

DAYBREAK.

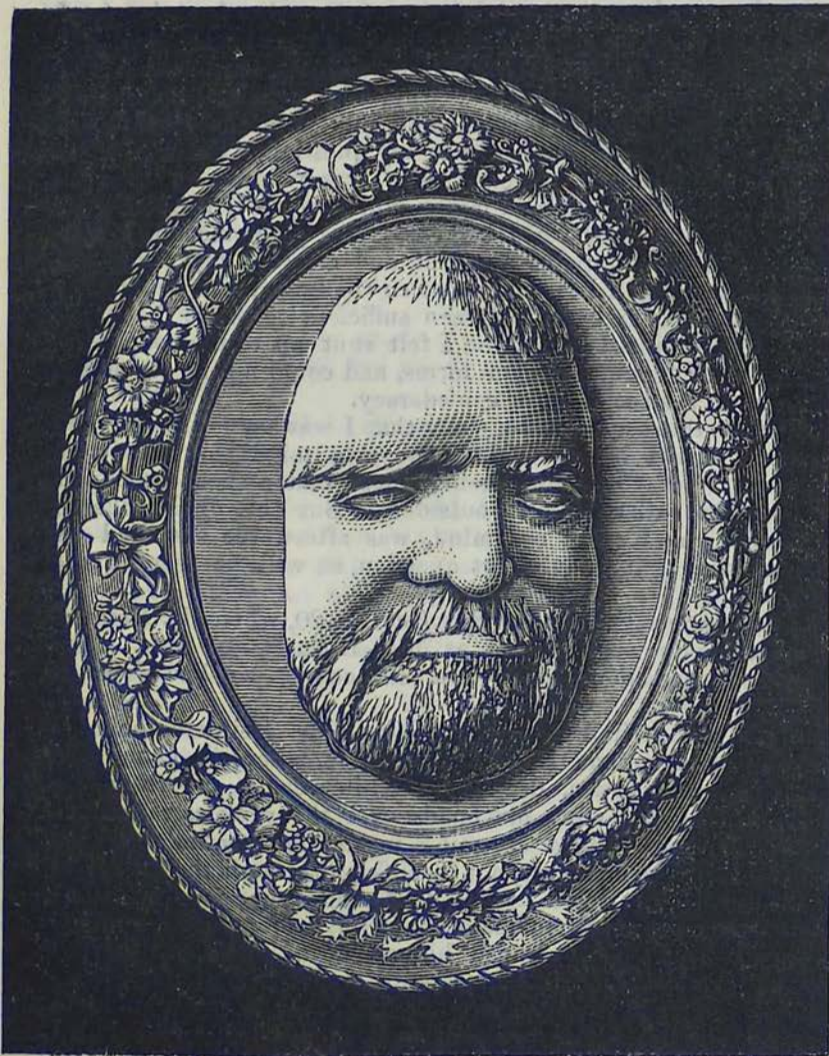
A WEEKLY JOURNAL DEVOTED TO THE HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF
SPIRITUALISM.

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"AKOSA."



"LILLY."

CASTS of FACES from WAX MOULDS made by MATERIALISED SPIRIT-FORMS,
 IN LONDON, OCTOBER 21ST & 22ND, 1879.

Mr. ALFRED F——, London, Medium.

Mr. WILLIAM OXLEY, Manchester, Recorder.

EXTRAORDINARY MANIFESTATIONS IN LONDON.

THE PRODUCTION OF FACE WAX MOULDS BY MATERIALISED SPIRIT-FORMS.

UNITY, DUPLICATION, AND RE-ABSORPTION OF DUPLICATED FORMS INTO ONE.

TRANSFIGURATION AND VANISHING OF MATERIALISED SPIRIT-FORMS.

ALL WITNESSED IN GOOD LIGHT.

[A relative of the medium's, having again raised an objection to his using the family name in connection with this subject, it is in compliance withheld at present, and Mr. Alfred F— substituted instead.

Names printed between points, thus—"Glaucus," are names of spirits. The points are used to distinguish them from the names of mortals.]

The above heading of this chapter and record of marvels, however sensational it may read, is nevertheless a simple statement of facts, of which I was privileged to be a witness, the results of which remain in my possession,—viz., the veritable wax moulds, from which I had casts made in London, and mounted in plaster frames as medallions. These medallions I have had photographed on wood, and engraved therefrom, so that the illustrations in this paper are a faithful copy of said plaster casts.

The series of seances in which these marvels were displayed was of so extraordinary a character, and so utterly beyond what I had previously witnessed on the plane of physical appearances, that I think them worthy of permanent record, and for this purpose have had the illustrations specially prepared, and now proceed to give an account of the same; and I think I shall be able to prove that the phenomena were genuine, and quite beyond the suspicion of fraud. Of course these rest upon the truthfulness of my testimony, and, in support of this, I must appeal to my character and position, not as an enthusiast ready to gape and swallow anything that is presented as a spiritual production, but as a careful and patient student of occult phenomena in all its phases; and having satisfied myself of the genuineness of such phenomena, I have sought to methodise the same on the physical plane as scientific facts, and from thence I have endeavoured to seek the solution, and to enunciate therefrom a system of philosophy whose ethics may stand the test of sound and enlightened reason, and go a little way towards enlightening the human mind on the grand question of life and its continuance in future states of existence, convinced as I am that the phenomenal aspect of Modern Spiritualism is but the foundation of facts upon which the new superstructure of human society must be based. In addition to this, I have the patent fact of the possession of the wax moulds and casts therefrom, supported by the evidence and testimony of the modeller in London, Mr. L. Brogiotti, of Leather Lane, Holborn, who cast the figures from the moulds, and who will testify that the moulds were without any air-holes for the nose or mouth, and all in one mask-piece. (Any practical modeller, whose business it is to manufacture casts, will know the value of this.)

Even to myself, who am certainly no novice in the Spiritualistic school, these manifestations are astounding, and were it not that I can produce the results in actual form, I should almost hesitate to publish them, fearing that they would be too great a draft upon the credulity of the unprepared, and (in this specific department) inexperienced human mind, which is ever prone to ascribe to trickery or delusion what is beyond the domain of ordinary experience. Nevertheless, in committing these particulars to the general public, I have the inward testimony of a good conscience, and the knowledge that not one fact or detail is overdrawn, coloured, or falsified; and with this I proceed with the details taken from my notes which I took at the time.

In obedience to an inner impulse (for what reason at the time I had no knowledge or conception) I went up to London, on Wednesday, October 15th, and met my friend Mr. Reimers at Euston Square, with whom I went to see Mr. Alfred F—, at his lodgings in Southampton Row, and had a sitting with him by our two selves. At this seance we had some fine manifestations, such as the movement of objects, &c., and the playing of the piano, which was closed, while Mr. Reimers and myself sat upon the lid, the notes being sounded according to request. We had also the materialised forms; but as they came out singly from the cabinet, that in itself was no proof that they might be other than the medium, and the very naturalness of the figures left me desirous of more convincing evidence of extraneous instrumentality in the production of these forms.

On Thursday (the next day) I went again with Mr. Reimers, and this time Miss Eliza S— (a young lady cousin of the medium) was present, and sat with us. At this sitting the forms were of a different size and sex, and on two occasions *two* forms came out at the same time: the phenomena altogether were so remarkable that I determined, if possible, to obtain a series, and knowing that some extraordinary mould-making phenomena had been obtained in Paris through Mr. F—'s mediumship, I asked Mr. F— if he would sit for us, in order that we might, if possible, obtain some wax moulds. To this he readily assented, and in accordance therewith I procured some paraffin wax for the purpose for our next sitting, on Friday, October 17th.

I may here state, that the cabinet was a small room leading out of the large sitting-room on the second floor, facing the street, and

separated from it by folding doors, which, when used for seances, are thrown back, and thick curtains drawn across the opening. There is a door leading out of the small room on to the landing, which was locked to prevent access and egress during the seance, also a window looking into the back yard, which was darkened by thick brown paper and curtains so as to exclude all light; in short, the room was made pitch dark, and the medium was, or supposed to be, reclining on the sofa in a state of unconscious trance, while the manifestations were in progress. I assisted in the process of preparation, which was the melting of the paraffin wax by boiling water in a hand-basin. When this was done, the basin with the hot liquid wax floating on the surface of the water, was placed on a table *outside* the cabinet-room, about a yard from the curtains, in the large room where we sat; alongside we placed another hand-bowl containing cold water, so that the wax mask could be the readier produced, by dipping first in the liquid paraffin, and then in the cold water alternately. It requires three or four dips to make the mould or mask of sufficient consistency to preserve its figure.

The arrangements being completed, Mr. F— retired into the cabinet, while Mr. Reimers discoursed music on the piano (which is a general accompaniment in all seances), and I, with Miss Eliza, sat at the table in the centre of the room. We lit a small lamp, but this was not sufficient to kill the daylight which came in through the windows (it was 4 p.m.), so we blew out the lamp, and sat in a subdued daylight, but quite enough for us to clearly distinguish all objects in the room.

Soon after we sat down there came out from the cabinet a figure draped in white, and, lifting the veil, displayed a state of almost nudity, with a loin-cloth round the waist. It is possible that this figure was the medium who went to the basins and waved his hands over them and then retired into the cabinet. A voice, (certainly not the medium's), which is known as that of "Frankie," told us that the figure was "Glaucus," the leader of the band of attendant spirits who use Mr. F— as their instrument, and that he had magnetised the wax and vessels, as they intended to try to give us some face-moulds. However, they were not successful at this sitting, and no attempt was made; but we were rewarded in another manner.

After "Glaucus" had retired (whose figure was about the same in height as the medium's) *two* figures came out of the cabinet, both draped in pure white, and of *considerably less stature* than the last one; one appeared masculine and the other feminine (as I judged), who leaned on the arm of the male form. I was astonished at the apparitions, and called Mr. Reimers's attention to the fact of the size of these two forms, and who, like myself, decided they were both much less in stature and bulk than the first figure. After they had retired, in answer to my question, "Frankie" said, the male figure was "Glaucus," who was reduced in bulk to supply material for the second figure, which was "Bertie."

Being the first time I had witnessed this phenomenon, I contented myself with noticing the fact, and reserved my request to touch the forms until I became more *en rapport*, and more familiar with the conditions; but I had seen sufficient to prove that these were real materialised forms, and I felt shut up to the conclusion that they were genuine human forms, and could not be accounted for except on the suspicion of confederacy.

I mention these details to show that I was on my guard, and although I might be satisfied in my own mind that they were phenomenal, yet the mere seeing them under such conditions would not be satisfactory to outsiders. But this doubt, like all the rest which arose in my mind, was afterwards dispelled by demonstrations that I could not question, as will be seen in the sequel.

The next seance was on Monday, October 20, when Mr. Reimers and myself only were present, as Miss Eliza S— went home before the seance commenced. On this occasion we had subdued daylight, as before.

The medium retired into the cabinet, Mr. Reimers took his place at the piano, and I sat at the table, when, in about five minutes, a male figure, draped in white, came out from the cabinet, and after passing his hands over the vessels, retired to the curtains, but instead of going inside, he *gradually melted away*, from the feet upwards, not by sinking through the floor, but as if the form sank down until a little white spot (the crown of the head) was the only remains of what but a few moments before was, apparently, a solid draped human form. This white spot remained for a few moments and then disappeared.

This phenomenon removed any lurking doubt in my mind as to "confederacy," but which was still to be more tried, for, feeling I was too near the forms, I removed my seat under the window about twelve feet away from the curtains, and I had only just sat down when two figures (a male and female) issued from behind the curtains, both being smaller in dimensions than the prior figure who disappeared in the mysterious manner described above. They both went to the vessels on the table. The female was leaning on the left arm of the male figure, who with his right arm held the veil of the female over the hand-bowl containing the liquid paraffin, and with his left hand supported her while she dipped her face into the hot liquid and then into the cold water bowl. This operation was repeated three times—(the correctness of my observation was afterwards verified by the wax mould, which at the edges showed three distinct layers of wax). The two figures then faced round, the male going inside the cabinet, and the female walked across the room to where I was sitting and placed the mould in my hand. The extreme naturalness of this

form startled me, as the motion was not a sliding one (which is generally the case with these materialised spirit forms), but a regular step-by-step walk. She certainly was not more than four and a-half feet high, and somewhat slimly built. Yet, notwithstanding what I had just witnessed, the thought came that possibly Miss Eliza might have played the part of the spirit-form, instead of going home as she appeared to have done; but this thought was dispelled at the next two seances, in which she sat in the room with me all the time,—and in fact she was playing the piano while I did the singing part to the best of my ability,—so this proved that *she* and the little form were not one and the same.

After "Lilly" (for such is the name by which this form is known to us) had retired, "Glaucus" and "Bertie" (the same form who had given us moulds of her hand and foot in Manchester through Mrs. F—— and Dr. Monck) issued from the cabinet, and went through the same operation as the two former ones. After this was completed, the two advanced towards Mr. Reimers, who was at the piano, when "Bertie" threw her gauze veil over Mr. Reimers, and gave him the mould which she had prepared. I was watching the affair, and while the two figures were standing stationary, about three feet apart, "Bertie" suddenly *vanished*, and was *non est*. This was an unexpected surprise.

The above was the first attempt, and consequently the moulds were imperfect, and on noticing the one given to me, I discovered that the mouth was open, *i. e.*, there was an opening where the lips ought to have been. This fact caused another doubt to flash across my mind, inasmuch as it *seemed* to show that, after all, it might be a human being, because such would require the admission of air to the lungs, either through the mouth or nostrils, to support life while the process of moulding the face was progressing, *i. e.*, assuming it possible that any mortal would dip his or her face in hot liquid wax. However, I kept my own counsel, and waited for the next attempt.

