

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

SPIRITUALISM.

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"BEWARE OF THE LEAVEN OF THE PHARISES."

AN ADDRESS TO THE STAR CIRCLE, BY J. BURNS, O.S.T.

During a short conversation last week with "Oliver Cromwell," through the mediumship of Mr. Lambelle, that spirit expressed his fears that our Movement would gradually merge itself into the prevailing priestcraft, and instead of strengthening the cause of truth, it would throw an additional halo around popular superstitions, and stand in the way of the redemption of mankind from ecclesiastical bondage.

The matter contained in last number of the MEDIUM to some extent gives cause for fears of this kind. The Inaugural Discourse on the first page speaks very moderately, at the same time pointing to the everlasting Truth as the Sure Foundation—all relative forms of thought and temporalities being useful for the passing time only. Judge Holbrook's paper on "Radicalism" contains much "common sense" which was in that respect editorially commended; but there is only a hair's-breadth between common sense and nonsense or, as the saying hath it, "from the sublime to the ridiculous." Common sense indeed means public prejudice, a most dangerous guide to follow and the irresistible usurper of the throne of truth and purity. There is no vice, no error, no evil which has not good "common sense" to recommend it, and the same "common sense" has expressed itself most vigorously against all kinds of reform.

The Judge unfortunately does not define "Radicalism." It literally means getting at the root of things, which is equivalent to the process recommended in the discourse on The True Foundation, to which allusion has been already made. In both cases the Divine Wisdom and all that is eternally associated therewith are the Root, the Foundation. Now in this there can be nothing "extreme." Goodness and truth, the perfectly wise and pure, can never be "extreme." Perfect temperance, perfect honesty, perfect truthfulness, perfect charity, perfect reasonableness, perfect observation, perfect affection, perfect mechanics, perfect chemistry, perfect arithmetic, perfect accuracy in any department of universal thought whatever, can never be "extremism." This perfection, this accuracy, in whatever form, is an expression of the Divine Will; it is Radicalism itself, the Everlasting Foundation, and as such is as far removed from "extremes" as it is possible to imagine.

God is the centre of everything, and in approaching Him we leave all "extremes" as far as it is possible to get from them. Extremes are of two kinds, positive and negative; those which indicate taking too much of a thing—more than the truth—and those which recommend taking too little of a thing—less than the truth. A perfect adaptation of any one thing or element to the needs of man is the truth, the Will of God, and Radicalism also, and as far from extremes as light is from darkness.

The Judge wisely ignores logic as the basis of his position, for his superstructure of illustration could not possibly maintain its gravity on a rock which would be to the feet of his ideal of man a stumbling-block. His notions of "liberty" are as vague as his ideas of truth, and in his treatment of subjects he acts like a man devoid of principles of all kinds, and, therefore, the fool of prevailing notions. Were his ideas of "freedom" to be universally adopted, there would indeed be no law at all. Every restriction which the statutes of modern civilisation inflict upon human conduct are as much the infringement of human "liberty" as is the Maine Liquor Law.

The "foundation"—"root" of the liquor question is very easily arrived at, being contained in the inquiry, "Is the use of alcohol compatible with the highest interests of humanity?" That it is not,

is abundantly answered by evidence on every hand. Thousands of the best, the wisest, the most industrious, the strongest, the most delicate, &c., &c., of the human race do not use alcohol, whereas those who do take it are not observed to surpass the abstainers in any manner, though, on the other hand, in millions of instances, they are degraded far below them. The balance of experience, then, is that alcoholics add nothing to humanity, but detract from it much.

A more scientific method of answering the question is to discover what the human organism requires, and then perceive as to whether alcohol fulfils any of those requirements. This has been so exhaustively accomplished that with all well-informed minds it is now settled that science, as well as experience, disallow the use of alcohol.

This being the "root of the matter," the foundation of the question, the next problem is its practical application:

It is wrong to use alcohol; therefore it is wrong to make it:

Therefore it is wrong to give it to another:

Therefore it is wrong to trade in it:

Therefore it is wrong to enrich ourselves at the expense of good habits in another:

Therefore it is wrong to ruin men's prospects in this life and the life to come for sordid gain:

Therefore it is wrong for the State to permit such traffic:

Therefore it is wrong for the country to derive a tax from the ruin of the people:

Therefore Judge Holbrook's "common sense" on the subject is nonsense.

As to how society can best be emancipated from its present bondage to alcohol, is easy of solution. The light of education and the inculcation of habits of temperance must be enforced by every possible means till the votaries of temperance enjoy the strongest position, and then they will very quickly cause the alcoholists to "cave in" and submit to the banishment of King Alcohol, even as the temperance people have, at the present time, to submit to the losses, danger, and disgrace incurred by his enthronement in society.

The "liberty" of the drinker is to spend his money in that which is in no way necessary to his existence, thereby, to a certain extent, blotting out a part of his daily life, by misapplying its fruits, and rendering him, as a social integer, to be of negative value. Under Maine Law auspices he would be prevented the "liberty" of deranging his nervous system and incurring bad habits; he would be denied the "liberty" of becoming a dyspeptic, and through his freaks destroying property, causing numberless accidents by fire, destroying the lives and degrading the morals of husband, wife, and family, committing numberless murders and minor crimes, and leading to thousands of deliberate suicides every year in every alcohol-cursed country. This is the "liberty" which would be taken from the alcoholist by the dominance of the Temperance party.

Now "liberty," as at present enjoyed by the tippler, enjoins much hardship upon the temperance man. He is taxed severely to sustain the crime, lunacy, pauperism, &c., caused by the drink. He is taxed indirectly to maintain the revenues of the State, deteriorated by the false political economy maintained by the drink system. He is taxed by the numberless losses and inadvertences inflicted upon property by drink-maniacs. His family is in danger from the drinking customs and the drink-shops, and everybody's life is more or less in danger from the victims of drinking habits. This is the kind of "liberty" which Judge Holbrook so wisely recommends to the consideration of "Radical"

Spiritualists. Truly, we have another Daniel come to judgment. He is sound, however, on the Free Love doctrine—just sufficiently sound to show that he is rotten on the drink question. He says, most truly, that there is a basis of truth in all forms of error, or it would be impossible to formulate them. The drink question is a social question of the very same kind as the Free Love affair, and it is just as right for persons to have "freedom" in the one case as in the other. Indeed, the logic against the Maine Law is even stronger than that against chastity, for Nature has furnished humanity with the means of impurity in the one case, whereas mankind has to manufacture it in the other.

On the religious question the Judge recommends a policy which he thinks would bring "harmony and power," that is to say agreement with Mrs. Grundy, and secure the omnipotence of the almighty dollar. He approves of the action of the sun which caused the traveller to throw aside his cloak, whereas the fierce salutes of the wind only caused him to gather it more closely around him. But every shining object is not a sun; possibly the scintillating disc may be a moon-struck tinpot, shadowing abroad through a limited area cold rays derived from the ignoble planet.

As in some other of his propositions the Judge takes the solidity of his own foundation for granted, without going to the trouble of digging down deep enough to prove the matter.

He regards it as an "extremism" or "strong words," the saying of a certain Spiritualist, that he was "no Christian," and why? Because this remarkable utterance was given before "an audience, partly Christians, and in a Christian community." Obviously the Judge thinks that Christians are incapable of listening to the truth, for he means that had this little bit of talk been let off before persons who were anti-Christians, it would have been first-rate, and would have promoted "harmony and power," restored "the lines of order," and "served as a fogleman" to all time-servers and hypocrites in the future.

He proceeds to say, "I think that every Spiritualist is a Christian, a true and whole definition being given to Christianity." His demonstration would certainly be instructive if it could be forthcoming, but his opinion will be received at a discount. Shall we endeavour to supply that which he has so unwarrantably overlooked?

We must begin by asking, What is Christianity? It is a system of dogmatical beliefs and ceremonies in connection therewith. In other words, it is a system of sacerdotalism maintained by a priestly caste and enforced by them upon the intellects and affections of the people. Were this Christianity a true and natural expression of religious life God—implanted in humanity, it would require no priestly class to look after its interests. It would not only be observable in Christian countries properly so-called, but it would be characteristic of the whole human family, manifesting itself in force according to its degree of development amongst all peoples; but Christianity, instead of being a Divine and universal thing, had a beginning, had a local history, and at the present time it is limited to a fraction of the human family. It is certainly not a "radical" doctrine, seeing that it manifests itself only in a *branch* of the human family.

But what is Christianity? In what do its dogmas consist? It teaches in the first place, the literal acceptance of the "fall of man" as stated in Genesis; the impassioned and short-sighted changeableness of the anthropomorphic God chronicled in the Old Testament; that God transferred His vengeance against fallen humanity upon His only begotten Son, who was also Himself; and to satisfy that vindictive feeling He forced Himself to be put to death by those for whom He died. Then follows the belief that by this death the sins of those are atoned for who can believe in the theory; and to the vicarious atonement and substitution plan there is appended death-bed repentances, the resurrection of the body, a day of judgment to occur at some indefinite time in the future, an endless hell for those who cannot believe the dogma, to take place either at death or after judgment, it is not clear which. This series of beliefs, to which must be added a subjection to Church discipline and a disregard of truth for its own sake, constitutes the religion called Christianity. Every Christian has to answer a similar set of propositions to those given above in the affirmative before he can be admitted into the membership of the Church; and to promulgate any doctrines which question or subvert these theories subjects the offender to reproof and excommunication, with all the losses, in a business sense, which the malice of his offended brethren can inflict upon his social position.

