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SPIRITUALISM.

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ANTI-VACCINATION CONSIDERED AS A RELIGIOUS QUESTION.

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"If there were one church or chapel of any denomination that took a stand against vaccination as a sin against God, that body would be the beginning of a new and holier warfare against the common curse. The bond also of those so united together in the name of gospel purity would be so strong that they would be all upheld in mutual sacrifice and would be first a formidable local power and very presently the centre of a national power. How untrue the churches are to themselves on this matter, in allowing their bodies and souls and their little children to be traversed by this unholy thing!"—DR. GARTH WILKINSON.

This was the title of an address given on Sunday, July 7, in the Alexandra Hall, Manchester, by Mr. James Burns, under the auspices of the Anti-Vaccination League. There was a large, intelligent, and attentive audience, more than a thousand persons being present. Mr. Henry Pitman, who presided, read the following memorial to the City Council, and it was adopted unanimously:—

"To the Mayor, Aldermen, and Councillors of the City of Manchester.—Gentlemen,—We, members of the Anti-Compulsory Vaccination League, respectfully ask your attention to the following statement, in the hope of inducing you to support the members of Parliament for Manchester in their request for a Royal Commission of inquiry into the working of the Vaccination Acts. The birthday of vaccination was the 14th of May, 1796, so that we have had eighty-two years' experience of vaccination and twenty-five years of compulsory vaccination. Dr. Jenner, in his book, published in 1793 (which is sent for reference), says (page 6) that a person who has been vaccinated 'is for ever after secure from the infection of the small-pox.' That theory has broken down. Medical men are unanimous on that point. Yet it was upon the supposed truth of Jenner's statement that Parliament voted him £30,000, and made vaccination compulsory. The first compulsory law was passed in 1853, and made more stringent in 1871. The following returns by the Registrar-General show that small-pox has greatly increased since vaccination was made compulsory. There have been three epidemics of small-pox since 1853:—First, 1857-8-9, 14,244 deaths from small-pox; second, 1863-4-5, 20,059 deaths from small-pox; third, 1870-1-2, 44,840 deaths from small-pox. Increase of population from first to second epidemic, 7 per cent.; increase of small-pox in the same period, nearly 50 per cent.; increase of population from second to third epidemic, 10 per cent.; increase of small-pox in the same period, 120 per cent. Deaths from small-pox in the first ten years after the enforcement of vaccination:—1854 to 1863, 33,515; in the second ten years (1864 to 1873), 70,458. The Parliamentary return (sent herewith) entitled 'Vaccination, Mortality' (1877) shows that there has been a fearful increase in infant mortality since vaccination was made compulsory, chiefly from diseases caused by blood-poisoning. These are the figures:—The deaths from fifteen diseases have increased in England and Wales from 124,000 in 1847 to 217,000 in 1875, whilst the population has only risen from 18 to 23 millions. This increase of mortality is coincident with the expenditure of a hundred millions sterling on sanitary engineering. We attribute this rising death rate in infancy to vaccination. It is admitted that arm-to-arm vaccination conveys the worst of diseases, such as scrofula, syphilis, and consumption. Sir Thomas Watson, M.D. (see *Nineteenth Century* for June) condemns for that reason the present arm-to-arm vaccination, and he proposes to resort to calf lymph, to be produced by the artificial impregnation of disease, which, however, Jenner declared was inefficient. We submit—1, that neither vaccination nor re-vaccination is a preventive of small-pox; 2, that vaccination imparts worse diseases than small-pox; 3, that arm-to-arm vaccination is really inoculation, which is a penal offence; 4, that unvaccinated children cannot be a source of danger, and therefore we say, in the words of Mr. John

Bright, that the law which inflicts repeated fines and imprisonment for non-vaccination is 'monstrous and ought to be repealed.'—HENRY PITMAN, President."

Mr. Burns prefaced his address by reading a few verses from the 12th chapter of 1st Corinthians—"For as the body is one and hath many members," &c. Mr. Burns said it might be asked, "Why introduce religion into a matter of this kind? Both vaccination and religion are disputed questions. Why attempt to explain one disputed subject by another?" He hoped to be able to remove this objection. Vaccination, considered by itself, leads to endless discussion without any instructive result, and so does argument on any religious dogma. He should, therefore, view vaccination in its relation to the general question of life and health, which alone could afford a satisfactory explanation, and he would introduce religion on that broad basis which extends beneath and beyond all dogmatic limits. What is the basis of religion? It is the acknowledgement of truth. How do we interpret truth? We interpret truth by mind, by intelligence. Hence, if we require mind and intelligence to interpret truth, there must be a similar quality on the part of the creator, originator, or sustainer of truth. Therefore the basis of all religion is the recognition of intelligence as the first principle of all things, or what may be called spirit. Spirit, then, is the basis and origin of all things—in other words, man's body, with its incarnated intelligence or spirit, may be likened to the universe at large. We know that the intelligent principle, or the spirit within man, is the basis of his personal existence, and in the same way we argue that an omniscient and omnipresent spirit in the universe is the cause of all that we see and the sustainer of universal existence.

Now, the second point we have to consider is the agreement between man's mind and acts and this universal intelligence, because man's intelligence is finite and the intelligence of the universe is infinite, for we find it manifested everywhere, especially in the complex nature of man. The body of every man was produced by a power in which the intelligence of his parents could take no direct and active part. Man's body was made automatically by a power within itself; it grew; it was developed by a divine power, and not by any skill, thought, or knowledge of physiology or anatomy on the part of the father and mother; and the various processes of life, the various functions that operate within man's body, are carried on from day to day without man's knowledge or cognisance. While you are asleep the stomach digests and the blood circulates, and at all times the various functions and processes necessary to health are carried on more perfectly in the body of an unconscious child than any scientific anatomist or physiologist could devise.

Here we see two kinds of intelligence working in man. There is a power working in him that cannot err, and there is a power in him that can err. Now what is religion? Religion is the bringing of the human power in your brain to sympathise with the divine power that is upholding and conducting everything within and around you. It is a re-binding, a bringing back of the mind of man to consonance with the will of God, as expressed in every function of a man's life and every pulsation of his blood.

Our purpose to-day is to show that the only way to get over the evil of small-pox and all other evil is to live in accordance with that divine law which upholds us every moment of our existence. This form of religion is not a sectarian question, but one that appeals to every man, whatever his theological beliefs may be. I stand before you as a fellow-man, a father of a family, who has to

struggle with the difficulties that flesh is heir to, and whose only desire is to assist my fellow-creatures in grappling with these difficulties.

Let us come back to our original proposition—the acknowledgement of God. Call it Nature, or whatever you like, there is a sustaining power within man, upon the existence of which his external being depends. We did not call ourselves into being, and we cannot take ourselves out of being, because, as a Spiritualist, I know that when man leaves the body he still lives in another condition of being. He will exist for ever, for all he knows to the contrary, and what every wise man will do is to ask, "How best can I live in order to carry out and enjoy the great purposes of existence?" This is religion, as all will admit, whether they are Churchmen or dissenters, materialists or theists. If a man prayerfully tries to understand and do his duty in these respects he will be a religious man—he will be a good husband, a good neighbour, and a good citizen.

Taking man's spiritual nature as the basis of his existence, we find an external body connected with it. Now all nature works from the interior to the exterior. A tree grows from within, from the centre to the circumference, and the new wood is formed under the bark. So does man grow. Spirit is the growth-power of every individual. It is because man has an immortal spirit that his body is capable of existing. Take that immortal spirit out of man, and he is simply a lump of clay.

This immortal spirit in man works from the interior parts outwardly to the material or animal nature, and it is by the diffusion of spirit-power from the interior to the exterior through the agency of imponderable fluids and nerve aura that life and health are maintained. Physiologically life and health depend upon three distinct processes, namely nutrition, secretion, and excretion, and their orderly operation is the religion of life which will solve this difficult problem of small-pox and vaccination.

A word about evil—that is, moral, spiritual, and physical disease. Once upon a time all the doctors taught that disease was man's enemy, and they tried to drive it out with lancet and drugs. Enlightened medical men now regard disease as the friend of humanity, and instead of fighting against it they treat it as an ally in the restoration of health. The old plan of "curing" disease meant killing the patient.

It was the same in religion. At one time everybody believed in the devil, and that he was so active and powerful that God played quite a secondary part. These beliefs have changed. Instead of fearing and repelling disease and the devil, we love and obey the laws of health and of God. Men could not be good when they were always minding the devil, nor can they be healthy when they are concerned only about diseases. What we want is to study health, to know what health is, and then we shall know what disease is, because the same power that makes individual and national health makes disease when it is perverted.

To return to the trinity of nature's processes—nutrition, secretion, and excretion, corresponding somewhat to the Hindu trinity of the Creator, the Preserver, and the Destroyer. You all know what nutrition is. Food is eaten in order that it may be assimilated to the wants of the system. Our body is built up by nutrition; nutrition converts the fruits of the earth into the materials of our bodies. That is the creative principle.

The second is the preservative principle—secretion. The glandular system in man elaborates fluids; the ganglionic, magnetic and nervous forces. Every organ of the body has its appropriate fluid and force, which are secreted by the glands and nerve centres of that particular region. These fluids not only nourish the body, but they become the vehicle of the mind, and enable the spirit to express itself through the brain. The food I have been eating, and the air I have been breathing, have formed the peculiar fluid whereby my spirit can act through the brain, and send out vibrations which touch your sensorium, and thus convey my thoughts to you.

The third principle is excretion, which throws out of the body the waste matter, the broken-down material which has been used in the work of life. The excretory process is carried on chiefly by the skin, the lungs, and the intestines. Food is taken into the body, and the great principle of life working from the centre to the circumference evolves the latent energies of the solid atoms of our food, and sends to the surface with centrifugal impulse the gay car of Life, loaded with its precious freight of health and happiness. Thus the Divine image, as the basis of man's nature, by continually radiating itself outwards, clothes him in a mantle of beauty, intelligence, and beneficent expression. He is divine within and divine without. He intuitively feels what is true, and pure, and right, and he loves to do it. He is manly, independent, and generous. He fears no foe; he bows to no tyrant; he skulks from no disease. Yes, the panacea for all diseases is the positive spirit within man—the real man in fact, the child of God, who has been placed on this globe to master all things. To promote this condition is to introduce the reign of religion, and give man the mastery over his circumstances.

The first principle we have to discuss is Nutrition, or the question of food. A writer in the *Manchester City News* asks if the children of vegetarians are exempt from small-pox. There is no doubt they are less liable to that disease and every other, on account of their natural and healthy diet. I have two children—boys, aged 17 and 15; they were brought up on the vegetarian, hydropathic, and active system; they have never been vaccinated, and they have not had small-pox. They have had measles so bad that one of them was blind for twenty-four hours, but the bath and the

wet sheet made short work with them, and the children throve better afterwards. We employ no doctor, we use no medicine. This *City News* paragraph and your attendance to-day in such large numbers show that the people are opening their eyes on these questions of food and vaccination. If you study these matters you will lose all fear of small-pox and other eruptive diseases, and banish medicines, doctors, and fees.

In regard to diet, quantity as well as kind must be considered. If a man eat either too little or too much, or the wrong sort of food, he cannot be well. His food must be selected in the light of Nature's requirements. Man is an organic being—a bundle of organs—and he must live on organic substances. An organic substance is one that has organs. This strawberry is an organic body, [There were strawberries, flowers, and wheaten biscuits on the table.] Every one of these little seeds in the strawberry, if put into the ground, would grow up a strawberry-plant, and become the parent of millions of strawberries. That is organic function—organs that can produce organs. This biscuit would not grow, but the wheat would from which it was made. All organic bodies have the power of perpetuating their existence; that is their peculiarity. The law of diet is, that you should eat those things that are organic, complete, and that would grow, if planted, and perpetuate their kind. We violate the law of diet when we take the sugar from one thing, the fat from another, the fine flour from another, and make them into a sweet, indigestible cake or pudding. Such vile compounds are worse than flesh-eating. I am a vegetarian, but I tell you that a steak or chop is more wholesome than most kinds of pastry and confectioner's stuff.

So much for the composition of food. Now as to its digestion. When you take food into the body it can only be assimilated in certain proportions. For instance, if I were to remove the bran and other nitrogenous matter from this biscuit, and leave the carbonaceous matter, the fine flour, there would be an excess of carbon and a deficiency of nitrogen; and the superabundance of carbon, instead of feeding the body clogs it up. In building a house, if you used an excess of mortar in proportion to the stone or brick, the house would tumble into a heap of ruins. So in building the human house, we require the bricks and mortar of our food in proper proportions. There is too much mortar in our food, too much fine flour, and fat, and sugar, and not enough granite—the bran of wheat, oatmeal, and fruit. Strawberries appear watery and unsubstantial, but they are an admirable antiseptic and nerve-producing aliment, and, with brown bread or biscuit, make more bone, muscle, and brain power, than beef. Old Isaac Walton used to say, "God might have made a better berry than the strawberry, but it is certain he never did." Children would be healthy if fed on fruit, brown bread, and oatmeal porridge, with proper exercise and bathing.