My object in mentioning these particulars so specifically is to show that I was quite alive to the objections that might be urged against the absence of so-called *tests*, as our experience in former times had shown us the utter worthlessness of any tests that we could supply on our side, for, do as we would, there was sure to remain some door open for a doubt to enter, and frequently we have had *our* tests rendered useless, and replaced by others of the spirits' own making, which were far more satisfactory and conclusive. Nevertheless, I felt all through that the "application of tests" was on its trial, and I waited the issue not altogether free from some little anxiety. But my patience and confidence were rewarded in due time, as the sequel will show.

By this time I saw that these manifestations were beginning to tell on the medium, but as my time was short, I asked the Controls if it would be possible for me to obtain a complete face mould. The reply was, that on the morrow they would try, if I would come at the same hour—four p.m. This brings me to the next seance, which took place on the following day, but as my friend Reimers could not be present, Miss Eliza and myself were the only ones present beside the medium. As I thought the daylight, subdued as it was, was inimical to the success of the moulding process, I suggested a better mode of excluding all daylight, and in accordance therewith we had the daylight quite shut out, and used a lamp instead.

Tuesday, October 21st.—Precisely at four p.m., all the arrangements as to providing and placing the wax and water vessels, &c., being completed, the medium retired into the cabinet, Miss Eliza took her place at the piano, and I seated myself at the table, about 7 or 8 feet away from the curtain.

In a few minutes "Glaucus" came out, and magnetised the vessels as before, and after making obeisance and partially disrobing, exposing the gauze veil extended so that I might see it, he retired. This figure was about the same height as the medium, and nearly nude when he lifted the deep veil which enshrouded his head and upper parts; the feet and legs were quite bare. Shortly after "Glaucus" and "Lilly" came out, and, going up to the vessels, "Lilly" (whose form was natural, parts of which I could plainly see) dipped her face partly into the wax as before, and then came to the table, and placed the mould before me; but it was only a part face, consisting merely of the nose, mouth, and chin. This was given, according to my request to "Frankie," that "Lilly," if she made another attempt, would give me one without any air-holes. I felt disappointed at not receiving a full face, as this was the second trial. However, for this I must wait patiently, if it was to be had at all. When these two—"Glaucus" and "Lilly"—had retired, I was astonished to see a large, massive figure emerge from the curtains, certainly much taller and stouter than the medium.

The figure approached within about 8 feet of where I sat, and, to my amazement, it was "two-in-one," distinct, but not separate. After standing before me about a minute, the male form raised his right hand and drew it down between the joined figures, when the female retired about 3 feet distance, and stood out separate and distinct from the other. Both figures raised their veils, and I noticed that "Lilly's" face was dark; having done this, and giving me evidence of the completeness of their forms, "Lilly" drew near to the other, and actually went into the body of the male form, for I saw most distinctly the *gradual process of absorption* enacted before my eyes. The majestic form then retired into the cabinet. In a few minutes, during which we were requested not to let the music or singing stop, out came a male figure of large massive proportions, who went to the table on which the two hand bowls were placed, and I saw him dip his face three times alternately in each

vessel, after which he approached me, and, lifting his veil *with both hands*, I saw the wax mask on his face, to which he repeatedly pointed with his right hand. (This was, as I was afterwards told, a sign for me to take it off, but I did not know this at the time.) He then raised his left hand, and with it took the mask off his face, and, placing it on the table before me, he retired into the cabinet.

As this form was different from any of the others, I asked who it was. The reply was, "Akosa the Greek." Presently the same "Akosa" came out of the cabinet, leading "Lilly" by the hand, when both drew near to me and stood opposite each other, holding each the other's hands. "Akosa" then lifted the mould from the table, as much as to say, "This is mine," and on my saying this he nodded assent. "Lilly" then retired behind "Akosa," and both *glided* back together behind the curtains. After seeing "Lilly" safe in the cabinet he returned, threw his soft gauze veil right over me, and then retired into the cabinet.

The production of spirit-drapery is a marvellous phenomenon. In this particular instance the figure emerged from behind the curtains with a somewhat scant white covering over the head and shoulders. While I was gazing, he raised this plain white gauze, and, manipulating it, it appeared to become more and more profuse until it enveloped and enfolded his whole form. He then separated it and held out a large square with a beautiful openwork pattern of leaves upon it; and after noticing this, it became absorbed in the other part of the robe, which gradually lessened in quantity until it was of the scant proportions that merely covered the head and shoulders. Here was an unmistakeable proof of the manufacture of drapery before my eyes, and which exonerates spirits from the charge of "shop-lifting," which has sometimes been brought against them, as if it were not as easy to make covering as the form to be covered! My ability to distinguish all these things shows that there was a good light during these seances.

Soon after the stentorian voice of "John King" was heard close behind the curtains, and greeting me in his usual homely but genuine style, expressed his pleasure at meeting me, and hoped I was satisfied. I conversed with him in the style of correspondences which he perfectly understood, and then said the power was nearly exhausted, and nothing more could be done that day; but if I would stay in London, he would give me *his* face. This decided me to have one more sitting, at which I was fortunate to get, not his, but the feminine face which is illustrated.

Wednesday, October 22nd.—Was my next and final meeting, at which Miss Eliza and myself were again the only sitters beside the medium. Before commencing, I suggested to Mr. F—— that, in view of publishing the results of these seances, it would be advisable to adopt every reasonable means to prevent the thought of confederacy by those who should read it, and I proposed that I might be allowed to put some gummed paper over the doors in addition to locking them. To this he readily assented, and I placed a slip of adhesive paper over the door joints, and marked it with private marks across the paper and door frame, so that if it should be removed or tampered with I could detect it at once. I need hardly add that after the seance was over I found it exactly as I had left it, although for other reasons not specified I well knew that "confederacy" was out of the question. As this was the last seance I made preparations, and, sitting near the lamp, I took down notes as follows:—

At 4.35 p.m., the medium retired into cabinet.

At 4.45, "Glaucus" came out to magnetise the vessels.

At 4.48 Do. do. do.

At 4.51 Do. do. do.

At 4.53, "Glaucus" and "Lilly" came out arm-in-arm and retired.

At 4.55, "Glaucus" and "Lilly," who went to the vessels containing the paraffin and wax, "Glaucus" held "Lilly's" veil over the basin, and I saw her dip three times, going to the cold water vessel alternately. While this process was going on the white covering fell away, and I saw distinctly the back parts of the form, which were of a dull white colour. After the last dip, they both turned round and came near to me, standing opposite to each other; they then each raised their veils with both hands, and while so held up, I saw the wax mask on "Lilly's" face, who raised her left hand, and taking it off her face, put it into my hand. I thanked them for the successful effort they had accomplished, and requested that I might touch them. "Glaucus" then took my right hand and placed it in "Lilly's" left hand, which was cold and clammy, while the hand of "Glaucus" was warm and natural. I stood up, and thus we were hand-in-hand, three distinct forms, to all intents and purposes. I retired to my seat at the table, and "Lilly" going behind "Glaucus," both retired into the cabinet. Immediately, "Lilly" came out alone, and, lifting her veil, disappeared again.

At 5 p.m., two forms, "Glaucus" and "Lilly," emerged from the cabinet, and appeared to be stuck together, similar to the other case referred to before, and, approaching me, they separated; "Glaucus" first drawing his right hand between the junction of the forms to sever the connection. "Lilly" pointed to the mould lying on the table, and retiring behind "Glaucus," both *glided* back into the cabinet.

5.10.—I heard a conversation going on in the cabinet between "Frankie" and "Lilly" (the latter's voice very faint), and asking what it was about, "Frankie" stated, he was freeing "Lilly's" hair from some of the wax which was left; and it was a troublesome job, he said.

"Frankie" then asked me if I was pleased, and said I ought to

feel honoured, as "Lilly" would come out and materialise for none but myself. "Why so?" I asked; to which he replied: "Look inside and you will see all there, as you will find the whole programme inscribed!" He then woke up his medium, who conversed with "Frankie" (who, from the sounds, I judged to be about 3 or 4 feet apart), and whose voice gradually declined in strength and power, as if he were entering his medium's body; and immediately the colloquy was concluded, out came the medium looking dazed, and rubbing his eyes, at 5.15, which closed the seance.

I then took the mould to Mr. L. Brogiotti, the statuary, one of whose workmen cast it in plaster of paris, and mounted it in the frame as a medallion, as shown in the illustrations. Mr. Brogiotti could not understand how I had obtained them, unless they had been taken from dead people, and he suggested if I wanted more that he should take them in plaster, as he could make a much better job; but when I asked him if he could take them from living people, without air being supplied, he replied, "that would be impossible." So, after paying him, I left with my treasures, leaving him and his workmen in a state of mystification; for, said the worthy man, "I have been in the trade for forty-five years, but I never saw moulds made like those!" He seemed to think that I had got some new method of taking copies of faces, and gravely assured me that he could do much better. (Nothing like leather!)

Since my arrival at home I have carefully examined the casts, and in the face of "Akosta," I find the unmistakeable skin marks, but which are not so clearly defined in the other. This is a collateral proof of the moulds being the impress of the two faces of the forms on which I saw them, and from which they were taken and presented to me. That they were animated living forms, diverse from the medium, the proofs and demonstrations that I have recorded (if my testimony can be received, and I know that my testimony is true) are unquestionable, and admit of no doubt; and I am bold to say, that the wonders I have narrated, could be portrayed, under such circumstances, by none but forms invested with and controlled by a power which is best understood as "Spiritual."

Admitting the actuality and objective reality of these forms for the time being, I believe them to be images and likenesses of the human form, built up and animated by an apparent life force, as if it were their own, and while in this temporary condition they are made to represent, as nearly as possible, human beings who once lived and had their being in conditions such as we are now in, and, as a consequence, these temporary animated representative forms are invariably more or less imperfect. Bulk, weight, and shape are theirs for the time being only, which give them the appearance of solidity. As to what material or substance these forms are composed of is a problem waiting for a solution. Some experiments now in course of being carried out by and through the instrumentality of Charles Blackburn, Esq., of Didsbury Park, who has supplied elaborate weighing apparatus for weighing the medium while the materialisations are going forward, would seem, at first sight, to point to the fact that the form is made up of so much substance taken from the body of the medium, and that the weight of the two—form and medium together—make up the normal weight of the medium.

But what about the two forms that I saw on two occasions, one growing out of and afterwards coalescing in one? And, further, when separated both were equally apparently solid and fully materialised down to the feet, as I saw; what weight would each be when separated, and when coalesced into one form?

No amount of "scientific" investigation and experiment will ever determine these questions on merely natural scientific grounds, for I myself have had proof that the "power" of which I am speaking is able to make the same form light or heavy at will in the twinkling of an eye; for I remember on one occasion when Dr. Monck was entranced he was put on my shoulders, and I walked with him in this position across the room, for the weight to carry was "a trifle, light as air," when lo! in a moment the burden became so oppressive that I sank down under it. Experiments by Colonel Olcott in weighing the same materialised forms while outside the cabinet varied from (I think) 30lb to 70lb. These experiments show that "weight" and density are very flexible terms, and have an elastic meaning when applied to what are now known as materialised spirit-forms.

All this class of experiments, interesting and valuable as they are, go to prove that these temporary forms are not subject to the so-called "fixed" and unchangeable laws of nature, such as gravitation, inertia, and resistance of matter, except so far as it answers their purpose to make themselves appreciable to embodied mortals on the sensuous plane of existence. For the time being they are in nature, but not of it, and it is apparently as *unnatural* for them to come into the realm of outer nature and realise their existence thereon as it is for embodied mortals to have a consciousness in the presence of those beings who inhabit an unearthly sphere and to recognise them as such in the realm of what is called the Spiritual world.

I have observed in my experience at these physical materialisation seances that the same form (or what purports to be the same form), after returning to the medium in the cabinet for a fresh supply of power, never appears again in exactly the same figure; there is sure to be a variation, either in height, or bulk, or feature, although the beholders may be quite conscious that it is intended for the same representative. I trust your readers will ever bear in mind that these materialised forms are only *representative*; in short, they are nothing but living objective pictures, intended to show and de-

monstrate the conscious continued existence of those who once were mortals like those to whom they manifest themselves; and when conditions are favourable their apparel and countenances are far more beautiful and comely than when inhabiting an earthly body.

So far as my observation and researches go, materialised spirit-forms are nothing more nor less than "automata" moved and animated by spirits in a higher or more interior sphere of life, who manifest their power over nature by the creation of these temporary forms, but who *themselves* are invisible, seeing that their consciousness of being and life is on a totally distinct plane of existence, or, rather, of subsistence, for subjective subsistence and objective existence are widely different.

Why this should be, that they cannot repeat the same exact appearance during the same and continuous seances, is a problem still unsolved, but it may be solved when we become better acquainted with the laws to which even disembodied spirits are subject in the process of *descending* (to them) to an outer or more external plane of conscious being. I use the term "conscious being" as expressive of knowledge as in what and whose the life atomic entity is manifested to itself and others. For instance, in the embodied state we know that we are, but we are only acquainted with this fact through the medium of the casement which we inhabit; so likewise in disembodied conditions we shall still know that we are, not through the medium of an outer casement or covering, but by a *subjective method*, proper to a state where the *objective* physical body has no place. To make up a temporary form it is needful for them to attract some of the *spirit-atoms* which formed part of their physical organisms while in earth life, and the more of these they can collect together the more perfect the resemblance to what they once were.