The Judge may say that this is not "a true and whole definition" of Christianity, and he will point to the Gospel as an evidence that the essence of the affair has been left out. Has Christianity, then, two essences which are diametrically opposed to each other? We have seen that the dogmatic propositions which we have rather hastily sketched are essential to Christian membership, and here we have the teachings of the Gospel by presumption brought in as an equally important pillar of the Church. Let a man believe in the Gospel ever so much, if he rejected the dogmas he would be pronounced a heretic.

Now it is not an "extremism," but a demonstrable truth, that the Gospel, as stated in the first three books of the New Testament, flatly contradicts the propositions embodied in dogmatic Christianity, and, therefore, it is absurd to suppose that Christianity is derived from the Gospel. Scholarship in the form of Higgins's *Anacalypsis* and other works, shows us where Christianity did come from; and, indeed, one has only to read the New Testament through to perceive that the most contradictory doctrines are comprised within

its covers, the Gospel being one system of teaching, and the Epistles of Paul, matter of quite another kind.

We turn round, and, looking in another direction, perceive that the Gospel, with certain modifications due to the age, the country, the writers, or editors of the records, is a statement of pure Spiritualism. It sets forth a short but comprehensive system of morals, statements and experimental demonstrations of spirit-communion, and the recognised manifestation of the spirit after what is called death. Has the Judge read the New Testament, or has he considered the question put to the eunuch, "Understandest thou what thou readest?" The Gospel is called the "everlasting Gospel"; it had no beginning, and can have no end—always and immortally the same brilliant sun of truth, whether reflected in "gospels," in Spiritualism, or in men's lives. In opposition to this, the Christian system had a beginning: it is a thing of the time-sphere. The Gospel has not one dogmatic feature about it, whereas Christianity is all dogma and definitions. The Gospel is expansive and liberal: Christianity is narrow and bitter in its hate against freedom of thought. The peculiarities of the Gospel are universal—its leading tenet is "Love one another." This principle is flatly contradicted by every definition belonging to the Christian system. Can a man not love his neighbour without being a Christian? On the contrary, it is almost impossible for him to do so if he is. Look at the war in the East, the Christian sects, and the treatment which the Church itself inflicts on "the neighbour" if he ventures to think for himself and remove the baleful image of priestcraft from between his soul and the light of God's truth. The Gospel tells man to see God in man, which would be pure Atheism according to Christianity, which professes to know all about God, but is quite ignorant of human nature. The Gospel says the kingdom of heaven is within you, but Christianity turns right round and says the devil is in you. The Gospel is full of hope for mankind, assuring man of his innate divinity, and that he must develop it by exercising the principles of love and aspiration. Christianity is a doleful, superstitious, dark, and terrifying system, which entirely estranges man from God, and only by permission of priestcraft allows the soul to return to light. In short, the Gospel is Spiritualism—a declaration of man's innate spirituality and self-helpfulness, whereas Christianity is sacerdotalism, and declares that it is through priestcraft that man's salvation is possible.

Jesus said, "Beware of the leaven of the Pharisees." Who were the Pharisees? They were of the sect now called Parsees, a traditional modification of the ancient sun-worshippers of Persia. Under the ancient solar symbols these sectarians regarded man's spiritual nature, and it is a metaphysical version of the ancient solar worship which constitutes the Christianity of the present day. This usurpation of the dogmatic superstitions of the Pharisees over the self-evident and simple Gospel Jesus could foresee, and hence his warning, "Beware of that leaven." Jesus in effect prophesied against Christianity, as the natural enemy to his teachings, and we can only at the present day repeat his injunction, and say, "Beware of Judge Holbrook and other 'Pharisees,' who, through ignorance or self-interest, would distort the truth."

The one good thing which the Christians do is to read and promulgate the printed Gospel—"The Word." If, in addition to the "Word," they had the living *fact* of Gospel attributes, and the *act* of spiritual freedom and brotherly love, they would be no longer Christians, but would merge themselves in God's great family of redeemed humanity. It is a glorious truth, that there is no man or woman wholly or solely a Christian sectarian. The only pure Christians were the persecutors of past ages, but the free promulgation of the Bible, and the right to read it—though not to think too loud about it—has almost transformed Christianity, and instead of the invention of engines of torture, it has become possible for men to invent engines of locomotion and of industry.

The Gospel is "everlasting," and it abides within the inmost of every human being. The New-Testament records are the "Word" only—the literal statement of the historical action of the spirit, not that spirit itself. Praise God! that spirit is in each one of us. It is the Divine Presence itself; no one can take it from us; and let us be ever so wilful, we can neither destroy it nor perpetually obscure it. The statement of this grand and glorious truth is the Gospel—the good news and glad tidings which herald forth that brighter day in which man shall know that God is, indeed, his Father, and when the trammels of "Christianity" and all other forms of sacerdotalism will fall from the soul of man for ever.

MANIFESTATION OF SPIRITS—PHENOMENAL AND HELPFUL.

On the evening of the 5th of September we sat at 7.30. "Joey" requested that the manifestations should be reported for the MEDIUM. There was only our home circle; nothing to disturb—nothing for our invisible friends to overcome. A few seconds after the light was turned off, "Joey" began speaking, and the medium, Willie Eglinton, and the rest of us joined in the conversation. It was a bright, cheerful talk about persons, and tests, the philosophy of healing mediumship, &c.

"Joey" said there were three kinds of persons who healed the sick. One kind healed by their own magnetism, a second kind healed by a mixed influence derived from the spirits and from themselves, and a third kind was directly used by the spirits for their magnetism, which was poured through the mediums like water through a pipe. "Joey" said, "Dr. Mack is a medium of this last class, being used directly for the magnetism of the spirits, without any mixture of his own power."

"Joey" has very decided opinions about persons and things, but listens respectfully to the reasons or the information of others. Still, he considers that he has superior means for discerning character, and he is very decided in his likes and dislikes. He fathoms a character at once, and finds out a fault, a meanness, a vanity, or an untruth most readily.

He has tact and management, and suits his counsel to the state of the person to whom it is given. If he finds heroic souls determined on entire self-knowledge and self-reform, he will cut as deep as they like for faults. In our own special circle, each one has desired searching analysis, reproof, and counsel, and we have been dealt with accordingly.

In the first part of the seance there was nothing except conversation and a little music. Then we were told to sit quietly, that they might gather power to materialise a form before Willie should go behind the curtain that serves as a cabinet. This curtain is black Silesia suspended before a sofa, on which Willie reclines when in trance, and when put aside, we often see the figure and the medium at the same time.

We were told to light a lamp after sitting quietly a few minutes. "Joey" also requested Dr. Nichols to place a tumbler of violet anti-corrosive ink [aniline dye] on the table, which all know who have stained their hands with it, is very difficult to remove. The ink was placed, and beside it a half-sheet of paper having a name written on it. The lamp was lighted, and Mr. Eglington stood with us outside the curtain. At the signal (three raps) he put aside the curtain saying, "There is some one here." A full-formed, and draped female figure stood before the sofa. Willie sat down, and she held the curtains aside with each hand, and showed herself to us. She soon disappeared and an unknown man appeared. He soon disappeared, and "Abdullah" came, with his very energetic movement, his fine face and form, his one arm, and a diamond and opal ornament on his breast. His form is very individual, and he is handsome; he has graceful and energetic movements. One of our number said "Mrs. — is quite in love with Abdullah," to which "Joey" replied sarcastically, "She could not love a clown; it must be a prince. O Society! Society!"

"Joey" came next after "Abdullah;" he had hardly presented himself, when he sank down, saying, "I must go, I must go," and from the mass of prostrate form, rose "Abdullah." This was the last appearance of "Abdullah" during the seance. He came close to each, so that we could have laid our hands on him. After he disappeared, "Joey" came in great force; he made the white diaphanous drapery as an engine makes steam; it was transparent and abundant; he threw it over to Mrs. Nichols; she felt it and found it hard-feeling muslin. He took two chairs and swung them over his head, and about, as if they had been feathers. He then sat down by the table, and took the tumbler of ink and said, "Shall I drink it." Mrs. Nichols said "No, it would not be nice." He then dipped his finger in the ink and dabbed the paper with it. Mrs. Nichols asked him to make a cross on the paper. He did this and then laid the paper on Dr. Nichols' hand, ink downwards so as to stain the hand a good deal. He then held up his own stained finger, and said, "I must go and wash it." He went behind the curtain, and returned with his finger beautifully white again.

He showed his bare feet, and asked a lady if she would not like to feel his foot. She replied that she should very much like it. He then said that she might feel her husband's foot. He is much disposed to satire and repartee.

He has little familiar ways, as if he was a brother among sisters and brothers. He always treats Mrs. Nichols with marked respect, and always calls her mamma, as her adopted children do. He has brought a footstool for her when she was weary. When one complained that her foot was uncomfortable, he took it off and relieved her foot, and then put it on again, and buttoned it carefully. He has poured water in a glass for Mrs. Nichols. He has given a glass of wine to Willie Eglington when he was exhausted. He appears so familiar, so sympathetic, and at home with us, that no child of the family seems a more real person to us. He is beloved and respected by us all as a wise and faithful friend, with wit and shrewdness quite beyond most of us. His compass is not great. He tells us that he is limited by his medium, who is certainly not a man of ideas, nor of learning, but a pure-minded, honest, sturdy, English youth, of average culture and education.

"Joey" says that fixed ideas on the mind of a medium are a hindrance. The spirits want passive and, in a certain sense, unoccupied ground. With our pure, youthful medium, and with a circle whose constant prayer is to do good, especially to children, of whom we have this year had an unusually large number from time to time under our care, we have had great help from "Joey," and the spirits of his band.

