



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

[REGISTERED AS A NEWSPAPER FOR TRANSMISSION IN THE UNITED KINGDOM AND ABROAD.]

No. 504.—Vol. X.]

LONDON, NOVEMBER 28, 1879.

[PRICE 1½d.]

REPORT OF THE
Second Jubilee Convention of Spiritualists,

HELD AT LONDON,
 ON SATURDAY AND SUNDAY, NOV. 1 AND 2, 1879.

I.
HEALING MEDIUMSHIP.

A PAPER CONTRIBUTED BY A. T. T. P.

I have been requested to give a paper upon Spiritual Healing. I think that the saddle, if not put on a more willing horse, might have been put on one better able to bear it. I am afraid that my small light and my small experiences will show badly in contrast with the experiences of men like those who are present in the flesh, and who could give their own experiences in a much more forcible manner, and more to the point than anything that can come from my pen. I shall endeavour, as much as I can, to confine my narration to my own experiences, and if I should refer to the writings and doings of others, my references will be simply as confirmations of ideas that I have arrived at, I may say, almost altogether independently of everything I have read. I will start with a few remarks on the different phases that mark the minds of men on the subject of credence of, in any new, and before then unseen or unfelt phenomena. As a rule men's minds are so cramped, confined, and cribbed in their own small world of thought, that they cannot think beyond the walls of their mental prison, but reject all the evidence of those who, in the exercise of their senses, speak of phenomena that they have witnessed. An excess of incredulity is as dangerous to mankind as an excess of credulity, and sometimes even more so; especially when incredulity, satisfied with its own existence, and measuring the mental horizon of others with its own circumscribed intellect, ignores all facts related, however trustworthy may be the narrator, and refuses not only to satisfy himself as to their veracity, but complacently says, "It cannot be, because I do not know it." In nothing has this stolid self-sufficiency been so flagrant as in the almost general repudiation by the public of the fact of what is called Spirit Healing. Mesmerism, which I consider the stepping-stone of Spiritualism, and which, although it had been kept under for ages until it broke out strongly through Mesmer, Pusey, Elliotson, Esdaile, Ashburner, and others, testified the fact that pain could be alleviated and disease removed by the simple fact of use of the will, together with the hands of a stronger mind and body operating on weaker minds and bodies. All these facts were ignored or set down to trick, delusion, or to anything but the right cause; but the facts in mesmerism came on in such overpowering numbers that they could no longer be denied, and the mesmerism which thirty-five to forty years ago was decried as wicked, tricky, and beyond the notice of any reasonable mind, is now admitted as beyond dispute, and claimed as the explanation of every extraordinary manifestation denominated Spiritual.

Mesmerism was the first finger-post to point the way to utilise a stronger will-power coming from another and unexpected source. Mesmerism had pointed one great fact—viz., that the soul-will, or moving power of man could be put down, not simply as in the case of narcotics or sleep, but that another and independent power could be put in its place, viz., that of the operator; leading rationally to the conclusion that the soul was detachable from the body, and that when the cause that detached it was removed, it could return to its

own body again. But amongst other curious manifestations it was found in some cases that the patient could be made to diagnose its own disease, if had any, and also in others that the very means used by the operator to induce the state of mesmeric coma were the means by which health could be restored to the patient. It is unnecessary to go over the well-recorded cures made by Elliotson, Esdaile, Fradelle, and others in this country, or those of Dupotet and others on the continent. There was one point in which mesmeric healing fell short of its desired effects, the patient had to be brought under the power of the operator, and operators possessing the power were not over numerous, and the action was not sufficiently direct. An action was required that could operate at once, not only on the mesmeric patient, but through a medium who could operate on a sufferer without putting that sufferer into the mesmeric state. This was effected by Spiritualism, in which case the medium, or the living body, which was formed by nature to be a receptive of a power other than that of the will of a mesmeric operator, was used as a means of relieving suffering without coma or mesmeric influence. This power of healing *directly* was by no means unknown before its late numerous manifestations. History teems with records of extraordinary cures by means of laying on of hands. It is by no means necessary that the healing medium should go into trance or under control. Many of the best healers have been and are men who proceed as if they were under no influence whatever; but according to the lights of my understanding they are one and all receptives of an external influence unseen but not unfelt. I need only refer to such men as Cardanus, Paracelsus, Valentine Greatrakes, Gassner, and others in early times; and to Newton, Mack, Jacob the Zouave, and many others well known as possessing the power in the present day. There is, therefore, in this assertion of a healing Power in certain men, no claim to the discovery of any new power in man. It existed thousands of years before Jesus of Nazareth exercised this power so beneficial to man, and it will exist as long as this world exists.

I have been repeatedly asked, Why, if this power exists, has it not been more extensively had recourse to? My answer has been: Before you ask that question, you should try for yourself whether it does or does not exist. I tell you it does exist; I have proved it in myself. When next you have an attack of your rheumatism, your gout, your spasms, your headaches, or any other aches, I will take you to one who, if he or she does not cure you at once you will at once find more relief than from any of your pills, potions, or plasters. The remark in reply has been to me, "Do you think I am such a fool as to follow your advice; what would the world say if they knew that I had been weak enough to follow your advice?" No, no, I will stick to my dear Dr. Sangrado." And she or he does stick, not only to the dear, the very dear doctor, but also to the aches and pains. There is a fashion in folly, mental as well as bodily, and this fashion is carefully nurtured by those who have an interest in maintaining an abuse. It matters not whether it be in religious faith, in fashion, or physic. In religion, according to the priest, it is wicked to reason; in fashion, the world must go with the fashion; and in physic man must allow himself to be led by the nose, to pay his physician his guinea, and take the physic he is told; and in matters of religious faith he must take what the priests tell him as gospel; he must not use that reason which God has given him. The great antagonist to progress in all ages has been the *vested interests in abuses*; in all matters men allow an oligarchy of the few to maintain a power over the many, and this oligarchy claims the right of keeping the many in the rut marked out for them. The interest of the few, not that of the many, is

the only point regarded. In days of old the prophet and the seer claimed his right to lead the masses by the nose; then comes the priest, who is still vainly attempting to do the same; but his power is tottering, and men will not be hoodwinked much longer by this claim of religion over their minds.

If out of every dozen you meet in the street there are only two who believe in Spiritualism, eight of the remaining ten believe in almost nothing; but whilst man is freeing himself from the chains on the one side, he is quietly allowing a nice little net to be wove round him by the medical profession, who are forcing themselves into a power that needs watching. I have no wish to say anything against the profession generally; humanity owes much to them for their discoveries in anatomy and neurology, but they go further: they claim a right to lay down a tight and fast line in therapeutics, upon which they have really no solid basis any more than the infant in arms. The result of their labours is purely tentative or empirical, and the firmly believed cure of to-day will, a hundred years hence, be the thorough ridiculed of that day. It may be asked, Why all this? My answer is that the medical profession, which ought, as a tentative profession, to be the first to take up this question of spirit-healing, and bring to its development their trained intellectual aid, is the most bitter antagonist. The medical profession, without taking the trouble to ascertain whether there is or is not something in it, denounces it in the strongest terms of intellectual Billingsgate. I shall endeavour, after these preliminary remarks, to show that there is not only something in it, but a something which points out the readiest path to the sufferer with the least inconvenience. There can be no arguments as to the facts, because I shall speak as to matters within my own experience, or those of friends who have adopted my advice, and whose improved state of health I can bear witness to. If in any of the inferences I may draw from the facts I should prove to be wrong, all I can say is I am open to conviction, and am quite ready to be set right, although for the purposes of this paper I rely simply on facts within my own knowledge. I do not reject or for one moment throw the slightest doubt on the recorded cures of others; each recorded cure adds to the heap of the overwhelming facts proving this grand power; and I only regret that each and every patient, who knows how to put pen to paper, did not add his or her testimony; but even with many of those who have been relieved from acute agony, they would not for the world have the fact of the cure known, so fearful are they of what Mrs. Grundy will say.

In my own individual case, an accidental illness and an extraordinarily rapid cure, were the cause of my being convinced that Spiritualism was a fact, not a delusion. I was going one morning to visit a well-known medium, Mrs. O., for the purpose, not of trying to study Spiritualism, but to have some wonderful story to tell the grandchildren on my return to the country. I was taken ill just as I got out of the omnibus, a short distance from the house of the medium. I had suffered from previous attacks of the same complaint on two different occasions, the last attack having confined me to my room for eighteen or nineteen days. The medical man who attended me ascribed my disease to liver, but he was much puzzled on account of the almost imperceptible action of the heart. I was vomiting blood and mucus, with my head against a lamp-post, near to the house of the medium, when the husband of the medium (I do not know whether he knew me then, as I had only once before been at the house at a promiscuous meeting) suggested I should come in and he would give me an easy chair and some warm water. As being more comfortable than leaning against a lamp-post, I took his advice, and as I did not get better, he suggested his wife's *spirit-doctor*. Ill as I was I could not have been more surprised had he suggested his wife's devil. I thought, as I was in great pain, if it did me no good it could do me no harm, and would afford an opportunity for my making some acknowledgment for the attention. Consequently, the medium was called in. She soon went under control, and I was addressed in broad Scotch, in a harsh, dictatorial manner. Abernethy himself could not have been more peremptory or diagnosed my disease better. My pain, which was causing continuous vomiting, was on my right side, the lower part of my breast. The control said, "That there was an irregular action of the heart, and that, although he did not wish to alarm me, that I was in considerable danger." I said, "How can you make it out to be the heart when it is on the right side?" He took me up sharp, and said, "The pain is caused by the reflex action of the heart." He ordered me what to do. He ordered me to lie down on the sofa, and to have the left side of my chest bathed continually in hot water, and that he would control again in a couple of hours. Before the two hours were over I was much worse, and I requested the master of the house to get me a cab, and accompany me to my chambers, as I did not feel certain of how long I was going to last. The medium came again and went under control and began making passes over me. With every pass made over me I felt as if a dagger was being thrust through me and turned round in me. I could stand it no longer. I thrust the medium from me almost on to the top of the fire. She returned to me like a terrier-dog, saying, with a broad Scotch accent, that I must be patient, that he was not giving me more pain than he could help, and that in five minutes he would relieve me from pain. At the end of a few minutes I did feel a relief from pain. I felt just as if a long knife had been drawn through me. He said the medium must come to my chambers the following morning, and he would control again. He told me, on my road home, to buy linseed and flannel, and keep a series of linseed poultices on my chest. I telegraphed to a friend to come to me, which he did, to my chambers, just as I went off into something like a swoon, and

he helped the laundress to put me into bed, more dead than alive, and I lay on my back in bed, scarcely conscious, from 4 p.m. until midnight, my legs, from the thighs downwards, being quite cold and my fingers blue. At midnight the circulation commenced again, and I had a sound sleep until morning, and though very weak, I got up to receive the medium and sat in an easy-chair, and almost immediately afterwards my friend of the previous evening came and remained present whilst the medium was under control and manipulated me. The control told me what to do. He ordered me some sago and brandy; then to go back again to my bed and go to sleep. This I did, and awoke up free from pain, but weak. I sat up for the evening in my easy-chair, and had another visit from my friend who could scarcely believe his eyes, the change had been so great. Another visit from the medium on the following day and I was well, and have not had a return of the complaint, although nearly five years have elapsed since then.

This was by no means the only case of relief from pain by spirit-healing, for fully fifteen years had I been troubled with gout. Thirty months ago I went with a gout slipper on a crutch and stick to Mr. Wallis's house in the Mile End Road. I had been told that four or five spirit-healers devoted their Sunday mornings to the cure of the lame, the halt, the suffering. This was in March or April, 1877. I found myself on a bench filled with the suffering, waiting their turns of cure. My turn came to be treated by Mr. H.; he seemed to me the very embodiment of a healthy man. He took me in hand, and in twenty minutes my foot was its natural size, and since then I have never had an attack of gout, although before I was scarcely ever three months without an attack. This absence of gout is not owing to change in mode of living, as I live just as I ever did.