Again, the same form, presented through different mediums, although intended for, and recognised as, the same individuality, will yet have a different appearance, and the voice, if used, will vary. For instance, I have heard the well-known stentorian voice of the redoubtable "John King," which is unmistakeable wherever or through whomsoever it is heard, and the difference or variation is very perceptible according to the medium whom he uses, and yet it is the veritable "John King." Through one medium I have heard his voice as the voice of thunder, rolling out in majestic tones, causing the room in which we sat to vibrate; through another, strong and clear as a clarion; and through a third, massive yet round and musical. Through the mediumship of Mr. F.—the voice of "John King" was, to me, very melodious; in fact, the individuality or characteristic of this active spirit is strongly marked, whether in voice or form, and can never be confounded or mistaken for another. The same applies to the forms which we call "Lilly" and "Bertie," and to any with whom we are familiar—*i.e.*, we can recognise them through whomsoever they manifest.

To my mind this one circumstance is a strong presumptive evidence of the preservation of the "individuality" or character which distinguishes one from another even in spirit-life.

As with forms, so with communications by the vocal sound. I have no doubt but that all recorders who take down the utterances of controls must have noticed that if a sentence is lost and repeated, it is never in the same words as the original,—at least, this is my experience through several mediums. Sometimes I could not get them repeated at all, and my persisting in requesting a repetition has caused a disturbance in the flow. This appears to accord with the variation I have referred to in the re-appearance of materialised forms.

I have noticed this variation by carefully comparing the casts from the moulds of hands and feet which Mr. Reimers and myself obtained from the same materialised forms in past times. Although the general features are similar, yet no two are exactly the same in all the details. It is the same with the three casts I have of "Lilly's" face. The first is very defective, the eyes being closed, mouth open, and nose a trifle shorter and narrower; the second only comprises the nose, lips, and chin, which vary in dimensions from the first and third; while the third is more perfect, and comprises the whole face and part of the hair, as shown in the illustration; nevertheless, although I know they are from the same form, materialised at different times, yet the variation is quite perceptible.

This variation exonerates the medium from any charge of fraud or wilful complicity in their production, as it must be evident that were these moulds made by the medium or "confederates," they would always be the same; and I more than suspect that if the majority, if not all, of the alleged "exposures" of fraudulent mediums were traced home by careful, unprejudiced spiritual scientists and jurists, they would be found to be genuine phenomena. Very few of those "exposers," who doubtless flatter themselves that they are rendering good service to the Cause, seem to have learnt the lesson that "suspicions in the sitters or investigators bring forth suspicious phenomena." The medium, *because* he or she is sensitive to mental conditions, and merely an instrument for producing reflexes of the states of the sitters, *therefore* reproduces in objective form, or, better still, is the means used for representing what is subjective in the minds of the sitters. This fact constitutes the difference between occult or spiritual phenomena and conjuring tricks; and when this law is better known and appreciated, the sensitives or mediums will be more carefully guarded and supplied with conditions that will make the power of mediumship more highly prized, and only to be used for the highest, purest, and most noble purposes; for none know so well the pain and

suffering involved in the fascinating but dangerous (under adverse influences) powers of sensitivism as the mediums themselves. Sympathising with their sufferings, I would urge upon all who recognise the meaning and value of mediumship, to bear with (in some instances) the eccentric, and at times erratic conduct of sensitives, remembering that by virtue of being sensitives they are more liable to be affected by, and less able to resist, adverse influences than those who are less sensitive to the mental magnetisms which surround them in daily life and experience. Above all, it should never be forgotten that at seances embodied mortals are not the only participants, but that there are crowds of visitors and attendants unseen and unrecognised by the spirits who inhabit the earthly or physical body. "Like attracts like;" and everyone who attends a seance brings his or her own attendant spirits; hence the need of careful and judicious, instead of promiscuous assemblages, for the purpose of inquiring into the laws and coming into contact with the forces that inexorably govern all occult and spiritualistic phenomena.

A short account of the male form, whose face is illustrated, may be of interest to your readers. Mr. F— is in possession of the whole history of his earth life, as given by himself, but not having the documents at hand, I took notes of such information as he was able to give me from memory. The name "Akosa" is very significant, and quite in accord with the *role* he is sustaining in the production of spiritualistic phenomena, and, like his great coadjutor, "John King," when the names that these spirits give as their own are regarded as symbolic, and seen as expressive of human qualities (which they really are), then a flood of light is thrown upon the ultimate meaning of all occult phenomena, inasmuch as all, even to the apparently trivial occurrences at seances, are representative and symbolical to those who are sufficiently advanced in the knowledge of the grand law of correspondences (or symbols) to interpret the same.

Whether the name given by the materialised form was the actual one he was known by when in earth life, is but of little moment. It may have been, or (which to me is more probable) it may only be, the name he assumes when he comes into conditions representative of his past earthly existence. The name is a derivative from the Greek word, *Ακωρ*, which means "perforce, or against one's will;" and most certainly his appearance and the manner of his introduction amongst the band who operate through the organism of Mr. F— is very suggestive.

Mr. F—, some time ago, was giving a seance at the residence of Col. D. V— in Paris, at which one of the domestic servants (a female) was present. It turned out that this person was "mediumistic," and became controlled by a spirit that was exceedingly troublesome and, in fact, annoying and rough in his treatment of the girl; and for some time he was a disturbing element in all Mr. F—'s seances. He possessed great physical power, at times controlling and lifting up Mr. F. to the ceiling, &c., and he even went so far as to threaten evil consequences if he was not permitted to have his way—in fact, he was to all intents and purposes regarded as an "evil spirit" whose presence was undesirable in every way.

The wife of the Hon. Mr. S—, who attended these seances, adopted a wise course, for instead of exorcising or attempting to get rid of him (which was actually attempted by some Romish priests) she took him in hand and spoke kindly to him; she urged upon him the necessity of prayer, which would enable him to rise to a higher sphere; but to all advice of this kind he turned a deaf ear, and continued his apparently troublesome course for some time; she insisted upon his attention to the duty of repentance and prayer. "To whom shall I pray?" said "Akosa." "To God," was the reply. "There is no God to pray to," retorted the spirit. Matters thus went on for a period, until one evening Madame S— told the spirit that she had been praying for him on the previous evening. "Akosa" replied, "Yes, I know; for I was with you and heard all you said." Madame S. still continued her efforts, but "Akosa" persisted in his arguments that all such efforts were unavailing and useless for him. The next meeting "Akosa" said to Madame S., "You prayed for me last night," and repeated the words she had used, and concluded by saying, "Perhaps you are right, and I am wrong." His conduct gradually changed, until at last he expressed his thanks to Madame S., and, according to evangelical parlance, became "a changed character," and is now a recognised and useful member of the attendant band. He had been struggling for this, and at last attained his end.

To those who can read between the lines of the above narrative, it is eminently suggestive, and in itself, is a graphic picture of the history of the introduction of Modern Spiritualism into the world of humanity. To the ecclesiasticisms of the day, it does come an unwelcome and unbidden visitor, and is roundly condemned as an evil thing,—the unborn and working of Satan, the enemy of man, and spirits of darkness. But whether the "evil" is with the invisible operators, or in and with those to whom they manifest their presence and power, is a question that thoughtful minds would do well to dwell upon. According to the revelations from pure spiritual sources, and also to the ethics of spiritual philosophy, "evil," as it is called, is on the mortal, not the immortal, side of life; and as a consequence, such exhibitions are a wise and beneficent exposition of the *states* of humanity as they are in our midst to-day.

"Akosa," in earth-life, was a sea-rover, or pirate, who hailed from one of the small islands in the Greek Archipelago, and who lived nearly a century ago. He was caught and executed for the crime of "piracy," at a place and time which are specified, together with the details of his domestic history, in the narrative given by

himself, and which is in Mr. F—'s possession; but the above is substantially correct as to the main features involved.

Interpreted by the symbolic law referred to, the inferences I have drawn are strongly supported by the characteristics and employments of his earthly career, inasmuch as the sea and piratical freebooting upon its surface is a correct and powerful representative symbol of the fallacies and erroneous doctrines taught by the ecclesiasticisms of modern Christendom, and, more, is a faithful picture of the self-interest which is associated with the profession of the clergy and ministers who draw their livings from the industry and earnings of their votaries.

Such are some of the truths and lessons revealed and taught by "Akosa" and his work.

It is noteworthy that the redoubtable "John King," who is one of the most active of those beings whose chief employment seems to be the production of materialised forms (and who gives his past earth name as Sir Henry Morgan), states that he had the command of a privateer in the time of the Stuart kings. But his present name as "John King" means "the anointed powerful one." Where he hails from, and what his mission is, is easily understood by those who can delve beneath the surface of "appearances."

The one who during these seances seemed to take special charge of the medium, and who superintended the phenomenal part, is known by the *sobriquet* "Frankie," and, in reply to several of my questions, he said, "Look inside!" which I would urge upon all students of occult science, and, which interpreted, means, *Try to discover what underlies all these manifestations.*

The same applies to "Glaucus," the leader of the band who use Mr. F—'s organism. He states that in earth-life he was a Roman citizen. History tells us of a Glaucus, a man of great energy of character, but unscrupulous and ambitious (according to historians, who are not always reliable), in the time of Marius, about a hundred years B.C. But whatever he was, no one can look upon the fine classic form of "Glaucus," as he now appears in materialised form, without *feeling* that they are in presence of a form in which gentleness and benignity are expressed, and which sheds an influence that is better felt than described. When it is remembered that the name "Glaucus" (being derived from the Greek *Γλαυκος*) means sweet sounding, delightful and charming, as well as being descriptive of grey colour, and also that "Rome" means "strength and power," and denotes the "sun in its ascendancy," then the riddle is expounded, and the reason discovered *why* "Glaucus" should occupy the position of leadership in the band. And more, it was in conjunction with this form that "Lilly" made her appearance, and became one with "Glaucus," who attended and supported her while engaged in the process of making the wax mould of her face.

"Lilly" is the name that that special materialised form is known by to us, and who presented me with the likeness of her countenance. What is involved in this gift would require too much space for me to unfold, and even then, probably it would not be fully understood by the generality of your readers. Suffice it to say that I do not look upon this form as the spirit of a departed one who once lived on earth in mortal form, but rather as a representation of the feminine half of embodied humanity, and a prophecy of what woman is to be in the new incoming era, when she shall stand as the acknowledged, revered, and loved counterpart and equal with man; and when, in such conditions, the angel *state* shall have been developed in mortals while dwelling upon the earth,—then, and not till then, will the one sex express the embodiment of Wisdom and Truth, while the other (the feminine) will express in living forms Love and Goodness. With such a combination, it is easy to see that a new order of social life will be developed, and the fable and legend of the Lost Paradise become a reality on the planet earth.

My object has been to give a plain, unvarnished statement of facts to which I was witness, and which, in a scientific point of view, are worthy the thought and investigation of the most advanced intellectual minds, and which offer a field of research that will amply repay any effort and cost that may be entailed. Further, I have hinted at the true value of all these physical and materialised manifestations, which, according to the ethics of Spiritual Philosophy, are an index and representation of the mental, intellectual, and spiritual states of those and others to whom such manifestations are given.

I leave the phrenological delineations of the casts to Mr. Burns. *Higher Broughton, Manchester, Nov. 1, 1879.*

PHRENOLOGICAL REMARKS ON THE CASTS.

By J. BURNS, O.S.T.

"AKOSA."

This mask exhibits rather remarkable physiognomical and phrenological developments. The phrenological student will read with interest the following measurements:—The mask is 1 $\frac{1}{2}$ in. deep from the highest development of the eyebrows backwards. The height of the forehead at the highest point where the level background is met is 4 $\frac{3}{4}$ in.—not "villanously low." The breadth across the eyebrows is 4 $\frac{1}{2}$ in.; width between the eyes, 1 $\frac{1}{2}$ in.; width between outer corners of eyes, 4 $\frac{1}{4}$ in.; breadth of face across the under lip, 5 $\frac{1}{2}$ in.; width across the base of the nose, 2 in.; length of nose, 2 in.; breadth of cheek across a point of nose, 6 in.; length of face, 10 in. The point of the nose is small and sharp when compared with the great width of base; it is also bent slightly to one side, which gives a mean, sinister, and cunning cast to the countenance. The central range of brain organs is very full, as is indicated by the great width between the eyes. The animal forces and passions

are excessively indicated by the full under lip and broad jaw. A deficiency of moral and self-restraining power is evident in the short upper lip and undeveloped nose. The perceptive faculties evince much instinctual perception, but not that of the cultivated scientific kind. The intellect is almost wholly in abeyance, but there are marks of great penetration into character and the nature of things in a useful sense, and power to control men.

When this cast was shown to me, and before I had any knowledge of the character it is intended to represent, I said: "If this man died in a moral condition, he altered very much from what he was in his younger days. He was one of those men governed by impulse. When an idea seized hold of him he felt it all over his body like an insatiable thrill, which nerved him to desperate action for the gratification of the demand thus set up. To reason with or endeavour to restrain him by moral considerations would have been futile. For the time being his whole nature was permeated with an idea, and his whole nature would struggle for its gratification."

I was told that he had been a pirate, and that my delineation was characteristic. But I cannot see that this was radically a bad man. He was a sensitive: one of these large men with immense organic resources, and having the basic elements of mind in excess of the perfecting and reasoning elements. He could not control and understand that nature which he possessed, but being sensitive and no doubt badly trained and situated when young, he would become the instrument of spirits who would obsess him and urge him on to the performance of deeds without respect to any consideration, except that of immediate, passionate enjoyment. Such men are really maniacs and governed by an excess of inclination in a few leading directions.