There have been instances where health, reason, and life have been endangered by secret sin. But all this has been made plain to us by these guardian spirits, who watch over children in darkness, while parents and care-takers sleep. In some cases we have trusted children to tell us the truth, who have not done so, but in every instance our blessed guardian spirits have given us the facts, and they have set elder children to guard and protect the younger, and all have true and tender counsel, rebuke and encouragement. We have cause for constant thanksgiving for the aid we are receiving in the management of those committed to our care, as also in improving our own characters.

Towards the close of our seance, "Joey" gave us some charming music, and "Ernest" spoke some time on matters of private interest. And then came the usual "good bye" and "God bless you," from him and "Joey."

"Joey" remarked that we had enough for our report, and here it is.

MARY S. G. NICHOLS.

P.S.—I can truly say that our medium's hands were as free from ink as if there had never been any. I enclose paper on which "Joey" made the cross.

EDITORIAL REMARKS.

We call special attention to the remarks on healing mediumship given at the commencement of the foregoing report. Compare them with the note to Mr. Bland's letter, page 538. Also call to mind what has been reported as to Dr. Mack's power, clairvoyants having seen the spirits pass currents of various colours through him to the parts affected in his patient. The appearance of the paper daubed and crossed with violet ink is quite satisfactory, and in accordance with Mrs. Nichols' report, which, viewed as a whole, is a fair representation of the tests of spirit-existence, identity, and helpfulness to be derived when suitable conditions are given. Those phenomenalists who, by suspicions, ignorance, and impediments, shut out spiritual entrance by every means in their power, are not qualified to give an opinion on the nature of spiritual manifestations. Where there is knowledge of spiritual existence, there is no need of negational theories to account for the phenomena; where there are knowledge and goodness combined, suspicion is disarmed; and when with these things there is added a series of opportunities for development, the full measure of spiritual intercourse, with its attendant benefits, can be achieved. The way of using a medium as described above, is very different from the show business. There is no royal road to knowledge of this new science; it cannot be gathered fully from promiscuous opportunities: the school must be regularly attended, and the student must go into the study with "heart and soul" if he would be wise on the subject.

THE TESTIMONY OF A MATERIALIST TO DIRECT WRITING.

To the Editor.—Dear Sir,—Some few weeks ago I had the pleasure of being introduced to Dr. Monck, and having heard (from several sources) that he is a remarkably-endowed healing-medium, I mentioned to him the subject of my being afflicted with *musca volans* (to a very annoying degree) in the retina of my right eye; whereupon he kindly invited me to call upon him at his house in Southampton Row, Russell Square.

But before describing what took place during my visit to Dr. Monck, I feel irresistibly impelled to make the reader somewhat acquainted with one peculiar phase of critical analysis on the subject of nude materialism.

I at once declare myself to be a thorough-going, unmitigated Materialist. I cannot, by the utmost stretch of my imagination, conceive of the existence of adjectives independent of substantives. Of course I am a great admirer of Lindley Murray, and place unreserved confidence in his grammatical definitions. He says, "A substantive or noun is the name of anything that exists." A little further on, he says, "An adjective is a word that qualifies a noun." Thus we learn that nouns are the names of things—matter, substance, real entities, occupying portions of space, commensurate to their real magnitude. On the other hand, adjectives are the names of attributes or qualities; but on no account are they to be regarded as entities or separate existences. They are merely abstractions, which must necessarily be predicated of concretions; that is to say, matter, substance, or existence, of which they form the various modifications. Thus we make use of certain abstract terms to designate certain qualities, attributes, or qualifications of real entities, or existences, whatever may be their nature.

A few simple examples will illustrate this. We say of iron, that it is a hard, ductile, ponderous body. But hard, ductile, ponderous, have no separate existence; that is to say, no existence apart from the substance to which they refer. They are simply abstract terms, expressive of the various modifications which are manifested in the qualities of the iron.

Again, we say in regard to the various parts of a rose-tree, that the blossom is red, the thorns are hard and sharp, and the stalk is long and slender; but red, hard, sharp, long, slender, have no reality abstract from the rose-tree.

So, likewise, in recounting the attributes of a man, we say, he is healthy, intelligent, virtuous: he is brave, generous, noble; he is tall, stout, strong, and active. All these different attributes are purely expressive of the qualities or characteristics of the human being, and do not represent to the eye or hand any visible or tangible object.

Thus, also, of our mental emotions, our various intellectual operations, our feelings, thoughts, regrets, or resolves; these do not exhibit, in the least degree, concrete existence, or any embodiment of organised substance. In fact, they are nothing more or less than states of consciousness, simple or complex. Now, a state of consciousness is evidently not an organism; it is the mere result of the conditions of a brain and nervous system.

Moreover, we speak of sympathy, hate, aversion, spite, malice. None of these are cognisable by any of our senses; we can neither see them, hear them, smell them, nor taste them; they are altogether intangible, nor are they capable of being materialised.

But what shall we say concerning that most potent of all ideas involved in that magnificent vocable—power? power—the gigantic power—the herculean power—the Almighty Power?

Is not this a universal agent? Is not this an invincible lever? Can we reduce this to a quality—to an attribute—to a veritable abstraction?

Let us briefly analyse and scrutinise.

Can we, by any process, separate power from the agent? or can we make it represent its image on the retina?

Pause for a moment and reflect.

May we not unhesitatingly affirm that there is no sleight of hand, no amount of magic, that can accomplish this.

Verily, power is a mere abstraction—an absolute nonentity. We can see the agent or operator, but the power *per se* has no existence.

The obvious and irresistible inference to be drawn from the preceding statements is, that we can form no conception of qualities, attributes, or modifications without first postulating a sub-stratum of material substance, of which we may predicate those qualities, attributes, or modifications. We can neither think, feel, walk, talk, nor perform any kind of operation, without possessing the corresponding organism. To perform a function we must have an organ, and an organ must be composed of material substance.

We eat and drink
Before we think.

The inevitable and unique corollary from all these antecedents is—that material substance has a universal existence, and that nothing else than material substance can possibly exist; and that, consequently, Materialism is—or ought to be—the universal creed.

Notwithstanding which, Spiritualists, as well as Christians, apply the epithet of Materialist, as a stigma, to all those who have arrived (by the strictest zetetic process) to the above conclusion.

Material substance exists under countless modifications—to wit, in infinite degrees of solidification and attenuation, from the almost impenetrable minerals—diamond and platinum—to the infinitesimal atom.

It is well known to microscopical investigators that there exist thousands of animated monads which are quite invisible to the naked eye; and doubtless there are numerous modifications of matter which are invisible to the human eye, even when aided by the most powerful microscopes.

Take a few illustrations. In some parts of Germany there exists a substance, in considerable masses, which the inhabitants have named *berg-mehl*, or mountain meal, and which they make use of to mix with their wheat-meal in the making of bread, having discovered that it is very nutritious. This meal consists of an extremely fine powder, almost impalpable. A pinch of it when taken up between the finger and thumb, is scarcely perceptible, and produces a similar sensation to that produced by a small pinch of the very finest flour. When a few grains of this berg-meal powder are viewed through a first-rate microscope, they are distinctly seen to consist of innumerable shells, displaying all the iridescent splendour of the rainbow.

Furthermore: Among the infusions which are made by microscopic students, there is one so extremely fluid that it has the appearance of the purest spring-water. When two or three drops of this infusion are placed between two slips of glass, they seem to be just sufficient to make the slips of glass to adhere. Now adjust this preparation in the focus of the microscope and you will be astonished to behold a host of animated monads frisking about, in "ample scope and verge enough."

Whence we can safely infer that on this terraqueous sphere we may be continually surrounded by thousands of modifications of material substance, animate or inanimate, which, notwithstanding their absolute materiality, are perfectly invisible to the strongest human vision, however it may be assisted by optical instruments.

The theme is illimitable. But time and space compel me (rather reluctantly, I must confess) to return to our worthy friend, Dr. Monck, who, besides being an indefatigable and generally successful mesmeriser, is well versed in men and manners.

After the preliminary salutations of the usual character had been performed, Dr. Monck seated himself on one side of a table (dimensions about four feet by three and a half) movable on castors, at the same time requesting me to take a chair on the opposite side. He then presented me with a small slate which he desired me to examine, and afterwards to place it on the carpet, underneath the table. I obeyed his instructions to the letter; when he immediately clasped my hands in his on the centre of the table. He then asked the question, "Samuel (that is the name of his familiar), are you present?" In less than three seconds we heard three taps under the table, indicating an affirmative. To further questions, "Do you know my visitor?" and "In what manner is he afflicted?" the same indications were given.

Dr. Monck then requested "Samuel" to state his opinion on the slate and authenticate it with his name. In the same breath Dr. Monck asked me if I would like to have any peculiar mark appended to his signature. I suggested the addition of three circles and three crosses.

These several little items did not occupy more than three minutes, after which all was silent for about half a minute, when the slate was gently raised up over the table close to my right hand. I immediately took hold of it, and gave it a close examination. On it was written:—

"We salute our worthy friend and brother.
"We will do what is possible for his ailments.



SAML."

Remember, the Doctor's hands had never left hold of mine during the whole performance.

Never before having seen anything so strange and miraculous, I was totally bewildered. I tried very strenuously to believe that I was in a dream, or under some gross delusion; but I could not, for the soul of me, see my way clear. I begged to have the slate given to me, for I was anxious to subject it to a still closer inspection when I got home. But on a scrutinising examination I could discover no appearance of a trick—not the faintest mark of a boot or shoe-sole to hold the slate steady while writing under the table. The frame of the slate was as smooth and bright as it was when it came from the hand of the maker, and the lines of writing were as straight as though they had been written on ruled lines in broad daylight, with the writer's eyes wide open. The crosses were drawn within the circles, without in the least degree crossing over the circumference. I was bewildered, and I am bewildered still.—
Yours respectfully,
TRUTHSEEKER.