I have had one or two other cures, which I shall relate shortly. One in January last, when, under the control of the celebrated "William Harvey," the medium relieved me from a severe attack of bronchitis, which had confined me to my room for eleven days; and the other when there was something wrong with my kidneys, the urinary deposit being of bright crystals like garnet, and so much pain in my loins that for a day or two it made any position uncomfortable. L., under the control of a spirit who never misses a seance, set me to rights in about ten to twelve minutes, and at the same time espied and removed a tumour of long standing. These are cures on myself. There are witnesses to the fact of my ailments at the time, and there are witnesses as to the fact of my having been cured in an incredibly short time.

As cures by the score can be related, why should I go on mentioning them? I shall therefore give simply one or two cures of others within my own knowledge.

I have a young friend who has sat at several of my seances, but who for some months, whenever he attempted to sit, was ordered out of the room. I tried for a long time to get an explanation of this. At last I asked one of the controls, "C. H. L.," why it was that he was always turned out, and he said, "Your friend is in a very bad state of health, and your guides are afraid of your partaking of his disease, as you are very susceptible, and the medium would take it from your friend, and you would take it from the medium." I asked, "Is my friend dangerously ill?" "Not exactly dangerously ill, but he soon will be past recovery. His whole nervous system is wrong, and he is subject to involuntary fits of cold perspiration at night; that his bed-linen is perfectly saturated. Tell him to sleep in flannel." I then asked whether, if I went out of the room and left him with the medium, he (the controlling spirit) could cure him. I was answered that he did not wish to try, as his power was wanted to keep me (the writer) in order. After the seance was over and the medium had gone, my friend returned, and I said to him, "You do not look well; are you ill?" He said, "I have been for the last two months under medical advice. I go once a week to Dr. —; I think his medicine does me some little good, but not much." I then said, "I believe you have involuntary fits of cold perspiration." He was taken aback with this question, and said, "Yes, I have, and they are killing me. Sleep is no refresher to me, and when I awake the bedclothes are actually saturated, and appetite I have none." I asked him what Dr. — said about him. He said, "To tell you the truth, I was told that I must not be astonished if I did not recover. This was after I had asked Dr. — whether I was in danger. As I did not wish to trouble my friends about myself, I never mentioned it to anyone, but left matters to take their chance." He showed me his head, and put my hand on two or three patches of an inch or an inch and a half diameter, from which the hair had departed, and the surface of the skull was almost as smooth as marble. I asked what it was. He said he did not know; "It had come on during the last three months. The doctors call it some name like lycopodium, or wolf's-foot, and its cause is utter prostration of the nervous system."

I then told him all that had passed between the controlling spirit and myself, and what he was to do. A day or two after this he paid me a visit again, and said he had followed my advice, and slept in flannel; that the first night he had felt no difference—in fact, he thought he was, if anything, worse; but that the following night—that preceding the day on which his second call was made—he found, on his awaking, that there had been no perspiration, and that he was better than he had been for many weeks. I tried again to force, if I could, his attendance throughout a seance, for which I was waiting, but when the medium came he did not, as usual, go under control, but, in a sort of trance, rolled about in his chair, groaning heavily, and muttering something about his being put into a tight case. I was forced to ask my friend to retire, and return after the seance was over. I

then asked the medium to take a walk out for ten minutes, and to return. On his return he went under the control of "C. H. L.," who gave me a sound rating for disobeying orders, and told me that it was for my good that no Control was allowed in the presence of my friend, as I should take his sickness, and, as I had not done my work yet, I could not be spared. He then said my guides had encased the medium so that he could not impart the disease to me, and that my friend must seek aid elsewhere, where there was vitality enough to cast off any unwholesome impartings.

On my friend's return I advised him to try some one of the healing mediums, whose powers were well known. On consultation, we fixed upon the medium who had relieved me of the gout, and when I came up from the country, eight or nine days after that, I had a visit from my friend, who looked a different person altogether. He said he had been twice to my friend, H., at Mount Pleasant, and on the first occasion so different were his feelings on entering into the presence of this healing medium, and when he left it after being manipulated, that he could scarcely believe his senses; that in a walk home of four or five miles his appetite was so keen that he actually made two meals on his road home; that he had, on the morning previous, been to see Dr. —, who was astonished at seeing him so well, and told him to throw all the medicines away. Little did Dr. — know that the medicines had in no way contributed to the cure, and that, although the cure was obtained through man, neither prescribed pill nor prescribed potion had anything to do with the cure.

My friend, finding the benefit he had received, tried to persuade his mother, who was ailing, to try the same means of cure. But no: all sorts of excuses were made, such as fancy, imagination, the medicine of Dr. — until at last she found out it was wicked, and jocularly said, "When your hair grows I'll think about it." Strange to say, the hair is growing, the shining spots are being covered with down, which I have no doubt in time will become hair. But the loving mother, however thankful for her child's restoration to health, is so bound up with what the world would say, and what Mother Church would say, that she cannot be persuaded to try. Talk of the fortitude and folly of the Spartan boy who allowed the ferret he had stolen to eat away his vitals sooner than expose himself as a thief; it is only equalled by the obstinacy and folly of one who, having proof before his eyes, chooses to suffer rather than incur the imaginary gnawings of Mother Grundy or Mother Church.

All people, however, are not so devoid of reason. A lady friend of mine had been laid up with rheumatic gout for some weeks. Pill and potion had done no good; so the usual recommendation—"Go to some wonderful watering place some great distance off." This, when the patient is rich, is the usual advice; when the patient is poor, it is, "Go to Margate or Gravesend, or try Southend and the Essex Marshes." So my friend was ordered off to Aix-les-Bains: no slight joke for husband, wife, and four or five children to have to travel 400 or 500 miles. I suggested Mount Pleasant as nearer, and as equally efficacious, but at the time I was only laughed at. Sitting, however, at a seance three or four days after this, I got a message through the control, to be given to my friend, from his father, who had passed away some ten years ago. This I sent by post, and in reply my friend, to my great surprise, came into my chambers, asking for the address of the medium I had named, as he had brought his wife to see him and try a cure. I put my friend into the way of getting the address, and recommended an hotel in the neighbourhood. At this time the lady's hands were so swollen that her rings were embedded in the flesh. I saw her a few hours after the first sitting. She had been enabled to get her rings off her fingers and shake hands with me, after one sitting only; after the third sitting she was as well as ever, and the aches had all disappeared, without going to Aix-les-Bains. The facts of this cure got whispered about, and a friend of hers had recourse to the same medium, and I believe with the same successful result.

But why go on heaping proof on proof? Proof is not required for those who use their reason; and for those who do not, all the proofs under the sun would not suffice. I have been told by more than one person, that he would not believe if he saw what I have told with his own eyes. They say it would only be some mental delusion. I have related my own experiences simply to add one mite more to that mountain of facts which have been recorded in the past, and treated by some as direct miracle, by some as the work of the evil spirit, and by others as downright lies, or the consequences of a disordered brain. I have done this to show that independent of myth, mystery, or miracle, I can bear testimony in my own person to the fact; and if I can attest to the fact in the present, are there not thousands who can do likewise? You have in the present day men still on earth breathing the air of heaven; men who have, thanks to the provision made by an all-beneficent Creator, powers equal to any exhibited by Jesus of Nazareth, and by his followers deemed miracles. These men exhibit power equal to that of Apollonius, by good Christians considered fabulous, blasphemous, and wicked. These men have powers equal to those exhibited by Sunyasee, Joyce, or Fakir. The Almighty is no favourer of any particular race at any particular time; He works not by fits and starts; His mercy, His bounty, His provision for the alleviation of suffering, has been, is, and will be, ever ready for man when man is ready to receive them. Man is a microcosm in the vast macrocosm of nature; according to my lights he is part and parcel of everything in nature materially, and the life within him proceeds from, and is part of, the essence of the Creator ever getting in the course of eternity nearer and nearer to the source from whence it sprang. The will of man, the life of man, loses not its power when transferred from the great Spirit of all, the

Creator. In man it can exercise its power, not only over the body, the individuality of which it is forming, but it can exercise it over others whose will power is proportionately not so great.

It has been truly said by Maxwell, the wonderful healing medium of the 17th century, in his "Medicina Magnetica," "that which men call the world-soul is a life as fire, spiritual fleet light, and ethereal as light itself. It is a life-spirit everywhere, and everywhere the same, and this is the common bond of all quarters of the earth, and lives in all and through all. He who knows how to operate on men by this universal spirit can heal, and this at any distance he pleases."

The above are no idle words of an enthusiastic mystic; science has, with all its pretensions, failed, where despised Spiritualism has succeeded. Science has not explained life, but Spiritualism has. Spiritualism does not grope in the dark with subtle theories, but tells us openly and plainly what life has been, what it is, and what it will be; it has shown us that life is eternal; that the soul of man is distinct from man's body; that it can for a time be detached from the living body to return again, and when after the body is no longer a fitting receptacle for it, it takes its flight with its own peculiar individuality, and its power to return and communicate with the spirit in the body when conditions are suitable.

Spiritualism has taught us that the spirit of man, either in or out of the body, can, when properly directed, operate on the spirit in another body, and tend to alleviate the pains caused by irregular action between mind and material body, and known as disease.

This is one of the many great blessings opened out by Spiritualism, and is, of itself, alone an answer to the sneers, ridicule, and *cui-bono* questions of the world; but when it teaches man what his present is and what his future is, and will be; when it shows him that he has not, as fabled by religion, been born in sin, but in purity, and that his sin has arisen from ill-directed reason, and that the punishment, though not perpetual, is certain, and can't be transferred vicariously to goat, bull, or man, and that as man sows so must he reap, I say unhesitatingly it affords us a boon which no creed or dogma has ever given.

Let us, then, be thankful to the Great Spirit of All, the breath of whose nostril has infused life into us, for this, among other great mercies; let this teach us that man was not sent into the world to think of nothing but what he shall eat, what he shall drink, or how he shall enjoy himself; that, as part and parcel of this macrocosm of the great universe, he has his allotted part to play in ever and ever elevating his nature, so as to bring soul nearer and nearer its Maker; that no punishment of the flesh, no asceticism, no idle prayers, are required, but a pure and good life spent in the enjoyment of God's bounty, and filled with kind acts and good thoughts.

REMARKS ON THE PAPER, AND ON HEALING GENERALLY.

The CHAIRMAN said it was indeed a very good paper and well worth the time that it had occupied. He therefore proposed that a vote of thanks be passed by the Convention to A. T. T. P. for writing it. This was seconded by Mr. Marsh, and carried unanimously.

Mr. FROST approved of the views advanced in the paper. The Mr. H. mentioned therein was one of his spiritual children, and a large child he was too. He had been brought up under the spiritual guidance of the first circle ever held in this country—brought up as a Spiritualist in the simplicity of love and sympathy such as he would like to see more prevalent amongst Spiritualists at this day. Let every man note well his own faults, and be lenient on those of others. The most substantial form of mediumship is patience and love.

Mr. J. ASHMAN said he had given some 20,000 treatments in nine years, and paid £500 for assistant healers. If any institution to promote healing were attempted, he would be disposed to lend the effort his full assistance. He did not want to take the lead, as he had already kept on an institution of the kind for seven years.

A RESOLUTION ON HEALING.

It was proposed by Mr. J. Burns, seconded by Mr. F. A. Boswell, and carried unanimously, that the thanks of this Convention be accorded to the Healers in connection with the Movement for the great use which their benevolent and consistent work has been to the Cause; and it is recommended that more attention be given to the cultivation of the healing power by mediums and circles generally.

II.

THE UNCONSCIOUS INFLUENCE, BENEFICIAL OR INJURIOUS, OF ONE INDIVIDUAL UPON ANOTHER, ESPECIALLY IN THE CASE OF SENSITIVES.

A PAPER READ BY J. BURNS, O.S.T.