People would save money by living on a natural diet, as well as avoid many diseases. Artificial foods are both high-priced and largely adulterated. In buying compounded foods you pay money for rubbish. If people would take their food in a natural way, as God made it, they would live at one-third of the present cost, and know what they were eating. Bread must be baked, but the less cooking the better. There is much talk about the "land question." Why, if the English people lived rationally as regards food, they could in a few years save money enough to buy their country, and the land, put to proper use, would sustain ten times its present population, and provide useful labour and sanitary conditions for all. Political quackery won't atone for violated laws; but all the evils that afflict the world, physiological, political, and social, would be righted by living in accordance with the principles of religion, as expressed in the institutions of the Creative Power. I repeat, that no quackery will mend broken laws, and that is why we object to vaccination, which is State quackery for tinkering the laws of nature, and at the same time permitting men to go on breaking them.

We have next to consider the functions of the secretory organs of the body. If you take into the system food that cannot be used, either from being of the wrong sort or in excess, it clogs the system and ferments, changing thereby into substances that poison rather than nourish. It is like choking a fire with wet gravel. The human body may be compared to a furnace. Food is fuel to the fire of life; to keep the steam up the fire must burn bright; there must be a good draft. When a furnace gets choked and dull there has to be a stirring out; but then the steam goes down, and no work can be done till the fire burns up again. Disease is just a stirring out of the choking matter which has accumulated in the body. When an attack of disease is coming on you feel heavy, dull, dispirited, the fire of life burns low; there is a bad draft and imperfect combustion; you cannot do your work so well; you have pains in the back, a swimming in the head; and you whack your children and scold your wife. You are ill; you lie in bed and rest and fast, and have baths, and you recover and your pains are gone, and you feel like a new man, and go on your way rejoicing. This is the office of disease, which must have a mission or it would not exist. Let us avoid disease as much as possible, and when it comes treat it in an intelligent manner.

Now the most healthy way of having a disease is through the skin. Most "children's" diseases are of this kind, and, properly treated, they are tractable and purifying. There is another class of diseases which infest the inside of the body, and they are generally incurable, such as cancer, and consumption, and diseases of the liver and kidneys, and, in the case of children, diphtheria, croup, &c. When small-pox is prevalent there is less of other diseases, and no matter how many die of small-pox the mortality

over a period of ten years is not increased, but actually lessened by it. Why is this? Because small-pox is an effort of nature to throw off morbid matter from the body, in accordance with nature's plan, and it is healthy to do so, and therefore small-pox should be encouraged to come out; and if vaccination does sometimes suppress it (it cannot prevent it) that is its greatest condemnation.

I think I hear somebody ask, "Would you have everybody cultivate small-pox in order to rid the body of corruption?" I have already said we ought to live so as to avoid the growth of small-pox; and I do not approve of inoculating people with the small-pox, which is now a penal offence. Moreover, I contend that so-called vaccination is inoculation, for it is conveying small-pox matter from one child to another; and it is not surprising, therefore, that where there is most vaccination there small-pox is most prevalent. The vaccination theory is based on the Jesuitical axiom of doing evil that good may come. The text I read to you is utterly opposed to that. It teaches you that you cannot do evil without evil resulting. As we sow we shall reap. "And whether one member suffer, all the members suffer with it; or, one member be honoured, all the members rejoice with it." There is more religion in these verses than all the vaccinating medical faculty of Great Britain have brains to understand. They think that by creating a "schism in the body" they can promote health. Vain idea; fatal practice! If by vaccination or any other process you injure one function or member of the body, all the other functions and members suffer with it. If you injure the nutritive function the secretory and excretory functions will suffer. Supposing you go out of this room very hot and perspiring, and then stand in the wind at a street corner and get chilled, you would probably wake up to-morrow with a stiff neck, a foul tongue, and no appetite. Why? Because the excretory function of perspiration was checked, and instead of the foul matter being carried off by the skin it was thrown into the blood. If when hot you had changed your clothing, and had a good wash all over, you would have been all right, and could have stood vicissitudes of temperature with impunity.

Instead of the superstitious rite of vaccination as a preventive of small-pox, I propose the religious rite of cleanliness—a clean skin. I insist upon the necessity, healthfulness and delightfulness of cultivating a clean skin by daily washing, scrubbing and friction of the entire body from head to heels. You cannot be healthy without a clean skin, that is a skin with its millions of pores or little sewers thoroughly cleansed and in a proper state of action. Perspiration, that is sweating, opens the pores, and the morbid matter comes to the surface and escapes from the blood. Every night you should have a warm bath, with soaping and flesh-brushing, followed by a cold sponging and rubbing with a rough towel until the body is in a glow. No clothing worn in the day should be worn at night. In the morning a cold sponging and rubbing is enough. If you are a chilly subject, use tepid water in winter. My brightest thoughts and best schemes come into my mind when bathing. If you want to be happy and healthy and get on in life never omit your "tubbing." It was in his bath that Archimedes shouted, "Eureka! I have found it." There is philosophy as well as religion in the habitual use of soap and water. When the skin is clean you breathe through millions of mouths, and the blood becomes vitalised, so that you feel all alive. Dirty people are half dead, and the smell of them—faugh! Dirt is the seed of small-pox, and cleanliness its only antidote. Some parents cannot get their children to sleep at night. Try the bath, and they will need no rocking. Little children soon get to like their bath, and are almost ready to cry when taken out.

Mr. Burns then gave a delightful sketch of his courting days to show how sensible couples should spend their time, namely, in getting knowledge, understanding, and health, so that the future home might be happy, and the progeny healthy. He also described the treatment of their children, who from the day of birth had been bathed twice a day, and thus educated the skin to perform its work; now the boys do their bathing as regularly as they dress or undress. In sickness the hydropathic system was used, supplemented by spiritual prescriptions, received through the hand of a member of the family, a writing medium. On one occasion, when the wet sheet pack and bath would not reduce the fever, and the child was almost worn out, the spirits prescribed that some alum and gum camphor should be put in a vessel, then pour warm water over them, and after it was sufficiently cool to wring the sheet out of it, the child should be packed up in a sheet thus wetted. The effect was marvellous; the alum frayed the harsh cuticle which encased the child all over, and when washed afterwards, the water was quite foul with the impurities from the body. Thus treated, small-pox and all that class of disease would lose its danger and even its inconveniences, for, by the proper education of the skin, the attacks would be milder and more easily controlled, and the danger from infection would be non-existent, for the disease is aggravated in that respect, when by bad treatment and foul blood the impure matters are allowed to accumulate in the body and come to a head, whereas if carried off speedily, all would be well. Pock-pitting could be avoided by cleanliness, covering the pustules in various ways and subduing the light.

RECAPITULATION.

In this hurried sketch I have pointed out that there are three departments of the vital system, and on the proper and harmonious action of these health depends. These are maintained in their natural condition by three agencies, viz.: Temperance, Exercise, and Cleanliness. By Temperance the nutritive system is duly supplied with natural aliments, and all improper foods, drugs, beverages,

and narcotics are avoided; this is the basis. The Secretary or Preservative system is actuated aright by Exercise, which keeps up the circulation of the fluids and causes the forces of the body to pass outwards from the nutritive centre towards the skin. By exercise, work, industry, the spirit of man unfolds itself, and in doing so removes obstacles out of the way both of a physical and of a moral kind. This exercise of all the faculties which God has bestowed on us is the central principle in this system of bodily religion. The third is the Excretory function, which is kept in its pure and refreshing state by Cleanliness; an angel of delight truly, Nature's stimulant, appropriately represented in water, at the same time the best drink and the best medicine.

Much is said now-a-days on sanitary matters, and millions of money have been spent thereon, and yet disease has not been lessened. The sanitary reformers have begun at the wrong end. They should have commenced with the habits of the people, which would have cost nothing, but effected an enormous saving; but then it would not have brought lucrative jobs to doctors, inspectors, builders, and draining engineers and contractors; we have been at vast expense and trouble to clean the outside of the platter, and yet within there is unmentionable foulness. I do not speak against sanitary improvements, but I say they are of no use in eradicating disease if man continues to live in personal filth; if his blood and humours continue to be a seething stream of abominations. Why do the noblest, and the highest, and the best cared for,—the late and lamented Prince Consort, the late Queen of Spain, and a few years ago, the Prince of Wales—meet an unexpected doom, or run serious risk from gastric fever and other internal difficulties of the kind? Because it is fashionable, even by the most intelligent people, to eat the most injurious combinations of perverted aliment, and the conditions of fashionable life are so artificial that nature is driven into a corner.

Let everyone be taught by education and habit to attend to the sanitary condition of his own body, and it will require no sanitary laws to be enacted to cause him to drain his towns and remove nuisances. The cleanly man abhors filth so much that he will not permit it to exist near him.

Our government reminds me by its actions of a man trying to stand on his head. In all these affairs they begin at the wrong end and use means of the most ineffectual kind. The compulsory vaccination laws and the superstitions upon which they are based are wholly irreligious, materialistic, sensual, and degrading. Instead of relying on the institutes of the Creator, we have in this land of cathedrals and churches a government at the head of which is also the head of the Church, enforcing on the people a nostrum of quackery which has abundantly proved itself to be a sham. Instead of inducing the parent to be the intelligent guide and nurturing protector of the young, we have this luminous government imprisoning or fining the enlightened and conscientious parent who dares to do the duty that God has imposed upon him. Instead of the benevolent teacher and minister of health going round into the houses of the people, scattering saving knowledge and death-avoiding aid, we have the common informer, the poisoned lancet, and the ill-advised and bigoted perfunctory judge to degrade and condemn. Instead of the moral and physical purity that would accrue from the proper course, we have widespread moral and physical disease, sustaining immense armies of publicans, prostitutes, jailors, policemen, and what not. In short, instead of the Gospel, with its radiant beams of hopeful direction opening up man's course to life eternal, we have to-day in this land of ours the policeman's truncheon as the emblem which a paternal government insultingly shakes in the face of the man and woman who would dare to be and remain in the image of his Creator uncontaminated by quackery. Such being the case—and who can deny it?—what wonder is it that we have diseases, immoralities, quackeries, crimes, defalcations, strikes, riots, and God only knows what worse there is to come.

But the people are right at the core, and this large, attentive, and intelligent meeting shows that the men of Manchester on this blessed Sabbath afternoon, as the true representatives of the people of England, regard with scorn the deadly and pretentious superstitions of that self-seeking class who, by their influence on un-patriotic rulers, would make the world believe that they represent the spirit of the nation.

A way, then, with all unrighteous theories and practices that, as religion or medicine, degrade, enslave or disease humanity; and come with thy sanctifying and healing beams, thou Light Divine, shining throughout the universes physical and spiritual, the only begotten of God the Creator, the Teacher, Comforter, and Saviour of Mankind.

HISTORICAL CONTROLS.

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

JOHN FORDAGE.

Shortly after entering the room the medium became much agitated; he seemed dejected and downcast, moaning piteously. He then went under control, and spoke as follows:—

"I passed away literally of hunger. Do you make this your usual sitting-room? Are you acquainted with Berkshire? Do you know the site of what was called Bradfield? and how long have your energies been directed to matters hidden from the eyes of your fellows?"

I answered, "About four years."

"That was about the length of time I was inquiring in the same way, and it changed my life; it changed my thoughts, it changed my doctrines; it shattered to the four winds of heaven my

former belief, and left me standing alone—solitary, amongst mine own. In earth-life I held the rectorship of Bradfield, in the county of Berks, and was famed amongst my fellow churchmen for holding the soundest of orthodox opinions. I was praised by everyone, from the curate to the archbishop; earnest in my teaching, earnest in my preaching. It was the privilege of ministers of God to have pasture lands, and also arable, bestowed on them in conjunction with the living; the sowing and harvesting fell, as a matter of course, on him who held the living, and the engagement of hands necessary for the labour became his task. On one day, with a new pair of harvesting gloves on his hands, came one to me, by name Ernest Everard, and asked for employment for himself and his companion, Richard Tornay. They looked likely labourers, and I engaged them both. There was an earnest quietness about Everard, and a certain amount of frivolity about Tornay. They looked wretchedly poor, and they commenced their labours. In those days we gave the labourers lodgment in our barns. One evening, being desirous of preaching Christ Jesus to those serving me, I entered the barn. Tornay and his companion, Everard, had partitioned off a corner of the barn for the purpose of privacy, and the means by which they had effected this partition it is needless to relate; suffice it to say, the partition was in the angle corner of the barn, and the two sides, which made it a square, was formed by hurdles that were kept stored in the barn. They had further taken the precaution of flinging sacks over the hurdles, of which there was a plentiful supply, so as thoroughly to exclude the chance of any prying into their affairs on the part of any others who were in the barn with them. I am thinking how strange are your experiences; how different from the knowledge obtained by others. Would to God the knowledge mercifully allowed you was allowed also to others! I found these two men singing gently a well-known hymn in use in the latter years of the Commonwealth. I am now relating incidents that took place in the harvesting time of the year 1652, in the fourth year of King Charles the Second."

I here said that was the time of the Commonwealth.

The control then corrected himself, and said—"I should say, in the fourth year after the death of King Charles the First. My name is Dr. John Fordage. I attended the Court of Charles the First, but was greatly out of favour with his son—I mean, that in the desperate state of poverty that followed my ejection from my ministry I received no help whatever from the restored monarch. During the singing of these hymns, sung so monotonously low that I could scarce detect the words, Tornay seemed stricken by convulsions, and Everard, upon seeing Tornay close his eyes, spoke to him, and what he said took the form of a question:

"Are you from God?"