J. WILLIAM FLETCHER'S TEST-MEDIUMSHIP.

To the Editor.—Sir,—Spiritualism being a religion of facts, it is the duty of everyone to give his experience to the public, that others may also be helped and assisted in their investigations. Among the varied forms of mediumship, there is no more interesting and convincing form than the test-clairvoyant power, which, when carried to the ultimate, offers strong presumptive evidence of the identity of communicating spirits; for while there are many who admit there is *something* in Spiritualism, there are very few individuals through whose power that *something* can be fully understood. Mr. J. W. Fletcher is a medium of the test-clairvoyant order, and when anything like harmonic conditions are given, satisfactory results are gained. He came to our family circle a stranger, none of us having seen him before. We were seated in our first seance, when Mr. Fletcher was controlled by an ancient spirit who gave the name of "Fidelity," and he is the particular guide of Mr. Fletcher. He addressed us in a clear, philosophical manner, answering questions with a readiness that showed him a thorough master of the subject in hand. This control was followed by the Indian spirit "Winona," who for clear, undeniable tests of spirit-friends, affairs of life, &c., has few equals. She at once talks with the different members of the circle in the most familiar manner, seemingly cognizant of their thoughts even. I will mention a few of the many tests we received during the six seances with which Mr. Fletcher favoured us. "Winona" said the first evening, "There is a fair-haired lady here who has just come to spirit-life. She is standing by you, and says she belongs to you; she has two names." Then she spelled out "Annie," followed immediately by "Dickie," the first of which was my wife's name, the second a pet name. In a moment the control changed, and with much difficulty "Mrs. Poole" took control of the medium, recognised her mother and brother and sister, who were present, spoke of her picture, which was hanging in the next room, and also of her father, brothers, and sisters in spirit-life—whom she spoke of by name,—also many things of a private nature, which would not interest the public. Altogether it was a most convincing seance. In following seances she returned and gave additional proof of her presence and watchfulness. At another seance "Winona" said, "There is a man here who comes closely to you and gives the name of 'Robert.' He now shows me a field, and drops down dead." To this were added other facts, which all corresponded to a friend whose name was Robert, who died in a field as described. It would be impossible to enumerate the many tests which the other members of the family received. Again, when there were friends in, Mr. Fletcher always manifested complete willingness for them to join the seance. One evening a gentleman, whom Mr. Fletcher had never seen, and a sceptic, being present, the controlling spirit said to him, "There is a lady standing behind you. She says she is your wife, and that you have on her wedding ring." I can only add that this was a fact. These are perhaps the least important of many things received, but they show in what direction the power manifests itself. I can only say that we have all found much pleasure in these seances, and that no right-minded person can sit with Mr. Fletcher without feeling his sincerity in the great work to which he is called, and I trust he will be kept busily employed during his sojourn in England.—I am, yours, &c.,
39, Cannon Street, E.C.

R. C. POOLE.

MR. MORSE'S VISIT TO CARDIFF.

By RICHARD BROOK.

Friday evening, the 31st ult., closed a series of addresses by Mr. Morse, trance-medium, of London, in this town, which were of a brilliant and marked character, and which have been the means of inciting some inquiry amongst many who before cared but little for spiritualistic information.

The first was delivered at the "Pontypridd Rocking Stone" on Sunday, the 26th ult., to a limited audience, comprising not more than fifty persons. Many who were anxious to be present were prevented, owing to the apparent unfavourable state of the weather, which at the time of starting presented anything but a fine day. However, on the whole, the day kept up well, owing to a strong south-easterly wind, which prevented the rain from falling.

We left Cardiff at 10 a.m., arriving at our destination at 12 noon, enjoying a pleasant ride by breaks. After partaking of some refreshment in the vicinity of the Stone, we squatted down, Indian fashion, on the hill-side, forming a semicircle around Mr. Morse, who, after singing a hymn in the usual *esprit de corps*, was controlled.

The controls took for their address, "Nature's Religion: its Freedom and Liberality as compared to Man's Conceived Theology." They traced

back man's primitive religion and religious growth, explaining some of the various methods employed in expressing their spiritual sentiments; that one was equally as religious and devotional in their teachings as the others, though differently conducted.

The lecture extended over an hour, after which "The Strolling Player" controlled, who, by his quaint manner, combined with his witty remarks, caused much amusement, and, by way of a supplementary, he narrated one of his famous "Once-upon-a-time" stories—a love tale—of a beautiful maiden, an ugly prince, and a determined lover, which, in his never-failing moral, were Spiritualism, Theology, and Science.

On Monday evening Mr. Morse gave his second lecture at the Philharmonic Hall, which upon this occasion was not well attended, owing to the unpopularity of Spiritualism amongst the Cardiffians.

The subject for the evening was chosen by the audience, which was, "What are the Claims of Spiritualism, and in what Respect is it Superior to Other Systems of Religion." The address delivered was copious in expression, beautiful in composition, highly rhetorical, and broad in principle.

On Wednesday evening the third lecture was delivered in the same hall as before. There was a better attendance than upon the previous occasion. The subject chosen was, "The Best Means of Living in this World in order to enjoy a Happy State in the next." The control spoke with considerable warmth and eloquence on the desirability of recognising each individual as his brother without regard to the colour of his skin, and irrespective of his nationality or religious belief.

Friday evening constituted the fourth and last of the series, which was held in the same hall as the two previous ones. Owing to the satisfaction of those who heard the previous ones, and also to the well-placarding of the town by a number of boys with boards on them, with the printing on it, in large letters, "Morse, the Noted Trance-Lecturer, at the Philharmonic to-night," we had a pretty good attendance. Amongst those present could be noticed some two or three clerical gentlemen. After some warm discussion as to the most appropriate subject for the lecture, one of the clerical gentlemen present suggested "Brahma" as a good test subject, intimating that no ordinary speaker could handle that subject any way efficiently without a great deal of previous study and research. When the subjects were put to the vote, the subject named by our clerical friend was carried unanimously.

The lecturer commenced by stating that the controls would treat the subject from their personal knowledge and merits, reminding their hearers that they should bear the responsibility of whatever might be said, because they (the controls) were not the choosers.

They then went on to show that India, the cradle of the human race thousands of years prior to Judaism, or the "historical period," possessed religion pure and simple; that Brahmanism, and subsequently Buddhism, were a highly spiritualised religion, thoroughly permeated with the phenomena of the so-called Modern Spiritualism, and much more; that as their priests or mediums became sensual and depraved, so their spirituality became darkened and corrupted, misled and misguided, by lying and depraved spirits; that yet, although thousands of years have elapsed, there still remain traces of the ancient purity of thought. The Hindoo castes, so zealously upheld, are no more or less than a misapplied regulation—a corruption of the ancient spiritual grades; that the "Fakirs," the supposed itinerant jugglers, are positively spirit-mediums, possessing superordinary powers and gifts which the most practical juggler would find it a matter of impossibility to cope with.

The lecturer then went on to show the analogy existing between the life of Christ and the life of Crishna, and the similarity of their teachings; so that either Crishna borrowed the teachings of Christ, or Christ the teachings of Crishna, which latter appeared the most probable, owing to the fact that Crishna lived long before Christ's advent, and that therefore, in point of fact, Modern Christians, much as they may ridicule the fact, are verily copyists of the Brahman religion. He said Jesus was brought up in Egypt, the nursery of India, where he became acquainted with the grand and good old religion of Hindostan.

The address was delivered in a forcible and emphatic style, which told upon the religionists present. After the lecture was concluded, several gentlemen advanced a number of questions bearing on Biblical topics, which were so conclusively and logically answered that they produced unanimous applause. We expected to hear from our clerical friend arguments contradictory to the lecture, but he, no doubt wisely, refrained from entering on Oriental matters.

The meetings were conducted in a very able manner by our chairman, Mr. R. Duly. Also the singing was much appreciated, thanks to the able leadership of Mr. C. Baker.

In conclusion, I anticipate that Mr. Morse's visit on a future occasion will meet with a hearty welcome, not with a few, but with the many. I am strongly of opinion, that if we had such a medium as Mr. Morse amongst us for a few months, our numbers would be greatly increased, and that the Cardiff Spiritual Society, instead of numbering twenty members, would in a short time number twenty times that amount.

These lectures being the first ever held in a public hall, and of such a public character, lead us to think, from the impression produced, that next time the hall will be crowded. Hitherto Spiritualism has been regarded with a suspicious eye, and looked upon as quackery, cheat, and jugglery. But now, thanks to Mr. Morse and his able controls, it has assumed a different form in the estimation of many of our townsmen.

8, Victoria Street, Cardiff.

THE HUMAN NATURE OF CHRIST.

To the Editor.—Dear Sir,—Will you kindly insert the following summary of an address delivered through the mediumship of Mrs. Dutton, at Hyson Green, on Wednesday evening the 5th inst.?