If we could understand how thought is expressed from a man's spirit through his external organism, or how the Will acts on the body, then we could explain how spirits communicate with mortals, and how spirits can influence physical objects. The means used are, in reality, the same in both classes of cases.

The body is composed of parts of different degrees of density or solidity, and it is also permeated with fluids of different kinds, some thick, others impalpably ethereal. There is continually exhaling from it a radiating atmosphere of heat and other volatile substances. The personal sphere as a whole, then, consists of

"matter" in every conceivable degree of density and attenuation, from the solid bone-plate to the most subtle mental emanation.

That which is now solid in the body was previously ethereal, and by the action of the indwelling spirit thereon, called the vital principle, the solid parts may be again reduced to the ethereal state. Every structure in the body continually has its etherealised accompaniment. The ethereal part of bone is no more like that of muscle than bone itself is like muscle. Again, the bone, muscle, vessels and their contents, membrane, &c., constituting any one organ, has a different ethereality from that of any other organ. Thus the ethereal properties of the thumb differ from those of the fingers, and the properties of the first finger from those of the second, and so of the two sides of the body throughout; and the internal viscera have their peculiarities as well as the executive organs.

Every organ of the brain has also its peculiar ethereal property, and in no two persons has the same organ of the brain exactly the same quality, because of the variation arising from the ethereal properties of the portions of the body generally, called temperament.

These ethereal properties of structures, parts, and organs are called "influences," and are continually passing off from the body, especially when under excitement.

These influences may be gross or spiritual, according to the organic quality; positive or negative, according to their quantity proportioned to that of others with whom the person in question comes in contact; healthy or diseased, according to the degree of normal activity they possess; pure or foul, according as they are composed of suitable or unsuitable elements, contaminated or uncontaminated by external influences. Mentally speaking, these influences are good or bad, according as to whether they can be beneficially assimilated or otherwise by any given person; moral or vicious, according as the brain-organ is actuated by a noble or unworthy motive; divine or demoniacal, according as the habitual state of the whole mind is towards the spiritual or selfish Pole.

The "sensitive" is a person in whom the ethereal element of organisation predominates, and whose solids can be ready etherealised under a proper stimulus. The non-sensitive is literally "hard headed," often exhibiting the properties of the inert stone rather than those of the sentient organism. The sensitive is easily impressed, i.e., the atoms of his organs are readily set in motion. In him spirit has much control over matter, and this control is manifested in keeping with the ruling characteristics of the individual: to produce physical phenomena if the bodily forces predominate; to express thoughts inspirationally if the mental forces predominate; and if the more interior soul forces are abundant and dominate over the more external, then the sensitive will have "spiritual gifts" of a degree according to the general tone of the body, even to a high and interior spirituality in special cases.

Because of these facts it is impossible for human beings to come together without influencing one another for good or for evil. The lower and the coarser will be found to absorb from the higher and finer; thus the sensitive is sure to be robbed of vitality by the non-sensitive in whom the animal forces and sensuous intellect predominate; the healthy having a vacuum, as far as diseased atoms are concerned, will readily absorb the influences from the afflicted, if sensitive and having the vital forces in an exhausted state.

Hence it is that our best mediums are destroyed by what is called "development." The sensitive and highly spiritual youth or woman is placed in the circle with coarser, grosser, and more powerful sitters. Shiverings follow, and a lethargy, caused by the abstraction of ethereal fluid into the bodies of the other sitters. This produces a negative state, in which spirits may control, but nothing of a valuable and enlightening character will be obtained, because the fine fluid by which the higher spirits are enabled to approach has been withdrawn, and only a comparatively low order of spirits can then communicate.

There are many persons who are not fit for the spirit-circle at all. They require many years of moral and physical training to get their bodies and minds into the proper state. Hence temperance, bathing, diet, and all kinds of hygienic knowledge are really indispensable precursors of true Spiritualism.

Persons of widely different ethereal qualities should not sit in the same circle. As they "develop"—that is, throw off the coarser atoms and allow the finer to come to the surface, and thus become capable of being acted on by spirit-influence—they should move into a higher circle, and so on from circle to circle, like children progressing from class to class in a school.

The spirits are bodily composed of an ethereal figure, and by emanations therefrom they influence mortals, but they cannot approach us unless our personal atmosphere is of a similar quality to their own, and negative or receptive to it.

According to the state of a man's mind and bodily fluids, he may, in the course of the same day, place himself *en rapport* with widely varying spiritual spheres, like the mercury ascending or descending in the thermometer.

By "development" the more inner or spiritual fluids of our nature find expression on the outside of our personal sphere. We are then unfolded spiritually, or developed. We can express profound truths in comprehensible language, high spirits can impress us, and when we sit with a medium we exercise a developing and elevating influence, and a high order of spirit will come to us through a medium, who, unaided by an ethereal fluid superior to his own, cannot obtain communications from such spirit. Hence the medium who is successful with one sitter may fail with another.

This inner fluid is that which enables us to have consciousness of

Spiritual Truth. It is also the Jacob's Ladder by which we gain access to the higher heavens. Aspiration is the effort to throw to the surface this inner life-current, and for the time cause it to predominate over every other force in the system.

But it is the pure in heart (this inner fluid) alone that can see God.

There is no time now to do justice to this great subject. It is the very essence of Spiritual Science, and it is that which we are in the greatest ignorance of. Hitherto we have grasped at phenomenal wonders, without in all cases, counting the cost by which we have procured them. Now let us try to learn by what means and how these phenomena may be obtained, and what they teach us when we have got them.

Never force a sensitive to sit at any time if he or she has a shrinking and objection to do so. They instinctively feel that it is not best to sit with the company present. The sensitive should in all cases have freedom. Because your wife or daughter is a medium, is she therefore a slave?

Do not be anxious to force unwilling sitters into your circle. Instead of attracting a crowd of wonder-seekers, try to learn something yourself of that which you have engaged yourself in.

Keep close circles and many of them. Instead of mixing five families in one circle, have five circles, and even where the family is large it is best to obtain communication alone with those of the members who are best adapted for the work.

The "spirit-circle," in the strict sense, is not at all times the best position in which to place a medium. The form the sitters occupy may vary for different purposes, and the medium is frequently best when isolated, and suitable persons sitting in certain cardinal positions.

Special communications and phenomena can only be obtained by one or few special individuals. Strictly personal and family matters are best treated in the unified influence of the family circle. One stranger may not only prevent all successful results, but induce undesirable effects.

Every well-constituted family has a unity of ethereal influence, hence the wisdom of the family circle.

If any members of a family, or of a circle, have improper habits, or seek improper associations, the sensitives with whom they come in contact suffer on account thereof.

The ethereal fluid of the family or circle is a kind of commonwealth. Those who waste their share in excesses unconsciously rob the innocent; those who defile it by intemperate and filthy habits thereby contaminate the pure.

Make it your aim to store up in your family circle as large an accumulation as possible of pure and exalted ethereal fluid; then you become a spiritual power in the district, and your sensitives are sustained. Every time you introduce an improper sitter this heavenly manna is not only wasted, but what remains is polluted, and you are cut off from your best spirit-friends.

Do not sit for spirit-communication more frequently than the stock of ethereal influence will permit without deterioration or exhaustion. Do not protract your sittings; whenever any sensitive sitter feels weary give over. In physical circles, after the guide takes his leave break up at once, as lower spirits may rush in and use the residue of ethereal fluid, and your spirit-friends cannot protect you after the element that related you to them has been exhausted.

All can be "developed" so as to be subject to spirit-influence, and be benefited by it; but all cannot become mediums in the abnormal sense.

Do not let us be so fond of abnormal wonders, but seek more for normal truth and well-regulated lives both in a spiritual and habitual sense. We do not require such a crowd of crude Spiritualists, but rather to raise the quality of those that already exist; otherwise our Movement will deteriorate, and the influence of a low class of spirits will predominate.

In conclusion, I can only say that the study of this matter should be the constant task of Spiritualists. It is only by much experience and attention that the intelligent mind can make progress in this most obscure science. I do not profess to be able to act as an instructor. Every lover of spiritual knowledge must seek the light for himself by his own efforts. All I can do in this brief space is to cast out a few fragmentary suggestions, but if the work be taken up in earnest by the true friends of the Cause, Spiritualism will be in a very different position seven years hence.

REPLY TO TWO CO-WORKERS.

I am puzzled. I have closed my defence of Orthodox Christianity, so far as its essentials are involved, and proved by facts, the stereotyped tenets—the Oneness of all the Sects on these essentials; leaving minor details to be dealt with through the superior ignorance or knowledge of each division of thinkers; each called a sect. My purpose had no more to do with the sectarian fluster on those minors, than with the sectarian fluster of individualised Spiritualists, who so fluently scribble off their "no doubt," and so grievously torment Spiritualists and mislead strangers unacquainted with the individuality instincts caged in our "happy family."

Mrs. Nosworthy desires to drag me, and my grand theme, down to the level of her minors, and so obtain fighting space for Roman Catholics against Protestants. I have only to say that the Protestants are as Orthodox as the Roman Catholics, and the Roman Catholics as the Protestants. Each takes the New Testament as his mountain of principles, and from that Pisgah he perceives the land of the future; that which he perceives often differs from that perceived by others, whose eyesight is more short-sighted or long-sighted. On the leading glimpses of scenery all agree, but on the minor all disagree. I only, for once, blur my theme, by turning to Mrs. Nosworthy's minors, because she

is the daughter of George Thompson. The Protestant Orthodox believe in common with the Roman Catholic, that hell is a place and a state; but the Protestants know nothing about it, and, I think, wisely avoid going into the mechanism of the place, simply because they have not been there, and are ignorant, and desire to be so. The Roman Church, on the other hand, make a dogma that hell is a sort of Turkish fire-bath, with a suite of cooling-rooms, and a plunge bath to finish. The getting into the cooling-rooms not being dependent on the heart repentance of the person being punished, but on the prayers of persons *in the flesh*, those prayers are to be had through money and with price; and from the many years the paid-for masses are said, I presume the sinners have not had yet the cold plunge bath.

As to the Atonement. That principle is so clearly in action in our courts of law, that I wonder some folks will not look through the telescope.

Turning to that earnest raw student, "T. P.," I hold to it that till he sees all sides of the prism, he should not, except on a discussion platform, speak so wildly as to Orthodox Christianity. Professor Hare, Judge Edmonds, Governor Talmadge, in America, and several I know in England, did the same, and had to recant; but, during their progress from one belief to another, they did much mischief, and barred, effectually barred, the co-operation of the Orthodox Christians, who were believers in spirits, and a future state of life, before they were born, and who, as a faith power, would have been infantry and ammunition against our only real foes—the Materialists. Oh, dear! when, when will earnest men, who have only recently come out of the grub-yard of irrational "Rationalism," wipe their shoes, sit down thoughtfully and read, mark, and inwardly digest more than one class of facts?

Enmore Park, S.E.

J. ENMORE JONES.

A REPLY TO MR. ENMORE JONES.

Dear Mr. Burns—In again soliciting a portion of your space, I do so not from any desire to set myself right with Mr. Enmore Jones, but to remove the veil of dust which he has endeavoured to enshroud me with in the eyes of your readers. Far am I from expecting that aught I can say will lead him to see as I do. Evidently, the tone of his last letter is as follows: "My God is the Bible, and I am its prophet." His utterances are delivered with the dictum, as—

"Who should say, I am Sir Oracle,
And when I ope my lips let no dog bark."

