." But the question arises, "What sort of vaccination should be made compulsory?" Arm-to-arm vaccination is not safe. Sir Thomas Watson fully admits that. His words are:—

"But upon this fair and priceless charter of safety to humanity there has fallen one ugly blot. It is too certain that one objection, really formidable does exist—that the operation may in some few instances impart to the subject of it the poison of a hateful and destructive disease, peculiar to the human species, and the fruit and Nemesis of its vices. On this distasteful subject I shall simply appeal to the printed testimony of Mr. Jonathan Hutchinson, than whom we have not among us a more able and accomplished pathologist. 'I can readily sympathise with, and even applaud, a father who, with the presumed dread or misgiving in his mind, is willing to submit to multiplied judicial penalties rather than expose his child to the risk of an infection so ghastly.'"

These are remarkable admissions, namely, that the present arm-to-arm vaccination is dangerous, and that parents are justified in preferring fines and imprisonment to "the risk of an infection so ghastly."

Then we come to Part III., the remedy—calf lymph. "A healthy and well-nourished calf, about three months old, is hired from a butcher, and vaccinated in the usual way, on its shaved abdomen in about sixty places. . . . After seven days the calf is returned to the butcher, none the worse for what has happened." "Compelled vaccination should be in all cases from the calf alone." I lately reported a discussion in London on vaccination from the calf. It took place in the chapel consecrated by the eloquence of W. J. Fox, and Sir Thomas Chambers, M.P., Recorder of London, presided. That discussion, and the chairman's summing up, showed that calf-lymph was anti-Jennerian, and as delusive and injurious as so-called vaccination. I shall be happy to send a copy of the report to any applicant.—Yours truly,

HENRY PITMAN.

41, John Dalton Street, Manchester.

[The speech of Sir Thomas Chambers was printed in the MEDIUM, No. 427.—Ed. M.]

PRACTICAL VIEWS ON MEDIUMSHIP.

I have long wanted to do something in the Cause, but have so little time. I have given my services at many seances, but do not believe much progress can be made in public promiscuous circles. If anyone in my neighbourhood would join with me in a private seance, and provide a room for holding the same one evening each week, and get three or four persons as earnest investigators to attend regularly, I would give my time and service freely, and I am sure we would be most successful, as I have been promised good results. The sitters must sit regularly, or we should never succeed, as nothing of real value can be obtained when sitters are continually changing. I have been a close observer of Spiritualism for some time past, and I know from experience, that many public seances and trance discourses are merely a kind of preliminary practice, in which pure messages from spirits are much diluted by the minds of undeveloped sitters always changing. To attend these, when business demands your attention elsewhere, is simply a waste of time. If three persons would join me, and sit regularly, observing the conditions laid down by my spirit-guide, I feel confident that in a short while, we should get some of those convincing facts of spirit-presence which are so much needed.

Hoping some of your readers in my district will see this and be impressed to join me.—I am, your sincerely, FREDERICK TINDALL.

30, Wyndham Street, Bryanston Square, W.

WINDY NOOK.—The cause of Spiritualism continues to make headway in this district, and the series of public meetings commenced in October of last year are still attended with earnest inquirers. Since our esteemed friend and co-worker Mr. Thomas Smith left us for the United States, we have been favoured with the services of Mr. and Mrs. Templeton, Mr. Robinson, of Chester-le-Street, Mr. Livingstone, and Mr. Campbell, of Ouston, and Mr. Barnsides, of South Shields, who have kindly given their services to the Cause free. The last time Mr. Barnsides was here he read a discourse of Mrs. Tappan's from the Manuscript, after which we sang a hymn, and he was controlled by that great apostle of Temperance "Father Matthew." The address was very effective and evoked the sympathies of the audience, it seemed as if the old man had again taken on his body in the service of truth. Mr. Barnsides has promised to come again on Sunday next, July 7th. What a blessing it would be if we had more such workers amongst us, who would work for the sake of the truth alone. If our local mediums would imitate the local preachers and receive the invitations sent them, and labour earnestly, our Cause would be extended to an unlimited extent. We hope that many will imitate the example of our friends, and help us in our efforts to circulate the light of Spiritualism.—W. A. R.