The human nature of Christ was perfect, without one particle of evil. "He knew no sin, neither was guile found in him." His human nature, being so perfect, was ethereal, so also was his blood—not a heavy, cumbrous, cloggy frame as the earth-body, so contaminated with sin, but pure, light, ethereal, and consequently exceedingly sensitive. Just as in the earth-life, when people are highly cultivated and have great refinement they become more sensitive, so in Christ; with a perfect nature, he was able to sympathise with his disciples as no one else could. "He was in all points tempted like as you are, yet without sin." "He suffered being tempted, that he might be able to sympathise with his disciples and to succour them when tempted. It is stated that Christ

fasted "forty days and forty nights:" it was no hardship for Christ to fast so long a time; with his perfect nature, so ethereal, so heavenly, he could have fasted a much longer period. So you, as you become Christ-like in nature, Christ-like in principles, Christ-like in your entire life, when you have arisen to that plane of purity, and are Christ-like in all things, then it will be no difficulty for you to fast forty days and forty nights, and even for a much longer time; and more, you will be able to sympathise with your fellow-creatures in such a way as you little dream of.

The mortal of Christ, being so pure, was enveloped in the spiritual; this, dear children, is what you must strive after, this is what you must not rest satisfied until you have attained. The example of Christ is before you, follow it. The world needs your pure sympathy; the world needs your care; and you, God's spiritual children, are expected to sympathise and care for a lost world. Your eyes have been opened to see the great evil; God has called you to do this great work; He has not called so many wise or so many great men, but he has given you, weak ones, a power to exert upon your fellow-creatures, to lead them out of paths of sin and darkness into glorious heavenly light. And remember in doing your work you have the pure sympathy of Christ.

Go forth and do the work that God has called you to do. The harvest truly is great; the fields are already white for harvest, but the labourers are few; and as you go forth you will be assisted by Christ and by spirit-friends; as you labour you will have the consciousness that you are doing your duty and will have great cause to rejoice.

The above will scarcely give your readers the faintest idea of an address, so beautiful, so rich, and full of thought. The medium was under control for nearly two hours.

Nottingham, Sept. 7.

W. Y.

CONFERENCE AT NOTTINGHAM.

To the Editor.—Dear Sir,—The united Conference of Spiritualists, advertised in your columns a fortnight ago, took place, as announced, last Saturday, September 1st, at the Arboretum. Some of the friends met earlier, and enjoyed a few games, such as croquet, &c. At 5 o'clock the tea was on the tables, when about 50 persons sat down. It was all that could be desired, and appeared to be thoroughly appreciated. At 7 o'clock the meeting was called to order. Mr. E. W. Wallis, medium (who had been working here the whole week), and Mr. Hancock were nominated for chairman, the former being chosen. After singing and prayer, the chairman read the introduction to a paper he had prepared, which he offered as his opening remarks. The secretary of the Conference Committee was next requested to read the two papers as printed in No. 386 of the MEDIUM, giving the "views" held by the respective societies in the town. Ten minutes was allowed for each speaker to express his or her thoughts on the papers read. Mr. Bilson, who was the writer of the views endorsed by the Christian Spiritualists, first spoke. He had very little to disagree with in the "views" of the "progressive" friends; but he thought they also had a creed. He thought it impossible for any society to exist without a creed. It was possible that some of the friends of the society he belonged to might not endorse all the propositions laid down; it had, however, been read at the meeting, and adopted. Mr. Addicott felt unable, though a Spiritualist, to accept much that had been laid down by Mr. Bilson; and asked what was the standard by which they were guided? Mr. Taylor could not endorse the many conflicting propositions; he thought they contained a great deal more than ever he bargained for when he became a Spiritualist. Mr. Hancock asked whether, on application for membership, he would be expected to subscribe to the whole of the thirty-one articles? if not, why were we discussing them? Mr. Bilson replied that it was not binding. Mr. George Ashworth, from Gainsborough, who was on a visit to the town, thought the "views" of the progressive friends exceedingly comprehensive, and were all to be desired. They contained the very essence of what he deemed religion to be. Mr. Herod and the Secretary also expressed their inability to endorse but very few of the thirty-one articles. The latter could not conceive how persons calling themselves Spiritualists could endorse such glaring contradictions as had been put forward by the Christian friends. He thought we ought to be guided by the past, and take warning from the ignominious fall of "The Great Organisation" and other defunct societies. The chairman, Mr. Wallis, then read an excellent criticism on the thirty-one articles. The paper was a very able one, and would no doubt be read with interest if printed in your columns. Mr. Bilson briefly replied, when Mr. Taylor proposed "That this meeting, having had the views of both parties placed before it, concludes that it is undesirable to proceed further with these negotiations, but advises occasional conferences for mutual enjoyment, edification, encouragement, and defence," which was carried. Votes of thanks were then given to the ladies of the tea committee and chairman. The meeting closed with the Doxology.

Nottingham, September 6th.

J. ASHWORTH.

MR. WALLIS'S SECOND VISIT TO NOTTINGHAM.

Having a very strong desire to attend the Conference of last Saturday, September 1st, Mr. Wallis wrote our secretary and expressed his wish to call here on his return journey, if we could possibly arrange for him to do so.

The matter being brought before the friends, several offers were made, which resulted in the secretary being instructed to accept Mr. Wallis's offer. He therefore arrived here on Monday, August 27th, and left us on September 3rd. Parlour seances were held each night, at one of which a highly respected rev. gentleman was present.

The lectures were of a high and instructive order, the subjects being chosen by the company. On the first evening three subjects were named: "Miracles," "The Uses of Spiritualism," and "Spiritual Gifts." His guide gave a very clever address, taking the whole of the subjects. "Light-heart's" efforts at composing verses from words given to him was much appreciated.

Nottingham, September 6th.

J. A. pro J. B. HEROD, Sec.

STOCKTON-ON-TEES.—The friends intend to commence a series of Sunday evening meetings, which will be inaugurated by Mr. Morse on Sunday, September 30th. The arrangement will be made for a quarter in the first instance, and if they prove a success, they will be continued.

SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION

FROM JANUARY TO JUNE, 1877.

All subscribers are entitled to the use of books from the Progressive Library to the full amount of their subscription. These books may be used for their own perusal, or to hand to others for the extension of the Cause. These subscriptions below are not all to be regarded as donations, as a library of thousands of volumes has to be sustained and hundreds of expensive works are in constant use.

The Spiritual Institution is the only open door in this country for Spiritualists and inquirers from all countries. Much literature and service of various kinds is bestowed on the furtherance of the Cause yearly; so that our best Spiritualists feel that in supporting the work of the Spiritual Institution they are doing the best thing possible for the furtherance of Spiritualism in a general way. Further subscriptions are earnestly solicited, as the funds are much in arrears.