In my last communication I endeavoured to point out what Christianity consisted in, and what was, therefore, orthodox to me. The denounced Orthodox Christianity which E. J. asks for is known only to himself, and if it be such as he expressed in his article of September 26, well, I denounce it! Space alone prevented me attacking it in detail; but E. J. could plainly see my letter was a reply, as were others, yet he unblushingly declares, "I could not get a reply." "There was a dead silence." Were space available, and a worthy antagonist to present himself, I would gladly wage contest; since, if I am wrong, I wish to be set right, and if I am right, I desire to set others right; but E. J. apparently delights in mud-throwing, and I cannot fight with such weapons. They're nasty! But he does not know himself what he fights for, for example: "The three essentials of orthodoxy . . . are," and he goes on to enumerate them. Let him again turn to my letter and learn the meaning of the term, then he will see that these are merely correlative incidents, accidental but not akin to Orthodoxy. Nothing like a clear definition of terms in the hypothesis. He assumes the literal truth of our Bible in its historical narratives, miracle narratives, and precept narratives. I might reply that his authority is a bundle of corruptions and falsities, forgeries and interpolations, mistranslations and elisions less worthy of credit than the Puranas, the Zend, the Lyking, or the Koran. In doing so my last letter showed wherein these assertions could be proved, but the so-called orthodox Christians demand that we should accept it (the Bible) unquestioningly. It is proof of the soundness of these narratives that E. J. must give before any superstructure can be built thereon.

"Geddes & Co." forsooth! I know of no firm under such a title, nor am I connected with any such. My opinions are my own, nor do I wish others to bear their responsibility. If E. J. would attack such opinions, he must wage war with me, and no sham Co. Nowhere in my letter did I ask to "reverse the miracles, and have none." So far from it, if E. J. will attentively re-read my letter, he will find that on them I rely as proofs in support of my position as an advocate for true Christianity. "To reverse the precepts, and instead of love your enemies, hate them; instead of bless, curse those who curse you; instead of abstain from all appearance of evil, do the very opposite." Let your readers consult the MEDIUM for Oct. 10, p. 633, col. 2, par. 2, and bear witness of this imputation. Do the upholders of such doctrines as E. J. advances hold a licence to depart from truth so as to vilify their opponents? Is not this mud-throwing, and mud of a very vile character, too? "Tell us this pseudo-Christianity is doomed to fall." Yes! and reiterate it; for why? Have I not shown the foundation is untrustworthy, the defences hollow and false, the defenders unstable in argument? "Tell us minor matters are more important than major matters." Do not the various sects in the churches proclaim this for themselves without needing me to do so?

Again, I say, see Matt. xxii. 37, 38, 39. Yet E. J. says, he has had no reply! Is he answered now? "Tell us that we are not to revise or re-revise the copies of the scribes or printers." I said nothing of the kind; but I say now, Does not such re-revision imply doubt—imply untrustfulness—imply fault? Yea, I go further, and ask, Does it not induce the very evils it is calculated to dissipate? Thus I have replied to his aspersions: Is E. J. answered?

But now I come to his reply *in fin*. He terms my arguments "ranting Hanwell Asylums,"—sound without knowledge; and I term such language scurrilous abuse, redolent of Billingsgate. 'Tis not fair fighting, and as I am unaccustomed to the use of such weapons, I must leave the field. I am willing to meet any antagonist on a fair platform, but if he gropes in the kennels for his missiles, I must leave. The perfume is not suggestive of Araby. I must leave Mr. Collingwood to reply on his own behalf, if he see fit. "E. J.'s" attack on mediumship in the next paragraph is rubbish and bombast. Anyone

who reads the emanations from that master mind, Swedenborg, cannot but stand amazed at the profundity therein displayed. Whatever he touched, Midas-like, shone with increased brilliancy. Mineral-gist! Does "E. J." know that during the latter portion of Swedenborg's life he abjured all intercourse with his studies as mineralogist, botanist, or the many other sciences which had absorbed his attention, and in all of which he evidenced his great ability. "Unit! Nothing of the sort." I am not a Swedenborgian, but having mingled with that sect, I have failed to see evidences, either in their doctrinal points, their publications, or the members themselves, of the dissension "E. J." insinuates, and which characterizes the so-called Christian churches of to-day.

"E. J." refers us to the last paragraph in his letter on "Modern Trance Mediums," and as I am replying to his letter of Oct. 19, I refer back and find that letter characterised by the like spirit. If he refers to a paragraph commencing "Sad to say," I find that the ministers, &c., of religious sects are open to a like charge, and more, they are much better paid. Truly "the labourer is worthy of his hire" if he get it. I do not advocate paid mediumship, but would "E. J." travel regularly many miles, despite weather and other inconveniences, to address meetings twice or thrice on a Sunday, and perhaps once a-week, bearing his travelling and hotel expenses? If so, let him come to Liverpool. He says they are "working-men." Could they afford to do it and support their families? Such a course could be followed by the disciples of Christ, when society was in a comparatively primitive state, and under a serener climate, but not here. And as for their learning, did not the carpenter's son confound the doctors of law? Were the disciples not fishermen? "E. J." boasts his experience of thirty-five years, and affirms that mediums dare not attack materialists. I am sorry for his experience; but am I acting wisely in thus wading through this slough? All Spiritualists know such assertions are unfounded and unworthy of regard.

In conclusion, dear Sir, I must apologise for the lengthy nature of this reply, and while I beg its insertion *in toto*, for reasons already advanced, I must now withdraw from the discussion. J. F. GEDDES.

Liverpool, Nov. 12.

We regret that a page of the MS. of Mrs. Nosworthy's letter, printed last week, got mislaid. As it is well worth reading, we give it now in its proper connection:—"It may be objected that no mortal man since the days of Christ has ever followed this example perfectly, therefore no one has been saved; but Spiritualism, with its eternal progression for the spirit, shows us that, if not advanced enough at the period of death for instant admission into the beatific sphere where salvation from the consequences of sin may be considered complete, we may still hope to attain it. When freed from the earthly conditions which drag the spirit down, and the cares of bodily existence, we have full leisure and power to cultivate the spiritual side of our being exclusively. I would venture to surmise that in our degenerate times of mean diplomacy, selfishness, worldliness, and falsehood few pass from earth fit for association with the Master's Spirit, or worthy to inhabit His celestial sphere of glory.

"Mr. Enmore Jones tells us, that if criminals cannot pay the fine exacted for their sins, God, like an earthly judge, permits a friend to atone for their guilt, by paying that which they cannot pay, being penniless; he does not, however, add, that there are terms to such atonement for guilt, and these terms are belief in the certainty of the Atonement, or the criminal is lost for ever. The salvation offered by Spiritualism is contingent on no belief, but extends to all mankind; it may be won by those who have never heard of Christ, because its terms are not the use of his name and belief in his sacrifice, but in the more difficult process of a life passed in harmony with the divine love, and those principles which were actively manifest in his life."

DR. MONCK.

To the Editor.—Dear Sir,—I have been requested by a number of Spiritualists sympathising with Dr. Monck in his long prostration and loss from illness, brought on by his untiring devotion to the Cause we have at heart, to appeal most earnestly for some temporal help, which just now he sorely needs.

The Rev. T. Colley, before he left for Natal, appealed to a few friends with some success; but in his hurried departure the work was left unfinished, without a centre round which Dr. Monck's numerous friends could rally and testify to the value they placed upon his work.

I must not trespass upon your space to say all I could wish on the value of such mediumship as Dr. Monck's, nor to describe the urgent need he stands in now for help to regain such a position as will enable him to place his services once more at the call of Spiritualism in England—if possible, as an unpaid medium; but I or any of the committee with whom I have the honour to act, will satisfy any inquirers that any assistance now rendered will be most valuable, and will be appreciated by Dr. Monck.

The undersigned gentlemen have authorised the use of their names as a "Committee of Reference," and I have pleasure in adding that most of them have subscribed liberally to the proposed testimonial.

May I ask all friends to unite heartily in this matter? Any subscriptions sent to me shall be duly acknowledged in a list I propose to publish shortly. Those who have promised to subscribe are requested to do so at once. *Bis dat qui cito dat.* MORELL THEOBALD.

62, Granville Park, Blackheath; or, 30, Mark Lane,
November 26, 1879.

Committee of Reference.—W. P. Adshead, Belper; Dr. Brown, Burnley; James Burns, 15, Southampton Row; A. Calder, 1, Hereford Square, S.W.; A. J. Cranstoun, Lucerne; J. H. Gledstanes, Marignac; Baron von Dirckinck-Holmfeld, Holstein; Sir Charles Isham, Bart., Northampton; Rev. W. Stainton Moses, M.A., 21, Birchington Road, N.W.; E. Dawson Rogers, Finchley; Morell Theobald, Blackheath; J. Pemberton Turner, Leamington and Birmingham; Mrs. Tyndall, George Road, Edgbaston; Hensleigh Wedgewood, 21, Queen Anne Street; &c., &c.

MATERIALISATIONS AT MISS WOOD'S CIRCLE.

On the 13th inst., I attended a seance at Weir's Court, given by Miss C. E. Wood, in aid of the Bazaar Fund. Promptly at eight the doors were closed, there being about forty persons present. Along with a friend of mine I closely examined the cabinet before the seance commenced, also at the close, and found everything open and "above board." In a corner of the room are fixed two wooden frames covered with gauze. These are fastened to the wall, so that, when closed, a small compartment of about eight or nine square feet is formed; two of the sides being the walls of the room, and the other two being the gauze-covered frames, which reach from floor to ceiling. These frames, when closed, are fastened by thumb-screws at the outside. After the medium had entered we could see her through the gauze, and spoke to her, as she sat in her chair, whilst the thumb-screws were being fastened. After this was done curtains were drawn in front so that the medium was no longer visible. We sang and conversed for some time until the form of a lady, clad in white, who gave her name as "Lilly," emerged from the cabinet in which we had so securely placed the medium. "Lilly" kissed some of the sitters, moved to and fro several times in the circle, and retired to the cabinet. Shortly afterwards another form clad in white appeared. This form was called "Prophet." He was very active, and handled the guitar with much freedom. A lady present sang a solo or two with much effect, whilst "Prophet" accompanied her on the guitar and elicited the approval of the hearers. The next form that appeared was the well known "Pocka," who walked up to several of those present and kissed them. Her voice was audible to everyone, but she appeared to have some difficulty in articulating her words distinctly. I was requested to leave my seat, and with her permission, go close up to her. I did so, and knelt down so that I might bring my head on a level with hers, she being about forty-four inches in height. From head to foot she was covered with white drapery, and immediately I knelt down beside her, she, with her little hands covered by the drapery, patted my cheeks, laid her warm cheek to mine, and then kissed me several times. My friend, who had examined the cabinet, my wife, and some others were caressed in a similar manner. "Pocka" then retired to the cabinet, and the seance was closed. Before we dispersed my friend and I examined the cabinet and fixtures, and found all secure as when the medium first entered. There was no possibility whatever, in our opinion, of the medium having ever been outside, and even had she been outside she could not have got in and fastened the screws. Again, supposing she could have done what no ordinary mortal could do, that is, loosen the screws, come out, and fasten them on going in, she would still have had the apparently impossible feat to perform of changing herself into a child of three feet eight inches.

Mrs. Esperance wishes me to report that she and a friend attended Miss Wood's seance on the 20th inst., when the same forms as described above appeared under similar stringent conditions as those which I have related—in fact under such conditions, she says, as could not leave a shadow of a doubt in the minds of the sitters as to the genuineness of the phenomena. "Lilly" wore an immense quantity of drapery, some of which she wrapped round the head of Mrs. Esperance's friend. A lady sang a solo or two, and "Prophet" again accompanied her on the guitar.

Next came "Pocka." She was particularly kind and attentive to Mrs. E., and seemed to have much pleasure in being beside her; gave Mrs. E. sweets, and frequently caressed and kissed her. Mrs. E.'s friend obtained a piece of drapery, which he cut from "Pocka's" dress, and which he highly prized. "Lilly," before retiring into the cabinet, measured her height with Mrs. E., and p. oved to the sitters that she ("Lilly") was four or five inches taller than Miss Wood.

By those who attend regularly, and who have every opportunity of judging of the seances held by Miss Wood, they are regarded as second to none, certainly the two seances which I have, as above, endeavoured faithfully to describe, ought to suffice for the most exacting. With the exception of some slightly acrid remarks by sitters, which ought never to be indulged in at a seance, and which were unpleasantly commented on afterwards by three strangers, the greatest harmony prevailed, and Miss Wood, with her spirit-friends working through her, gave the utmost satisfaction. At the close of this seance Miss Wood was found as when she was fastened in, and everything about the cabinet fast and secure.