This is a man that could be large-souled and generous to those who secured his goodwill, but he had no love of refinement nor ability to be affable, imitative, or accommodating in his manner.

Nature gave him a wealth of vital force, which, with suitable control, would have rendered him a valuable member of society. It is pleasing to know that in the spiritual state this man is being developed into his true self; such spirits when reformed are valuable in a circle where physical effects are being produced. When kindly treated they are faithful and devoted, protecting their medium, and having great power over matter to carry out his wishes, as far as conditions will permit. All such spirits require to be under the control of higher guides.

"LILLY."

It needs no profound observation to perceive that this form is an embodiment of feminine grace, purity, and perfection; the features are admirable in their regularity and fulness of development; they are much smaller than in the other cast, but much more highly developed, showing that material bulk is not the highest qualification. The expression is rich and full; love is instinct in the ripe lips; the open mouth is indicative of a transcendental ecstasy, and the nose shows firmness of moral purpose; the perceptive faculties are full and in a high state of cultivation, and the intuitions are of that acute, penetrating order which arrive at the inner life of mankind and the adaptive nature of things, in a moral sense, at the first glance; the reasoning powers do not appear full, but the central range of organs is immensely developed, indicating wisdom rather than philosophy. This is not the rationalistic type of mind which theorises and argues by inferences and other logical processes, but it is a type of the perfect woman, who sees truth just as it is, and understands the moral fitness of things, without any other process than that of simple perception.

These two faces are in many respects alike, and yet how different! The man is the raw material—spirit controlled by matter; the woman is the manufactured article—matter controlled by spirit. The one has gross sensations, and uses brute force as a means to his ends; the other has exquisite feelings, and by wisdom attains her ends in accordance with that inner plane of action on which she is developed. Thus on the organic plane heaven and hell meet, showing that "place" and "state" are different matters. The one of low development propitiates the flesh and wounds the spirit—is selfish; the higher type saves the spirit and sacrifices the bodily comfort. Brother, sister reader, to which class do you belong? I may state that I read Mr. Oxley's article for the first time after these remarks were in type, so that they are independent expressions.

MESMERISM IS NOT SPIRITUALISM.—A letter received from Mr. Matthew Stewart, 21, Davison Street, Felling, near Gateshead-on-Tyne, states that four sitters, at a circle held at the house of Mr. Thomas Walker, 23, Davison Street, Felling, lately attended an entertainment, given by two mesmerists at the lecture hall. The mesmerists, Pow and Allen, endeavoured to show that Spiritualism and healing by laying on of hands could be explained by mesmerism. The letter states:—"We have a good test-medium, Mr. Joseph Pearson, and we took him with us. As he was going to the platform to be mesmerised, he was controlled and entranced by his spirit-guide, who asked the mesmerists what they meant to do with his medium. They said they would do the same with him as with the others. To this the spirit replied that they would do no such thing; and the mesmerists were unable to influence the entranced medium in the least till his friends persuaded the spirit to withdraw. The business of the evening then went on. The mesmerists declared that Mr. Pearson was under spirit-control, and therefore they could do nothing with him." The controlling spirit is said to have been a "ring boxer" when on earth. The same experiment would not succeed in the case of all mediums and controlling spirits.

MRS. ESPERANCE'S SEANCES.

MATERIALISATION OF SPIRITS.

On the 19th inst. at the usual Sunday morning's seance the phenomena obtained were almost as remarkable as that recorded of previous seances. One young gentleman had travelled forty miles expressly to be present at Mrs. Esperance's seance, in order to meet his beloved sister who had passed over to the spirit-world. His journey was not without its reward, for he had the satisfaction of seeing the materialised form of her he had come so far to meet. Evidently the pleasure was mutual, for she pressed her brother's hand and kissed him, and also kissed two of his friends.

A young lady present was informed by means of raps that she had to go up to the cabinet, as her sister would materialise. This lady, whose name and address I am at liberty to publish, was Miss S. Kell, of No. 1, Jackson Street, Gateshead, states as follows:—"I am quite satisfied that Mrs. Esperance was not aware that I ever had a sister, and even had she known this, it was utterly impossible for her to have transformed herself into that of a mere child of four years of age, which was the age of my sister when she died. As I sat near the cabinet I saw the form of a child at the opening of the curtains. I next went inside the cabinet into the compartment where I had seen the child moving about, and whilst sitting there with Mrs. Esperance on my left, the form again appeared before me, sometimes within the curtains and sometimes at the opening of them. There is not a doubt in my mind as to the genuineness of the phenomenon, and I am only too glad to testify to the lady's mediumship, through whom my sister was able to appear to me."

On the 20th inst. three gentlemen called on Mrs. Esperance to ask if she, by her

CLAIRVOYANT POWERS,

could give them any information respecting a man who had been missing for some days. She requested them to bring her an article belonging to the missing man, and she would do what she could for them. They did so, and after taking the article in her hand, she closed her eyes for a few seconds, and described what she saw as follows:—

"I see a stable. There is a man in it with a lantern; it is very dark; he has now lighted the lantern. I can see three or four stalls with horses in, and one apparently empty. There is another man come, a stouter man than the first; he has come out of the darkness somewhere, but I cannot tell where from; he is all in disorder; his coat, vest, and shirt are all loose, and he appears very strangely; he has something in his hand knotted up; it looks like a bundle of ropes. The two men are talking; they have gone to the door; the stouter man has gone away, and the other has re-entered the stable. It's all going; I see nothing of either man."

This concluded the first part of the clairvoyant vision, and I may here remark that the whole was corroborated in detail by one of the gentlemen present. The stall which appeared to be empty he explained was occupied by a pony, and a person supposed to be looking from the opposite end of the stable would imagine it to be empty. The meeting of the two men was explained, and reasons were also given for the stouter man appearing in the disorderly manner which the lady described. As this incident has been kept a profound secret by the friends of the missing man, and was only explained to Mrs. Esperance as a matter of justice to her, I must refrain from publishing what was communicated on this point in corroboration of what she saw. I may, however, state that the vision and corroboration were perfectly in accord, and yet there was no possibility of the clairvoyant having obtained the necessary information to give the above details.

The remainder of the vision has not been verified, and perhaps never may be—indeed it is possible that it may be proved to be entirely fallacious. I shall, however, give it as it was described by the lady herself, who fears it is but too true.

After losing sight of the stable and the incident described she waited a few seconds and then continued: "I see the stouter man again. It appears to be night time; the lamps are lighted. He is going down those stairs that you go down into Pipewellgate. I can see his face distinctly as he goes past the lamps. He has gone up to the end of the Swing Bridge; now he turns up towards the Bottle Bank. He has gone into a little, narrow street to the left, near where boats are kept. I have lost sight of him. Now I see him as he comes out at the other end of the street. He has no hat on; he has lost it in that street; appears to be stumbling over something; he has stumbled two or three times. He is beside what appears to be a wood yard, and there are some boats turned upside down; he has turned to the right and is still going on; now he seems to be going down some place. He has climbed over a barrier; he is not there now; I never saw where he went after he got over the barrier; he has not come back, and he is not at the other side of the barrier either; he got over the barrier on to a small floating landing stage on the river; he is not on it now, and he did not come back, so he must have gone into the river, but I cannot see him. There are some lights from some furnaces glaring, and I cannot see anything distinctly in the water. I see many of the lights at the Newcastle side, and a steamer getting up steam and moving away; I see the steam from her. I cannot see the man in the water, but I see something round floating rapidly down the river; it may be a man's head, or a dog; I cannot see; it's going very quickly; now it's coming to beside two vessels with their bows up the river; it has gone into the shade of those vessels; I have lost sight of it; I see nothing more."

I fear very much that the second part of the vision above described will turn out to be true, but the value of it to outsiders as a test of genuine clairvoyance is almost *nil* when I state, as Mrs. Esperance wishes me to do, that she had heard that the missing man was supposed to be drowned in the river or the waterworks reservoir. As the man has not yet been found, the value of the second part can only be estimated by the correctness of the first.

In the case of a boy that was lost, she, by her clairvoyant powers, found him, and he was then immediately traced and recovered.

I may also mention that when a scheme was concocted to injure her reputation as a medium and clairvoyant, the plans and doings of the individuals concerned were seen in the same way as in the above vision.

It is also a remarkable fact that whenever her clairvoyant powers are tested for a really laudable and beneficial object they never fail, but whenever tested simply to satisfy idle, ignorant curiosity the failures have been more numerous than the successes, and the successes even have always brought much suffering—so much so, that after endeavouring to satisfy curiosity she has endured so much pain that she has been confined to her room for two or three days after the experiment.

She also suffers more or less after executing drawings in total darkness, but the pain caused thereby is generally removed by a night's sleep, besides it is slight compared with that caused by other experiments in clairvoyance.

FURTHER MATERIALISATION EXPERIMENTS.

Before closing, I shall briefly record the seance of last Sunday, the 26th inst. The two mediums occupied, as usual, the extreme end compartments of the cabinet, leaving the middle for the materialisations to take place in. Whilst the first hymn was being sung a form appeared clothed in white, and stood at the entrance to the middle compartment, disappeared for a few moments, again appeared, and remained during most of the time that an invocation was being offered up by Mr. H. Mrs. G. then seated herself outside the cabinet.

Afterwards the form of a little girl was seen by her father, who was present, and recognised her. Whilst the father shed tears of joy on meeting his little daughter, she too appeared to be overjoyed at meeting him, and, throwing her arms fondly round his neck, kissed and patted him tenderly and lovingly. Besides the father there were two friends who also recognised the little girl. Two of the three were entire strangers to the medium. Another stranger, too, was present, and was requested by "Mary Meek" to tell her father and brother to come to the circle. The gentleman stated that "Mary Meek" attended a circle of which he was a member, and it was understood he would deliver the message. The form of a man was seen first at one part of the cabinet then at another, and Mr. Armstrong who, amongst others of the sitters, wished to have a closer look at the form, went up to the cabinet. No sooner did he approach one end of the cabinet than the form appeared at the other, and as quickly as he changed places so did the form, which proved conclusively that the form seen was certainly not that of the medium, as it would have been impossible for her to glide through the gauze partitions in the cabinet so rapidly, and leave them intact as they were found to be at the close.

It seldom occurs that the forms remain outside the cabinet more than fifteen to thirty seconds, and even then not more than one at a time, notwithstanding that two or three forms are frequently seen at one and the same time inside the cabinet.

The light, comparatively speaking, may be termed good, but is not more than sufficient to see the time by one's watch.

Gateshead-on-Tyne, Oct. 28.

F. ORTHWAITE.

A SEANCE WITH MR. WILLIAMS.—My first visit to Mr. C. E. Williams, at his newly fitted-up rooms, 61, Lamb's Conduit Street, since his return from the Continent, took place on the evening of Thursday week. I was accompanied by my friend Dr. Friese, of Germany, who was delighted with the manifestations. The physical manifestations were of the kind to suit the requirements of those who desire to experience the power of spirits over matter. There was a freshness and power of conviction about these phenomena, which made them appreciated, even by old observers, with unabated interest. The spirits also spoke abundantly in the direct voice, "John King" being received by his friends with demonstrations of friendly feeling. This spirit also materialised, and showed his features with rare distinctness. In truth, the whole of the manifestations, which were of a varied description, had the grandeur and impressive characteristics of a genuine spiritual nature, needing no further tests to establish their claims to recognition. These elegant rooms have lost none of the power which so long has permeated them. Mr. Williams, sustained by Mr. Rita, and Mr. Husk, has at his command the means to gratify the desire for knowledge of any reasonable investigator.—P.S.—On Saturday last, I again visited Mr. Williams' seance, accompanied by Dr. Friese, author of "Voices from the Spirit-spheres." A new feature enhanced the otherwise powerful manifestations. A piece of ignited stick or straw, used as incense, was placed on the mantelpiece, and it continued to smoulder after the room was darkened and the seance had commenced. "John King" took it up and carried it about the room; the lighted end indicating the position of this object. "John King" then caused it to flare by blowing on it, by which his face was well seen, thus using the ignited straw in place of his usual "spirit-lamp." The manifestation was interesting in many ways. The hands of the medium were held, and it was quite certain that the spirit, "John King" was so well materialised as to use lungs to blow up the lighted object with, as well as to speak, and otherwise act the part of an ordinary mortal for the time being.—C. REIMERS.

A PRESENT TO THE READERS OF THE MEDIUM.

A few ladies and gentlemen, friends of Mrs. Billing's Indian control, "Skiwaukie," have resolved on presenting a photograph of that spirit, taken from the painted portrait, to every purchaser of the MEDIUM on a certain day not yet fixed on. This will cost a large sum of money, but it is done as a testimonial to good, faithful "Ski," who does so much for—nothing. An excellent article will accompany the photograph, and all friends are asked to make arrangements to give the number an extensive circulation. The more expense they put these ladies and gentlemen to, the more honour it will be to friend "Ski," and the better for the Cause.

THE PUBLICATION OF THE CONVENTION REPORT.

A subscription has been opened to print the papers and speeches at the late Convention. They will make a work of 150 pages, or thereabouts. It is proposed to sell the work at 1s., paper covers, or 1s. 6d., cloth, to subscribers. After publication, or if ordered through the trade, it will be more. It is one of the best collections of information on the condition and needs of the Cause that have yet been offered to the friends of the Movement. Every Spiritualist should have a copy, and study it carefully.