	£	s.	d.		£	s.	d.
Mr. Wm. Hunter (annual subscription) ...	2	2	0	Mr. Butcher ...	0	5	0
Mrs. Stone ...	1	1	0	Mr. C. Parsons ...	0	10	6
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Mr. A. T. T. Peterson ...	1	1	0	Mr. Wm. Beale ...	1	0	0
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Mrs. Ray ...	1	1	0	Mr. John Reedman ...	1	1	0
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Mr. W. H. Swebstone ...	1	1	0	Mr. G. Cracoft ...	1	0	0
Mrs. H. ...	1	0	0	Miss Pawley ...	1	1	0
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Mr. Lones ...	0	2	6	From Cromford, per Mr. M. Nightingale ...	0	10	0
Mr. and Mrs. Cranstown ...	2	0	0	Mr. W. Clarkson ...	0	2	6
Mr. Wm. Birrell ...	0	2	3	Mr. F. Everitt ...	0	5	3
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L. M. ...	1	0	0	Miss J. Simpson ...	0	5	0
Mr. B. Edwards ...	0	2	8	F. F. ...	0	2	6
Miss J. Simpson ...	1	2	8	S. D. ...	0	3	8
M. A. B. ...	0	4	4	Mr. N. M. Hollis ...	0	3	10
F. B. ...	0	2	2	Mr. Manion ...	0	5	0
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Mr. Jesse Ascough ...	1	1	0	Mr. Allingham ...	0	5	3
Mr. R. Jackson ...	0	10	6	A Friend ...	0	10	0
Mr. John Templeton ...	0	5	3	A Friend in Need ...	1	0	0
Miss F. ...	0	2	0	Mr. Cowper ...	1	0	0
Mr. W. Tebb ...	1	1	0	Mr. Thomas McKinney ...	0	2	0
Mr. G. N. Strawbridge ...	1	1	0	Collected by Dr. W. Brown of Burnley ...	1	12	6
Dr. A. Johnstone ...	1	1	0	Mr. John J. Norman ...	0	5	0
Mr. T. Dowling ...	0	1	6	Mr. F. Tennyson ...	5	0	0
Mr. W. Wilks ...	0	10	0	Mr. Gover ...	0	10	6
Mr. W. Hudson (America) ...	0	13	9	Mr. Sproul ...	0	5	0
Mr. Wm. Warder ...	0	6	4	Mr. J. N. T. Martheze (Second Subscription for Medium for 1876) ...	10	0	0
Mr. John Barge ...	0	0	10	Mr. Joseph Ward ...	0	12	0
Mrs. Mitchell ...	0	10	6	Two Friends ...	2	0	0
Mr. J. B. Stones ...	1	1	0	Col. P. G. ...	3	0	0
Mr. George Stones ...	1	1	0	Mr. F. M. Parkes ...	0	1	4
Mr. J. N. T. Martheze (first part of his support to MEDIUM this year) ...	10	0	0	Mr. Long ...	0	5	2
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Mr. T. Bickerstaff ...	1	1	0	Mr. G. Lee ...	0	1	10
Mr. James Mylne (India) ...	10	0	0	Malton Friends ...	1	0	0
Mr. Hannah ...	0	4	4	Mr. A. C. Manley ...	0	12	4
Mr. A. Taylor ...	0	2	0	Miss A. ...	0	5	0
Mr. W. W. Clark ...	1	1	0	Miss Wood ...	1	0	0
Mr. E. Dixon, jun. ...	0	9	0	Mr. Pearce ...	0	2	0
Mr. De Caux ...	0	10	0	M. A. B. ...	1	0	0
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Mr. W. McKay ...	0	1	10	Mr. Griffith ...	0	5	3
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Mr. T. Brown ...	0	2	6	G. T. C. of Old Shildon ...	0	1	0
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Mr. E. M. Thomas ...	0	5	0				
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	£	s.	d.		£	s.	d.
Mr. R. H. Penny ...	0	2	3	Mr. A. Cranstown ...	10	0	0
Mr. E. M. Thomas ...	0	2	6	A Friend ...	0	2	6
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Mr. Joseph Skipsey ...	0	12	6	Mr. Evans ...	0	2	0
Mr. Bird ...	0	1	0	B. M. P. G. ...	0	5	0
Mr. D. Richmond ...	0	10	0	A Friend ...	5	0	0
Mr. Thomas Reynolds ...	0	2	2	E. L. ...	0	10	0
Mr. W. M. Wright ...	0	5	0	A Friend ...	0	10	0
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Mr. Charles Carter ...	1	1	0	E. ...	1	0	0
E. L. ...	1	10	0	From our Circle of Seven (Sunderland) ...	0	5	0
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Mr. C. Baker ...	0	2	6	A Dublin Friend ...	1	0	0
Mr. John F. Overbury ...	0	1	0	Mr. T. Grant ...	5	0	0
Mrs. Gunyon ...	0	5	0	Mr. John White ...	5	0	0
Mr. Williams ...	0	2	0	Coventry Circle ...	0	12	0
Mr. J. Rutherford ...	0	2	6	Mr. Wm. Rowlinson ...	0	2	6
Mr. V. W. Pinkney ...	0	2	0	My Annual Mite ...	1	1	0
Mr. Pearce ...	0	2	0	D. Kennedy, Esq. ...	5	0	0
Mr. G. Bond ...	0	10	0	Mr. Geo. Dawson ...	0	10	0
Mr. Hopton ...	0	5	0	Mr. S. C. Hall ...	2	0	0
J. K. ...	0	8	0	Rushden ...	0	4	6
Mrs. Going ...	0	5	3	Alex. Thorn, Esq. ...	5	0	0
Collected at High Grange Circle (Messrs. Bruhskill and De Main, mediums) sent by Mr. C. G. Oyston ...	1	2	0	Mrs. Hennings ...	1	0	0
Mrs. Campbell (2nd sub.) ...	10	0	0	J. F. C. ...	1	0	0
Mr. Lamont (giving his Lecture, Expenses to Nottingham) ...	0	17	0	Mr. Allingham ...	0	5	3
Collected at High Grange Circle (medium, Mr. T. Brown of Howden-le-Wear) per Mr. C. G. Oyston ...	0	6	0	Mr. Cain ...	0	5	3
Mr. Champenowne ...	0	5	0	Mrs. James ...	2	2	0
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Mr. Robinson ...	0	8	0	Mr. T. S. Garriock ...	0	5	0
A Failsworth Friend ...	0	5	0	L. M. ...	1	0	0
Mrs. Metcalf ...	0	2	0	B. T. ...	0	5	0
Mr. Booth ...	0	10	0	Mr. F. G. R. Lovett ...	0	2	0
Mrs. Booth ...	0	10	0	Mr. Nevil Large ...	1	1	0
Mr. F. Brown ...	1	1	0	Miss Davidson ...	1	0	0
Mr. E. Hammond ...	1	0	0	Mr. Pearce ...	0	2	0
Macclesfield Subscribers, 1d. per week ...	1	0	0	Mr. James Buckler ...	0	1	0
				P. G. ...	5	0	0
				Mr. Charles Maekin ...	1	0	6
				Mr. A. T. T. Peterson ...	1	0	0
				Mrs. Welch ...	1	0	0
				A Friend at Highgate ...	0	2	0
				Mr. Stokes ...	0	10	0
				Total	£252	12	4

MR. W. H. LAMBELLE.

Mr. and Mrs. Lambelle, of South Shields, have just spent a week with us in London, and we have been very much pleased with the further acquaintance we have thus made with them.

It will be remembered that some years ago communications appeared in our columns signed by the "South Shields Medium," describing the phenomena witnessed in the circle, and testifying to the fact that "Oliver Cromwell" and other spirits were in the habit of controlling the medium.

About fourteen months ago there appeared on our first page an account of Greek and Latin, translated by an English medium quite unacquainted with these languages. Our knowledge of the facts was not sufficient to enable us to give an exhaustive explanation of the circumstances under which this form of mediumship was accomplished. We hope, at an early date, to furnish a more copious account of this extraordinary manifestation. Those of our readers who desire to see what has been said about it should refer to the MEDIUM, No. 327, published July 7, 1876.

During Mr. Lambelle's recent visit to London we had various opportunities of hearing from his spirit-controls, one of which was "Clericus," the spirit who gave the Greek and Latin through Mr. Lambelle. He is the same spirit as gave the address at the School of Spiritual Teachers, as reported in another column. He is at present engaged in writing his autobiography, which will furnish numerous tests of identity. Mr. Lambelle's other controls are also engaged in literary work. One of them, the "Chevalier Ramsay" is inditing his views upon the theology and mythology of the Pagans. These spirits had been controlling the medium a considerable time before he knew who they were, and even when they told him he was not aware of their earthly existence. When he came last week and we showed him "Chevalier Ramsay's" famous work, "The Travels of Cyrus," with notes on Mythology appended, he was not aware of the existence of such a book. During a conversation with the spirit, through his medium, we learned that he intends reproducing his views on Mythology, adding thereto such light as he may have gathered from spiritual existence. The "Chevalier Ramsay" said that he had been himself a medium in earth-life, and that much of the information conveyed in his writings had been inspired into his mind by attendant spirits whom he recognised on passing into the spirit-world.

We had the pleasure of conversing repeatedly with "Oliver Cromwell." He is still the same sturdy, impetuous, enthusiastic Puritan who went straight along with his deeds, hazardous though

they were, and yet always successfully attaining his purposes. He is not what may be called a philosopher or theological spirit. His sole gospel appears to be the doing with all one's might what is felt to be good and true, independent of metaphysical subtleties. He hates all forms of hypocrisy and time-serving, or that selfish holding back from the path of duty which is only another name for infidelity. He fills the atmosphere around his medium with a generous enthusiasm, which powerfully inspires noble acts for the cause of truth. The identity of this spirit has been fully established by his handwriting through the medium, which was given during his early controls, and which, when compared with specimens in the British Museum, is found to be an excellent test. We hope to give a *fac-simile* of it during the ensuing winter. Mr. and Mrs. Lambelle visited the British Museum, and under the impression of the spirit were directed to various documents concerning Oliver Cromwell, which otherwise would have escaped their notice. This spirit, in addition to having been seen clairvoyantly, has been materialised repeatedly through Mr. Lambelle's own mediumship, as well as at other circles.

We cannot occupy further space describing "Lord Brougham," the medium's grandfather, and other spirits who communicated. He is surrounded by a powerful band, dozens of whom have given their autograph through his hand, but as we intend visiting the North shortly, we may have the opportunity of offering more information on this interesting subject.

At one of our private interviews with Mr. Lambelle, there was a great concourse of ancient spirits. It would appear that his visit to London was for spiritual purposes, and that in our upper chamber his guides and the guides of the Spiritual Institution, and a concourse of ancient and wise spirits interested in the work which is now being promoted, assembled to confer as to future schemes of usefulness through the earthly instruments and agencies then present. That all this has taken place we are very thankful, and trust the future will bestow upon the people the high advantages which we are led to anticipate.

A LITTLE NEWS FROM THE HAGUE.

Dear MEDIUM,—Thinking the English brethren like to hear sometimes from their Dutch co-workers, I send you the following lines. The Baron and Baroness von Vay spent some days at the Hague, and made acquaintance with some of the oldest and best Spiritualists who had an opportunity to witness privately some remarkable incidents of the lady's mediumship. She left a pleasant and lovely impression.

I sent the history of Slade's offer to Lankester to Dutch and Belgian newspapers, which by the aid of influential friends, are about to publish it to the glorification of Lankester and Co., whose *renommée* is spreading in this manner rapidly on the Continent, and to which I'll continue to pay some attention.

Our good old Society Oromase continues its work with the same energy and life-force employed since 1858-59, following the footprints of her beloved founder, the Major Revis, and with attachment to the banner received from his hands. If any mediums intend visiting our country and desire information, let them apply to us, and, as you have known for years, they will be informed in a brotherly way, and in their own interest as well as in that of our dear Cause.

Slade is going on well in Brussels as we heard from a friend there, and the newspapers spoke in a favourable way about him.—Always fraternally,

A. J. RIJO.

Hague, Oude Molstraat 8a, August 10.

A REMARKABLE PSYCHOMETRIC DELINEATION.

We have received from Mrs. Nichols of Malvern, the following statement of the characteristics of Mrs. Makdougall Gregory, as given by Miss Ross, a lady who is an excellent psychometrist, and whose card may be found in our advertising columns. It will be seen that the delineation is one exhibiting a very large number of striking points of character. It is no ordinary personal statement, and could not be made to apply to one person in five thousand. All who know the original, will be ready to declare that Mrs. Makdougall Gregory is entirely worthy of all the remarkable characteristics which the psychometrist has given her. Her intellectual labours in Edinburgh many years ago when Professor Gregory was alive, and during recent years her unflagging and intelligent attachment to Spiritualism, and her wondrous activity in making it known in the highest ranks of society, show that Mrs. Makdougall Gregory was well chosen to test the powers of Miss Ross, which were given from handwriting alone:—

DELINEATION OF CHARACTER OF MRS. MAKDOUGALL GREGORY.