Gateshead-on-Tyne, Nov. 24, 1879.

F. ORTHWAITE.

THE PUBLIC EXHIBITION OF SPIRIT PHENOMENA.

To the Editor.—Sir,—As an earnest advocate of the higher and holier manifestations of Spiritualism, I am, in common with several friends of the Cause, both grieved and surprised at the announcement (called startling) of a grand concert and form-materialisation to be given, during the cattle show week, at a public hall in London. Admission free to all (at playhouse prices).

Surely the greatest enemies of Spiritualism could devise nothing more calculated to degrade the Cause in the estimation of all earnest, thinking men than this unseemly exhibition. How can we expect the general public to regard the subject in any other light than as something akin to conjuring, got up for the purpose of money making?

I think I need hardly express a hope that all earnest friends of the Cause will, at this startling entertainment, be conspicuous by their absence. The beginning of a grand era, indeed! Yes, an era from which Spiritual manifestations will take their place among the recognised amusements of the metropolis; along with Maskelyne and Cooke, the Christy Minstrels, and others!

Oh! when will Spiritualism (if ever) emerge from the degrading trammels of £. s. d.? Many friends who are anxious to make the Cause known to others, are ashamed to distribute the various publications, feeling that the business announcements are more than sufficient to neutralise any benefits that might arise from the perusal of the other parts. Can we expect Christians to regard Spiritualism favourably, degraded as it is by the tactics of the showman? Was it by such means as this that the Christian religion received its first grand impetus? Was it for gain that the grand spiritual gifts (so common in early Christian times) were exercised? We know it was not. It was only when those gifts began to be used for mercenary ends that they were gradually withdrawn. May we not fear that what has been will be?

If this grand manifestation of spiritual power moving among men on the earth be from God, we want no assistance or countenance from wealth or rank, or organisations depending for their success on the grand names of directors or subscribers. Rather should we try to shield it from the intrusion of vulgar curiosity, and allow none but those whom we know are actuated by high and pure motives to witness it.

If I have judged the authors of this startling announcement too harshly, or misjudged their motives, I am sorry for it. I have but expressed the opinion of myself and friends as it appears to us. If it be considered advisable to make these spirit-manifestations public at all, would it not be better to admit by vouchers, and, if a charge must be made, to let it be distinctly understood that the proceeds, after payment of expenses, should be handed to some public charity?

I may mention that, as a simple, uneducated working man, I have at intervals during the past six months, been inquiring into the facts of Spiritualism, and, in my own home, without the assistance of professional mediums, been amply satisfied.—I am, Sir, yours respectfully,

Nov. 25, 1879.

J. R.

The venerable John M. Spear, who may be called the father of American Spiritualism, says a correspondent, has recently removed from Malden to Boston, Massachusetts. He is in the enjoyment of excellent health, and is indefatigable in the promotion of humanitarian reforms.

SHEFFIELD.—On Thursday last about twenty friends sat down to a coffee supper, after which Professor Roskin gave an address on "Mesmerism," concluding his remarks by giving some experiments in mesmerism and phrenology. Then followed a trance address by one of our friends, some pleasant conversation bringing the meeting to a conclusion about 11 o'clock, all having been very much pleased by what they had both seen and heard, and hoping soon to meet again.—W. HARDY, Cocoa House, 175, Pond Street, November 24.

ANTI-VACCINATION.—To the Editor.—Sir,—I have to thank Mr. Young for drawing my attention, in your columns, to an incorrect report in the *Morning Chronicle* of what I said at Croydon on Nov. 8th. I shall make the correction in the proper place. I do not think it necessary to trouble you with any observations on his remarks about my "bigotry and ignorance," the excellent taste of which will be apparent to your readers.—I am, Sir, your obedient servant, W. H. CORFIELD, 10, Bolton Row, Mayfair, W., Nov. 25th.

WE have received the annual report of the Victoria Association of Spiritualists, Melbourne, Australia. A pleasing feature is the recorded fact that, in the absence of a hired speaker, Messrs. H. J. Browne, W. H. Terry, and C. Watt came forward and for a time occupied the platform. The business of the association appears to be chiefly the holding of Sunday lectures. Mrs. Fielden, a local speaking medium, is well-spoken of. We hope in next report to observe much more information respecting the development of local talent in connection with the public work of the association.

HOW THE MONEY GOES IN BAD TIMES.—Last year, besides spending some £140,000,000 in drink, or 8s. per week for each family, at the same time £90,000,000 was spent in butcher's meat, or 5s. per week for each family. We could have had the same amount of nourishment for seven-pence in peas, for which we have paid five shillings in beef. A Committee of the House of Lords furnishes the table below in proof. Free lectures on food are given on the first and third Thursday evenings in every month, at the Franklin Hall, Castle Street, Oxford Street, W. "The estimated cost, at the present prices, of various articles of food, required for raising the body of a person weighing 10 stone, or 140 lbs. to a height of 720,000 feet:—Split peas, 13s.; oatmeal, 14s.; flour, 16s.; bread, 18s.; fish, £2 3s. 3d.; beef, £6."

MEETINGS IN HACKNEY.—A meeting of Spiritualists took place in this district on Friday last, to consider what steps should be taken to bring Spiritualism before the public in this locality. Mr. Burns presided, and spoke very encouragingly as to the future of Spiritualism, giving his views as expressed by him on the Tuesday previous at the Quebec Hall, an account of which appeared in the *Medium* of last week. The views set forth by Mr. Burns were very much appreciated by those present. The inclemency of the weather undoubtedly prevented many others from attending. After a few words from Mr. Savage and Mr. T. N. Cathrall, the meeting concluded. Several names were handed in from those wishing to form part of the Spirit Band of Hackney. Many others, it is hoped, will send their names in, as we wish to make a commencement as quickly as possible. If those ladies and gentlemen wishing to do so will communicate without delay with me, I shall feel extremely obliged.—T. N. CATHRALL, a Worker in the Cause of Spiritualism and Truth.—42, Goldsmith's Row Hackney Road.

"CAMBOR" writes: It would be well if Spiritualists would consider with a view to practice, the excellent advice given by Mr. Burns before the Marylebone Association as reported in the *Medium* of last week (page 730). No argument in favour of professionalism in our Cause can be adduced from 2 Corinthians ix. 14—"Even so hath the Lord ordained that they which preach the gospel should live of the gospel," inasmuch as the whole force of this passage is derived from an appeal in the preceding verse to the old usage of the Hebrew code of sacrificial law. But seeing that we who are Spiritualists acknowledge no sacrifice for sin, what need have we to set up a sacerdotal caste in our midst? We require no mediator between God and man, save to be clothed with the humble Christ-spirit, for "God giveth grace unto the humble." All mediums, as such, are themselves in subjection to spirits, and these spirits again are in subjection to the Father of spirits. Where then is the ground for a medium to exalt himself, or to attempt to lord it over God's heritage. For mediumship itself, be it remembered, is a gift, not to be bought with money. Could not some scheme, however, be devised, if really found needful, to subsidize mediums rather than to pay them in a direct manner, some scheme by which all Spiritualists might contribute to the necessities of really deserving mediums and at the same time avoid even the appearance of buying the Holy Ghost with money.

DR. MONCK'S PAST USEFULNESS AND PRESENT CONDITION.

Many of his friends will be glad to hear of Dr. Monck, but will deeply regret that he is as yet under the ban of bad health, and needful of the kind offices of the lovers of justice and humanity. From a communication in another column it will be seen that a small sum of money is being collected for his use. To this object we give our most cordial support. We stood by Dr. Monck through all his trouble, and do not mean to leave him now that the consequences of it press upon him so severely. We all along believed him innocent of imposture, and a genuine sufferer for the cause of truth. That his sufferings have taught seance-holders a valuable lesson and done permanent good to the Cause we admit, and therefore logically come to the conclusion that Dr. Monck deserves the kindly offices of his many friends in the Movement. This is certainly a rather unusual claim to put forward for a medium, but we repeat it,—that these persecutions were the means whereby evil methods were broken up, and the mediums who sustained the burden of suffering deserve as much consideration for that duty as for evolving general phenomena.

Yes, we all have suffered, because in our ignorance of spiritual laws, and with motives that had too much in view, mere temporal success, we "rushed in where angels fear to tread." We thus brought over our devoted heads a thick cloud of spiritual disorder. This burst in a peal of thunder, and the air was thereby purified. Dr. Monck was not the cause of that outburst. He was only the instrument selected for its actual culmination, and instead of accusing him in any way, and treating him with aversion or neglect, it is our bounden duty to support him while suffering from the consequences. Our share of the suffering was inexpressible, and it is not yet over; but the pangs we have endured make us from "a fellow-feeling wondrous kind." To the great body of Spiritualists who did not suffer, except a little in their feelings, we say, take up your fragment of the cross and bear it heartily. Give a fraction of your worldly means to reinstate in health, if possible, a man who bore the blast of evil influences, that thenceforth there might be a better spiritual atmosphere for all of us.

We need not remind the reader of Dr. Monck's unparalleled mediumship, and of the rich facts which his latest phenomena added to the repertory of genuine manifestations. That these astounding experiments had something to do with the utter wreck of his constitution in its dilapidated condition, it is, perhaps, not too much to surmise. In our investigations we are apt to think all of our own gratification, and not at all of the consequences to the medium. But we do not believe that Dr. Monck's work is done. Greater things have yet to be accomplished, past illness and present debility are the probationary sufferings through which the old shell is cracked and thrown off, that the inner light of a more brilliant spiritual truth may shine forth. Dr. Monck has completed some most valuable inventions, and his mediumship seems to offer a high range of action that the Movement sadly requires the benefits of at this present moment.

No more flattering testimonial could be presented to any man than this rallying together of old friends after such a long silence. They did their duty nobly in the past, and we have confidence in their steadfastness and goodness that they will excel their former selves now, seeing that the claims upon their generous action are so irresistible.

"I WAS SICK AND YE VISITED ME," &c.

The following touching letter came to hand, enclosing a sovereign. We hope the kind writer will forgive us giving it publicity. He is one of the few who responded to the cry of the overladen and suffering. It is hard to deprive a hardworking letter-carrier of so much money, but it seems to make him happy to help in this toilsome work. There are millions of working men who spend much at the public-house on tobacco, and in betting, gambling, and evil courses. Those who take their money and ruin them, feel no compunction; but the kind act of this friend evokes our gratitude, and brings us nearer to that happy feeling which pervades his own soul. If our nation would only be devoted to spiritual and moral ends, how happy all would be! And if every Spiritualist would try to feel and act like our correspondent, they would be much happier, and the world would make glorious advances.

My dear Friend,—I am very much affected with what I read in the MEDIUM of this week of how you have plodded your wearysome way through such hard work during your ten years of spiritual labour, and with my whole heart I send you one pound, and, with God's blessing, I hope that you may get a few more good and kind hearts to assist you before this year is out. I am vexed to find that even Spiritualists are so selfish, and that there are people whose hearts are so hard to melt, while the one half of their income given for such a benevolent purpose would not make them one whit less happy, while such a good act would not only save others from such forced hardships, but would fulfil what the Scripture says, "Cast thy bread upon the waters, and it shall return to thee after many days."

I have need of all I earn, yet I send you this as one ought to do who looks to the future. It is God who gives you this—not me—and yet it is from my hard earnings.

I ask nothing for it, only that God, who has always assisted myself in time of need, may enable me to do more than this.—I am, yours ardently,

HENRY MACKINTOSH.

7, Lynedock Street, Greenock, Nov. 22, 1879.

A GENTLEMAN would like to join a private circle in the western district of London. Address—W., office of the MEDIUM, 15, Southampton Row.

SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW.

HOLBORN, LONDON, W.C.

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

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

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

SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION, 1879.