WHAT CAN SPIRITUALISM SAY FOR ISRAEL?—On Tuesday evening a meeting was held in the Friendly Society's Hall, convened by bills headed as above, to hear a trance oration by Mr. J. J. Morse, of Derby. The chair was occupied by Mr. W. Williams, of Bradford. The audience were requested to nominate a committee of five gentlemen to choose a subject for Mr. Morse to speak upon, for which purpose the following were elected: Messrs. W. Marchant, J. B. Crossley, R. B. Shackleton, A. H. Dawson, and T. Thompson. These having retired a few minutes, they returned into the hall, and gave Mr. Morse as his subject, "The Basis of Character," which no sooner did he hear announced than he proceeded with great ability to address himself to the subject given, and for about an hour he astonished his auditory by the elaborate and logical manner in which he handled his subject. At the conclusion he invited questions on any point raised in his discourse, upon which a few questions were put, to which Mr. Morse replied with less or more satisfaction. After the meeting, knots of persons who had composed the audience lingered about the hall discussing the merits and demerits of Spiritualism. The opinion of the major part of those present seemed to be that though the address to which they had listened proved nothing in favour of Spiritualism, it proved, as a native observed, that Mr. Morse "was no fool."—*Keighley News*, June 29.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Sunday evening last, June 30, the usual services and seance took place. In the morning two papers were read, eliciting useful observations. In the afternoon Miss Young delivered a trance-address to a select and thoughtful audience; Mr. Burns making a few observations. In the evening Miss Young, as medium, gave some very minute and interesting personal tests to strangers present, who expressed themselves greatly surprised and satisfied, promising to come on a future occasion.

On Tuesday evening, July 2, Mr. Fletcher delivered a humorous and instructive lecture, brim-full of descriptions of the landing at Alexandria; the people; the mosques of Cairo, especially that of Mahomet Ali; the howling dervishes; the Bedouin Arab guides; and the grand, imposing view presented to the observer on the summit of the pyramids.

On Sunday next, in the afternoon at 3.30, Mr. Wallace (the pioneer missionary medium) will deliver a trance address.

On Sunday evening, at 7.30 for 8, Mr. Wallace will sit as medium. Admission 6d.

On Tuesday evening, July 9, Mr. Lambelle will deliver a trance address at 8 p.m. for 8.30.

Terms of membership, 1s. per quarter, including use of lending library. CHARLES WHITE, Hon. Sec.

LANCASHIRE DISTRICT COMMITTEE OF SPIRITUALISTS.

PLAN OF MEETINGS FOR JULY.

Mr. Ainsworth will speak at					
Liverpool	...	Sunday,	July 28,	at 6.30	
Mr. Jackson of Hyde at					
Oldham	...	"	"	7, at 6	
Bolton	...	"	"	14, at 6	
Oldham	...	"	"	21, at 2.30 and 6.30	
Macclesfield	...	"	"	28, at 6.30	
Mr. Johnson of Hyde at					
Holloway	...	"	"	7, at 10.30 and 2.30	
Macclesfield	...	"	"	14, at 6.30	
Bolton	...	"	"	21, at 2.30 and 6.30	
Ashton	...	"	"	28, at 6.30	
Mr. Brown of Manchester at					
Macclesfield	...	"	"	7, at 6.30	
Oldham	...	"	"	28, at 6	
Mr. Bottomley of Shaw at					
Rochdale	...	"	"	21, at 2.30 and 6.30	
Messrs. Dawson and Mills of Manchester at					
Rochdale	...	"	"	28, at 2.30 and 6.30	
Mr. Coates at					
Macclesfield	...	"	"	21, at 6.30	
Mr. Taylor of Millom at					
Barrow	...	"	"	7, at 6.30	
Ulverston	...	"	"	14, at 6.30	
Millom	...	"	"	21, at 6.30	
Barrow	...	"	"	28, at 6.30	

These meetings are free, and all Spiritualists and friends are earnestly invited to attend.

135, Mottram Rd., Hyde,
July 2, 1878.

JOHN LAMONT, President.
CHARLES PARSONS, Secretary.

MR. COLVILLE'S receptions at 159, Strangeways, Manchester, on Friday evenings continue to be crowded. Notwithstanding his hard work, Mr. Colville's health remains perfect.