The resources of this character are numerous; it is difficult to limit or enumerate them. There appears a subtle intuition, a knowledge which is indifferent both to example and experience, a sense which feels without sight or sound. The perceptions are very keen, the mind is independent, forming its own opinion on all points; it is not led by popular fallacies, but judges on its own observation. There are tokens of quick wit and ready repartee. Pride is defined only in the form of self-respect; petty prejudices and conventional distinctions have but little influence: a person or thing is valued for real merit, rather than for any adventitious aid of circumstances. An appreciation of beauty is marked; the senses of sight and of sound are acute: the one quick to mark effect, the other attuned to harmony. Love of society and of books, literary taste, and natural refinement. The sympathies are warm; the energies well sustained. The reasoning powers are

excellent; they would rather give the why and wherefore, than expect blind obedience. Love of argument, for the sake of inculcating truth, and zeal in the furtherance of any cause which has for its aim the advancement of others. The imagination is fertile; the power of conveying facts in a lucid and concise manner is remarkable. A large knowledge of human nature, and a charitable desire to make the best of it. The thoughts are concentrated; they deal separately with different subjects, and do not confuse them; thus, waste steam is driven away, and the attention being given to one object, collision of ideas is prevented. The mind is like a chest of drawers, when one subject is done with, it is shut up, and not permitted to interfere with the next. The determination is strong; the will firm; the feelings generous and liberal; language is various, and a quick, indignant protest is given at once against aught which is either distasteful or vicious. A desire to aid and relieve, and power to second the desire; the memory for faces is good; and a remarkably acute instinctive tact to adapt self to the different requirements of different beings. There appears to be a master spirit which rises to the conception of a great intelligence, and induces both conscientiousness and veneration. The affections are warm and unselfish.

A TEST TESTED.

To the Editor.—Sir,—A few days since, at a sitting with Miss Wood, the Newcastle medium, I obtained a communication from a sister in the spirit-world under the following test conditions:—Miss Wood asked me to form a ring with my thumb and forefinger, through which we passed a lead pencil, so that it was supported and prevented from falling only, and not in any way held. Under the point was placed a sheet of writing paper. Miss Wood then placed her finger lightly upon the top of the pencil, and under these conditions we soon obtained writing, neither of us in any way assisting the pencil, and at times its movements were quite independent of us in any way, as it stood and wrote alone. I asked of the spirit who was moving the pencil, Could it read off from my mind an unspoken question? and thus give an answer to my thoughts. "Yes" was written out. At once I asked the name of the spirit, when that of my sister was written, and directly followed by a long, clear, perfect answer to a question which had but that instant flashed into my mind, and which could but relate to the question thus mentally put.

On the day following, Mr. J. W. Fletcher, the clairvoyant medium (with whom we have had most successful sittings), was giving us a sitting, when his control "Winona" informed us that the spirit of my sister was present, and would communicate with us. At once I asked her, Was the communication received the day previous through Miss Wood really from her? and upon receiving an affirmative answer, I asked, Could she also influence Mr. Fletcher to write an answer to a mental question? and was at once informed that she would do so. I now asked the same question which I had previously put through Miss Wood, but varied in the form of words, the sense remaining exactly the same. At once I received an answer—clear, concise, and pertinent, but the words slightly altered from the original answer to suit the new manner in which I had proposed the question, the sense being exactly the same.

I think, Mr. Editor, your readers will agree with me that the above is an excellent test of spirit-identity, but is only one amongst a very great many equally good we have been able to obtain through Mr. Fletcher's valuable mediumship.—Yours very truly,
25, West Square. W. MADDOCKS.

MR. COLVILLE AT BRIGHTON.

On the evenings of Wednesday and Thursday last week, Mr. Colville delivered inspirational orations in the Town Hall, Brighton. Mr. W. Gill presided on the first occasion, and the subject chosen by the audience was "Of what Practical Use is Spiritualism?" The *Brighton Daily Post* occupies nearly half a column with a report. On the second evening Dr. Stowell presided. The same paper says:—

"As on the previous night, the public were admitted free to the back seats, and there was a fair attendance in the reserved seats. About fifteen themes were proposed, and on a show of hands being taken, the subject selected was 'The Situation and Composition of the Infernal Regions, commonly known as Hell.' The speaker dwelt at some length on the nature of the punishment for the wicked hereafter, opposed the doctrine that that punishment would consist of material flames, and that it would be eternal, and advanced the Universalist doctrine, that all souls would ultimately be saved. Hell, he described as consisting of bad spirits. Hell had no fixed situation, and was not created by God; all evil was good mis-used and mis-applied, and was entirely the work of men themselves. At the conclusion of the oration, numerous questions were proposed to the medium, and the answers appeared to give satisfaction to the audience. Longfellow's beautiful hymn, 'Tell me not in mournful numbers,' was sung, and then Mr. Colville delivered a creditable and lengthy poem on 'Everlasting Torments,' the subject of this, as in the case of the oration, being chosen by the audience. Another hymn brought the proceedings to a conclusion."

Higgins's "Anaclypsis" is the greatest work on the "occult" that ever was written. The new edition now being issued is creating great interest in England, America, and the colonies. See list on last page.

Mr. J. COATES, the mesmerist, is about to visit Ireland for the purpose of seeing patients, now under treatment at a distance. He will call at Londonderry, Belfast, Carrickfergus, Newry, Dundalk, Dublin, Cork, Youghal, and intermediate places en route. He will be happy to hear from persons who may require his services for mesmeric seances or healing purposes. For address see advertisement.

SUBSCRIPTION PRICE OF THE MEDIUM FOR 1877.

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TO SPIRITUALISTS IN THE COLONIES.

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

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, SEPTEMBER 14, 1877.

OUR SUBSCRIPTION LIST.

On another page we give a list of subscriptions to the Spiritual Institution for 1877. We have hitherto withheld this acknowledgment because of the overwhelming succession of subscription-lists which ran their course at the end of last year. Our claims in this matter have therefore been kept rather in the background and the results suffer accordingly. To collect money for public purposes is a laborious task, and no stimulus other than a love for the cause which is benefited thereby would sustain it. The same is true of those to whom the appeal is made. Those generous far-seeing persons who love the work, and appreciate the services of the worker, are delighted at the evidences of success in this direction, but the opposite class feel annoyed at any "want" which does not originate within the sphere of their own gratification, and they act unkindly towards, and speak unjustly of, the public worker, who willingly sacrifices self in addition to what he receives for the furtherance of a glorious mission.

The contributions recorded this week are nearly all voluntary. They are less in amount than they have been for some years past, but this is not to be wondered at. The expenses entailed upon Spiritualists last year were very great, and the results not at all commensurate; times have been bad, money has not been to spare, and what we have received has been given with greater difficulty than the larger amounts of previous years.

Our contributions have been also a painful sacrifice. Life has trembled in the balance. Every tender feeling has been sacrificed. Grinding toil of body and brain have been undergone. Not for a dukedom, with its wealth and honour, would we have endured the lot of the last twelve months. To us there is something in Spiritualism more than earthly possessions, otherwise it would be impossible for us to finish the task of the week.

To our kind co-operators who have helped in this work we are deeply thankful. More grateful, indeed, than if they had saved our body from the flames, for it would be a kindly release to be absolved from a life of constant sacrifice, were it not for the high and holy purpose connected therewith.

This is how it must be, by SACRIFICE. Give what you can, do what you can: we will do the same. As for us, we receive NOTHING. Our expenses are not paid even by the combined doings of all. It is a work of *Sacrifice*, not of *Profit*.

We must make great effort to raise the amount to the usual £500 by the end of the year. At this moment we suffer for the want of it. We know that means are scarce with many and that they do what they can. We are patient; knowing that all are under the direction of higher powers, whose special work Spiritualism is. If we are more thankful for one thing than another, it is that no subscriber grudges having helped the Spiritual Institution.

DR. MONCK AT DOUGHTY HALL.

On Sunday evening Dr. Monck will again have an opportunity of meeting his friends at Doughty Hall, on which occasion he will give an address, and conclude with healing by laying on of hands, tests, or such other spiritual gifts as his guides may call into exercise. Dr. Monck may not appear again for some time at these meetings, so that his friends should embrace the opportunity. Doughty Hall, 14, Bedford Row, at 7 o'clock.

Dr. Monck continues to have extraordinary manifestations of slate-writing in daylight, giving answers to questions proposed by the sitters, or quoting words used by them, or passages from books. He also employs himself considerably with seeing patients, and in general he is usefully employed for the education of the people in these phenomena. He may be seen daily at his rooms, 26, Southampton Row, from 11 till 2 o'clock. At other times he has occasion to be absent at his many appointments.

THE DIFFICULTIES OF EDUCATIONAL SPIRITUALISM.

Some of our friends feel at a loss to get neighbours to combine with them for the purpose of instituting Schools for Educational Spiritualism. Here is one who stands all alone, but he has many friends amongst temperance people. Again, in another town there is one who has not even that advantage, but stands in a position entirely isolated.