"I am."

"I see you," was the next remark Tornay made.

"Everard then said, 'There is one spirit in the flesh present whose power is wanted.'

"With this power you will see," was the answer Tornay made.

"I looked on in amazement. I prayed earnestly to God in the name of his Son, Christ Jesus, and it was a mental prayer, and whilst praying I saw that Tornay's face with closed eyes was turned eagerly towards my own. After requesting Almighty God's fatherly and loving care, I proceeded in my mental prayer, earnestly requesting God to assist me in detecting this seeming conjuring or witchery; and as I was proceeding in finishing the prayer in the name of Christ Jesus, Tornay under the same state as I hold this medium's body in now, not Tornay's, but another spirit, although then the secret of this great spiritual power was unknown to me; therefore I again repeated my mental prayer, and Tornay interrupted me by saying—

"You are praying to Jehovah, the Great I AM. There is none so great. There is no name under Heaven with which to end the earnest prayer unless His own great name is used."

"I turned to these labouring men, and said I believe in such a thing as *Possession*, because holy writers of old-inspired pens have recorded it; therefore, I say, if you are holding this poor soul in possession, such a doctrine that even now you do persistently assert, I have authority in saying, that in making this assertion you must be a hellish spirit."

"With a low, musical, and pitying laugh Tornay seemed to make answer, using in his answer language entirely beyond the mind of the man as I knew and could judge him. 'Men,' these were the words he spoke, 'Men make for themselves their own world, and form for themselves their own surroundings. There are some men with weak and vacillating wills, infirm in purpose, who make their world and their surroundings a perfect hell, according to the literal meaning of the word. There are some spirits out of the flesh still grovelling in darkness, still in baseness and wickedness, and who make their spiritual world and spiritual surroundings a hell, according to its literally-accepted meaning. Both on earth and spiritually, meaning that in the spiritual world, there are millions such as I describe, who have chosen hell for themselves instead of paradise; but if you mean that the devil has released his hold from one of his servants, and that a released servant of the devil is addressing you now, then, Doctor John Fordage, you never made a greater mistake. Ask all Nature that proclaims from the tiniest blade of grass to the mighty mass of matter that forms a Continent, God's goodness and love proclaiming it trumpet-tongued, can you find there the softest whispering that the Supreme Creator is a malevolent destroyer? Love is whispered from every running brook; God's love and care is breathed through the trees by the wind; in the healthful breezes of the mountain tops; in the calmness and placidity of the valleys; in the mightiness of the whole creation

God's love is permanent; but where is hatred? where is revenge? Oh, Doctor, ask yourself this question, and then dare with reason to speak of a hell burning endlessly, and the spirits of those whom He hath in love created choking with brimstone fumes. Can reason answer, Doctor?"

"Have you been long with this man?" I asked. "I have not been with this man before," was the answer.

"Have you a purpose in coming?" I asked. He answered "I have."

"Has it any connection with myself?" He answered, "Yes, to make known to you that I am your guide."

"And your name?" I asked; and through the lips of this labouring man 'Tornay' it answered, 'Moses, the Jewish law giver.'

"I asked him what proof he could give me that in verity it was actually the spirit of 'Moses' that was speaking through the lips of my servant."

"It answered reverently, first addressing God, saying, 'Oh allow thy servant to manifest;' and then, addressing me, continued:—'You are well acquainted with the condition it has pleased God to place these men in' ('Tornay' during this time speaking of himself in the second person, or, as I afterwards believed, 'Moses' speaking through the lips of the body of 'Tornay'). 'Knowing their condition thoroughly when they entered your service, you will be able to judge that the chances of deception offered is entirely put beyond the range of possibility. God in his mercy allowing it, I intend to appear before you wearing the patriarchal robes, with all the ordinances of a high priest of Israel's children. Cover this body over the head with a piece of the sacking that is lying on the floor, placing it over his head, allowing it to reach down to his elbows.'

"After I had attended to these instructions, slowly, as if forming from the mist, came forth a figure, indistinct at first, but as it approached nearer to us, one of the most placid faces, smiling at me, appeared. There was love from the very gaze of his eyes as he glanced at mine; his long flowing beard, grizzled with age, and yet there were beams of happiness and peace on his face. 'God bless you' came like a silent murmur from his lips, and then with a pitying glance the figure faded from before my eyes. Everard, whose hand I grasped, seemed in the same state as the labourer Tornay. After this, I could not keep away from them. I invited them into the rectory, and we held converse with these good, these pure, these holy spirits day by day after for three hours at a time. It was useless for me longer to deny the truths which these spirits laboured so hard to inculcate; but briefly to summarise them, they consisted: first, in the omnipresence of God and His undivided individuality; secondly, that Christ was not God, and that it was blasphemy against the omnipotence of the Creator to call him God. That the theory of imputed righteousness through the blood and sufferings of Christ was false and corrupt, and that the soul of man would realise that his own works in God's service would be found acceptable to God, not the imputed righteousness through another; that the subdividing of the one God was consequently unworthy the reason of an enlightened soul; that as faults existed in manuscripts of the present day (meaning the time he was addressing me) and also in printed books, errors could be easily detected and corrected, but the fanaticism of a certain few and the ignorance of the masses, prevented the circulation of the true sacred laws. He taught me that the doctrine of hell, the much needed repentance, the efficacy of the atoning blood should be swept aside and man's reason would then be free. I could not rest after these two men crossed the threshold of my door on their return homewards. Their stay with me had been only five weeks; but, oh! they had been the means of my receiving more actual and spiritual knowledge than I had ever learned during my academical courses. I could not ascend the pulpit and preach Christ so freely as I had done; I could not speak to them of a God who would condemn them to never-ending torture. I began to preach the power of men thinking for themselves; I began to preach God in His absolute and perfect Oneness—God the Creator—and I forgot to preach Him as the Destroyer; and when the weary and sin-laden came and knelt in penitence to me, I could only speak of God's infinite love. Yes, I ceased to preach hell; I ceased to preach the devil and his labours. The once forsaken aisles of my church became filled, and Bradfield Parish Church became the envy of other rectors, and of the incumbents of other churches which the well-filling of my church tended to empty. Like a pack of ravening wolves my surrounding brothers in God's work of love, instructors to His creatures, became my opponents.

"An Act of Parliament was passed during Cromwell's protectorate on August 10, 1650, against atheistical, contumacious, irreverent, and blasphemous doctrines propounded by certain ministers of religion, against the honour of God and against the society of men. Commissioners under this Act had taken office, and were travelling hither and thither as information reached them from discontented parishioners. To these commissioners the reputed servants of God wrote, imploring them to make hasty inquiries into the misdemeanours of Dr. John Fordage, and after a short interval of time I received a notice to appear before them at the 'Bear' public-house, near Newbury. For safety sake, I went, punctual to the time named, nine a.m., and accompanied by a friend. The latter end of September, 1654, was the time when I put in my first appearance before these commissioners, who, with their servants, amounting in all to fourteen, met at the above place. The commissioners themselves were only six in number. I wished for free entry for my friend, and it was refused me; he persisted in keeping at my side, but they thrust him with force back again. I then, upon coming into the presence of these commissioners, was

addressed by the chairman with this remark: 'So you are Dr. John Pordage, whose doings in the duty of Christ are well known, and who in the year 1649 was charged openly with adultery and also with expressing unorthodox views.' I answered him: 'Calumniaris audacti aliquid heredit; it is true, sir; years can't wash away the mud that sticks to a man from former faults, but I appeared before a committee formed for the purpose of restoring plundered ministers; this was in 1649, and on August the 21st I appeared before those honourable commissioners, and, after trying me and censuring me severely for unorthodox opinions, which consisted in my assertion that there was neither hell nor devil, and considering the charge of adultery as not proved, they discharged me, a copy of which discharge I have in my possession now. I argue that it is beyond your province to inquire again into these matters at all, they having taken place in August, 1649, and the Act of Parliament under which you are commissioned not becoming law until the August of the following year; and further, a duly commissioned committee had discharged me. This of itself should be an all-sufficient reason why you should not touch on these past offences, or, as they are termed, on these articles—the articles being numbered.' The chairman ordered the discharge to be read. 'And what proof have you that this discharge is a true one?' 'My oath, and the oath of a witness who was prevented entering with me.'

"In all there were nine articles I was called on to answer especially, and the first two articles were for offences from which I had been discharged. They then adjourned this examination to the 19th of the following month—October, 1654. The same examination in private would have proceeded had I not protested and said: 'You represent a court of Justice; you can reduce me from a position of competence to one of absolute want. I demand the examination to be proceeded with open doors.' My request was granted, with this remark: 'It will be the worse for you.' God help me!—I could have contested every article but that which described the visits of Everard and Torny to my house. The servants in the Rectory had spread it far and near. He or she had said that they had seen and heard forms and voices nightly, flashes of brilliant light, discourses in open day of instructions most heavenly. There were in all seventeen or eighteen witnesses who gave evidence against me on this article. I can see one of the ministers then present: he had been permitted by the commissioners to address a few words to me—a few words of exhortation previous to passing sentence on me. He spoke of my school-boy days, of life commencing so promisingly for me; he spoke of my marriage, and then of my wife and children; and then he began maliciously making blacker what the commissioners already thought black enough; he spoke of my former adultery, and then of the fearful change of opinion in matters which I had since believed—my recognition of God in his thorough unity; he spoke of the fearful change that had come over me in disallowing the high position maintained by all God's orthodox teachers for Christ Jesus as God, through whose name alone comes salvation; he spoke of my denial of this power, of my contempt of imputed righteousness through anyone. I stopped him and said: 'As a high minister of God, it would better become you to exhort me, if exhortation be necessary, privately; but it seems that now you are following the course of the Scribes and the Pharisees, who, whilst speaking seemingly for, were only seeking to entrap. Proceed to sentence, but beware!—for God requires at the hands of all His creatures justice, as patterned from His justice meted out to all their fellow-beings. I do not claim your forbearance—I do not ask for it; I ask but justice. Can any minister or man charge me with having thrown open my doors to the habitual drunkard, the false swearer, the thief, the felon? All that I have received in my house have been men that have had some show of godliness about them. I am charged with receiving as guests men of all creeds: this has been so. To act strictly to the form demanded by your commission I must be proved incompetent for the ministry. Who proves my incompetency? Does change in doctrine prove it? I say, No; and pious and good men answer, No, provided that change of doctrine has no detrimental effect on the well-being of the people. Proceed to sentence'—which they did; and the sentence consisted in this:—That I should be thrust from my ministry by the 22nd of February, 1655, and they would allow me an extra twenty-one days to empty my barns of the corn in them.

"From that day men shunned me. I was placarded in every parish church. Wandering, with wife and family, until the last penny was spent, I, who had been in one part of my life a companion to a king, became lower, if possible, than the meanest beggar. I lived long enough to see myself childless. I passed away, and hunger was the cause."

I here asked why he visited me? In answer he said he was ordered by "Busiris."

I asked whether he (Pordage) was in a high sphere? He answered, "No. I am happy, however, and am, by God's mercy, rising. I am undergoing expiation for the adultery I committed. I must be going. I am going with Lord William Russell, who is here, to Woburn, to the library there, to look at some books."

I may here mention a curious fact. I had been, during the previous ten days, reading the "Analysis of Religious Belief," by Lord Amberley (a Russell), and was struck with the passage in vol. ii., p. 493, in which he says, "What mere intellectual conviction of a future state can vie with the consoling certainty offered by the Spiritualistic belief, that those whom we have lost on earth still hover around us in our daily course,—sometimes even appear to us in bodily form, and converse with us in human speech? No mere hope of meeting them again can for a moment equal the

delight of seeing their well-known shapes, and hearing their familiar tones. Hence the Spiritualist has undoubtedly a source of comfort in his faith which more RATIONAL creeds can offer nothing to supply; but who that does not share their creed can envy them so baseless a conviction—so illusory a joy?" Thinking possibly, as the author had passed away from us not so very long since, he might be able to say whether his new experiences out of the form agreed with his ideas on Spiritualism expressed in the above passage, I had been mentally wishing for a control by him. Does this presence of the great and good Lord William Russell in the spirit foreshadow a visit from his descendant, Lord Amberley? I trust it does.

I may mention another curious matter connected with this control. The reader will have seen that Dr. Pordage died of actual starvation—hunger. As soon as the control ceased the medium said he was very hungry; he felt as if he had had nothing to eat for several days, although he had just had his tea, and eaten as much as he wanted. After the seance was over I gave him some supper, and he had an appetite, judging from which I should have thought that he had not touched food for at least twenty-four hours. As it was with the spirit of one who passed away of hunger, so it is with every other control. The medium felt the thud of the bullets that killed Marshal Ney; he felt the burnings of Bishop Ridley and Joan of Arc; he felt the pain internal that killed Napoleon, and the flogging inflicted on the fanatic James Naylor. It seems as if his own vitality was entirely subservient, not only to the sufferings endured by controlling spirits whilst in the flesh, but also to every feeling of my own. If I am ill he feels ill; if I am well he is well.