ELMUS CLUB, 180, KING'S ROAD, CHELSEA.—On Sunday evening, July 14, Mr. Dietz will lecture on "Illustrations of American Wit and Humour: Selections from Mark Twain and various popular authors." To commence at eight p.m. Admission free.

SOWERBY BRIDGE LYCEUM.—The anniversary of the above institution will be held on Sunday, July 14, in the Lyceum Building, Hollins Lane, when two inspirational addresses will be delivered by Mrs. Batie, from Durham (late of Halifax). The service to commence in the afternoon at 2.30, and in the evening at 6.30. The choir will sing a choice selection of hymns and anthems. Collections at the close of each service in aid of the above institution. Tea will be provided for persons from a distance in the school-room. All friends of the Cause are invited on that day.—E. BROADBENT, Secretary.

NEWCASTLE-ON-TYNE.—On Wednesday evening last, a meeting was held in the rooms of the Psychological Society of this town for the purpose of forming a class for intellectual self-improvement, and for the cultivation of the spiritual faculties of its members. In this class there will be two papers read and discussed, but not argued; the members will also contribute 1d. per meeting for expenses. The members already enrolled would be glad to receive any Spiritualists as members. Commencing each Wednesday evening at 7.45. On Sunday evening last Mr. Young occupied the platform, and read an able paper on "An Analysis of Spiritualism."—R. M.

THE ROCHDALE SOCIETY OF SPIRITUALISTS intend holding a picnic on Saturday, July 13, at Dunnish Booth Farm, Broadley, near Rochdale, now occupied by Mr. Thomas Salisbury. Spiritualists and others are requested to take their own eatables, and Mr. Salisbury will provide hot water. The place is located about two miles and a half from the centre of Rochdale and just at the bottom of Rooley Moor. The woods surrounding the farm are picturesque, and the scenery is very pleasing and romantic. It is the prettiest place that can be found within many miles of Rochdale for a picnic, and if the weather be favourable a very enjoyable afternoon will be spent. Tea will be provided in the woods. A train will leave Rochdale at 1.50 for Broadley, and all persons are requested to be punctual.—SAMUEL BARNARDY, Sec., 246, Manchester Road, Sudden, Rochdale.

MR. MORSE'S APPOINTMENTS.

NEWCASTLE-ON-TYNE.—Sunday, July 7. Spiritualists' Lecture Hall, Weir's Court, Newgate Street. Evening at 6.30. Monday, July 8. Same place. Evening at 8. For particulars see Society's list below.

NOTTINGHAM.—Sunday and Monday, July 14 and 15.

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, Utttoxeter Road, Derby.

W. J. COLVILLE'S APPOINTMENTS.

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.

MANCHESTER.—Wednesday, July 10, Temperance Hall, Grosvenor Street, at 7.30 p.m. Sunday, August 11, at 2.30 and 6.30 p.m.

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

ROCHDALE.—Sunday, July 14, Regent Hall, Regent Street, at 2.30 and 6.30 p.m. Also Sunday August 18.

WIGAN.—Wednesday, July 17.

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.

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

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

HACKNEY PSYCHOLOGICAL SOCIETY.—July 9, at 8 p.m.

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

KINGSTON-ON-THAMES.—Temperance Lyceum, Brick Lane, July 14, at 7 p.m.; 15 at 8 p.m.

NOTTINGHAM.—July 21 or 28.

CHESTER-LE-STREET.—August 20 to 26 inclusive.

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

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

NEWCASTLE PSYCHOLOGICAL SOCIETY,

WEIR'S COURT, NEWGATE STREET.

LECTURES FOR JULY.

Sunday, July 7,	at 6.30 p.m.	"The Life that is, and how to bless it."	Mr. J. J. Morse.
Monday, "	8, at 8 p.m.	"Man and Woman."	Mr. J. J. Morse.
Sunday, "	14, at 6.30 p.m.	"Power and Beauty of Spiritualism."	Mr. S. Compton.
"	21, at 2.30 and 6.30 p.m.	Inspirational Oration and Poem.	Mr. W. J. Colville.
Monday, "	22, at 8 p.m.	Inspirational Oration and Poem.	Mr. W. J. Colville.
Wednesday, "	24, at 8 p.m.	"The Coming Man, or New Messiah, the signs of his Advent, and his Mission to the World."	Mr. W. J. Colville.
Sunday, "	28, at 2.30 and 6.30 p.m.	Inspirational Oration and Poem.	Mr. W. J. Colville.
Monday, "	29, at 8 p.m.	Inspirational Oration and Poem.	Mr. W. J. Colville.