Colonel Greck has subscribed £5, A.T.T.P. £3, Mr. Ashman and other friends £1 each, and others have ordered copies. It will take a large sum of money to print it. At the same time it is necessary to know how many may be required, that waste by printing too many may be prevented. That this Convention may be of that great use of which it is capable, it is essential that the Report be well circulated. Will the friends everywhere make their views as to copies and subscriptions known to the publisher, J. Burns, 15, Southampton Row, London, W.C.?

A LETTER FROM ONE OF DR. MACK'S PATIENTS.

Mr. Burns.—Dear Sir,—I have great pleasure in testifying, by experience, to the good result of Dr. Mack's healing power. While this gentleman was in Newcastle I visited his reception rooms. I was suffering at the time from a severe cold, which affected my head very much. Dr. Mack kindly offered to relieve me. He informed me that I was troubled with catarrh. This I knew, but had not previously given him any intimation of the fact. He seemed to understand at once my condition, and gave me some valuable advice, which has been of use to me since. I felt greatly relieved and benefited from the treatment received, and thought how many suffering mortals, languishing in our lunatic asylums and infirmaries, might be benefited, and in many cases healed, by similar treatment from those who are gifted with that great power which one of old exercised over his fellow-men. By using that gift he alleviated pain and sickness, introducing light and joy into many a home once dark and gloomy; and if God allowed that power to uplift and bless humanity in those days, why not now? It is evident He is none the less merciful to-day, and blesses man with that same spiritual talent, which it is his duty to use; and those who scoff at the practice are but mocking God in return for those bounties which He is showering upon them for their good. Dr. Mack will meet with numerous opponents I know, but feeling a consciousness of right, he will be sustained by that invisible band of ministering spirits who are ever seeking to lift man up and on to that reality of the soul's existence in the vast future state. My best wishes for his future success attend him at all times.—I am, yours in truth,

E. A. BROWN.

Howden-le-Wear, Durham, R.S.O., Nov., 1879.

"The Sufficiency of Vegetable Food for Muscular Strength," to be opened by Mr. E. Shipman, is the subject of discussion at Franklin Hall, Castle Street East, Oxford Street, on Thursday evening, Nov. 20, at 8 o'clock.

BIRMINGHAM.—The Movement has been rather quiet for some time. A revival is expected shortly. Mr. and Mrs. Groom are trying their utmost to secure a suitable place for public meetings.

LEEDS.—The following advertisement has appeared in the *Mercury*:—"Modern Spiritualism.—A gentleman interested in above subject would be glad to join other parties to engage J. J. Morse, the Trance Inspirational Orator. Address—J. L., Rose Villa, Armley."

RAWTENSTALL.—On Sunday evening, Nov. 9, Mr. E. Wood gave an excellent trance address to a large number of friends, at the house of Mrs. Frances Barlow. The subject "Art thou he, or do we look for another?" was treated in a comprehensive manner, and with much satisfaction to the audience.—A. MAWDSLEY.

A. H. H.—Sorry you have written so much. Surely the friend on whose behalf you write does not expect us to accept the "soft impeachments" conveyed to the public in the face of facts, over irresponsible initials? "Go and sin no more," is the best advice to all discordant spirits. Had your friend carried love and fraternity into the meeting, he would not have now required an apologist to cast a shadow on another to redeem himself from his own conduct.

Miss E. A. Brown has accepted an offer from a number of prominent Spiritualists, who will make all the necessary arrangements, to give a series of lectures in public halls in Crook, Tow Law, Howden-le-Wear, Bishop Auckland, and other places. Miss Brown is well capacitated for such work, if her health permit, and that prime necessity will very much depend upon the treatment accorded her by those with whom she labours. On this important point we wrote at large in a recent issue, and need not again state the suggestions therein made.

MRS. WELDON'S benefit concert takes place most *positively* at St. James's Hall, on Saturday, November 22, at 8, doors open at 7.30. Mrs. Weldon will conduct the band and choir herself. "Gallia," "Nourmahal," "Amarilla," "The Swineherd," and several other pieces will be sung by Mrs. Weldon's choir. Sir Julius Benedict will conduct his overture "Die Minnesinger," and accompany Mrs. Weldon in the "Maiden's Dream," the copyright of which he has given Mrs. Weldon for her Orphanage.

SUBSCRIPTION PRICE OF THE MEDIUM.

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One copy, post free, weekly	0	2	...	0	8	0
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Additional copies, post free, 1½d. each per week, or 6s. 6d. per year.

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

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

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

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

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

TUESDAY, NOV. 18.—Select Meeting for the Exercise of Spiritual Gifts.

THURSDAY, NOV. 20.—School of Spiritual Teachers at 8 o'clock.

FRIDAY, NOV. 21.—Social Sitzings, Clairvoyance, &c., at 8. 1s.

THE MEDIUM AND DAYBREAK.

FRIDAY, NOVEMBER 14, 1879.

ONE WORD TO INVESTIGATORS.

The extraordinary manifestations illustrated and described by Mr. Oxley in this number suggest a few remarks for the benefit of readers who are not practically acquainted with spiritual phenomena. Some will think that they have nothing further to do than to engage the services of the medium, and repeat these experiments with success at pleasure. There could not be a greater mistake—a mistake which has often led to bitter disappointment, and caused excellent mediums to be underrated and traduced.

Remember that the success of a manifestation depends as much upon the other persons present as upon the medium himself. The medium is in all such cases a passive instrument, and only one of the factors in the matter. His organism emits a fluid which the spirits can use, by consolidating it with other elements, to build up the material form; but these "other elements," emanating from the spectators, become quite as potent for success or disappointment as the one supplied by the medium. Mr. Oxley has explained this so fully that nothing further need be said.

It is also to be observed that Mr. Oxley had a series of sittings which were not interrupted by the presence of alien sitters. If it is hoped that promiscuous parties can hold sittings and have similar results, these hopes are doomed to demolition. Even if the forms could thus come forth in mixed companies, it would have a tendency to injure the health of the medium, reduce his power, and introduce disturbing spiritual influences.

Mediumship, the most stupendous of all natural phenomenal facts, is grossly abused, and all the discredit which has been brought upon Spiritualism is due to the abuse of mediumship, not primarily to the dishonesty of mediums. We earnestly desire to see a more profound spiritual intelligence actuating experimenters, and such a glorious truth elevated above the plane of a conjurer's exhibition.

SUNDAY MEETINGS IN LONDON.

HACKNEY DISTRICT.

Steps are being taken to bring the friends together in this locality, and hold public services on Sunday evenings. There are many Spiritualists in the district. Mr. T. N. Catbrall desires us to announce that a meeting will be held at the house of Mr. Pottersfield, 349, Hackney Road, next Friday evening at 8.30. It is hoped there will be a good attendance. Mr. Burns will be present.

We hope to see many regular meetings started in all the districts of London this winter.

This number of the MEDIUM is of such great importance, that when our readers see it, we think they will be glad to secure an additional supply of copies for circulation amongst their neighbours. To prevent disappointment, we hereby give notice that the type will be kept standing till Monday morning, Nov. 17, by which date we would be glad to receive from every reader of the MEDIUM an order for additional copies for missionary purposes. They will be supplied at the following rates:—

- 4 copies and upwards, post free, 1½d. each.
- 12 copies, post free, 1s. 4d.
- 100 copies 8s. (carriage extra).

** Ask your friends to join their pennies to yours, and clip out the following form, and send it to London at once:—

Mr. J. BURNS, 15, Southampton Row, London, W.C.
Please send me _____ copies of the Extra Edition of
this week's MEDIUM to be printed on Monday morning, Nov. 17,
for which I enclose £ _____ s. _____ d.

Name _____

Address _____

NOTES AND COMMENTS.

THE communication on page 717 from the spirit, known on earth as Mahomed, the founder of the Mahomedan religion, is of great importance. First, as an evidence of spirit-communication. The medium, in the unconscious trance, gives utterance to sentiments impossible to attribute to any but the spirit who claims their authorship. Secondly, to all, particularly those engaged in spiritual work, the message conveys a solemn note of warning against making spiritual work a worldly speculation, or prosecuting spiritual ends by purely worldly means. Thirdly, the message is significant of the great change which is impending over modern civilisation, when the grip which the world-spirit has hitherto held on Christianity and Mahomedanism will lose its hold, and these great factions, held together by mundane, not spiritual influence, will melt away and give rise to a more liberal and enlightened cultus, binding mankind together in more fraternal reciprocal ties. The instruments of the great transition now silently going on are already amongst us, and through the agency of the new parliament great changes may be effected in this country. In conclusion, the reader will please observe that A. T. T. P. has recorded from the lips of the same working-man medium, hundreds of messages from the most distinguished of men and women now in spirit-life, and the appropriateness of the matter conveyed and the individuality of the spirit have been in all cases most marked.

DR. MACK cannot this week give particulars of his provincial tour. So many places have sent invitations that it is impossible to decide. Engagements in London are for the time imperative.

THE thanks of all Spiritualists, particularly the readers of the MEDIUM, are due to Mr. Oxley for his kindness in instituting the experiments, and producing the engravings and article which form a prominent feature in this number of the MEDIUM. He has generously undertaken every responsibility in connection with the matter, so that it is, from first to last, a contribution from Mr. Oxley to the friends of this interesting inquiry.

THE article describing Mrs. Esperance's seances is worthy of particular attention. It shows that the spiritual powers of the medium should only be used for moral and beneficent purposes. When used as a test merely, or to satisfy curiosity, success cannot be depended on, and the effects on the medium are most disastrous. Mediumship should only be used for the highest purposes. This is a warning to all, whether spiritualists or inquirers.

NEXT WEEK we will give Mr. Oxley's second article on the "Philosophy of Spirit," entitled "The Human Organism." The first article of the series appeared in No. 499, published on October 24. Next week we will also give the able oration on the "Evidences of Spiritualism" delivered by A. T. T. P. at Goswell Hall on Sunday evening, November 2. These two leading articles, with other matter of importance, will constitute a number of the MEDIUM to which we hope our many friends will do their best to give a wide circulation.

THIS week's MEDIUM is, through the kindness of a gentleman in France, sent to the principal newspapers of the United Kingdom. Our readers will oblige by sending us any notices thereof which may meet their eye.

A FEW weeks ago we noticed the fact that an eminent professor of Germany, Dr. Friesé, had written a book on Spiritualism. The author is now in this country on a visit, and has had sittings with all the London mediums with extraordinary results. He has gone to Newcastle to renew acquaintance with his former medium, Mrs. Esperance, and witness the phenomena through the mediumship of Miss Wood. To show how much information on Spiritualism is appreciated in Germany, we may state that a thousand copies of Dr. Friesé's book sold off in six weeks, and without a single advertisement of it appearing in the newspapers. A new and improved edition will appear after the return of the author to his own country.

MISS CAROLINE CORNER has kindly handed to us the MS. of a most interesting tale for our Christmas number. We give immediate intimation of the fact that new readers who see our paper this week for the first time may look forward to these prospective arrangements, and do themselves the pleasure of taking advantage of them. The MEDIUM is supplied to order by all newsagents, and we sincerely hope our new acquaintances will in due time become firm friends, and weekly look in upon us through these columns.

THIS copy of the MEDIUM gives information how to form circles and investigate Spiritualism without any medium. Those who desire to avail themselves of the services of professional mediums, may consult our advertising columns, where the announcements of a variety of mediums are given for the benefit of inquirers.

"Why emigrate? Co-operative farms, or home colonies, for working men or others. A remedy for the present distress; a practical scheme, with rules, by Fred. A. Binney." Manchester and London: John Heywood, price 6d. The contents of this tract are amply stated in the full title now quoted. The question which is discussed is of great importance, involving the salvation of the country. We need not occupy space with extracts, but would rather suggest that the little work be procured and attentively studied.

THE INDEPENDENT OR DIRECT SPIRIT-VOICE.

The illustrated article which we give this week shows conclusively that spirits can assume material form, and act like ordinary men and women while in that state. When materialised spirits do not usually exhibit spiritual faculties, though they often converse intelligently. For the time being their spiritual vision is enshrouded in the veil of fleshly covering. It is in the semi-materialised state that spirits exhibit marked peculiarities. In that state they are partly spiritual and partly physical, and can mediate between the two conditions.

A noted medium for this kind of manifestation is Mrs. Billing. She is a private medium, and does not publish her address, but fitting persons may be introduced through the Spiritual Institution, 15, Southampton Row. Her spirit-guides assume so much of the human organism as to give long philosophical dissertations, offer up sublime prayers, and hold intellectual converse with sitters. They are also clairvoyant, and perceive the spiritual states and social surroundings of persons present and absent, which they describe with astonishing fidelity. Departed friends are often described and names given, and at the close of the sitting these spirit-friends absolutely speak to the sitters, giving names and particulars of their earth life, so as to establish their individuality beyond all contradiction.

Through this form of manifestation spirit-friends can be of great use to those who yet remain on the earth plane. By counsel, advice, warning, and instruction, they are, indeed, ministering angels, and their aid is one of the greatest blessings that have been bestowed on humanity. Many families have these voices by their own firesides, and by sitting with Mrs. Billing, this form of mediumship may be developed in those who are susceptible to it.

INSTITUTION WEEK, 1879.