To the Editor.—Dear Sir,—Will you let me suggest to A. T. T. P. that it would be well if he would let us know, in each of his reports of the above, how much of the information imparted is, or at any time has been, within his own knowledge? or perhaps, rather, in the case of notorious controls, how much is *not*, and never has been?—Yours, C. C. M.

MR. HARE AT DOUGHTY HALL.

On Sunday evening a very interesting meeting was held in Doughty Hall, addressed by Mr. R. H. Hare, son of the late Professor Hare, so famous for his researches in Spiritualism. Mr. Everitt presided in a genial manner, and made our distinguished visitor quite welcome to that free platform upon which so many distinguished thinkers have expressed their views of Spiritualism. We present a few of the thoughts offered by the speaker, which will be found of interest to deep thinkers.

It does not matter how many thousand years ago, but far back in the twilight of time, the philosophers of India attested the supremacy of will-force, which they termed *acassa*, and the subjectivity, or, as they termed it, the illusory nature of matter. This formed the basis, at a later period, of the teaching of Pythagoras and Plato. Were I to go into the theology elaborated first by the Indians, and afterwards adopted and more or less modified by the succeeding councils of the Christian Church, I should occupy more time than is at present at our disposal. Suffice it that the overlying mass had so encumbered the original conceptions that philosophy and religion were assumed as distinct names for what were supposed to be antagonistic and opposite systems. Whatever may be said by its antagonists, it is the glory of that system of *a priori* teaching known as Modern Spiritualism, that it has succeeded in presenting by experimental demonstration conclusive evidence of this original theorem; and that thus a firm basis has been at last found for the superstructure of human knowledge.

La Place, one of the greatest of modern philosophers, has well said the result of no experiment is to be disregarded, however improbable it may appear, provided the experiment can be repeated. Now it is well known to my auditors that whatever doubt may be cast by the Lankesters or Carpenters of science upon an individual experimenter, there exist hundreds, if not thousands, of mediums from whom direct writing may be had within enclosed surfaces, showing that there is an independent intelligence to which all the laws of matter, as we know them, are subordinated. I shall not enter upon further details in this matter, as it is to be presumed that you are acquainted with the lucid statement of them contained in the recent publication of "M.A. (Oxon.)" on "Psychography." I shall presume that you are ready, upon these facts, to assume that atoms are only to be recognised in philosophy as centres of force.

While materialisation, or form manifestation, may be assumed by those who, like myself, have been fortunate enough to have become entirely satisfied of the human origin and identity of the substantial figures produced, it cannot be said, that as regards the *Ego* or human origin and individuality of the intelligent force to which matter has been thus shown to be subordinated, La Place's condition can be said to be complied with; for although the moral conviction of thousands may afford a better foundation for belief than any of the records upon which revealed religion is at present based, it remains to science by further investigation to, if possible, evolve those laws to which these phenomena are to be attributed. The first effort in this direction was made several years ago by Col. Olcott, of New York. Placing the person of the medium upon a platform scale, he obtained evidence in a rough manner that the medium was very much diminished in weight during materialisation. Recent experiments made with more accurate apparatus, by a circle at 38, Great Russell Street, London, have resulted in the production of diagrams showing the astonishing fact that the medium is sometimes reduced to one fourth of his normal weight.

Now, it is well known that the great portion of all animal organism is fluid, and of this fluid portion the elementary principle is the protoplasmic fluid of the blood. Some time since Prof. Huxley issued a startling monograph upon protoplasm, eminently instructive in all its details as to the conversion of protoplasm into force. About two or three years since, in a pamphlet on protoplasm, by Dr. Drysdale, based upon certain researches of the eminent microscopist Dr. Beale, he most emphatically contradicted the assumption that the result of the analyses of dead protoplasm could be assumed as a basis for the assertion that vital protoplasm of animals and plants—as, for example, the man and the thistle—could be found of like constitution.

Now, going all the way back to Leviticus, which, as far as I know, has never been found false in any of the facts which it asserts, and its prohibition, "The blood thereof, which is the life thereof, thou shalt not eat," I think that the Spiritualists will be inclined to adopt the conclusions of Dr. Beale, rather than those of Prof. Huxley, since it is to the transformation of the fluid portion of the medium's substance that we must look for the element employed in materialisation.

Scientific minds have for some time been searching for an explanation of anesthesia. Of anesthetics perhaps the most practically useful is nitrous oxide. You are aware that nitrous oxide has precisely the constituents of common air; the difference between them is due to the fact that in the air the nitrogen and oxygen are mixed, while in the nitrous oxide, precisely the same volumes of these gases are chemically united. The chief distinction in their property is that while the capacity of air—or its constituents, oxygen and nitrogen—for latent heat is represented by 1, that of nitrous oxide is 1860. Without pausing to dwell upon details, a somewhat similar analogy exists in the capacity for latent heat of sulphuric ether, chloroform, and the ethereal base of alcohol. Now then, let us suppose that by electrical or magnetised action the polarity of the molecules of the air contained in the breathing apparatus of a medium are so changed as to generate from it nitrous oxide,—have you not a sufficient hypothetical cause for the many momentous results which we have some of us witnessed?—have you not a simple explanation of mesmeric sleep as superinduced by the passes of the mesmeriser, or of entrancement by a disembodied spirit?

Miss Pearce presided at the organ for the first time, and with great ability, giving promise of much usefulness in the future.

MR. EGLINTON'S LAST SEANCES IN ENGLAND.

Dear MEDIUM,—This past week has been indeed a joy and a treat to all interested in the glorious truths of Spiritualism, living, as we all do, away from the great centre of attraction.

With much pleasure and delight have we read the description given of the farewell seance, at Dr. T. L. Nichols', at Aldwyn Tower, Malvern, by our dear friend Willie Eglinton. No doubt many of your readers were made aware of his intending visit to Torquay, to rest, if it might be so called, before he started on his voyage to South Africa. When the visit had become known, diligent were the inquirers as to what sittings could be held, and a strong desire existed to procure a few chances for our friends leaning to the Cause, yet who had never seen anything beyond ordinary table movements. Some of our friends, who had been permitted to come to the physical, had not even seen that. An investigator kindly placed the use of his villa at the entire disposal of our circle, and the offer was accepted, and each evening from fifteen to seventeen sitters formed the circle. Prior to Willie Eglinton's coming down at our usual weekly sitting, the controls of our own mediums were asked for any information or instruction they could give the circle as to the form of conduct they would wish us to pursue. We were then requested to open all the meetings in our usual way, viz., by a short prayer and the singing of our opening hymn (89 "Spiritual Lyre"). The medium, at each physical seance, being held by sitters promiscuously chosen to do so.

On Saturday, July 6, the seance was far from what we had anticipated.

On Sunday, July 7, we met for materialisation, and, before the sitting or circle was formed, the medium, Mr. Eglinton, had passed into the trance state, when one of the sitters was called into the drawing-room adjoining, and "Dr. Richards," Mr. Eglinton's chief guide, requested him to be seated; saying, they would like, if time permitted, to give a few of the medium's dear friends a garden-party on the lawn, at the house where the medium was staying, for he was very happy there, and, there was no doubt, they could give a very strict scientific seance, and show themselves as they had done at Malvern, they would soon decide what they could do, and, if possible, let us know; but they would now bring the medium in to sit for manifestations, which directly afterwards took place.

On Monday night, July 8, having, I suppose, very favourable conditions, our friend, "Joey," became very talkative, particularly with some of his old friends; passing and joining in conversations, that were of interest to some; giving a joke to our friend, the guardian of Plymouth, who had come up to see the medium, prior to his departure; many puns, and much wit became the order just now, for all distinctly heard Master "Joey" taking away some ornamental work, placed in front of the chimney-bars, and, being told of it by some friends, who came over from Paignton, "Joey" immediately said, if the friends were not quiet, he would paint on them. What odds was it to them if he choose to go up the chimney? Here it was remarked, they were afraid he was breaking up the ornament, and it was valuable. Yes, it was a pity; but in-

dustry must be rewarded, and he proceeded apparently to destroy it, much to some of our amusement. An ordinary eight-day striking carriage clock was now removed from the mantel-shelf, and held to the faces and ears of the sitters, then deposited in the lap of the lady of the house, "Joey" remarking it was for her, Mrs. —; "Then," said "Joey," "the clock is no good without the key;" and instantly the key was thrown in her lap, from the mantelshelf. A large musical box, weighing 25 lbs., was floated off the table and about the room, often just under the ceiling, and rested on the heads of some of the sitters. Spirit-lights flew about, across and over the table and room, far away from the sitters. The united voices of "Joey" and "Earnest" were frequently heard together during these manifestations.

The room had now begun to feel warm, when some one suggested we should have the door open a little bit, but directly a cooling breeze was felt by all the sitters; and now a large Indian fan was brought into requisition and freely used about the head and in front of some of the sitters, quite changing the temperature of the place and giving all an increased pleasure.

Prior to this sitting a large quantity of roses had been brought into the room, gathered fresh from the front lawn. These were deposited in a large vase and in other stands placed about the room for them. These now came in for a share of "Joey's" attention, and he freely distributed them amongst the various sitters present, and lights were seen by many about the room after this sitting was closed.

The Tuesday evening found the usual number for the materialisation seance, and it was a grand success, both "Earnest" and "Joey" showing themselves and demonstrating their presence by touching those who requested them, showing their lights and a beautiful cross, holding it near the face of each sitter, reflecting their forms and faces very distinctly, sometimes floating high above and even fading out or passing through the ceiling, or vanishing below the floor. Lights of great power and beauty, with many hues, were rapidly flying about the room during the whole of the evening, and continued visible to all, even after the sitting was closed.

I cannot refrain from saying that each sitting was held under as strict test conditions as could be wished for, and also "Joey" informed one of our young lady sitters she possessed all the elements required for powerful physical manifestations, and has entered into quite a compact with her, promising his aid to assist in her development.

I may also add, a very interesting sitting was held in Dartmouth on Thursday, the 11th inst., a report of which will be sent you in time for insertion from a friend who was also present.

W. T. ROSSITER.

SPIRITUALISTS AND EVIL SPIRITS.

This is a subject of vital importance to every earnest Spiritualist or searcher after truth. Owing, I presume, to its not being a very engaging theme, it is avoided; nevertheless, it is one that should be most seriously thought upon, and, moreover, acted upon. We shall see, if we scan a few cases, the many evil effects these spirits have upon our daily thoughts and actions, and I think we shall all agree that some step, however slight, should be taken towards the amelioration of this great evil.

It is frequently said by Spiritualists, it would be an angelic mission to visit a haunted house and endeavour to free the unhappy spirit from its earth-bound condition. They seem to overlook the fact that though these spirits are so unhappy, they are but reaping that which they sowed in the flesh, and are, to a certain extent, harmless and quite unproductive of any real or serious injury. Yet the dense crowds of spirits who are for ever haunting our streets, alleys, publichouses, and other places of vice, and who are equally unhappy, only under different circumstances, and whose actions are so fearfully telling in our midst to-day, are allowed to go on unheeded. We know full well that every spirit in or out of the flesh plays a very beneficial or mischievous part in the production of that which at present exists. We also know that spirits are still actuated, greatly intensified by the change, by the same motives and desires, and that all are indelibly stamped with the character played in the flesh. This being the case, is it any wonder that spirits of this class are continually pouncing upon sensitives they may happen to find, and to lure them on—through ignorance upon the subject—may be to drink, to suicide, to deeds of murder, or, in fact, to any of the other multifarious forms of vice, that through it they (the spirits) may, to a certain extent, participate in the pleasures they find in such practices. Therefore, seeing the power these spirits have, and will continue to have, unless prevented by some practical effort, it is to the advantage of everyone to assist in endeavouring to diminish the evil.

If Spiritualism is to become the future religion of the world, and to become its salvation, it needs must be a religion which appeals not only to the spirit-faculties, but to a life of practical uprightness, and a religion that possesses the reality of the saying "Do unto others as you would that others should do unto you."

No church or sect which lacks this practical spirit, has, or ever can hope to, become a substantial and reliable way to everlasting happiness. We see the want of this spirit in the church at the present day, and we note the result—disunity and discord—the which cannot but tend to bring destruction to this religion the sooner. Realising these evils, a religion like Spiritualism, which is in its infancy, should profit by the severe lessons taught by the Church. May it be so. If Spiritualists intend to take the step which shall advance their Cause, it is high time they set about it. They must throw their lethargy aside and become more zealous, learn to seek farther than the mere crust of phenomena for their information, and not so eagerly swallow all that spirits say, but use their own judgment and think and act for themselves; unless they do this their work is *nil*, and their progress completely thwarted. Then let us no longer remain inactive, but "up and doing;" let us show the world that we have thrown away the husk and retained the spirit; let us show forth a religion in practical deeds of charity and love to

humanity; let us learn to assist and uphold the weak and the fallen, even as Christ "went and preached unto the spirits in prison," proving to them that progression and happiness is still possible, showing them the path which the bright and better ones have shown us, that the truth may set them free. What a glorious mission and how divine! What lives of happiness we then should lead, and what affections would dwell in our bosoms! What a glorious halo would the angels be waving o'er our heads, and what crowns of glory and homes of unsurpassable beauty and loving faces would there be waiting our entrance into those bright realms where the purified and the mighty of all ages dwell!—I am, faithfully yours,
H. PARKER.