	£	s.	d.
"Cecil"	0	3	0
"Auld Frie"	0	6	5
Mr. T. Rose	0	10	0
Mr. T. Hewetson	0	10	0
Mr. G. Lovegrove	0	5	0
Mr. Walker	0	1	6
Mr. H. Mackintosh	1	0	0
Amount already acknowledged	262	10	0

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

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

The work of the Spiritual Institution was NEVER CARRIED ON MORE SUCCESSFULLY and doing so much good as at the present time.

Ten years of experience, and the many ups and downs of other efforts have shown that the Spiritual Institution alone is on a SOUND AND LASTING BASIS.

Now that the Winter is approaching, it would be well to secure the advantages of the PROGRESSIVE LIBRARY in every part of the country. There are thousands of volumes on the shelves which might be put to use, for the instruction of Spiritualists, inquirers, and friends.

Every subscriber to the funds of the Spiritual Institution is entitled to works from the Progressive Library to the full amount of the subscription.

Subscribers are urged to send for books and use them in their localities for the furtherance of the Cause.

The subscriptions paid to the Spiritual Institution secure two objects:

First,—The use of unlimited books by the subscriber.

Secondly,—The subscriptions enable the other work of the Institution—most expensive work—to be carried on.

To render the work of the Spiritual Institution at all endurable to those who have to perform it, it is necessary that at least £500 be subscribed yearly. For this, to Country Subscribers, we will allow 1,500 volumes, which may be read by 6,000 readers and changed monthly,—being in all 18,000 volumes in the year perused by 72,000 readers. Thus the Spiritual Institution, when accepted in the manner designed by its projectors in the spirit-world, will surpass any other agency for the diffusion of spiritual knowledge.

Address all communications to J. BURNS, O.S.T.

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

HAMMERSMITH.—Miss Bessie William has had her address altered from 18 to 25, Oxford Villas, but both numbers will be kept on the door. Her Sunday evening meetings are being continued.

OSSETT.—Our friend, Mr. C. Hallgath, has opened a Temperance Cocoa-house, at the inauguration of which about forty gentlemen met and partook of supper. To encourage the undertaking, prominent gentlemen made excellent speeches. The sentiments expressed were very flattering to Mr. and Mrs. Hallgath, who will conscientiously strive to do their duty wherever they may be placed.

SUBSCRIPTION PRICE OF THE MEDIUM.

	s.	d.		£	s.	d.
One copy, post free, weekly	0	2	per annum	0	8	0
Two copies " " "	0	4	"	0	17	6
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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 news-vendors, and supplied by the wholesale trade generally.

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

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

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

TUESDAY, DEC. 2.—Select Meeting for the Exercise of Spiritual Gifts.

THURSDAY, DEC. 4.—School of Spiritual Teachers at 8 o'clock.

FRIDAY, DEC. 5.—Social sittings, Clairvoyance, &c., at 8. 1s.

THE MEDIUM AND DAYBREAK.

FRIDAY, NOVEMBER 28, 1879.

NOTES AND COMMENTS.

MEDIUMS of extraordinary power are developing on every hand. One of these, who has been asking for advice, replies: "We had a sitting last night, quite a success; and as you said it might be better for me if I isolated myself from the rest, I did so. I did not speak, but two faces appeared on the curtain that separated me from the sitters, and lights appeared at all points of the cabinet. The influence was so pure and good." Cultivate good influences; that is the one thing needful. Keep out all intruders with a bad influence, desire to know spiritual truth, and avoid making the seance a show or a shop. The new era is upon us. Let us seek its more divine methods.

We are pleased to observe signs of amity amongst the circle holders at Newcastle. Without an unselfish and generous feeling sittings only engender evil influences, which oftentimes recoil on innocent heads. To prevent spiritual stagnation and consequent corruption two things are essential: that sitters keep out evil influences as they would the plague, and that they continually seek for higher gifts and better methods of working. To settle down on any plan of circle-holding as a finality is the certain means of meeting with something worse than disappointment.

We intended commencing the Report of the Convention with the first item on the original programme, but as many hours' editing was necessary to put the portion devoted to that item into publishing shape, we have had to leave it over to another week. A. T. T. P.'s excellent essay, really the most lengthy and comprehensive in treatment that was read, most fitly begins the Report, after which the others will follow. The arrangement is not a bad one, as Healing may well be regarded as of primary importance in this Movement. During last week we have had no time whatever for our particular work. In no department are "conditions" of more importance than in the onerous work which devolves upon our energies, and yet it would be impossible to be worse placed than we are at present, and indeed have been during the most of our period of spiritual work.

We may regard our weekly issue as a vast Spiritual School, with Mr. Oxley as Chief Monitor. His "Philosophy of Spirit" is a profound lesson which all would do well to study. We cordially recommend all to read it thoughtfully; but it is not that sort of matter which can be enjoyed or profited by at the corner of the market-place. It is well to secure "conditions" for all spiritual reading and study. "Go into thy closet" alone, and close the door. Then you may study spiritual philosophy with pleasure and profit. If Spiritualists would set apart a few minutes only for spiritual purposes each day, they would soon take much more interest in the Cause, and they would be themselves great profilers from the practice.

THERE was a good meeting at Goswell Hall on Sunday evening addressed by Messrs. Barber, Wallace, King, and Swindin. Mr. W. Wallace will speak in the trance on Sunday next. Mr. W. Whitley is expected to follow, and it is hoped Miss Keeves. Mr. E. W. Wallis will speak on the Sunday preceding Christmas, and Mr. J. J. Morse on the last Sunday in the year. Goswell Hall is at 290, Goswell Road; time of meeting 7 o'clock.

NEXT week's MEDIUM will be almost wholly occupied with Convention Report. From the specimen given this week it will be seen that it contains most interesting matter. Those who desire the Report in book form should apply at once.

We crave the kind indulgence of correspondents, who have not been forgotten, though they have not received that fulness of

attention we could desire. To do the work of two men we have only one school-boy—a splendid worker—but he cannot be expected to stand in the place of two men. We work, all of us, long hours—much longer than the Factory Act would permit—and yet we cannot get through. Business pays for doing and sees itself righted; but our Institutional department has to be at the mercy of such circumstances as will supply the needful means to pay clerks' salaries. We hope to have relief, and do better in a few weeks.

THE Order of Spiritual Teachers will hold their first concert at 15, Southampton Row, in two weeks' time. The singing class, under the direction of Mr. F. Tindall, has been six months in existence, and considerable progress has been made. To meet expenses, and extend operations, this concert will be given. Already the nucleus of a musical party has been formed, which may be the beginning of a great and much-needed work. It may be named here that this School claims the origin of the suggestion for Spirit Bands as subsequently developed by Mr. Burns in his lecture at Quebec Hall. If these Schools were general, spiritual ideas would soon be in the ascendant.

MR. OXLEY's article on the casts of spirit-faces is being translated into French. A pamphlet edition printed from the MEDIUM, will soon be ready at this office. Orders for it come pouring in. It will effectively preach Spiritualism to thousands who are thirsting for this knowledge.

INSTITUTION WEEK, 1879

Is close upon us, and we fervently desire the cordial co-operation of all—heart, hand, and intellect—that all may be united to one another and to the Spirit-world, in the glorious work of the New Era. The Heavens bend lovingly over us, pregnant with stupendous issues. Our manifest duty is to be up and doing, never leaving the watch-tower, and having our lamps continually trimmed and in readiness.

Dear Brothers and Sisters, all! let us have a season of Spiritual reconstruction, a search for that sure Foundation upon which all good and lasting spiritual work must be constructed. No New Era can come in accordance with past methods. A new Heaven and a new Earth must come down from God. What can we do of ourselves with our paltry devices?

With a spirit of earnest devotion and joyful enterprise, let us humbly seek the priceless gift of light and guidance which our loving Father God is ready to bestow upon us through His ministering Angels. The experience of the past, in which our efforts have been abundantly blessed with spiritual fruits of past seasons, enable us to recommend, in confidence, a loving trust in the wisdom and careful direction of the hosts of the Upper Realm. But better fruits have yet to be gathered, and fresh spiritual seed has to be sown.

First, then, let us, in our Institution Week exercises, reverently ask the Supreme for a supply of those gifts needful to us to advance in spiritual work. The Pentecostal shower will assuredly follow.

Secondly, let us consult with one another how we can best utilise the agencies and advantages we already possess. Thus we will be prepared to work with God and with man.

Never mind the money matters. That will be added if the more important business is duly attended to. We know, for a certainty, that THOUSANDS will celebrate Institution Week this year, and that a blessed result will follow.

SUBSCRIPTIONS ALREADY RECEIVED.

	£	s.	d.
A. T. T. P.	3	8	9
G. C.	0	11	2
Collected at Mrs. Olive's Reception ...	1	7	9
E.	1	0	0
Two sisters	2	0	0
Sir Chas. Isham, Bart.	2	0	0

MR. Towns has offered to give six seances for the benefit of the Institution Week fund, which kindness we will be glad if our friends in various parts of the metropolis will enable us to receive the advantage of, by getting up seances and writing Mr. Towns to attend as medium. Mr. W. Whitley, Shepherd's Bush, has secured Mr. Towns for one of the nights. We will be glad if friends will have their arrangements complete for publication next week.

FORM MANIFESTATIONS OR MATERIALISATIONS.

Mrs. Esperance, having been requested to give sittings for the above phenomena, has commenced a series of seances in the rooms, 28, New Bridge Street, Newcastle, on Sunday mornings, at 10.30, and will continue during the absence of Mrs. Mellon. Admission as usual.

In consequence of the above meetings Mrs. Esperance will in future meet her patients at her residence, 11, Denmark Street, Gateshead, on the Sunday afternoon, from 3 to 5 o'clock.

The circle for clairvoyant spirit-drawings will meet on Tuesday evenings, at 7.30.

Mrs. Esperance is open to engagements to give private sittings for materialisations or other spiritual phenomena at her rooms, 28, New Bridge Street.

GRAND CHRISTMAS NUMBER OF THE "MEDIUM."

On December 23 will be published the issue of the MEDIUM for the Christmas week. It will contain the following extraordinary and interesting features:

A PHOTOGRAPHIC PORTRAIT OF "SKIWAUKIE,"

Mrs. Billing's Indian control. This photograph is from a painting of the spirit executed by an impressionist artist, and is recognised by all clairvoyants as an excellent likeness of the spirit. As a testimonial to "Ski," a few friends have presented 10,000 of these photographs, one of which will be given gratis with each copy of the MEDIUM.

A history of "Ski," as a spirit-worker, will be given, being an instructive narrative of the

RELATIONS BETWEEN SPIRITS AND MORTALS, and illustrating the philosophy of spirit-influence, which is a Cardinal Doctrine of Spiritualism.

A Poem, by Mr. J. K. LEWIS, will also be added.

MISS CAROLINE CORNER, author of "Twixt Will and Fate," "The Slinkensmirk Family," &c., has also kindly provided a THRILLING STORY of spontaneous Mediumship, entitled,

"THE LIGHT IN THE CLOUDS."

This novelette contains all the elements of a successful work, and will be read with avidity by thousands who would not give attention to ordinary spiritual literature.

Mrs. MARY HOLLIS will contribute an article on

MRS. H. P. BLAVATSKY,

the well-known Theosophist, and author of "Isis Unveiled," and other works.

CAPTAIN KINDLY'S SPIRIT BAND

will stand up and give their experiences, each Comrade telling his own story of Spiritual Truth and manifestation, thus answering in a practical manner the

REQUIREMENTS AND OBJECTIONS OF INVESTIGATORS.

This excellent publication will take a position hitherto unoccupied in our periodical literature. Order early, to secure the gift of 10,000 Photographs. This number, if industriously applied to the needs of the hour, will no doubt

MAKE 100,000 NEW SPIRITUALISTS.

Price 9s. per 100, or 1s. 6d. per dozen, post free.

DIRECT VOICE COMMUNICATIONS AT MRS. BILLING'S CIRCLES.