The Spiritual Institution, 15, Southampton Row, Holborn, London, is supported by the leading Spiritualists by voluntary contributions, that the public may at all times obtain reliable information on Spiritualism, and that the literature and teachings may be popularised. For several years at the beginning of December, there has been a Movement throughout the country called "Institution Week," during which hundreds of the friends of the Cause throughout the country contribute small sums, and hold meetings in connection with the work of informing the public. This is something like "Hospital Sunday," in respect to these institutions. Institution Week this year will extend from Sunday, Dec. 7, till Sunday, Dec. 14. During that time, the friends of the Cause will hold meetings and seances, at which contributions will be taken up for institutional purposes, and subscription sheets will be handed round. The funds are about £250 in arrears—a sum which has to be raised before the close of the year. All subscribers are entitled to the use of books from the Progressive Library, which contains all works on Spiritualism and kindred subjects.

The object of Institution Week is not simply to collect funds, but to induce a harmonious feeling amongst Spiritualists, and the adoption of the best methods for cultivating spirit-communion and arriving at a higher standard of spirituality. The spirit-world is bending over us all, to aid us nationally and individually in the great work of life; and it only requires an exaltation of soul in harmony with spiritual principles to bring down the blessing.

All inquirers into Spiritualism are welcome to write to or visit the Spiritual Institution at any time for whatever information they may stand in need of. Address all communications to J. BURNS.

A SEANCE FOR HEALING.

Mrs. Olive holds a free seance for healing every Monday morning at Miss Pawley's, 106, Clarendon Road, Notting Hill. Five patients were treated this week by the medium, when under the influence of "Dr. Forbes," her medical guide. In the trance condition Mrs. Olive has admirable healing power, which is testified to by those who have experienced it. A lady, naturally of delicate health, is kept up by the treatments she occasionally receives from Mrs. Olive. "Dr. Forbes," in giving his diagnosis, pointed out ailments which the patient's medical advisers had withheld from her knowledge. These were of an obscure kind, and the discovery indicated genuine power in this direction by the spirit when controlling the medium. Some patients are visited by the spirits and benefited at their own homes, though many miles from Mrs. Olive. At these Monday morning seances medicaments when required are furnished free, and a fund is being formed to meet this outlay. Mrs. Olive's announcements appear on our last page but one.

OPENING OF GOSWELL HALL ON SUNDAY NEXT.

We have been requested to announce that arrangements have been successfully completed to commence a series of Sunday meetings at Goswell Hall, on Sunday, Nov. 16. At 11 o'clock there will be a seance, and at 7 o'clock in the evening, A. T. T. P., Recorder of "Historical Controls," will deliver an address in his well known, clear, and forcible manner.

There will, we have no doubt, be a crowded audience, and we hope Spiritualists will do their best to make the new start a success. Goswell Hall is at 290, Goswell Road, a short distance from the Angel at Islington.

Mrs. Kimball writes from the residence of a Spiritualist in the country, to say that she intends spending the winter abroad, of which fact she desires her friends to take note.

Contents of the "Medium" for this week.

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HISTORICAL CONTROLS.

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

[The medium is a working-man, possessing the scanty education of his class; A. T. T. P. is a gentleman of education and independent means, and hence has no interest in deception, as these seances entail upon him considerable labour and expenses. He has made his mark in the world as a successful lawyer, and is not likely to be duped. The medium passes into the unconscious trance, in which state the spirits speak through him, making gestures appropriate to their character. A. T. T. P. takes down every word thus spoken by the spirits through the medium.]

MAHOMED, THE FOUNDER OF THE MAHOMEDAN RELIGION.

October 15, 1879.

The day, although cold, was very fine. I anticipated a good seance, and I was not disappointed. The medium went under control immediately after he sat down, and spoke as follows:

"I will give you my views upon the future, and also my thoughts upon the past. Let me first speak of the past.

"To the many that are here now assembled—I have seen more than this number when I was an inhabitant of earth, and the same God was the primal cause of their holy adoration—my mission now, is to take this opportunity of speaking to you, not individually, but collectively. I, that was the cause of your present spiritual position,* am specially delegated to bring you back to the fountain of mercy and love; I, that was the cause of your realising the attributes of the almighty, supreme Father wrongly; I, that served my God with loving reverence for thirteen long years of bitter hardship, and then forgot Him;—I would speak to you all. My repentance, my bitter soul repentance, has placed me, through the mercy of the Almighty's love, above you; but you loved me on earth, and I am sent earthward, so that again you might hear me. Oh, do not pay reverence to me. O Moslem! perverted servants of the living God, listen to my words; and you (pointing to A.T.T.P.) that record, listen to my utterances; bear witness to my tears of sorrow (here the medium sobbed and shed tears copiously), seeing so many thousands listening to my words of bitter contrition. Further, you but half understand your mission, if you do not with heart and soul endeavour to speak to this God-appointed audience. My mission now, is not to spirits in the form; I speak to those, to those to whom I am sent, who through me are still of the earth, and by me must be restored; I know that my words are veiled to you; but I will unravel all that seems mysterious to you.

"I cannot use the term 'who I was on earth,' but I may say what I was: a spirit clothed with flesh, strangely impressed with nature's strongest truth; living on frugal fare, enjoying a healthful, vigorous existence, and without care; free, I may say freer than many, from sin; such was my youth; but how quickly the One God, the universal Father changed all this, giving me a prominent individuality, supporting me from my surroundings, electing me as a prophet and a teacher to my people.

"I was no willing advocate of my change; I became strangely rebellious in the performance of the duties thrust upon me, for I found that my highest, my greatest efforts brought back again to me only suffering and pain.

"Centuries of earth-time have passed since this earth-action of mine took place; but the end of my labours has but now arrived, and the future is worthily started; that which was so unworthily carried on is now a noble pile of ruins. The site upon which it now stands is now required, and every solid mass still standing will soon be swept away. Already you can realise that it is, indeed, a prophet speaking to his people—the unseen hearers of this my address.

"In the solitude; alone with God; thinking with holy thoughts; retiring to a watering-place; the picturesque grouping of the caravans, the camels, and the attendants around me; yet veiled from all through the very intensity of my thoughts;—I heard a voice, musical as nature's sweetest harmony; sublime in its sweetness, and powerful in love, saying to me 'Look up, for I have opened thy eyes'; and I gazed upwards. I cannot describe the scene that met my gaze. The world upon which I dwelt receded, and in its place a brighter and indescribably fairer world met my view; and one of this new world's inhabitants stood before me, and said, 'Mahomed, follow whereunto ever I shall lead'; and I followed him, far from my followings. I felt not the ground underneath my feet.

"'What wouldst thou, bright angel, with me?' I tremblingly asked, prostrating myself on the ground. 'Kneel not to me,' were his words in answer; 'for on earth I was but a man like unto thyself. Listen, Mahomed, to my words. The Lord has chosen you; plead not your unworthiness; look not on your own worth, but obey the choice of the living God. I have been many times earth-

* He is here addressing a vast crowd of spirits in the room, described by the medium as having, some white, and some green turbans.

ward; I have spoken to your forefathers, and have advised them for their spiritual happiness. From my lips issued the proclamation that God had commanded the wanderings of thy forefather, Abraham. Speak what is in thy heart, Mahomed; speak to the friend of man.'

"I said, 'By what name, bright angel, was thou known to Abraham of old?' He said, 'I am the Ancient Messenger, in their writings designated as the angel Gabriel.' I said, 'I belong to an Arab tribe, gracious visitor, and in my blood flows no connection with the Hebraic race.' 'Listen to me,' he said; 'listen with the simplicity of the loved child, and contradict me not. Thou art, indeed, of the seed of Abraham, and thou shalt again revive in all its purity the worship of the living God. Prove faithful, and thou shalt meet thy reward; but unfaithful, and thou shalt miss me, thy guide whilst on earth, and merit in eternity the condemnation of the living God.'

Here the medium sobbed bitterly; no repentant man could have shed more tears of contrition. He said to me—

"Bear with me. Oh, ye that are listening to my words, how many are there amongst you that can bear testimony to your prophet's faithfulness, but without your testimony there remains to me as a proof to you the living Father's testimony, that He has again received me in mercy. When scorn, ridicule, and suffering met me, and opposed my labours, God above preserved me, and I rose triumphant above those trials. How often when in solitude did I lift up my voice in prayer to God! It has been said that I revealed God to man as being above all, and not in all; but thou knowest, my beloved Aboo,* thou that standest nearest to me, that in our hour of greatest danger I clasped your hand in mine and said, 'We seem only two, but God is with us.'

"Every sweet revelation that my loved guide brought to me I preached to my countrymen. And what were these given revelations? Were they opposed to the religion of the future or the past? No. All the most important truths embraced by Judaism were embraced within these revelations to me. Moses was the deliverer of the Israelitish children from bondage, and the greatest healer and reformer was embodied in Jesus the Nazarene; these truths also were embodied in the revelations I taught my countrymen—all that was revealed to me I taught them; they bear me witness both in health and in illness, in danger, in safety, still the same; the same earnest faithful duty performed faithfully;—faith and obedience to the will of the universal living God, absolute faith in His being; absolute trust in His loving care, and goodwill to all men.

"Nothing new in this! No; yet my countrymen then were bowing down to graven images, degrading the living God. Yes; zeal for truth was mine; persecution for its sake was mine; hunted like a wild beast for teaching the truth. But the converts were few and the labour excessive; the loss of esteem among my own was bitter—was bitter to bear. I should have trusted to the living God alone, and have lived for eternity; I should have fought these idolatrous vices with a firm and unyielding arm; then as a prophet I should have received a prophet's reward.

"For thirteen years after the first revelation was bestowed upon me, I had been faithful to the trust; the seeds of truth had been well and faithfully sown. A band of men, women, and children had sprung up around and about me; believers in the one true God, blessing me as a prophet to whom was delivered these glorious truths; followers of mercy; believers in benevolence and actors in charity; they were high souls rescued from darkness by my means, but my after-means threw me back again, for success made me forget mercy. Oh, I that had borne this great ridicule and poverty, I could not face success. It is not for myself I weep, it is for you, my children. Oh, I should then have rested and have been blessed; but the world once more laid its claims upon my soul, and from becoming the servant of the living God, I became a servant to party, a political intriguer amongst men; to me eloquence was but a secondary consideration.

"At this time fervid and faithful oratory was but a secondary means. I, the despised, yet never despairing teacher, became changed; because the world laid its heavy claims upon me and changed me into a bloody-minded tyrant; no more persuasion other than force. I had tasted of power, and power had poisoned my very nature. My ends were the same; my obedience the same; but the sweet and peaceful condition that once was in my power to give to my surroundings had passed away from me for ever: the Ancient Spirit-Messenger of God to man came to me no more. Other spirit-messengers came to me; spirits whose aspects were not so benignant; not so loving; not so merciful: yet all they revealed I preached to my countrymen; and their advice to me at times was of the cruelest nature; and my disobedience had caused, had in fact bestowed on them the power of coming; but the work itself, issuing from its primal source, the Almighty God, proceeded in its course; although its earthly agent had chosen his own base means.

"My will, although a prophet to my people, was still uncontrolled; and I chose the broad path of condemnation. I had borne, with a sublimity of patience, obstinate opposition; but prosperity removed me further from the living God. I had been teaching the highest truths in God's appointed and approved way; my only weapon being God's approval and the truth of my mission. If I weep now,—How must the angels of the living God have wept to see a great soul thus conquered by prosperity!

"Yes, indeed, he was a conqueror greater than any amongst men;

he who said in his heart, as they strewed the palm branches in the road; many thousands of earnest hearts resounding the same phrase, 'Hosanna to the Highest, behold the King of the Jews!' He who said in his own heart, 'Peace, be still; Temptation, get thee further behind me. My sceptre is truth, my throne is in the higher heavens, and my kingdom is there also.' But I, poor, cringing, earthly reptile, chose those things that perish. He chose the approved way: but I trod the track of condemnation."

Here the medium sobbed and wept bitterly.

I said that whatever he might have done, he had still done an immense amount of good, and that the monotheism he taught had not relapsed into polytheism in the same way that Christianity had, and that even if the followers of the religion he founded had not followed out in its entirety all that he pointed out, the followers of Jesus of Nazareth had been no better.

He then resumed and said, "Do not for justice sake, compare me with him, the conqueror over himself. You have been pleased to admit that, despite many of my short-comings, yet my name is enrolled amongst the pioneers of truth—amongst the names of those great heroes who lived, and some who died, for truth; but at the head of this long list of names place the name of Jesus of Nazareth. His patient endurance was to him neither a burden, nor a sorrow; planting the spoke (*sic*) of worldly trials, of sore afflictions. But beyond this cry of 'Thy will be done, O Father,' what record is there of impatience? Others, myself amongst the number, may affect to despise the opinions of men, but with him it was no affectation; he was above the applause of his brethren; he hungered after a knowledge of his Father in heaven; he realised eternity and conceived the Infinite. Modest in valour, sublime always in patience, the world recognised him not; but his labours proceeded onwards. There is no comparison in our earth-lives—without failing; full of love to man, and obedience to God he was always.