THE CONDITION OF A MERITORIOUS WORKER.

To the Editor.—Dear Sir,—Permit me to add an additional word to those of Mr. Fryar, in your last issue, on behalf of my old and very highly esteemed friend, Professor B. Short, of Bristol. His present circumstances are exceptional ones, caused by acute and prolonged illness, during which time he has struggled hard for life itself—his friends despaired of him. In the meantime his business has been broken up, his means exhausted, and the claims of his family have been and are urgent still. Friends in Bristol and elsewhere have come forward and very materially assisted him for some time past. His is a case of genuine need, as I know well; still, we do not, we shall not, hear of this from the gentleman himself; and if some of us, his old friends, do not move on his behalf, we shall wake up some morning to a consciousness of the loss we have sustained, and the great gap that has been made, by which the human world has been impoverished. It is not charity that is asked for, but a little work to be given to him, for which exceptional value will be returned in the characters supplied. As a phrenologist and physiognomist I have known, esteemed, and highly prized Mr. B. Short's unsurpassed abilities for many years. During this time I have attended and presided over public meetings, discussions, &c., for him, wherein his very varied talents have been called forth. His is a modern Samson's strength, uniquely defending these sciences: for years, in the West of England, we investigated Spiritualism together; in the Temperance cause he has been an ardent worker; I know of forty free lectures given by him on behalf of this cause during a few months previous to his illness; and I might go on multiplying the good work in which he has been engaged *ad libitum*. I feel sure that when his case is known, assistance will be rendered. I would strongly urge upon all who are interested in the occult sciences, the privilege, the duty of extending a helping hand to him in this his hour of need. This is why I trouble you, Sir, with this word of mine. Most fervently do I pray that God may prolong his earthly life, for our own sakes and that of these sciences.
—Yours truly,
(REV.) J. A. BRINKWORTH.

Saffron Walden, Essex, July 20th.

OBITUARY NOTICES.

MRS. CORNELIUS PEARSON.

This lady was released from the bondage of the body on July 10, after a long season of suffering, which was endured with great patience, and even cheerfulness. While Mrs. Pearson was in a condition to attend to public duties there was no Spiritualist in London more devoted to the Cause, and, accompanied by Mr. Pearson, her cheerful face and kindly voice were familiar to all who took an active part in the Movement. She was one of Mrs. Tappan's most intimate and valued friends, and exerted herself to the full to secure that social harmony and sympathetic surrounding which are essential to the support of the sensitive spiritual worker. True womanly feeling and intuition are as useful to our Cause as the more ponderous and emphatic utterances of the philosopher, and these angelic qualities Mrs. Pearson had in a high degree. If we had more amongst us such as she was our Movement would be more coherent and its influence very much enhanced. May the comforts of angel-ministry aid in supplying the void caused in the hearts of the bereaved by her transition to the higher life.

MRS. MARY ROBERTSON.

On Tuesday morning last there passed to the higher life in spirit one who for seven months past has lain a prey to disease, by name Mrs. Mary Robertson, wife of Mr. W. S. Robertson, of 70, Hawes Street, Scotswood Road, Newcastle-upon-Tyne. She bore her illness with that strength and fortitude which only true nobility of soul can endure. She was a most faithful wife, a devoted mother, and for some two years a most valued medium for the transmission of spiritual truths to mortals. Possessing a kind, genial, and benevolent spirit, she was respected and beloved by all with whom she came in contact. She passed from earth's cares in the sure and certain hope of an existence uninterrupted by the change of death, and reposed in full confidence in those teachings she had been the means of conveying to others. She has already signified her transition and the attainment of her hopes to the writer, who loved her for her sterling worth. She leaves behind a husband and four children, over whom she promises to preside.
W. H. LAMBELLE.

DR. GARTH WILKINSON writes: "A new church is evidently coming into all the churches; they are opening at the top, often unconsciously, to receive its first tiny contact and to let its heavenly nerves unite with their softer parts; and the result is that they, the churches, are opening down into practical usefulness and beneficence, and are confronting evils with new voices of righteousness. This is manifested in the action of religious bodies in temperance, in the treatment of childhood, in the battle against vaccination, in the whole plea for humanity to man and beast, and the loud cry now going up against vivisection."

VACCINATION: IS IT WORTHY OF NATIONAL SUPPORT?—This is the title of the discussion between Dr. Wyld and Mr. A. Wheeler, which took place at South Place Chapel, Finsbury, on May 28. It is a pity that Mr. Wheeler had not the opportunity to go further into the subject. He effectually demolished his opponent's statements. Pro-vaccinators must either be very ignorant or very modest in acknowledging the truth. It is a useful pamphlet, and removes much popular misconception from the doctor-blinded mind. The speech of Sir Thomas Chambers, M.P., is a good elencher to the whole. The printing is well done by Mr. Nisbet, of Glasgow. We are glad to see that when progressives have a job to give out, they give one of their order the benefit thereof. The debate is published by Mr. Allen, price 2d.

SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW,

HOLBORN, LONDON, W.C.

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

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

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

SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION.

	£	s.	d.
Mr. J. Rogers	0	2	6
Mrs. Beale	0	5	0
F. F., per Mr. J. Maynard	0	5	0
Mrs. H.	1	1	0
Mr. W. J. Champernowne	0	10	0
Mr. Yeomans	0	3	6
Mr. Spencer	0	5	0
A Widow's Mite	0	4	6
Amount acknowledged last week	216	11	6

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

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

VISITORS FROM THE COUNTRY AND FROM ABROAD

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

LECTURES AGAINST SPIRITUALISM.

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

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

MARRIAGE.—St. Andrew's Church, Newcastle, special license, on the 18th inst., by the Rev. W. Bernard East, assisted by the Rev. Rowland East, James Barr Mellon to Annie, second daughter of the late Mark Fairlamb, both of Newcastle.

SOME of the East End Spiritualists have decided to go to Loughton on Sunday, August 4, instead of Chingford, meeting at the Robin Hood, about a mile from the station. There are several reasons for the change, one being the returning home with more comfort than the state of the over-crowded trains from Chingford allows.—J. W.

NO. 1 INSTITUTION SEANCES.—On Tuesday evening there was a large and influential attendance. A scientific gentleman who put questions at the previous meeting, and could not get them answered, had them submitted to a higher spirit, and answered. The gentleman promises a report of his experience in this matter. Mrs. Cannon described spirits attending visitors with great accuracy—the spirits being also recognised by Mr. Towns. A new series of seances will be commenced on the first Tuesday in September. All wishing to join it are requested to make application at the Spiritual Institution.

MANCHESTER ASSOCIATION OF SPIRITUALISTS will have their annual picnic to Alderley Edge on Bank Holiday (August 5), when all Spiritualists and friends in the district are cordially invited. Mr. Johnson of Hyde and others are expected. Those who have never had a ramble on Alderley Edge will have a rich treat. Perhaps no place within such an easy distance of Manchester can be found for the beauty and extensive scenery, the rich foliage of the fir, oak, and beeches affording shelter from the scorching sun and protection from the passing shower. Here is the Beacon, and within a short distance, down the hill, the celebrated Washing and Holy Wells, once much resorted to by the ancients, believing the waters to be a sure antidote for a peculiar malady. Nigh to is the Storming Point, the Devil's Grave, extensive and unexplored caves (supposed to be the place connected with the famous legend of the Wizard of the Edge), and the Druidical stones. Here we have food for the geologists, the botanists, and the antiquarians, &c. Trains will leave London Road Station at 1.15, arriving at Alderley Edge at 1.54, and at once proceed to Mr. Phillips's farm. Fares for the return journey, 1s. 7d. For particulars apply to Mr. Dawson, 31, Back Quay Street, Water Street, Manchester.

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FOR 1878.**

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

TO SPIRITUALISTS IN THE COLONIES.

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

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, JULY 26, 1878.

A PACKET OF PROGRESSIVE LITERATURE FOR EVERY FAMILY IN GREAT BRITAIN.

Since the beginning of the year the Spiritual Institution and its representatives in various parts have placed publications on Spiritualism into thousands of fresh hands, and in that way have extended a knowledge of the Cause as much as have all other agencies put together. The more this work is engaged in the greater is the appreciation of it, and some representatives in their respective districts have resolved to let every intelligent family know that Spiritualism has a literature. It is a fact, that thousands do not yet know that such a movement as Spiritualism exists, and a much larger number who have heard of it regard it as incapable of producing thoughts fit to be presented in black and white. To such the appearance of a publication, carried on weekly for many years, is a startling revelation. "Ah," they exclaim, "Spiritualism is much more of a fact than we had imagined; it has its speakers, its writers, and its organs. Let us have a look on the quiet, and see what they have got to say for themselves." And straightway a lesson in Spiritualism will be taken in by minds who would never think of attending a meeting; indeed, they would perhaps have to remain for years without even hearing of one. Having once, however, made the acquaintance of Spiritualism, they would the more readily recognise its announcements when put before the public, and if, after such a house-to-house distribution, a popular speaker visited the town, we can imagine that his lectures would be much better attended.

To facilitate this work we have thought of putting certain tracts and publications up into neat wrappers bearing a suitable superscription. We would be glad to be favoured with the suggestions of those interested in this work, and particularly we desire to have opinions as to what had better be printed on the wrapper, so as to suit the requirements of the case in the best manner in the greatest number of instances.

FEATURES OF THE WEEK.

Last week's MEDIUM was quite an extraordinary number. It contained a statement of the photographing of spirit-forms in daylight, a feat never before accomplished. It recorded the fact that a materialised spirit had taught in a School of Spiritual Teachers. Another spirit-form baptised a baby with water, and the case of identity through direct spirit-writing added to the testimony on behalf of spirit-communion. In the literary department the announcement of the work given by well-known spirits and edited by Judge Edmonds is of great importance, as is also the continuation of "Historical Controls" by the communication of "Josephus." In the high department of principles we find it written:—"The more we do for the good and the improvement of others, the better and the more improved we are in ourselves, so that missionary work is one of the needs of the Spiritualist. He cannot be a Spiritualist and have no thought except for his own gratification and welfare. His welfare as a Spiritualist consists in the well-directed concern which he manifests in the welfare of others." These principles are surely an advance on the "golden rule" of Oriental Spiritualists. Upon the whole, last MEDIUM was very good for one week's gospel.

Miss Fairlamb in a letter to a friend said: "I will never forget the wonderful experiences I had during my stay in Edinburgh; it was something extraordinary. I saw all the different processes of the materialisation of 'Geordie.' I should like to write out and describe my feelings and sensations when 'Geordie' was materialised, but have not time at present."

Now that the great act of life is over, we hope Mrs. Mellon will find time to supply a narrative which would be as novel as the phenomena which occasioned it. We want more of the candid experiences of mediums, it would afford more instruction than any other form of knowledge.

We have on hand a small parcel of copies of the MEDIUM, containing reports of Mr. Lambelle's discourses. These we are prepared to dispose of freely to any friends who will circulate them to good advantage. The MEDIUM is doing an incalculable amount of good, which can be augmented unlimitedly by diligent effort.

From the interest which is being manifested, it is likely that Mr. Burns's lecture on the Vaccination question may be called for in tract form, price one penny. If such a call is made, it should be done at once, while the matter is in type. This kind of teaching is above all others what the people want, to raise them above the superstition and quackery that threaten to extinguish them.

Wherever we go, we find the science of the circle almost unknown, mediums discouraged, and spirit-communion uncertain. While this state of things exists, Spiritualism can never prosper. The only improvement can come from studies like those described in *Human Nature* for July. We urge every Spiritualist to get that number, and begin to experiment and study in his own circle.

The announcement of Miss Fairlamb's marriage to Mr. Mellon, to whom she has been for some time engaged, will be read with pleasure by all her friends and well-wishers. She is so amiable and obliging in her disposition that she has given seances often with manifest injury to herself because there was no one to stand between her and the importunities of those around her. Mr. Armstrong has done good service to the Cause in protecting her at the Newcastle seances, for which every praise is due to him, and he will unite with us in the satisfaction which arises from such an excellent medium entering into a relation which will afford her more continuous protection. The young couple have left for Scotland, where they will spend the honeymoon. We wish them happiness and usefulness in their new career, and may their attachment ever remain a new and inexhaustible experience.

MISS YOUNG AT DOUGHTY HALL.

On Sunday evening a very popular medium will speak, under spirit-influence, at Doughty Hall for the first time. For many months it has been contemplated to invite Miss Young, but her numerous engagements and the presence of other speakers have interfered. Now we have pleasure in announcing that Miss Young's attendance has been secured, which will be a gratification to those who have not heard her as well as to her old friends who know her worth. Doughty Hall, 14, Bedford Row, Holborn; Sunday evening at 7 o'clock. A collection to defray expenses.

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

TO WEST PELTON.

SATURDAY, August 3. Co-operative Hall. Conference at 2 p.m. Lecture by Mr. J. Burns, at 7 for 7.30, on "Spiritualism: Past, Present, and Future."

SUNDAY, August 4. Social meeting of Spiritualists, to meet Mr. Burns and other friends, at 10.30. Lecture by Mr. Burns at 2 p.m., on "The Religion of Spiritualism." Trance oration by Mrs. Batie at 7 p.m., subject, "Who is Christ, and Where is Heaven?"