Admission free. A collection to defray expenses.

4, Tellington Terrace, Jesmond Road, H. A. KERSY, Hon. Sec.

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

PLAN OF MEETINGS FOR JULY.

Sunday,	July 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.

MR. J. WEIR, of 3, Argyle Street, Newcastle-on-Tyne, having given up the sale of Spiritual literature, is anxious to dispose of remaining stock at less than half price. The stock consists of *Medium*, *Banner of Light*, *Human Nature*, and *Spiritual Magazine*. Intending purchasers should communicate at above address.

A CORRESPONDENT complains of the conduct of the Hackney Psychological Society in harbouring those who are the vilifiers of mediums and the simulators of mediumship. The officers of this society are strangers to us, and we should be sorry to give space to announcements that tend to undermine the fabric of truth and the character of individuals.

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.

Artist, An, made a Convert to Spiritualism
Aphorisms
"Ambo."
Brighton, Exhibition of Spirit-Drawings at
Brighton, Seances at
Caution to Investigators
Cabinet, A Securo
Cabinet Seances
"Catherine of Arragon"
Campanological Seance
Clergyman, Correspondence with a
— accounts for Spirit-Voice
Ceremony, Symbolical
— Spiritual
Conditions, Breaking the
— Test
Child, Testimony of a
Cures, Remarkable
Cauterous Spirit
Comfits, Shower of
Clairvoyance
Cogan, 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 (four) Manifestation
Garden Party, A Novel
Ghost Story, A True
"George Turner"
Harris, G., Esq., F.R.S., Testimony of

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. C.; Damiani, Sig. G.; Davies, Rev. C. Maurice, D.D.; Dixon, Dr.; "Enquirer," Edgell, Rev. J.; Ellis, Mr. E.; Ellis, Mrs. Alice; "F. G. H.," Gill, Mr. Wm.; Herne, Mr. F.; Nisbet, Mr.; 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.

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.; Everitt, 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, Headresses.
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Spirit-Forms, Hands, Lights, Raps, Perfumes, Voices.
Levitations of Mediums—Mrs. Guppy, Mr. Herne, Mr. Williams

Prest on Spiritualism
Psychic Force
Present, Strange, from Spirits
Pinning 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
Spirit suggests Texts for Sermons
Spirit criticises a Picture
Sceptic, Confession of a
Spirit-Thieves
Trance Speaking
Telegraph, Daily, Extract from
Test Conditions recommended
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TUESDAY, JULY 9.—Select Meeting for the Exercise of Spiritual Gifts, at 8.
THURSDAY, JULY 11.—School of Spiritual Teachers, at 8 o'clock.
FRIDAY, JULY 12, Mr. Wallis's Reception Seance at 8 p.m.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

TUESDAY, JULY 9, Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8. Developing.
WEDNESDAY, JULY 10, Mr. W. Wallace, 229, Kentish Town Road, at 8.
THURSDAY, JULY 11, 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.
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SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, JULY 7, KEIGHLEY, 2 p.m. and 5.30 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hockley, at 8.30 for 7, free, for Spiritualists and friends.
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
BRIGHTON, Hall of Science, 5, Church Street, doors closed 6.30 p.m.
BURR, 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. Hodge'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.
LIVERPOOL, Lecture Room, Silver Street, at 10.30 and 6.30.
LIVERPOOL, Lectures in Meyerbeer Hall, 5, Hardman Street, at 7 p.m.
LOUGHBOROUGH, Mr. Gutteridge's, School Street, at 6.30.
MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.
MIDDLESBRO', 23, High Duncombe Street, at 2.30 p.m.
NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 p.m. Lecture.
NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.
OLDHAM, 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 6 p.m.
SHEFFIELD, at Mr. Fred. Brown's, in the evening.
SHEFFIELD, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
TUESDAY, JULY 9, SHEFFIELD HARBOR, at Mr. Fred. Brown's, in the evening.
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MIDDLESBRO', 23, High Duncombe Street, at 7.30.
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