"He served the living God, and pursued his mission even to the end, the bitter end; and I but for a few short years. Loved kindred that are around me, and to you that are recording, I say, that in consequence of your position spirits can hear every word that proceeds from these lips. Listen! In this record you made a remark respecting the distinction of Truth. The truth I preached, and the truth Christianity has preached, both are precisely in the same position; both have had their day of power; their time of good has passed away; their reign of evil has nearly ended. Yes, the universal religion is now, is now, commencing its reign. Men of all nations will join together in harmony. Yes, the end is coming; their funeral knells have sounded; God's works, and God's appointed workers, are in every position, and amongst nearly all positions. Amongst men to-day the new era has dawned; the good and evil works, both in Mahomedanism and Christianity, are passing away. It has been in both great creeds, in both great sects, a hard, a cold, an useless faith; a higher life and higher truths for spiritual acceptance have now arrived, and all men are realising it. Some plainly, some dimly, some hopefully, others patiently; some are helping, others are obstructing it. But despite good or bad wishes respecting it, the era of change is making rapid advances. The fetters of dogma and creed are loosed; they are falling from the limbs of many; the clouds of darkness, the mists and fogs of superstition are being blown away. All those that have helped to darken and veil primal truth, are being thrust on one side, so that an universal unfoldment, an universal enlightenment may take their place. Soon men in a mass will realise this underworking, and will wonder at their former blindness. What before to them were anxious cares and dreaded vexations—the outcome of unalterable and bigoted Sectarianism, will pass away for ever; new hopes of a new life will take their place; the words recorded by you, and placed before men, will make them realise that they are part of one stupendous whole,—eternally moving onwards, moving upwards, nearer and nearer to the living God,—obedience to the primal progressive law.

"Yes, so much for the past, so much of the future; remember, when this era of change is at the height of its rule, then will these many souls that I have prayed for rise buoyantly, strengthened by these truths, nearer and nearer to the living God. Heaven and all its powerful aid you, my countrymen, will realise; may God and all His loving ministers assist you.

"To you that are recording I have spoken of God's ministers being in every grade of society, and I do not fear contradiction in this matter. The poor man has at his fireside God's representative, perhaps in the shape of one of his own children. The middle class of society, as it exists in this present time, has also its representative, God's minister. The statesmen, the politician, have also their ideas of the coming change; the throne itself is occupied by one who is no stranger to these restored revelations amongst mankind: the real difference in these revelations of this present time and my time is, that to-day they are more general than they were in my time, being in my day confined only to three unconscious mediums or sensitives; yes, the highest as well as the lowest are tremblingly expectant.

"It may be asked, How do I realize this fact? All that have the love of God in their spiritual nature have the power of loving and watching over the loved ones of the earth; some there are who exercise this love on individuals, some, who in earth-life loved to command hosts and armies, bestow their spiritual love and guidance on those who command hosts on earth. Again, a soul on earth deeply imbued with patriotism and love of country bestows his love upon a nation, kingdom, or empire—and such a love is mine. I, in earth-life, was born to rule; power and the love of absolutism was my greatest sin, and as a self-imposed expiation I

* I suppose he means Aboobikir.

take love in a nation's welfare, in its statesmen, in its warriors, and last, though not least, in its lawyers. For believe me that without law there is no order, and therefore I have a knowledge of your country's worthiest among statesmen, the chiefest among warriors, and the most just among your judges.

"Two judges of your country are indeed, according to their latest decision, preparing the world with agreeable surprises; I shall have to convey to you the names of the two of England's judges who were holding a conversation respecting yourself. Do not fear that the names will be withheld from you, but the time has not yet come, but I shall deliver the message to you. It is I who know their lives, and I shall be able to bring time and place to their memories.

"And then among the present living statesmen who love their country are two, both of whom have served it well. The chief in position now will soon be called away, and he, that lost, will again resume his premiership. He is blessed with knowledge and is possessed with love for his God; he upon whom has been bestowed a loving partner, as much God's minister as he of the State, one whose commanding figure I have often followed, visiting with God-given charity the bedside of the poor and the dying of this land. Yes, God hath blessed him with her; he is also blessed with having the love of God in his own possession. Oh, if it rules that he shall once more reign, his last premiership shall be blessed with his greatest political success, and who so worthy? No one in my opinion. His talents make him courted amongst the learned, and his loving courteousness makes him respected—a statesman that his countrymen may well be proud of; a patriot whose patriotism has been often proved; an eloquence unsurpassed in depth of matter and musical harmonious action. Yes, I admire him, and I love him, for he possesses qualities which had I possessed they would have saved me from remorse, they would have saved me from crime.

"Amongst the warriors is one who, besides the greatest strategical abilities, possesses also the qualities of a statesman and a politician. He, too, is one of the chosen to work out the era of change—the warrior to maintain unsullied the honour of his country, both at home and abroad; the statesman to give peace and harmony where all is rioting and disorder in that part of Great Britain known as Ireland. A false and spurious teaching has been in their midst lately, cherished and fostered by ambitious would-be statesmen, whose counsels have led to false independence, and ended in dastardly murder. I am speaking of the politician as well as the warrior who is now portioning out a kingdom to a conquered nation; I am referring to Garnet Wolsley.

"You are going to have troubles in Ireland. Ejectment should not follow non-obedience of the landlord's will upon any matter, political or otherwise; and this will be proved at the forthcoming battle for place, where the strongest and most energetic party cries must be raised ere a majority can be obtained; and they will be raised, and prominent amongst the battle cries will be a revision of land tenure. Yes, men will think ere again they help to place again in power those who counsel disobedience and murder, and to whom is unknown any middle course. The condition of Ireland will indeed be ameliorated, and truth and more charity will prevail. The thinking minds of this part of Great Britain recognise that this is their time to stir the blessing of the new secret system—that which proved so disastrous in the last election will favour the good work of organisation. They will increase this liberty of voting for representative statesmen; the demagogue is losing his power; the man of action will only succeed."

This to me has been not only an amusing but an instructive seance. I feel daily more and more that all religions at all times have had their commencement in man of earth receiving communications through man that has left earth. During my study of this pursuit, I have had information given by the spirits that controlled Krishna, Mahomed, and Martin Luther, all of them founders of new starting points in religion. It seems to me as if all these religions are intended only to last for a certain time. Nature is ever progressing, and as matter loses its hold over spirit or mind, different ideas are required to lead men's minds to a higher platform of thought. It seems to me as if the missions of Gautama Buddha, and Jesus of Nazareth were too far in advance for the age in which they appeared; each of them left their impression on man for a time, but that impression did not last long, and the bright examples afforded by both of them ended in the teachers of their religions making their names a means of power for themselves. Man's nature had not become ripe for the more humane doctrines of either Buddha or Jesus. The unity of God taught by these great teachers soon relapsed into polytheism. Christianity soon began to manufacture gods, and it seems to me that Mahomed was sent purposely to stay this relapse into idolatry and polytheism. That Mahomed was chosen and marked out for a great purpose the success of his teachings and the immense number of his converts prove, and the unity of the Deity inculcated by him, notwithstanding many defects in his teachings and doctrines, was of a far higher order than the professions and faith of the so-called Christians at that day, or even at the present day.

In this present Control it will be observed how bitterly Mahomed grieves for his conduct in later life, when ambition seized on him, and how anxious he was to bring his followers to higher and brighter views. His contrast of his own worldly conduct in life with that of Jesus of Nazareth is beautifully pourtrayed. He puts Jesus's mission and Jesus's conduct on a far higher platform than his own. Jesus sought a crown in heaven, not one on earth. A strong impression has come upon me that there was a great end

—a great purpose—in the forcible conversion to Islamism adopted by Mahomed. The meekness of Jesus and his abandonment of worldly for heavenly ideas had not retained its hold over men, and the unity of the Deity had relapsed into polytheism and a jumble of Platonic and pagan ideas; matter was still too strong over mind. May not the Almighty have allowed Mahomed's conversion by force as a means of reaching those who were not to be got at except by force? The great end of Mahomed's mission was to establish the unity of God over those Eastern nations who were in a state of the lowest idolatry. The mission of Jesus was the same, but his mild, meek manner was not suited to the age; and those professed followers who put the name of Christianity to doctrines never inculcated by Jesus of Nazareth were, in their mode of conversions just as tyrannical as the Moslems. Mahomed was a man of this world, and fitted by nature to battle the world. Jesus of Nazareth was, in fact, not of this world; all his aspirations were beyond it; he was not fitted for this world; this world could not, in its then state of matter, comprehend him; therefore they destroyed him. It seems as if only strong-minded men, who combine the spiritual with the material, can make impressions on the minds of men. For example, Moses, Mahomed, Martin Luther, and Tom Paine, each and all of whom have left their strong mark on the world's history, were all strong-willed, resolute men of the world.

WHEAT AND TARES.

"Let them both grow together till the harvest."

O Lord! how stained with sin are my best deeds,
How mixed my motives—selfish tares with seeds
Of Thine own sowing! Side by side they grow,
Deceitfully alike, till ripening fruits
Reveal their diverse grain. Deep down, the roots
Of evil twine and intermingle so
With roots of better things in my heart's ground
That to Thy sight, O Lord, no growth is found
Of unmixed good—unsullied, pure, and just!
Lord, what am I, that Thou regardest me?
Unworthy all, yet owing all to Thee!
I bow my head unto the very dust,
And, like the leper, cry, "Unclean! unclean!"
Yet be not thou too much cast down, my soul,
Thy Father is thy judge! He sees the whole;
He knows thy frame, and what thy strength has been!
O Lord, I thank Thy mercy I have learned
That in the time of harvest angels bear
The sickle, and shall reap with loving care
All wheat for Thee, that only tares be burned!
And so, I'll work and wait till harvest-time;
Wait patiently and work till death shall chime
The welcome hour of rest! Then farewell work and weeds;
Thy granary is filled to meet eternal needs! J. B.

—Morning Light.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, GREAT QUEBEC STREET.

On Sunday last Mr. Hunt gave a very interesting address on "A Cloud of Witnesses." The hall was nearly full and very attentative.

On Tuesday Mr. Burns treated a number of the members and friends to a discourse on "How to Make Spiritualism a Success;" an address that I think will not, neither ought it to be forgotten.

On Sunday next an Experience Meeting will be held, commencing at 6.45, and terminating at 8; when a seance will commence. On Sunday morning, at 11.15, the usual meeting will be held, when some subject of interest in connection with Spiritualism will be considered.

On Wednesday the Members' Circle will be held, at 8 for 8.30.

On Saturday, Nov. 15, Mr. Hancock has kindly promised to be present and conduct the seance, and also every Saturday for twelve months. Mr. Webster, or some good medium, will be present. Mr. Hancock has very kindly volunteered to be in the hall at 7.30 every Saturday to speak with any who may be strangers to the subject, and so prepare their minds for a seance.

THE Rev. J. Parker, South Shields, is doing much to promote our Cause by endeavouring to "expose" it in lectures. He has been at Walker-on-Tyne, and created considerable interest.

LONDON FIELDS, 6, Field View Terrace, E.—I should be glad if I could receive the support of twelve persons to open, during the winter, on Monday evenings, a Spiritualists' Mutual Improvement Class, to which non-Spiritualists would be specially welcome. Free discussion of all questions. Tea-meeting and seance on Sunday, Nov. 30, at 5 o'clock. Tickets 1s.—C. R. WILLIAMS.

NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE IMPROVEMENT SOCIETY.—The inaugural address of this society will be delivered on Tuesday, November 18th, 1879, in the Lecture Hall, Weir's Court, Newgate Street, by T. P. Barkas, Esq., F.G.S. Subject: "The Mechanism and Philosophy of Vision." Chair to be taken at 8 o'clock prompt by Mr. John Mould. Admission free. Collection to defray expenses. Wednesday, November 26th, "Faith v. Knowledge" (Mr. H. Burton); Wednesday, December 3rd, "Marcus Aurelius" (Mr. John Mould).

No. 1 CIRCLE, 15, SOUTHAMPTON Row.—Nov. 11. This evening's sitting was very harmonious and successful. A control through Mr. Towns gave way to "Dan O'Connell," which spirit expressed his views upon the present political situation, and alluded to the crisis now fast approaching. The familiar guide of the circle then controlled Mr. Towns, and spoke very encouragingly of the new effort at Goswell Hall, promising much success and many friends. The sitting concluded with friendly and pleasing conversation with some of the sitters.—H. J. S.

MR. MORSE'S APPOINTMENTS.

LIVERPOOL.—Sunday, Nov. 16. NEWCASTLE-ON-TYNE.—Dec. 7 & 8.
LANCASHIRE DISTRICT.—Nov. 16 to 24. GLASGOW.—Dec. 14 & 15.
CARDIFF.—Nov. 30 and Dec. 1 & 2. LONDON.—Dec. 20 (probably.)

Mr. Morse is open for engagements in all parts of the United Kingdom.
Address all letters to him at Elm-Tree Terrace, Uttoxeter Road, Derby.

MR. E. W. WALLIS'S APPOINTMENTS.

NEWCASTLE, Weir's Court.—Nov. 16, at 2.30 and 6.30; 17, at 7.30.
THE FELLING, near Gateshead.—Nov. 18, at 7.30.
NORTH SHIELDS.—Nov. 19.
GLASGOW.—Nov. 20 to 25 inclusive.
EDINBURGH.—Nov. 26 to 28 inclusive.
ASHINGTON.—Nov. 29 to Dec. 1 inclusive.
CHESTER-LE-STREET DISTRICT.—Dec. 2 to 4 inclusive.
DARLINGTON.—Dec. 5. DALTON-IN-FURNESS.—Dec. 6.
BARROW-IN-FURNESS District.—Dec. 7 and 8.
ULVERSTONE.—Dec. 9.
ROTHERHAM.—Arrangements pending for Dec 13, 14, and 15.

Mr. Wallis will accept calls to deliver trance orations in all parts of the United Kingdom, and is arranging for a tour into the southern counties. Apply, by letter, to him at 92, Caroline Street, Nottingham.

N.B.—Mr. Wallis also gives entertainments, consisting of songs, readings, and recitations. Write for programme and terms.

NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY.

WEIR'S COURT, NEWGATE STREET.