All friends in the district are earnestly invited by the local committee, to make this series of meetings a success. Tea will be provided for visitors.—S. STEWART, Hon. Sec.

TO HOUGHTON-LE-SPRING.

MONDAY, August 5. Lecture on "Modern Spiritualism," in the Miners' Hall, Houghton-le-Spring. To commence at 7 o'clock.

TO STOCKTON-ON-TREES.

Mr. Freund kindly offers the hospitalities of his home and his services to bring together the leading Spiritualists of Stockton and Middlesborough. Time, probably first Sunday in September.

Mr. Burns contemplates visiting Derby, Howden-le-Wear, Crook, Sunderland, Bishop Auckland, Shildon, Darlington, Stockton, Bradford, Halifax, Manchester, Cardiff, Merthyr, Aberdare, Edinburgh, Glasgow, Lowestoft, Framlingham, Ipswich, Yarmouth, Norwich, Torquay, Southampton, Portsmouth, 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.

Our St. John's, N. B., correspondent writes: "Dr. Peebles came and went, and we had a very enjoyable time during his short visit here. Those 'Historical Controls' contributed by A. T. P. are extremely interesting." There is active spiritual work going on in this British dependency.

THE £1,000 FUND.

The programme of organic usefulness which is set forth on our back page is being very heartily responded to. Promises of co-operation come in from friends old and new. We ask our friends to set to work at once and subscribe the £1,000 to the full, all of which they may have in their pockets again before this year closes. We desire to see the responsibility of spiritual work thrown upon each district and individual therein. If one or more individuals advance capital on behalf of spiritual enlightenment in their neighbourhood, they then have a claim upon all others to aid in carrying out the object thus inaugurated. They can say: Come join with us and you may be supplied with means of instruction and study for a weekly trifle paid into our book-clubs. It is necessary that every Spiritualist should read and think for himself, or he cannot be an effective Spiritualist, nor can he otherwise elevate the Cause into a position of dignity and influence by his representation of it. Someone, then, in each little group must take the lead in this matter, and by a small venture or risk commence the necessary work of education and provide means to carry it on. The first thing to do is to subscribe to the fund; then inform others what you have done and for what reason you have done it, and ask them to co-operate with you in carrying out the great purpose which led you to take part in this work.

THE NEW BOOK—A COMPANION VOLUME TO "STRANGE VISITORS."

The new work is being rapidly pushed on, and will be all in type soon. The more we become acquainted with its contents the better we like it. The matter presented to the reader is not of that grotesque and inflated kind which makes the spirit-world appear childish and ridiculous, but, instead of wonderful stories, it gives wholesome lessons in spiritual truth, communicated with such taste and perfection of style as to impress all minds with the high importance of the subject. The essays are worthy of the distinguished names appended to them, and the book may be introduced to the most intellectual and refined class of mind without apology for its contents. It is just the kind of book to bring Spiritualism under the notice of thousands who could not receive its teachings in any other form. It is a book both for outsiders and Spiritualists. It is full of interest and instruction to the most experienced in our ranks, and, at the same time, it is just the kind of book to place into the hands of those recruits who would bring the greatest amount of strength to our Movement.

We hope every Spiritualist will make it his and her business to secure this work as wide a circulation as possible.

SOIREE AND PRESENTATION TO MR. TOWNS.

For six months Mr. Towns has devoted his time and high talents as a medium to the Tuesday evening seances at the Spiritual Institution. Like the ordinary sitters, he has contributed weekly towards the expenses. This unselfish conduct and marked usefulness have caused a response from those who have been benefited thereby, and on Tuesday next the circle and visitors, with their friends, will entertain Mr. Towns at a *soiree* at the Spiritual Institution, 15, Southampton Row, at 8 o'clock; admission, 1s. Music, singing, and the elements of an excellent entertainment have been offered by friends. A sum of money has been subscribed, which will be presented to Mr. Towns, to enable him to take a holiday at the seaside in return for the great amount of pleasure he has conferred on others.

AN OPEN-AIR DEMONSTRATION AT SHIPLEY GLEN.

It was proposed by a few friends on Sunday, at the Batley meeting, that an open-air demonstration of Spiritualists should be held in Shipley Glen, near Bradford, on Shipley feast Sunday; which takes place about the middle of August. Mr. Burns was invited to speak, assisted by other advocates of our Cause. By suitable speeches, and the distribution of literature, much good might be done. Mr. H. Smith, 12, Garnett Street, Leeds Road, Bradford, may be communicated with.

CAPE TOWN, SOUTH AFRICA.

Mr. Hutchinson desires to inform all those who have been receiving the MEDIUM regularly, that he will not be responsible for their subscriptions after 30th September, and that all those desirous of continuing it must send a post-office order themselves direct to James Burns, 15, Southampton Row, London. 10s. 10d. is the yearly subscription, including postage. By remitting 10s. 10d. at once, as a post order, the paper will be received without any interruption, so don't delay in sending the amount if you are anxious about the Cause.

Cape Town, June 22.

TO SPIRITUALISTS IN PARIS.—A correspondent wants to know if there are Spiritualists in Paris who could accommodate with apartments English Spiritualists visiting the Exhibition. We can direct all to M. Leymarie, 7, Rue de Lille, who is a genuine man and martyr for the truth, and will be glad to give all information in his power. Parisians are busy people, and cannot afford to spend their time on strangers. We shall be glad to publish any information that our Paris friends may have to offer in reply to this inquiry.

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The Order of Spiritual Teachers.

Schools competing for the prize of one guinea's worth of literature, for the best explanation of Matt. vii. 7, 8, must send in their reports by August 1. The following is the text:—"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." The questions to be considered are:—For what shall we ask? of whom shall we seek? where shall we knock?

NO. 1 SCHOOL, 15, SOUTHAMPTON ROW.

On August 1 the subject will be "The Psychology of the Spirit-Circle." All mediums and experienced sitters are invited to attend and give their evidence?

At last meeting the proceedings were chiefly in preparation for the forthcoming inquiry into the Conditions of the Spirit-Circle. The inharmony in certain circles was discussed and changes proposed to remove it. The meeting was pleasant and profitable.

A SUNDAY IN THE WEST RIDING.

Having some business engagements in Leeds and district, I made arrangements to meet them, so that I might be present at the open-air gathering at Batley on Sunday. I felt sure I would meet with many old friends, for I am one of the oldest Spiritualists of the district, to which I feel I belong by right of the work I have done therein. Take a comparatively short circuit: Leeds, Otley, Keighley, Bingley, Bradford, Horton, Halifax, Sowerby Bridge, Brightside, Huddersfield, Ossett, Batley, Heckmondwike, Cleckheaton, Birkenshaw, Adwalton, Gomersal, Morley, Gawthorpe. I have done work in them all, sometimes for a week at a stretch, and sown seeds of knowledge which it is a pleasure to meet with fruits of at every point.

It is generally reported that Spiritualism makes but little headway in Leeds. I find that the contrary is the fact, and that its teachings have found recognition in places where it would be least expected. The chief vehicle of instruction in the town is the MEDIUM, which finds its way into the most diverse sections of the community. It suits all more or less. It is as free as the most radical freethinker. It is as religious as the Church can pretend to be, and it is philanthropic with the social reformer. Thus it represents Spiritualism fully, and carries the influence of the Movement into almost every grade of social life. Leeds has to be approached in a peculiar fashion. It is an old and intelligent town. It has its useful institutions, and its forms of activity, and only by working in and through them can its people be approached. Years ago, when I lectured in Leeds, chapels and halls were freely opened to me. I spoke repeatedly under the presidency of Mr. Darnton Lupton, and was specially engaged by the Hunslet Mechanics' Institute. I went as a teacher with useful knowledge, not as an agitator with a hollow-sounding shibboleth. The teacher will be at all times welcomed in Leeds, but the blatant polemic must be contented to exercise his noisy gifts in holes and corners.

I was permitted by Mr. and Mrs. J. Lingford, who were my hosts years ago in Bishop Auckland, to turn their pleasant residence at 51, Great George Street, into a Spiritual Institution for the time of my visit. I regret that I missed the opportunity of meeting with some valued friends, Mr. and Mrs. Green, of Harrogate, and Mr. J. White, of Meanwood, having called in my absence. I met Mr. and Mrs. Gardner, and had a long conversation with Mr. Eddison and Mr. Owen, who are cultivating spiritual gifts in a quiet and intelligent manner. There are, besides, a number of investigating ladies and gentlemen, some of whom I met at Batley. Altogether there is quite a number of Spiritualists in Leeds, but for many reasons it is, perhaps, better that they are at present kept apart. A general rallying point, say at Mr. Lingford's, would be useful, but the various circles should not intermingle too much, or contrary influences might clash, and differences arise. There are certain points at which Spiritualists can unite with advantage, and there are many others in which they are much better each in his own circle and sphere.

I was very pleased to meet reformers of other types besides Spiritualists. I much enjoyed a lengthy conversation with Mr. Atkinson, an anti-vaccinator. He is master of the statistics, and has a plan for uniting the people in a league for self-defence. I hope he will set to work. His proposed movement might be made a grand vehicle for the imparting of saving knowledge to the people. Why do not the anti-vaccinators hold Sunday meetings, sing

hymns, and speak on the mystery of godliness as explained by the laws of health?

Having received a copy of the *Young Emancipator*, a monthly Freethought magazine of educational tendencies, I felt desirous of making the personal acquaintance of its editor. I therefore made a call on the gentleman, and found him versed on many themes besides the stock subjects of secularism. I regard this new periodical as well worthy of study, and the highest pinnacle of Freethought literature in this country. I wish Freethinkers would look into psychical science; it would afford them a power to remove superstition and bigotry which they have not hitherto possessed. I also paid a visit to Mr. Symes, who is writing in the *Young Emancipator* a series of articles on mythology, and I called his attention to Mr. Lambelle's discourses. Mr. Symes is a gentleman of comprehensive mind, and would make an excellent Spiritualist. He is a man of thought, not of prejudice, and, being a man of education, he takes in a vastly wider range of topics than the rank and file of any movement can be expected to receive. I feel inclined to offer the secularists of Leeds a lecture on "Spiritualism," if they will grant me the use of their platform some Sunday soon.

THE BATLEY PIC-NIC.

Howley Hall is a dilapidated ruin, on a bold eminence about a mile from Batley railway station. Its appearance reminds one of a decayed tooth, only a couple of snags of wall remaining and the underground crypt. Down in the valley and on the opposite bank is an oak wood, in the shade of which is a cool spring of delicious water. I stole away and had a quiet hour to myself in this wood: lying on the velvety sward, hidden by waving bracken, and overshadowed by the oak trees, it was delightful. It was then shortly after midday, and yet several groups of visitors had arrived, some of whom sang hymns from the "Spiritual Lyre," the voices of the ladies stealing through the leafy solitudes with fine effect.

This meeting was the joint venture of the Ossett and Batley Carr friends; these being at present the only points of activity in the district. Mr. Armitage and Mr. Fenton, of Batley Carr, are able men, and well fitted to conduct a flourishing movement. It is five years since they opened their meeting-rooms, and the meetings are now more flourishing than ever. Mr. Hallgath, Mr. Oliffe, Mr. Kitson, and others on the Ossett side work hand-in-hand with the above-named gentlemen in complete harmony. The place chosen was most advantageous, being in itself a great attraction and within a few miles distance of all the chief towns in the district. A large number could walk to the meetings on foot. This is an important matter, for heavy expenses incurred in such trips is a great mistake. It was quite a representative meeting, there being groups from Leeds, Bradford, Wakefield, Ossett, Gawthorpe, Morley, Batley, and indeed a general selection from all the villages in the locality. It showed a vast improvement in the state of the Cause from what was visible a few years ago, and yet I have seen quite as good meetings in Batley. There were perhaps 250 present, though at the afternoon meeting I could only count 150 at the commencement. Many years ago, the Morley circle, all of itself, did better than that by getting together, not Spiritualists, but the public, in quite as large numbers, to listen to Spiritualism in a comfortable hall, rent, advertising, and speakers' expenses being to pay, showing that with all the progress of which we can now boast, there was a plucky spirit and dash about Spiritualists then that is absent now. Yes, the Morley circle could do what all the societies in the district would shrink from now, and they succeeded in keeping order in their Batley meetings, and controlling the opposition of the prejudiced opponents of the Movement. I was their lecturer on many occasions, and know well what I am speaking of. After all I think a circle a much better form of organisation than a committee. The fault of the Morley friends was that they gave up their circle, took a hall, and speedily disintegrated. Circles are indispensable to Spiritualism. Halls are secondary matters, and can be easily found for special occasions when wanted.

THE MEETINGS ON SUNDAY.

The afternoon meeting was held on the shady side of the ruins, the speaker's stand being a flat stone about three feet from the ground. Immediately around this projection and down in the hollow in front of it about a dozen matronly Yorkshire women sat, while beyond, on rising ground to the right and on the plain extending in front and to the left the general congregation sat and stood. The influence was something grand, which was due to the circle conditions with which the speakers were surrounded. It gave reality to the reading selected from Matt. v., "And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him." Mr. Johnson of Hyde was the chief speaker, and with great earnestness, while entranced, he addressed the audience. How he can stand such tear and wear of constitution is almost a miracle. He was followed by Mr. E. W. Wallis, also under influence. I never heard him to better purpose; his address was almost perfect. At the close a couple of fanatics were anxious to be heard, but the Spiritualists quietly concluded their meeting and left those who chose to listen to the opposition. It is always a mistake to patronise these ill-mannered disturbers, whose aim is egotistical intrusion, not the discovery of truth. Do not stop to cavil with them—leave that to those who know no better.