Dear Mr. Burns,—It gives me great pleasure to be able, in answer to your request in to-day's MEDIUM for "experiences" of Mrs. Billing's remarkable and unique mediumistic powers, to say that I have recently had a most satisfactory seance with that lady. In company with one of my daughters, I visited Mrs. Billing about a week ago; and, although much that "Ski" said might be classed by sceptics with the phenomena of thought-reading (though I do not so style it), in addition unmistakable "tests" came to us from other spirits whose words Mrs. Billing could not understand if even she heard them, which is very doubtful, as the whispers were very low and quite close to my own and my companion's ears, while the medium sat opposite at some little distance.

My sister, "Mrs. Owen," gave me a most convincing proof of her presence, and that of other relatives' names being audibly pronounced, that no sane being could attribute to any other source than spirits out of the flesh who had once been in it. I use the word sane advisedly, thinking it quite time that we hurl the "insane" accusation of our opponents in their teeth. The entire "experience" of the seance was natural, reasonable, and healthy, besides being eminently useful to me and mine, as I do not belong to that class of Spiritualists who profess to think nine-tenths of all our phenomena can be explained on any and every basis but that of direct communion between disembodied and embodied spirits, whose interests and tastes were identical before some of them passed behind the veil. I can only say that I believe the friends who gave their names and friendly council to me at the seance above alluded to were the very people they asserted themselves to be.—Yours sincerely,

FRANCES T. HALLOCK.

54, Denbigh Street, S.W., Nov. 21, 1879.

Mrs. WELDON has gone on a tour in the country, and will not be at home till further notice.

WE regret to hear that Mr. Epes Sargent, of Boston, U.S., is very ill. His writings, as one of the ablest exponents of Modern Spiritualism, are highly appreciated in the United Kingdom.

DR. ALEXANDER WILDER, Lecturer at the United States Medical College, New York, a profound thinker and able writer, has been elected President of the First American Anti-Vaccination League, New York. Dr. Holbrook, 15, Lighthouse Street, New York, is the secretary. We wish the Society every success.

NO. 1 CIRCLE, 15, SOUTHAMPTON ROW, LONDON, W.C.—Every Tuesday evening punctually at 8 p.m. Regular medium, Mr. W. Towns. Other mediums at times. Healing, test, and trance. The addresses are almost invariably of a practical and philosophical kind, dealing with the much-needed social and sanitary reforms.

MR. SERJEANT COX died suddenly on Monday evening at his residence in Hendon. The cause was apoplexy. Deceased was about seventy years of age. He was well known for his interest in spirit-circles, and latterly, we believe, became a Spiritualist through phenomena witnessed under the auspices of Mrs. Makdougall Gregory. We may have further remarks to make in a future issue.

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THE PHILOSOPHY OF SPIRIT.

BY WILLIAM OXLEY.

CHAPTER II.—THE HUMAN ORGANISM.—(Continued.)

I now return to the consideration of the human organism in the physical or mundane form. That which is apparent to the senses, like all else on the same plane of existence, is phenomenal, and because phenomenal is representative.

All forms of life outside humanity represent states or qualities inherent in the human organism, and in precisely the same manner, the human organism itself reflects and represents the Beings who inhabit the sphere that is higher or more interior than the external world of nature. To prevent misunderstanding here, it is only necessary to bear in mind that I am treating of human nature, and not of outer or physical nature.

The personal human form is then a representative form. The term "person," as now used, has lost its ancient meaning, which was the true one; for it simply means a personation, or representation: just as in a theatrical exhibition, the actors, for the purpose of defining the play, personate or appear, not as themselves but as others, and thus the drama is exhibited as if acted by individuals who are supposed to be non-existent. For the time being, the individuality of the actor is quiescent, and he or she represents or personates another of a totally distinct character and quality.

What is only an appearance in dramatic performances on the stage, is in very truth a reality on the greater and real theatre of human existence in physical conditions: the real actors are invisible to the outer or external eye, for it beholds only the personations or representatives of the Beings who are moving and impelling the organisms visible on the outer plane of existence; the difference being, that in the case of the comedian and tragedian, while they themselves are conscious of the personation, and know that they are representing other characters and qualities, the actors in the real stage of embodied human life know not that they are personating and representing the parts assigned to them by a Power which they do not recognise, and they remain profoundly ignorant of the truth that the organism which appears their own is an instrument on which myriads of Beings are playing, and through which organism they operate into the physical and mundane plane, some coming into, some tarrying for a while, and some having passed on: so that in very truth, the human organism is a composite form, built up and maintained in its integrity by the continuous action of countless atoms of spirit essence and existence, in conjunction with the central or ruling atom, which itself changes as they change and forms a one with them as they form a one with it for the state being.

I think now it may be seen how the human organism is the grand medium for the outbirth and upholding of the physical structure of the earth and all that composes it, as well as the channel through which flows the vitality that supplies the power of expression to all organic forms of life below and outside itself, protoplasmic or otherwise.

Organised forms of life are composite in their structural expression, and by which terms I mean that such possess a power to develop from a small (in appearance) primate to a larger and more elaborate form, which is accomplished by the law of attraction, by drawing to itself particles or atoms in affinity therewith and of similar quality and nature. Thus we may see the same process repeated in all organised forms, from the lichen to the oak; from the midge to the mammoth, from the babe to the man; to whom alone pertains that wondrous faculty called intelligence, which is knowledge, wisdom, and power combined, and the consciousness of this places the human organism, even as an organism, at the head, which forms the crown of phenomenal nature, and to whom the natural universe is in subjection; when this combined intelligence is sufficiently developed and guided by the still more interior faculty of pure and unselfish Love, then the outer universe will, in obedience to this Power, be made subservient to embodied Humanity, and yield forms of life of greater beauty and more exquisite symmetry than is, as yet, undreamt of.

But so far I have treated mainly of the outer figure or phenomenal expression of the human organism. I now proceed to notice the internal part, which is termed soul, or the intermediate between the body and spirit.

As I use the word soul, it refers to that which is generally understood as mind.

In ordinary parlance this word mind is generally applied to the emotional, intuitional, and rational faculties, and thus are

characterised as "mental faculties." But what is the mind; and what are mental faculties?

We have continuous ocular demonstration that the outer framework of the organism is dissolved and dissipated by what is known phenomenally as "death."

Say, ye professors of materialistic science, were these which are termed mental faculties proper to, or the resultants of the organism which ye see decay, perish, and resolved into dust or primal matter? Does the organism, which you admit is made up of particles or units, and, according to your teachings, the resultant of "circumstances," does it, or do they, in their corporate capacity, develop the mental faculties? And further, do these mental faculties perish and pass away into nothingness with the disruption and disease of the organism? Are the grand discoveries which ye are making in the domain of nature, in the skies above, in the earth beneath, and in the strata under the earth—that which is visible to the vision of the outer eye, and which is invisible without the aid of added instruments, but by the aid of which another world of life is brought forth to view,—I ask, humanity asks, and your own inner life asks, Are these discoveries for no other purpose than for the mere gratification which is enjoyed in the pursuit of knowledge, and which, when gained, perishes and passes away with the protoplasmic organism that urges you on in the paths of discovery? Unknown to yourselves, ye have arrived at a point in your search and investigations at which ye cannot stop; the hiatus must be filled up or bridged over, or the darkness will become so dense that it will be felt, and the leadership will be given to others who can take the light into the darkness and illumine the path of progress from matter to mind; from organical structures to mental forms; from body to soul; from mortality to immortality; from time to eternity; from space to infinity; and from death to life!

The science and philosophy which only deal with physics and material organism are useful so far as they go, but stop exactly at the point where the inner and immortal part of the structural edifice is calling for recognition and notice; for it is precisely these which are called "mental qualities," that are immortal, and which suffer no decay while in the organism; impelling, moving, and giving life-energy to it, they were "not of it," for these are substantial without being material; the material or physical being the casket for the time and state being, while these are the gems which remain, and the brilliancy of which is exhibited by another mode of manifestation than acting through dense matter.

To put the subject in plain and few words, the outer covering or that part of the organism which is separated from the spirit and soul at death, is the "remains" which are left behind, and contain so much of the life element of the ruling spirit-atom of the bodily structural edifice as is necessary to form its quota towards the continuance of outer nature in general and the earth in specific. What these "remains" are, and what becomes of them, are questions that pertain to more advanced problems than I am at present endeavouring to illustrate and elucidate. But I can say the philosophy of spirit takes even these in its range, and can specify their place and use in the universal kosmos. Suffice it at present to say that everything that exists and all that is *has a use*; for in the hands of the Grand Artificer nothing is waste, nothing is valueless, and nothing is lost—not one atom too much, not one particle too little; for without even the least of these the universe would be so much less perfect than it is. As embodied humanity cannot take form, neither can it add to, inasmuch as addition, subtraction, multiplication, and division are relative terms to express the variety of the ever-changing forms in which the one life and the one substance is manifested.

The "mind," as it is termed, is the part which is immortal, not eternal in duration as to its constituent form, for that to which eternal is predicable is within the mind, and makes the mind what it is for the state being; and the "mind" is to the bodily organism what the spirit is to the mental structure. The mind is immortal and imperishable as to substance, like as the bodily organism is mortal and perishable as such.

The philosophy of spirit teaches that the "mind" is a structural form, built up of substantial entities, and is the outer expression of the spirit in disembodied conditions of existence. This substance not being material, is intangible to the senses proper to materiality, but is nevertheless real to the sphere which is above or within nature, as it is called. The substance which forms the mental structure is composed of life-forms in a state of rarity or ethereality, and when concreted form the individuality, similar to the process by which the grosser and denser atoms form the personality, they correspond to material atoms, but are dissimilar in nature or degree; hence it may be seen that the mental form is structural without being organical, as organs are the mechanical arrangements by which and through which the indwelling Central Spirit acts and communicates with all that appears outside itself; and inasmuch as phenomenal or material nature disappears with the physical covering or body, the emancipated spirit acts through the soul or mental form, which changes as it progresses or advances from state to state; at first undeveloped in its introduction into the new condition of existence, but gradually attracting the substance by which it can manifest in greater beauty and power. This substance is composed of atoms that attain to individuality by virtue of being attracted

and forming part of the spiritual mental structural form, and play the same office in the interior natural sphere as the atoms forming the outer or mundane world.

I conclude this metaphysical discourse by referring to the actuality of spirit philosophy.

In its most interior meaning it has reference to life forms, inasmuch as there can be no such thing as matter without substance, or expression without form. The word or term is dual, and is derived from *philia*—love, and *sophia*—wisdom. Or the union of the masculine or intellectual with the feminine or emotional, which are distinct but not separated, and when united they enable the possessor to enjoy life upon an interior plane.

But these are not mere abstract words, they are real life forms, and though apparently separated in physical or mundane condition, yet they are drawn towards each other, and in one state or another, in one sphere or another, they must coalesce and be conjoined, and compose the dual Angel which is expressed in higher and more beautiful forms than the outer human embodiment.

One is the counterpart of the other, and perfect happiness is not attained until the two forms, whether regarded as differentiated atoms or the totality of developed forms of life to that degree, combine and express in infinite variety and eternal freshness and beauty the manifestation of the one Life, of which they are the mediums to perpetuate in other states, spheres, and worlds.

(To be continued).

Higher Broughton, Manchester, October 12, 1879.

A DREAM.