(President: John Mould, Esq., 12, St. Thomas Crescent. Hon. Sec.:
Mr. H. A. Kersey, 4, Eslington Terrace.)

LECTURES FOR NOVEMBER.

Sun., Nov. 16, at 2.30.	"The Wealth of the Soul"	Mr. E. W. Wallis.
" " " at 6.30.	"The Atonement Spiritually Explained"	"
Mon. " 17, at 7.30.	"Our Houses, and How to Build Them"	"
Sun. " 23, at 2.30.	"Still they Come"	Mr. Thos. Walker
" " " at 6.30.	"The Secret of England's Glory"	(of Melbourne).
Mon. " 24, at 7.30.	"Witches & Witchcraft"	"
Sun. " 30, at 2.30.	"To His kingdom there shall be no end"	"
" " " at 6.30.	"Lo! He comes, with clouds descending"	"
Mon., Dec. 1, at 7.30.	"Rocks and their Scripture"	"

Admission free. A collection to defray expenses.

WEEKLY SEANCES AND MEETINGS.

Sunday, Seance, 10.30 a.m.—"Form Manifestations," Miss C. E. Wood.
" " " 2.30 p.m.—Children's Lyceum.
Tuesday, " 8 p.m.—"Physical Manifestations," Miss C. E. Wood.
Wednesday, 7.45 p.m.—"Spiritualists' Improvement Class. (Discussion.)"
Thursday, Seance, 8 p.m.—"Form Manifestations," Miss C. E. Wood.
Friday and Saturday, 8 p.m.—Developing Circles for Members and Friends (free).
Saturday, 8 p.m.—Trance and Clairvoyance, by Mr. S. Compton, for Members (free).

NOTE.—No strangers are admitted without an introduction by a member. Spiritualists from a distance are requested to write to the secretary before coming, and arrange for so doing.

The Library of the Society is open every Wednesday evening from 8 to 9 p.m. for the issue of Books to Members.

GLASGOW ASSOCIATION OF SPIRITUALISTS.

164, TRONGATE.

Jas. Walker, Esq., President. Mr. Jas. Coates, Hon. Sec.,

65, Jamaica Street.

The Committee have much pleasure in announcing that they have taken the large and commodious hall known as the Trades Hall, Glassford Street, for a series of Sunday evening lectures, chiefly devoted to the advocacy of the principles, ethics, and philosophy of Modern Spiritualism. Messrs. Morse, Wallis, Walker, and Wright, trance and inspirational lecturers, and Messrs. Harper, Porter, Robertson, and Coates will occupy the platform in due course.

" 16, 11.30 a.m. Sunday Morning Lecture, in hall, Trongate, by J. Coates.
" " 6.30 p.m. Lecture, by J. Coates, in Trades Hall. Subject: "What Gall and Combe have done for Humanity."
" 23, 11.30 a.m. Sunday Morning Lecture, by J. Coates, in hall, Trongate.
" " 6.30 p.m. Trance Address, by E. W. Wallis, inspirational medium, of Nottingham, in Trades Hall. Subject: "Spiritualism: *Oui Bono?*"
" " 8.0 p.m. Trance Address, by E. W. Wallis, in hall, Trongate.
" 30, 11.30 a.m. Lecture, by J. Coates, in hall, Trongate.
" " 6.30 p.m. Lecture, by J. Coates, in Trades Hall. Subject: "Experiences at the Spirit-Circle."

Spirit-circles are held in the hall for those who cannot form circles at home. The MEDIUM can be obtained every Sunday at the bookstall, and the members are invited to make good use of the library.

Mr. J. Coates will lecture in Newcastle-on-Tyne on Dec. 14 and 15, at Weir's Court, Newgate Street.

MRS. WELDON "AT HOME"—Every Tuesday, at 2.30, and on Wednesday evenings, at 8 o'clock, Tavistock House, Tavistock Square, W.C.

We have received a prospectus of *The Liberal*, a new monthly, to be started at Leavenworth, Kansas, U.S., at the beginning of 1880. Professor Denton and other Spiritualists are announced as contributors.

SUMMIT.—Mr. E. Wood will give two trance addresses on Sunday, November 16, at the house of Mr. John Dearden. To commence at 2.30 and 6 o'clock. All who feel an interest are kindly invited.

GATESHEAD Temperance Hall, High Street.—On the 16th Nov., at 6.30 p.m., will be held the first of a series of Sunday evening meetings. Members of the Gateshead Society, and all interested, are requested to attend.

BURNLEY.—On Nov. 18, Mr. J. J. Morse will give an address at my house, 40, Standish Street, to which all friends in the district are cordially invited. Friends will be received at 7 o'clock, and the proceedings will commence at half past 7, by which time it is requested that all will be assembled.—WILLIAM BROWN.

Mr. T. M. BROWN will visit Hetton, Benton, and Sunderland during next week. Letters to be addressed—Howden-le-Wear, R.S.O., Durham. Mr. Brown will proceed south as soon as he has completed his arrangements, and expects to call at Darlington, Malton, Selby, Leeds, Rochdale, Manchester, and other places *en route* to London.

RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

ATMOSPHERIC CONDITIONS.—The phenomena cannot be successfully elicited in very warm, sultry weather, in extreme cold, when thunder and lightning and magnetic disturbances prevail, when the atmosphere is very moist, or when there is much rain, or storms of wind. A warm, dry atmosphere is best, as it presents the mean between all extremes, and agrees with the harmonious state of man's organism which is proper for the manifestation of spiritual phenomena. A subdued light or darkness increases the power and facilitates control.

LOCAL CONDITIONS.—The room in which a circle is held for development or investigation should be set apart for that purpose. It should be comfortably warmed and ventilated, but draughts or currents of air should be avoided. Those persons composing the circle should meet in the room about an hour before the experiments commence; the same sitters should attend each time, and occupy the same places. This maintains the peculiar magnetic conditions necessary to the production of the phenomena. A developing circle exhausts power, or uses it up.

PHYSIOLOGICAL CONDITIONS.—The phenomena are produced by a vital force emanating from the sitters, which the spirits use as a connecting link between themselves and objects. Certain temperaments give off this power; others emit an opposite influence. If the circle is composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary to produce results. If both kinds of temperament are present, they require to be arranged so as to produce harmony in the physical atmosphere evolved from them. The physical manifestations especially depend upon temperament. If a circle does not succeed, changes should be made in the sitters till the proper conditions are supplied.

MENTAL CONDITIONS.—All forms of mental excitement are detrimental to success. Those with strong and opposite opinions should not sit together: opinionated, dogmatic, and positive people are better out of the circle and room. Parties between whom there are feelings of envy, hate, contempt, or other inharmonious sentiment should not sit at the same circle. The vicious and crude should be excluded from all such experiments. The minds of the sitters should be in a passive rather than an active state, possessed by the love of truth and of mankind. One harmonious and fully-developed individual is invaluable in the formation of a circle.

THE CIRCLE should consist of from three to ten persons of both sexes, and sit round an oval, oblong, or square table. Cane-bottomed chairs or those with wooden seats are preferable to stuffed chairs. Mediums and sensitives should never sit on stuffed chairs, cushions, or sofas used by other persons, as the influences which accumulate in the cushions often affect the mediums unpleasantly. The active and quiet, the fair and dark, the ruddy and pale, male and female, should be seated alternately. If there is a medium present, he or she should occupy the end of the table with the back to the north. A mellow mediumistic person should be placed on each side of the medium, and those most positive should be at the opposite corners. No person should be placed behind the medium. A circle may represent a horseshoe magnet, with the medium placed between the poles.

CONDUCT AT THE CIRCLE.—The sitters should place their hands on the table, and endeavour to make each other feel easy and comfortable. Agreeable conversation, singing, reading, or invocation may be engaged in—anything that will tend to harmonise the minds of those present, and unite them in one purpose, is in order. By engaging in such exercises the circle may be made very profitable apart from the manifestations. Sitters should not desire anything in particular, but unite in being pleased to receive that which is best for all. The director of the circle should sit opposite the medium, and put all questions to the spirit, and keep order. A recorder should take notes of the conditions and proceedings. Manifestations may take place in a few minutes, or the circle may sit many times before any result occurs. Under these circumstances it is well to change the positions of the sitters, or introduce new elements, till success is achieved. When the table begins to tilt, or when raps occur, do not be too impatient to get answers to questions. When the table can answer questions by giving three tips or raps for "Yes," and one for "No," it may assist in placing the sitters properly. The spirits or intelligences which produce the phenomena should be treated with the same courtesy and consideration as you would desire for yourselves if you were introduced into the company of strangers for their personal benefit. At the same time, the sitters should not on any account allow their judgment to be warped or their good sense imposed upon by spirits, whatever their professions may be. Reason with them kindly, firmly, and considerately.

INTERCOURSE WITH SPIRITS is carried on by various means. The simplest is three tips of the table or raps for "Yes," and one for "No." By this means the spirits can answer in the affirmative or negative. By calling over the alphabet the spirits will rap at the proper letters to constitute a message. Sometimes the hand of a sitter is shaken, then a pencil should be placed in the hand, when the spirits may write by it automatically. Other sitters may become entranced, and the spirits use the vocal organs of such mediums to speak. The spirits sometimes impress mediums, while others are clairvoyant, and see the spirits, and messages from them written in luminous letters in the atmosphere. Sometimes the table and other objects are lifted, moved from place to place, and even through closed doors. Patiently and kindly seek for tests of identity from loved ones in the spirit-world, and exercise caution respecting spirits who make extravagant pretensions of any kind.

BEFORE proceeding with their investigations, inquirers into Spiritualism should correspond with Mr. Burns, Proprietor of the Spiritual Institution, 15, Southampton Row, London, W.C., who will gladly forward a packet of publications and useful information gratis. Stamps should in all cases be enclosed for return postage. Deputations of mediums or lecturers may be arranged for to visit any locality where public meetings or seances can be instituted.

SEND Threehalfpence in stamps to Mark and Bailey, 27, The Drapery, Northampton for SIR C. ISHAM'S illustrated amusing Broadside, with two Challenges. 2,000 sold in two days.

BUSINESS AND MEDICAL CLAIRVOYANCE.

MR. TOWNS, is at home daily to receive friends from 10 a.m. till 6 p.m., at other hours by appointment. Address—1, Albert Terrace, Barnsbury Road, Islington.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, Nov. 16.—Mrs. Ayers, 45, Jubilee Street, Commercial Road, E., at 8; also on Tuesday and Thursday.
 TUESDAY, Nov. 18.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.
 WEDNESDAY, Nov. 19.—Mr. W. Wallace, 329, Kentish Town Road, at 8.
 Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street, Bloomsbury, at 8.
 THURSDAY, Nov. 20.—Dalston Association of Inquirers into Spiritualism, Rooms, 53, Sigdon Road, Dalston Lane, E.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, Nov. 16, ASHTON-UNDER-LYNE, 185, Fleet Street. Meeting at 6 p.m.
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hockley, at 6.30 for 7, free, for Spiritualists and friends.
 BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
 BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.
 CARDIFF, Spiritual Society, Heathfield House, West Luton Place. Public Meeting at 6.30.
 DARLINGTON, Mr. J. Hodges's Rooms, Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.
 GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.
 GLASGOW, 164, Trongate, at 6.30 p.m.
 HALIFAX, Spiritual Institution, Union Street Yard, at 2.30 and 6.30.
 KEIGHLEY, 2 p.m. and 5.30 p.m.
 LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.
 LIVERPOOL, Perth Hall, Perth Street, at 11 and 6.30. Lectures.
 MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.
 MIDDLESBRO', 23, High Duncombe Street, at 2.30 p.m.
 OLDHAM, 186, Union Street, at 8.
 OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.
 SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
 SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
 MONDAY, Nov. 17, LIVERPOOL, Perth Street Hall, at 8. Lecture.
 TUESDAY, Nov. 18, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
 SHEFFIELD. W. S. Hunter's, 47, Wilson Road, Well Road, Heeley, at 8.
 WEDNESDAY, Nov. 19, BOWLING, Spiritualists' Meeting Room, 8 p.m.
 BIRMINGHAM. Mr. W. Perks, 312, Bridge Street West, near Well Street. for Development at 7.30, for Spiritualists only.
 CARDIFF, Heathfield House, West Luton Place. Developing Circle 7.30
 DERBY. Psychological Society, Temperance Hall, Ourzou St., at 8 p.m.
 MIDDLESBRO', 38, High Duncombe Street, at 7.30.
 THURSDAY, Nov. 20, GRIMSBY, at Mr. T. W. Asquiths, 212, Victoria Street. South, at 8 p.m.
 LEICESTER, Lecture Room, Silver Street, at 8, for Development.
 MIDDLESBRO', 23, High Duncombe Street, at 7 p.m.
 NEW SHILDON, at Mr. John Mensforth's, St. John's Road, at 7.

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PLEASANT are such means and grateful to the diseased condition as food is to the hungry, drink to the thirsty, or rest to the weary. No disgusting draughts, painful operations, or enfeebling processes, but the whole is regenerating and restorative.

EFFICIENT in all cases where cure is possible, is this system. Under it acute diseases, small-pox, fevers, diphtheria, bronchitis, rheumatism, &c., and all common ailments lose their virulent character; and by observing the rules of health, laid down, they might be banished from the land, and with them the dreaded cholera.

THESE MEANS ARE WITHIN THE REACH OF ALL. The poorest in the land may understand the system and avail themselves of its blessings. Sanitary associations should be formed in each town, and missionaries employed to teach it to those who cannot read and investigate these simple phenomena for themselves.

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