After tea and a stroll in the wood the evening meeting was held, but it was altogether a different affair. A waggon was drawn out right in the glare of the sun, and the circle conditions were wanting on account of the disposal of the audience. The speakers were isolated from those generous, motherly women who occupied the

foreground in the afternoon. The influence was completely changed, and a feeling of discomfort and inharmony pervaded the platform. The meeting was a good one, the assembled Spiritualists presenting a highly respectable and attentive appearance. I was called on to speak, and having sketched the Spiritualism of the Past and Present, I was about to define that of the Future, when I was annoyed by the presence of a smoker in the meeting. I paused till he would desist, but he, in defiance, induced another vulgarian to join in the indecency. The platform did not seem sufficiently powerful to put a stop to this disorderly act, and the meeting was too apathetic to sustain the platform and defend the Cause from dishonour and the speaker from open insult, and so I thought I was no longer wanted; for it was not merely the insolence of the chief offender I had to contend against, but I had the whole meeting—platform and people against me. It is not my mood to stop and bully people who differ with me. The meeting was for the smokers, and therefore against me, and my only consistent course was to withdraw from the meeting, and leave it to the enjoyment of that choice perfume which it appeared to appreciate in preference to spiritual knowledge.*

All this has caused me much thought. I have asked myself this question: Are not speakers, on an occasion like that, really a part of a holiday entertainment, and not spiritual teachers at all? These people came for an outing—a day's enjoyment—and the competitive spouting of several speakers is part of the amusements of the day; just as horse-racing, or jumping, is the kind of acting enjoyed by sightseers of another class. If this be so, I again ask, Is it the duty of the spiritual teacher to lend himself to such a purpose? Is he only a convenience for the selfish gratification of a mass of people, whose simple motive is indifference to every consideration—except that of their own pleasure? Would Jesus, reading the hearts of men, have considered it "casting pearls before swine" to talk for mere talking's sake; or that he might eke out a holiday for a band of irresponsible pleasure seekers?

The next thought that comes to me is, that as a body of Spiritualists had met in camp-meeting, ostensibly for a spiritual purpose, the place was for the time a place of worship, and dedicated to the services of spirit-communion. Under such circumstances order must be maintained, or the service becomes mockery, and a moral and spiritual evil. To the Spiritualist such times are sacred, and no unholy or impure thing or indecency must intrude itself, or it were better that the meeting were not held at all. Now, in these matters Spiritualists seem to leave it all to the speakers, and are themselves completely inactive. This is possibly because we as Spiritualists have no fraternal ties or moral principles. There is no union of purpose aimed at by speaker and hearers alike. Each as well as he can struggles to attain his own end, but often without any due regard to the sacredness of the Cause of which he professes to be an upholder. The purity and orderly arrangements of our meetings, and the proper defence of our teachers in enforcing decency, must be the first consideration of every Spiritualist, and he or she must feel that a personal responsibility is indispensable.

There were Spiritualists present who can speak hard words groundlessly in an attack upon those they should consider it an honour to defend, but where was their pluck and invective on Sunday? It is easy to write misrepresentations about a man who is 200 miles away, but it is quite a different matter to confront a couple of smokers in a spiritual meeting. The point is this: What are your principles? Do you subscribe to the tobacco-shop, or do you subscribe for the diffusion of spiritual light and knowledge? It is a man's actions and habits, not his superficial professions, that indicate his position; and while Spiritualists are so in name only, but all the time doing the opposite, they will have very little moral power over the enemies of their Cause.

I left the meeting in company with a choice party of friends; we walked over the beautiful fields to Leeds, eight miles. It was a developing circle all the way, with frequent controls, and much pleasant and useful conversation. I am convinced that the work of the Spiritualist is not all talking to the mob, and much of it, too, in that clap-trap style which savours of the pot-house politician; practical instruction in spiritual ethics and psychology is what is wanted, and less windy polemics. This eternal spouting on the part of a few, and irresponsible inactivity on the part of all the rest, savours far too much of the effete politics and ecclesiasticism of the past.

THE MYTH OF THE LADY ANNE.

Down in the wooded valley at the foot of the hill from Howley Hall ruin is a copious spring of pure water, pellucid and cold. It is called Lady Anne's well. And the story is told of how a beauty of that name in ages past went to bathe at that spring, but the wolves attacked her, and tore her in pieces. Her blood for many years afterwards stained the stones. The myth may be thus interpreted: The Spiritual Cause is the Lady Anne—beautiful, precious, and worthy of love. The spring of sweet and refreshing waters represents that fountain of divine truth and wisdom, by bathing in which the Cause must be refreshed from time to time to maintain its loveliness and health. The wolves which attacked Lady Anne and devoured her are those gross indulgences, boorish manners, and ignorant prejudices which, like a herd of wild beasts, roam at large in the thick, dark woods of undeveloped selfishness, and destroy the prosperity of the Spiritual Cause when it seeks to elevate itself by partaking of higher truths and more advanced methods of operation.

J. BURNS.

* A Leeds correspondent says, after I left "they commenced smoking on all sides; on that side where it commenced there were eight clustered together smoking as fast as they could."

NEWCASTLE-ON-TYNE PSYCHOLOGICAL SOCIETY.

QUARTERLY MEETING, JULY 17, 1878.

Mr. John Mould, President, in the Chair.

The minutes of the previous quarterly meeting having been read and confirmed, the Secretary read the

OFFICIAL REPORT FOR THE PAST QUARTER.

Your Committee with pleasure reports for the past quarter, ending June 30, 1878, as follows:—

The number of subscribing members is 139.

The lectures continue to be held regularly, and singularly are exactly the same, both in numbers and proportion as in the previous quarter, viz., eighteen trance and three normal addresses. They have all been excellent, and steadily maintain their position as one of the leading features of the Society. The excellent series by "Tien" appears to have attracted the most attention, and are frequently spoken of.

The seance department proceeds regularly, and the form manifestations of Miss Fairlamb continue to develop. Miss Fairlamb has been away in Scotland during the past month, and from accounts received therefrom the change of scene and air has benefited her medial powers as well as her health. During her absence Miss C. Wood has been holding the usual seances. Her mediumship is gaining very much in power, and has apparently assumed its old form, some of your members having been particularly fortunate with her, as may be seen from their letters published in the MEDIUM. Your committee is glad to find that the voluntary system, since having been adopted at the members' seances, has been successful, and further, that the attendance at seances has very much improved. The recent adoption of tests at these seances will, it is hoped, meet the approval of those members who have asked for them repeatedly and the cordial co-operation of those who, not needing them, yet should cheerfully assist in procuring that satisfaction for others that they themselves possess.

The intellectual seances of Mr. Westgarth have met with a considerable measure of success—they supply a decided want. A few of the members have formed a Spiritualists' Improvement Class, with the object of developing themselves intuitively and intellectually, and also to train themselves for platform work. We wish them success, and hope soon to see some of them at work publicly.

Mr. James Burns, when in Newcastle, having intimated that he would like to hold a conference here, your committee gladly placed the society's rooms at his disposal. The conference was held; there was a fair attendance, and, though no immediate result is apparent, it is hoped that it will bear fruit in due time.

Your librarian reports that there have been 82 vols. issued to members during the past quarter, showing a slight decrease during the summer weather; 24 members have each the loan of a book at the present time, and 36 have availed themselves of the library during the quarter.

An examination of your treasurer's accounts shows the receipts and expenditure during the quarter to be as follows:—

RECEIPTS.		EXPENDITURE.	
£	s. d.	£	s. d.
Collections	18 16 11½	Balance brought forward	0 8 4½
Subscriptions	9 6 5	Lectures, fees, fares, &c.	18 12 6
Balance due to treasurer	2 1 10	Advertising	0 15 0
		Rent and rates	6 15 7
		Gas and fire insurance	1 9 10
		Repairs to harmonium	0 4 5
		Cleaning rooms	1 12 6
		Stamps and stationery	0 7 0
	£30 5 2½		£30 5 2½

Outstanding accounts:—Joiner for repairs, &c., and plumber for same. Members' subscriptions not paid to date, £4 15s. The collections at seances are paid direct to the medium, and do not appear in above statement.

In conclusion, whilst congratulating you on the result attained, they beg cordially to thank all, both embodied and disembodied, who have co-operated with them in this great work, and trust that the unanimity which has guided you in the past may continue to pilot you in the future.

The adoption of the report was moved by Messrs. Patterson and Kay, and, after being discussed by the members present, was carried unanimously.

Further business of a general character having been transacted, and plans and suggestions for the future discussed, a vote of thanks to the chairman terminated the proceedings.

SPIRITUALISM IN MILNROW.

During the past few weeks two interesting meetings in connection with Spiritualism have been held in Milnrow, near Rochdale, at the residence of Mr. Owen, who very kindly invited Mr. Colville to deliver a discourse at his house to an audience principally composed of non-Spiritualists who were desirous of hearing something respecting spirit-communion. The first meeting was held on Monday, July 1, and passed off very successfully. An address explanatory of the leading principles of the spiritual philosophy was given by Mr. Colville under influence of his guides, after which numerous questions were answered and a poem given on a subject chosen by the audience. An interesting discussion followed between some Spiritualists and others holding rather different views. The result of the evening's meeting was a request for a second visit from Mr. Colville. To this request Mr. Owen kindly acceded, and arranged for another meeting at his house, to be held on Tuesday, July 16. On this occasion the company who assembled were almost exclusively ladies. The conditions were exceptionally good, and a very pleasant evening was spent. Mr. Colville's guides delivered several short addresses on subjects proposed by various members of the audience, followed by a very lengthy poem on "The Messiah," which might almost be designated a short poetical discourse. Several persons present who had often heard Mr. Colville in Rochdale stated they had never before heard so fine a poem through his mediumship. After the ordinary meeting a seance was held; raps were heard very distinctly,

and intelligent replies were given to questions by this means. The company dispersed at rather a late hour, much interested and highly gratified with the proceedings of the evening. These meetings have been the means of awakening great interest in Spiritualism in the locality. It is highly probable some open-air meetings may be held in Milnrow before long. The Spiritualists in this locality are greatly indebted to Mr. Owen for his generous efforts in endeavouring to serve the Cause—a work he performs most efficiently.

QUEBEC HALL, 25, GREAT QUEBEC STREET.

On Thursday, July 18, Mr. F. Wilson, gave a special lecture, explanatory of the twenty-four symbolical pictures that adorn the walls of this hall. The lecture, which was purely of a conversational type, and given in a most genial manner, was listened to by a small, but at the same time an intellectual audience with breathless attention. The very clear and lucid explanations were highly appreciated, and some at least carried away with them ideas which will ultimately tend greatly to increase their mental qualifications. It was most extraordinary at times, the great volubility of language used by the great Comprehensionist, who, as he himself observed, outdid himself. Some mediums who were present, affirmed that at times he was certainly under spirit-influence, as the words rolled from his lips with a power and smoothness that tended to give many who previously were in a fog a greater appreciation of the lecturer's ideas. After an hour-and-a-half's discourse, the meeting concluded with a cordial vote of thanks to Mr. Wilson for his lucid description of his pictures.

THE SPIRIT WHISPER.

There came a whisper to me
 In the silent eventide,
 When the twilight shades were creeping
 O'er all nature, softly sleeping,
 And the diamond stars were peeping,
 In the heavens blue and wide;
 And the words that I heard spoken
 Gave to my sad heart a token
 Of a friend who late had "died":—
 "Love and peace to thee, my brother,
 Know the grave is not the end
 Of your hopes and aspirations—
 Of your thoughts and inclinations—
 Low and humble though your stations,
 Yet your spirits all shall blend
 With our Father's loving spirit;
 Grand the home ye shall inherit
 In the eternal Summerland."
 Thus the spirit softly whispered,
 In the silent summer eve,
 And my soul from sorrow waking,
 Saw the clouds of doubt were breaking;
 And the spirit, gently speaking,
 Said, "my brother, now believe;
 Know that death is but the dawning
 Of life's fair golden morning,
 Let your heart no longer grieve."
 Now my heart is filled with peace,
 For I know our Father's love
 To each earth-born one is calling,
 Like an echo, softly falling;
 Or the sound of waters flowing,
 Soft as cooing of the dove.
 He has opened wide death's portal,
 To the spirit-home immortal,
 To the mansions fair above.

WM. SHILDON.

A FEW friends at Devonport desirous of forming a book club by payments of 3d. per week for the purchase of spiritual literature would be glad to meet with others wishful of joining with them. Further particulars can be learnt or names left with Mr. Gaylard, Manager, Odd-fellows' Hall, Ker Street, who will be most happy to assist in such a movement to the extent of his abilities.