'Twas in the dreary midnight, and the chamber-lamp burn'd dim,
Reflecting shadows on the wall, like phantoms, weird and grim;
I, of the world, was weary, and had oftentimes pray'd in vain
For a merciful deliv'rance from mortal pang and pain;
But at length the time was come for body and soul to part,
And I felt an icy hand drawing nigh to touch my heart;
Yet shrank I not in dread with the death damp on my face,
For I knew the Spirit of Good pervades all time and space;
No priest with pharisaic admonitions did I need—
A child-like faith is better than the bigot's cruel creed,
And faith in universal love had been my aim and plan—
The deathless "Fatherhood of God, and brotherhood of man!"
Who dares to judge the vilest? His love no power can bar,
By whom all things are fashion'd, from a daisy to a star.
So in the lone, murk, midnight, the enfeebled casket lay,
And the eternal essence was about to pass away;
Then came the last convulsion, the strife all mortals dread,
It pass'd; in tender undertones friends utter'd, "He is dead!"
But I, a living spirit, was there, beheld by none,
And for a time I tarried near the clay whose task was done;
Ah, little the embodied deem'd the disembodied nigh,
For I startled not the silence by e'en the faintest sigh;
One farewell gaze, and then I floated forth into the night,
To soar away, the firmament seem'd radiantly bright;
I saw such splendours, none save spirit-eyes may ever see,
And, bliss beyond all telling, I, at last, was truly free!
Free as the lightest zephyr, or free as the mighty wind
That wanders round the planet I was leaving far behind;
Above the crowded city, and unpeopled desert plain,
Above the raging tempest, or the ever-moaning main,
I upward soar'd, unwearied, as an eagle in his might,
Amid the boundless universe, replete with life and light;
And when I paused for one more glimpse of this terraqueous globe,
It seem'd a tiny sparkling gem on the Creator's robe.
But how can my weak words express the mysteries I saw,—
Revolving worlds controll'd by an inviolable law!
From star to star I wander'd through illimitable space,
But the All-sustaining Presence illumin'd every place;
Oh! I rejoiced in Freedom, nor heard I a sound of strife,
For every star seem'd teeming with harmonious spirit-life;
The harsh and cruel dogmas that on Earth assail our ears
Are never heard throughout the unnumber'd spirit-spheres;
Not as a haughty tyrant is the ruling Spirit known,
But as the Universal Sire, whom all delight to own.
The souls of those who taught the great philosophies of old,—
Of those who worshipp'd pagan gods of silver, brass, or gold,—
Of those who perished by the sword, or fainted at the stake,—
Of multitudes who follow'd after Error by mistake,—
Of unbelieving ones who scorn'd to mask or cloak their doubt,
Were branded "Dangerous Atheists" condemn'd and driven out,—
I met them all in spirit, but I ever failed to trace
A sign of pain, or punishment, or grief on any face;
Of the Creator's loving care, alone, I heard them tell,
But not of a vindictive hate, or ever-burning hell.
I heard a spirit-bard pour forth a lay, the glowing theme
Was "Redemption Universal and the love of the Supreme,"
But as he ended, I awoke once more on earth, and found
That I had slept, reclining on a daisy-mantled mound,
And I had dream'd a dream, that haunts me often in the night,
Or when walking in the bye-ways, 'mid the sunshine clear and bright,
In fragrant, flowery meadows, or by the silvery stream,
And though many may condemn, I have pleasure in my dream.

Bristol.

W. H. DOWDING.

MR. WILLIAM S. GODBE, of Salt Lake City, the leader of the Liberal movement amongst the Mormons, has recently received a complimentary dinner from 30 of the merchants of Boston, at the Parker House in that city. Mr. Godbe has numerous friends on this side who are gratified to hear of his prosperity, and fully appreciate the services he has rendered the cause of progress.

Questions and Answers.

In this department we desire to present from week to week those queries for information which may occur to our readers. In the following or other succeeding weeks we will give the replies, if any such are sent us. We invite answers from spirit-controls in any part of the country, and thus may various views on the same subject be presented.

QUESTION.

18. OBSESSION.—A correspondent desires to be favoured with a definition of the term obsession and the causes of obsession.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, GREAT QUEBEC STREET.

On Sunday evening last Mr. Whitley gave a very interesting and telling address on "Have Miracles disappeared from off the earth?"

On Tuesday Mr. F. Wilson lectured on "The Pavement of the Temple of the Universe," and, though not large, the audience was greatly interested with the lecture.

On Saturday next, the usual seance at 8 p.m.; Mr. Webster, medium. Mr. Hancock will be there at 7.30 to speak to any strangers on the subject previous to seance.

On Sunday next, at 6.45: Experiences of those who have long and those who have recently investigated Spiritualism, and its effect on their lives.

On Tuesday next, at 8.30: Experiences of the members and attendants at the seances held in Quebec Hall.

On Wednesday the Member Seance, at 8.30 prompt. The secretary will attend at the hall one hour previously to receive subscriptions due and enroll new names.

J. M. DALE, Secretary.

C. E.—The words you send are no language at all. Give your "spirit-friend" a sound rating for bothering you with such nonsense.

MR. W. WALLACE, the Pioneer Medium, writes: I am extremely sorry to inform you and my friends generally, that after receiving visitors periodically for the last twenty-six years, circumstances have arisen that render it impossible to continue so to do. My home being broken up, I have at present no place to receive visitors as heretofore. I should be glad to receive engagements either in town or country. Communications may be sent to the office of the MEDIUM.

GATESHEAD.—There will be a Happy Evening at the Temperance Hall, High Street, on Friday, November 28, at 7 o'clock. An excellent programme—songs, readings, and short addresses. Several good musicians have offered their services. Mr. Thomas Walker, of Melbourne, Mr. Mahoney, Birmingham, Mr. Westgarth, and other well-known speakers expected to be present. Admission, 3d.; reserved seats, 6d. Refreshments at low charges. Miss E. A. Brown will lecture on Sunday evening, November 30.

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Personal Experiences. By George Smith, Assyriologist.
My Passage to Spirit-Life. By Abraham Lincoln.
Death by Fire. By Charlotte Cushman.
Reform in Spirit-Life. By Charles Kingsley, Author of "Alton Locke."
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MR. MORSE'S APPOINTMENTS.

CARDIFF.—Sunday, Nov. 30. Town Hall. Evening at 6.30. Monday, Dec. 1. Same place. Evening at 8. Tuesday, Dec. 2. 1, West Luton Place. Evening at 8.
 NEWCASTLE-ON-TYNE.—Dec. 7, 8, & 10.
 GLASGOW.—Dec. 14 & 15. LIVERPOOL.—Dec. 21.
 LONDON.—Dec. 28. Goswell Hall. Dec. 29. Dalston Association.
 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.

ASHINGTON.—Nov. 29. Entertainment in Lecture Hall, at 6.30. Nov. 30 in the Band Room, at 2.30, "Miracles, Ancient and Modern;" at 5.30, "One Lord, one Faith, one Baptism."
 CHESTER-LE-STREET DISTRICT.—Subjects to be chosen by the audience. Dec. 2, Bewick Main, at Mr. J. Burn's, at 7 p.m.; 3, West Pelton, at Mr. S. Stewart's, at 7 p.m.; 4, Urpeth New Houses, at Mr. E. Harle's, at 7 p.m.
 DARLINGTON.—Mr. J. Hodge's Rooms, High Northgate, Dec. 5, at 7.30 for 8 p.m.
 DALTON-IN-FURNESS.—Dec. 6. BARROW.—Dec. 7 & 8.
 ULVERSTONE.—Dec. 9.
 MORECOMBE.—Dec. 10.
 KEIGHLEY.—Dec. 14. Arrangements pending.
 LONDON.—Dec. 21.
 GLASGOW.—Dec. 28 to Jan. 5, inclusive.

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, Edlington Terrace.)

Sun., Nov. 30, at 2.30. "To His kingdom there shall be no end" ... Mr. Thos. Walker (of Melbourne).
 " " " 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.

Nov. 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.

CARDIFF.—Mr. J. J. Morse will lecture in the Town Hall, as follows: Sunday, November 30, at 6.30, "Spiritualism; its relation to Christian Truth;" Monday, December 1, at 8 o'clock, "Shams." Admission free. Collection to defray expenses.

BARROW-IN-FURNESS.—Mr. E. W. Wallis will speak as follows in Preston Street Schoolrooms:—Sunday, Dec. 7, at 2.30—subject, "The Purpose and Good of Spiritualism;" evening, at 6.30—subject, "What shall the Harvest be?" Monday evening, Dec. 8, at 8 o'clock—subject, "Man: his rights and duties." A collection at the close of each address.—J. WALMSLEY.

Mr. T. M. Brown will lecture at The Felling on Sunday evening, November 30. He will hold private seances in Felling and neighbourhood for a few days. Letters up to Tuesday next should be addressed, Care of Mr. Thomas Pearson, 2, Colliery Square, Low Felling, near Gateshead-on-Tyne. After Tuesday, address, T. M. Brown, Howden-le-Wear, R.S.O., Durham. Arrangements for the trip South are nearly completed, and Mr. Brown will soon leave home for his southern journey.

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 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 psychical 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 domestic 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.

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SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, NOV. 30.—Mrs. Ayers, 45, Jubilee Street, Commercial Road, E., at 8 also on Tuesday and Thursday.
 TUESDAY, DEC. 2.—Mrs. Frichard's, 10, Devonshire Street, Queen Square, at 8.
 WEDNESDAY, DEC. 3.—Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street, Bloomsbury, at 8.
 THURSDAY, DEC. 4.—Dalston Association of Inquirers into Spiritualism, Rooms, 53, Sigdon Road, Dalston Lane, E.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, NOV. 30 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. Hodge'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 6.
 OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.
 SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
 SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
 MONDAY, DEC. 1, LIVERPOOL, Perth Street Hall, at 8. Lecture.
 TUESDAY, DEC. 2, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
 SHEFFIELD, W. S. Hunter's, 47, Wilson Road, Well Road, Heeley, at 8.
 WEDNESDAY, DEC. 3, 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, Curzon St., at 8 p.m.
 MIDDLESBRO', 38, High Duncombe Street, at 7.30.
 THURSDAY, DEC. 4, GRIMSBY, at Mr. T. W. Asquiths, 212, Victoria Street South, at 8 p.m.
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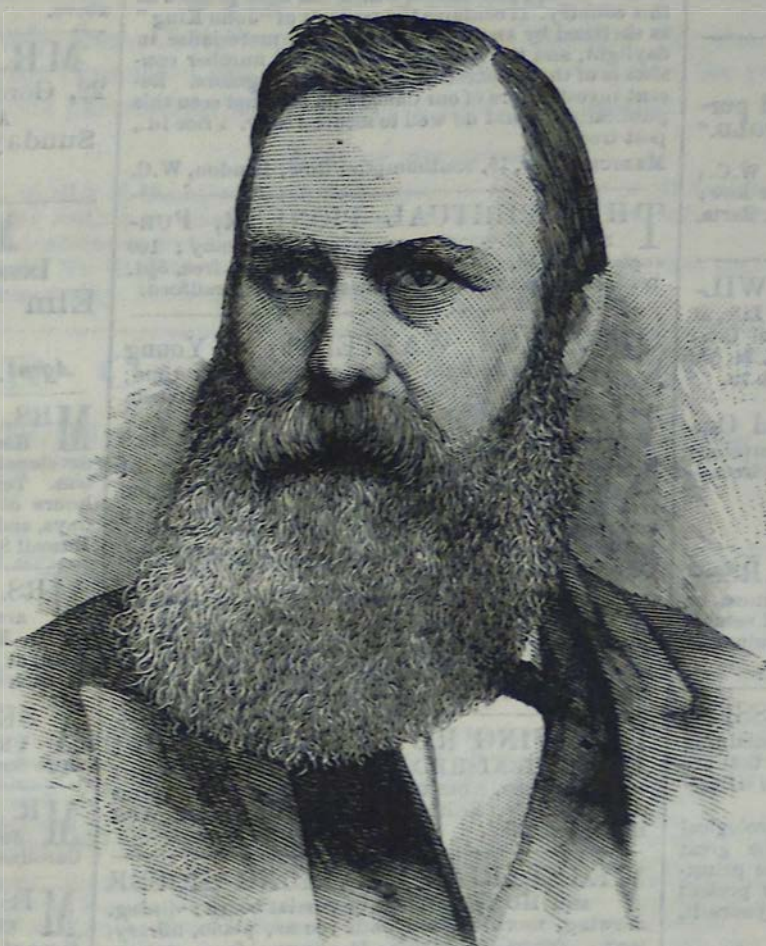
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