SHILDON.—To the Editor.—Dear Sir,—Spiritualism at Shildon has for some time past been under a cloud, through the disunion of its professors and the persecutions of its enemies, which causes have had a very injurious influence, and been a great hindrance to its progress; but I hope, Sir, that one cause has at last been removed, which will have a tendency to bring about a better state of things. On Sunday last, July 21, the Spiritualists of Shildon and surrounding districts commenced the campaign of Truth v. Error, by holding an open-air meeting at Brunsellon Bankfoot, when Mr. J. Dunn, trance medium, gave an address on the "Influence of Religious Beliefs on Society," to a highly appreciative audience, after which several questions were asked and ably answered. In the evening, a meeting was held at West Auckland, when about thirty assembled in a private house. Mr. Dunn again addressed the meeting, the subject chosen by the audience being, the "Necessity for Unity of Action, for the purpose of Spreading a Knowledge of everything that is Good," which was handled in such a manner as to call forth frequent bursts of applause. Several questions were again asked and answered, and the meeting closed in a very satisfactory manner; some of our opponents exclaiming, that "it was good to be there." Mr. Dunn is at present out of employment, and Spiritualists would do well to have him to address public or private meetings; he is controlled by spirits of a high order, and well qualified to give instruction that is much needed by the people of this earth-plane. We hope that ere long Spiritualism will be able to burst the barriers of superstition, and make the earth a paradise—a real Eden—when truth and love shall reign in every breast, and everyone shall realize that "the kingdom of Heaven is within." We are very glad to hear that Mr. Burns intends paying us a visit, and shall try to make him welcome if he gives us notice when he will be here, so that we could collect the friends that are scattered here and there in the district.—I am, Sir, yours fraternally, JOHN MESSING, Jun.

THE THIRTEENTH QUARTERLY CONERENCE OF THE LANCASHIRE COMMITTEE

This Conference will be held in the Grosvenor Street Temperance Hall, Manchester, on Sunday, August 4, at 2.30 and 6.30.

The Conference business in the afternoon will be the arrangements with mediums and speakers for the proposed Memorial Mission, whereby it is intended that Spiritualism will be carried to everyone in the Lancashire district; the best means to extend mutual help to societies and the Movement generally; the reports of representatives, and the election of officers for the next quarter.

In the evening, at 6.30, the following speakers are expected to address the meeting:—Mr. Sheperd, Mr. Coates, and Mr. Lamont, of Liverpool; Mr. Johnson, of Hyde.

We hope all our friends will attend, and support our work. We extend a cordial invitation. Tea will be provided as usual in the hall.

135, Mottram Road, Hyde, July 15. JOHN LAMONT, President.
CHARLES PARSONS, Secretary.

MANCHESTER ASSOCIATION OF SPIRITUALISTS.

TEMPERANCE HALL, GROSVENOR STREET, C.-O.-M.

President, Mr. Richard Fitton; Vice-President, Mr. J. Campion; Treasurer, Mr. A. Hall; Sec. pro tem., Mr. Dawson, 31, Back Quay Street, Water Street, Manchester.

Executive Committee: Mr. J. Hall, Mr. Chiswell, Mr. Mills, Mr. O'Brian, Mr. Knott, Mr. Brown.

Order of Services.—Every Sunday afternoon, in the large hall, at 2.30 public. Every Wednesday evening, in the ante-room, at 7.30, for Spiritualists only. Chairman, Mr. A. Hall; Mediums, Miss Hall and others.

Classes.—No. 1. Discussion class, which meets every alternate Monday, at 7.30 (free to all), at the seance room of the Association, 61, Grosvenor Street. Chairman, Mr. Dawson.—No. 2. Development Class, which meets every Tuesday evening, at the above room, at 8 p.m. prompt. Open to all inquirers and investigators. Chairman, Mr. O'Brian.

A contribution of 1d. weekly, to be paid by each person who may attend the above classes, for the use of the room, gas, &c. Library, containing upwards of 150 vols. of choice works on Spiritualism and kindred subjects. Librarians, Miss Hall and Miss Mills. A subscription of 1s. and upwards, per quarter, will give a title to membership of the Association, and the free use of the library; books may be had at the close of the afternoon service. Collectors, the Misses Blundell.

N.B.—The seance room may be engaged for private meetings, or physical seances. Minimum fee, one shilling.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Sunday last Mr. Wallace delivered a very interesting trance address, which was highly appreciated. Were his powers more known he would be much more sought after. He also lectured in the evening.

On Tuesday, July 23, Miss Kisingbury delivered a very interesting lecture on "Spiritualism: its Moral Benefits and Dangers." The lecturer showed the necessity for studying the lower order of phenomena, with the view of understanding the causes underlying them. Discussion followed, the following friends taking part:—Messrs. Wilson, Tapp, Blake, and Ball. A vote of thanks brought the meeting to a close.

On Sunday next Mr. Wallace will deliver a trance address at 3.15, and attend as medium in the evening, at 7.30 for 8.

On Tuesday, July 30, Mr. C. W. Pearce will deliver a lecture on "The Identity of the Higher Teachings of Spiritualism with Bible Christianity."

CHARLES WHITE, Hon. Sec.

Mr. T. M. Brown expects to be in Manchester about the end of this week, and proposes to make short stays at the following places on his way northwards:—Rochdale, York, Leeds, Malton, and Darlington. Letters for him to be addressed, Mr. T. M. Brown, care of Mr. E. Rhodes, 42, Frema Street, Everton Road, Charlton-on-Medlock, Manchester. Miss E. A. Brown, who intends visiting places on her way home northwards, may also be addressed at the same place.

KEIGHLEY.—On Sunday last the anniversary of the Spiritual Brotherhood Lyceum was held in the Temperance Hall, when Mrs. Batio delivered two excellent addresses, which gave the utmost satisfaction. The hall was well filled on both occasions. The choir sang to the delight of all present, and many stood outside to hear the singing. A splendid tea was provided for friends who came from a distance. Our thanks are due to Mrs. Clarke, Mrs. Bentley, Mrs. Beaver, Mrs. Brood, and Mr. Hartley for their preparation of the viands for our repast; and also to Mrs. Batio for her excellent services, and to Messrs. Pickles, Beaver, and Hartley for the musical programme.—J. TILLOTSON, Pres.

PIC-NIC ON BLACK COMBE, CUMBERLAND.—A pic-nic will be held on this mountain on Monday, August 12th, 1878. The friends from Barrow-in-Furness, Ulverston, Dalton, Millom, Whitehaven and Cockermouth are all earnestly invited to join the party. The following description of the place and particulars of arrangements have been sent us by the Millom Secretary, Mr. J. E. Sharpe. Black Combe is a mountain situate on the west of the river Duddon, 2,800 feet above the level of the sea, from which you have a splendid view of the Welsh mountains, Isle of Man, Low Furness, Barrow-in-Furness, Whitehaven, and Duddon Estuary. Black Combe is about half a mile from Sylecroft station, on the Furness railway. Trains arrive from the North at 10.40 a.m., from the South at 12 noon, when the Millom friends will meet the parties and conduct them to the mountain, and arrangements will be made for a tour up the hill, and back to the first flat, where hot water will be provided at a moderate charge. After refreshment an open-air meeting will be held. Mr. W. Johnson, of Hyde, and Mr. Taylor, of Millom, will address the assembly, and other mediums and friends are expected to join in the speech-making. Mr. and Mrs. John Hartley, of Hyde, will also attend the pic-nic. We hope the weather will be favourable and the gathering numerous.

MR. MORSE'S APPOINTMENTS.

DERBY.—Sunday, July 28. Chamber Lecture, at 9, Full Street, for Members of the Society, Spiritualists and their friends. Subject: "Human Wickedness—is a Personal Devil necessary to account for it?" Evening at 6.30.

NEWCASTLE-ON-TYNE.—Sunday and Monday, August 4 and 5; also first Sunday and Monday in each month.

GLASGOW.—From August 6 to 16 inclusive; also September 8 and 9.

LIVERPOOL.—Sunday and Monday, August 18 and 19; and third Sunday and Monday in each month.

KELPER.—Arrangements pending.

BRIGHTLEY.—Sunday, September 22.

CARDIFF.—Sunday and Monday, September 29 and 30.

LONDON.—In October. Metropolitan Societies please notice.

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

W. J. COLVILLE'S APPOINTMENTS.

NEWCASTLE-ON-TYNE.—Weir's Court Hall, Newgate Street, Sunday, July 28, at 2.30 and 6.30 p.m. Monday, July 29, at 8 p.m.

ASHTON-UNDER-LYNE.—Thursday, August 1, in the open air at 7.30 p.m.

LIVERPOOL.—Sunday, August 4, Camden Hotel, Camden Street, at 11 a.m., and 6.30 p.m. Monday, August 5, at 8 p.m.; also Sept. 1 and 2, and October 6 and 7.

HEYWOOD.—Wednesday, August 7.

WIGAN.—Thursday, August 8, Miners' Hall, Millgate, at 7.30 p.m.

MANCHESTER.—Sunday, August 11, Temperance Hall, Grosvenor Street, at 2.30 and 6.30 p.m.; also September 8.

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

ROCHDALE.—Sunday, August 18, Regent Hall, Regent Street, at 2.30 and 6.30 p.m.; also September 15 and 22.

MACCLESFIELD.—Sunday, August 25, King Street Lecture Hall, at 11 a.m., and 6.30 p.m.; Wednesday following at 7.30 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.

NOTTINGHAM.—July 28 to August 2 inclusive.

WINDY NOOK.—August 10.

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

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

CONSETT AND DISTRICT.—August 27 and following days.

WALSALL.—September 15, 16, 17, and 18.

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.

Sunday, July 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, Estington Terrace, Jesmond Road, H. A. KERSEY, Hon. Sec.

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

Sunday, " 28, at 6.30 p.m. Seance.

Wednesday, " 31, at 8 p.m. General meeting.

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

Macclesfield " " 28, at 6.30

Mr. Johnson of Hyde at

Ashton " " 28, at 6.30

Mr. Brown of Manchester at

Oldham " " 28, at 6

Messrs. Dawson and Mills of Manchester at

Rochdale " " 28, at 2.30 and 6.30

Mr. Taylor of Millom at

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.

SMALL BRIDGE.—Mr. E. Wood will deliver two trance addresses in the house of Mr. John Croppers on Sunday next, July 28, at 2.30 and 6. The attendance of all friends interested is earnestly requested.

MR. W. WALLACE, known as the veteran pioneer medium, is now in London and open to engagements in town or country. Communications to be addressed, 329, Kentish Town Road, N.W.

A GENTLEMAN residing in Italy would be glad to hear of any reliable mediums in Milan, Genoa, Lausanne, or Geneva. Particulars to be sent to J. Burns, 15, Southampton Row, W.C.

VACCINATION TRACTS.

- I. Letters and opinions of Medical Men.
- II. Facts and Figures, showing that Vaccination has failed to stamp out, arrest, or mitigate Small-pox.
- III. & IV. Opinions of Statesmen, Politicians, Publicists, Statisticians, and Sanitarians.
- V. Cases of Disease, Suffering, and Death reported by the Injured Families.
- VI. The Vaccination Laws a Scandal to Public Honesty and Religion.
- VII. Vaccination a sign of the Decay of the Political and Medical Conscience in the Country.
- VIII. The Propagation of Syphilis to Infants and Adults by Vaccination and Re-Vaccination.
- IX. Vaccination evil in its Principles, false in its Reasons, and deadly in its Results.
- X. Vaccination subverts Dentition, and is a cause of the prevalent Deformity and Decay of the Teeth.
- XI. Compulsory Vaccination a Desecration of Law, a Breaker of Homes, and Persecutor of the Poor.
- XII. Historical and Critical Summary, in Three Parts:—
PART I.—The imposture of the current Small-pox Lymph called Vaccine, and the new imposture of Calf-Lymph. Also, the Chaos of Statute Law dealing with Vaccine Substance.
- XIII. PART II.—The Cry of the People Against Vaccination is seconded by the Registrar-General's Returns, and justified by the Evidence of Pathology.
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TUESDAY, JULY 30.—Select Meeting for the Exercise of Spiritual Gifts, at 8.
THURSDAY, AUG. 1.—School of Spiritual Teachers, at 8 o'clock.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

TUESDAY, JULY 30, Mrs. Frichard's, at 10, Devonshire Street, Queen Square, at 8.
WEDNESDAY, JULY 31, Mr. W. Wallace, 329, Kentish Town Road, at 8.
THURSDAY, AUG. 1, 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. Frichard's, at 10, Devonshire Street, Queen Square, at 8.
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SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, JULY 28, KIRKLEY, 2 p.m. and 5.30 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hookley, at 6.30 for 7, free, for Spiritualists and friends.
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.
CARDIFF, Intellectual Seance at Mr. Daly's, Osborne Villa, Cowbridge Road, Canton, at 6.30.
DARLINGTON, 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, 184, Trogate, at 6.30 p.m.
HALLEAF, Spiritual Institution, Union Street Yard, at 2.30 and 6.30.
LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.
LIVERPOOL, Lectures in Meyerbeer Hall, 5, Hardman Street, at 7 p.m.
LOUGHBOROUGH, Mr. Gutteridge's, School Street, at 6.30.
MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.
MIDDLESBRO', 23, High Duncombe Street, at 2.30 p.m.
NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 p.m. Lecture.
NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.
OLDHAM, 185, Union Street, at
OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.
SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
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