These difficulties may be easily overcome. It is not necessary that persons should be of a certain belief or degree of knowledge before they become the objects of our solicitude for a good purpose. This work can be commenced everywhere, and at once, if the originator of it has earnestness. The man who has temperance friends can unite with them one evening in the week for self-improvement. Personal Hygiene is an attractive question for many, and to study it "Simple Questions and Sanitary Facts," "Health Hints," or "Illness: its Cause and Cure," may be read. The latter work is so kindly and enthusiastically written, that it can start on the path of usefulness to humanity any average reader. Then there is "Woman's Work in Water Cure," and the excellent works of Dr. Nichols. Women as well as men should sit in these Schools, and the welfare of the family should come on for consideration. We are all liable to aim too high—that is, be too impractical in these efforts.

Then there is the department of Mesmerism, a most attractive theme. Dods' "Electrical Psychology" is Spiritualism as well as mesmerism. The way for higher truths can be prepared and opened up by a course of reading and conversation on such topics.

But surely the Bible is not an objectionable book to the bulk of the people. It is not a sectarian book, not even a "Christian" book, and the universal spiritual truths it contains may be unfolded and adapted to the enlightenment of the people. It is a most radical book, and goes down to the foundations of spiritual thought to those who can follow it. There is one difficulty in connection with it that must not be overlooked: people will not agree as to its interpretation. This need not be a cause of dissension, for all should be left free to give that view which appears best to their minds. By taking up the matter in this way the School has the benefit of the ideas of all, and each person present can accept and reject as suits him best. There would be no quarrelling and religious sectarianism if this simple plan was adopted.

Begin and do something. The long winter nights are upon us, and we desire to see thousands of families engaged in the work of self-improvement. Begin, it does not matter how. Read such book or books as you have, pay a small weekly subscription to obtain more, try to understand the truth, and soon a new light will dawn upon existence.

THE PENNY EDITION OF THE "DIALECTICAL REPORT."

Our many subscribers are impatient for this issue, and we promise them that they will have it soon. As we have heavy extra expense, and offer the number at a much reduced price in this case, we require many more subscribers to cover our outlay. We cannot afford to sink capital in this edition, and desire to print just as many as may be required, and sell them straight off. We therefore urge upon our friends to take steps to secure a full supply, which they will find useful in the coming winter. We request some active friend in each district to ask the friends of the Cause within his reach to take each a dozen or a hundred of this penny edition. Note: that fewer than a dozen copies will not be supplied at 1d. each. The terms are one dozen copies post-free for 1s., or 100 carriage-free for 8s.

NEW SERIES OF MEETINGS IN LONDON.

Every Monday at eight, p.m., W. J. Colville will deliver an inspirational address at Langham Hall, 43, Great Portland Street. Questions invited at the close, followed by an impromptu poem; subject chosen by the audience. Reserved seats, 2s. 6d.; unreserved, 1s.; admission free. Transferable tickets for six consecutive Mondays are issued at a great reduction. W. J. Colville will be glad to communicate with all who take any interest in these meetings, and afford them all information.

THE GOSPEL OF "ORDER" ACCORDING TO SWEDENBORG.

In a few Sundays Mr. Whitley will lecture on the above subject at Doughty Hall. It will be remembered that Mr. Whitley gave a discourse on the works of Swedenborg a few weeks ago, which provoked considerable discussion.

THE NEW BOOKS.

If every family possessed and studied the little work on the eve of publication, "Illness: its Cause and Cure," the drug-doctor would soon be banished from many households. The system therein recommended and healing by the laying on of hands would meet nearly every case. Look at the book list on the back page and see how many Spiritualists will be able to introduce this work into the families around them. Deposits to receive the book at cost price will be received a few days longer.

The reprint of Dods' "Eighteen Lectures on Mesmerism and Electrical Psychology" is also on the point of being ready. Others will follow as rapidly as circumstances will permit. Now is the time when depositors can aid us much by sending in small sums, for which we will allow full value when the works are ready.

MUSICAL SEANCES.

On Tuesday evening the first of a series of musical seances with Madam Llanoré took place at the Spiritual Institution. The lady was very much indisposed, and four separate controls were all that could manifest, yet the music lasted for upwards of forty minutes. This lady, under influence, produces a great variety of truly wonderful music, which exercises a refreshing and harmonious effect upon the hearers.

The second seance will be given this evening, and another on Tuesday evening next. The series cannot last long, as the medium is about to leave London. The seances are generally given for the benefit of the Spiritual Institution, and all subscribers and friends are cordially invited; others by introduction, or on their application for admittance being accepted. There is no charge for admission.

FEATURES OF THE WEEK.

The bold venture of Mr. Colville to commence a series of Monday evening meetings at Langham Hall, is certainly the most notable fact of the time. If the friends of Spiritualism and progress in London rally heartily around him, Mr. Colville will make his effort entirely successful. He is worthy of the countenance and support of everyone. He maintains his position as a speaker with the utmost credit, and his meetings, if properly worked, are certain to do a great deal of good.

It seems somewhat remarkable that Judge Holbrook's letter reproduced in these columns last week, should be so exhaustively criticised in this issue.

"The leaven of the Pharisees" has received an interpretation which we do not remember having seen applied to it before. In the text the Sadducees are coupled with the Pharisees, and so it is true that Materialism, the philosophy of the Sadducees, always sides with sacerdotalism, the business of the priests, in opposition to the simplicity of spiritual truth which reduces to little value the high pretensions of both classes.

A heavy charge against investigators is presented in our O.S.T. column. It is a notorious fact that physical mediums in numberless instances have become persons of the lowest moral character, and instead of improving upon the profession of mediumship have become worse and worse every day. Even Mr. Home does himself but little credit by his recent book, for fairness of treatment or spiritual elevation. The Davenportes are so far degraded by drink and other vices, that they are ready to protest that their manifestations are due to long experience. Other mediums that might be named are sensual, vicious, and drunken, and the minority are those who endeavour to lead a pure and healthful life. This is truly a tremendous statement of fact, and one to which Spiritualists should not shut their eyes. Mediums are instruments just as we make them, and in their demoralisation we see our own shame and an impediment to the progress of humanity generally. We must have a religious and moral Spiritualism, or it will be a curse to be a medium, and little credit to be a Spiritualist. There is far too much of the impertinent, unscrupulous, "Investigator" element amongst us.

Our Manchester friends are making progress on a new track. They should not extend their wings too far at first. Once the Lancashire Committee affected to govern forty square miles of territory, now it seems to stop at home. It is a big thing to explore the mysteries of occult science in the debating class, but it is a bigger thing for each member to begin in earnest to educate himself. Possibly it will come to that after another collapse or two.

Look over the list of Subscriptions to the Spiritual Institution on p. 582, and if you do not find your name therein, kindly rectify the omission by a prompt remittance to the scene of activity. We never had such an arduous task to perform as this year has given us, and others have been so pressed that they have not been able to do as much as in former years to help. If all do a little no one will be hurt, and it will be possible for us to go forward.

We are glad to perceive that the Miss Wood affair still keeps alive. Next week we may have to look at it in a new light. Meanwhile let all keep so much of their temper as remains with them.

MR. E. W. WALLIS has been having excellent meetings at Leicester. He will return to London in a few days, and be present at the quarterly tea-meeting at 15, St. Peter's Road, Mile End Road, on Sunday week.

MR. J. W. FLETCHER is about to commence a series of Spiritual seances to be attended by subscribers, the number of sitters at which will be limited. The evenings will be selected to suit the convenience of the greatest number. Those who wish to join, should apply to Mr. J. W. Fletcher, 2, Vernon Place, Bloomsbury Square, W.C.

MR. F. BROWN will remain in Manchester for a few days longer to recruit his health. He hopes to visit London during the course of his tour, and will be glad to receive invitations to give addresses or seances. He should be addressed—care of Mr. Rhodes, 8, Berwick Street, Brook Street, Chorlton-on-Medlock.

MR. C. E. WILLIAMS will return to London to-morrow. He has had a most enjoyable continental trip. The usual series of meetings will be resumed at 61, Lamb's Conduit Street, on Thursday evening, Sept. 20th, when Mr. Williams will be glad to meet again his many friends. There will possibly be some new features of interest associated with the forthcoming experiments.

MR. A. D. WILSON, of Halifax, has very much extended his drama, which was performed at the Spiritual Institution on the occasion of his visit to London. He desires to see it repeated again in the metropolis. Mr. Wilson is now engaged on a romance which will treat of Spiritualism and cognate subjects. This work will not be ready for the printer for a few months.

Contents of the "Medium" for this week.

Page	Page
"Beware of the Leaven of the Pharisees:" address to the Star Circle ... 577	Mr. Colville at Brighton ... 583
Manifestation of Spirits ... 578	Our Subscription List ... 583
The Testimony of a Materialist ... 579	The New Books ... 584
J. William Fletcher's Test-medium-ship ... 580	Dr. Monck at Doughty Hall ... 584
Mr. Morse's Visit to Cardiff ... 580	Features of the Week ... 585
The Human Nature of Christ ... 581	The Order of Spiritual Teachers ... 585
Conference at Nottingham ... 581	Hyde Progressive Discussion School ... 587
Mr. Wallis's Second Visit to Nottingham ... 581	Manchester Progressive Discussion School ... 587
Subscriptions to the Spiritual Institution ... 582	Dr. Mack in Boston ... 587
Mr. W. H. Lambelle ... 582	Mr. Colville at Doughty Hall ... 587
News from the Hague ... 583	Mr. Wallis on his Tour ... 588
	Seances and Meetings during the Week ... 588
	Advertisements ... 589-592

The Order of Spiritual Teachers.

All needful information for the working of these Spiritual Schools is given in Mr. Burns's discourse on the subject in the MEDIUM, No. 373; also in the MEDIUM, No. 376, and in Mr. Morse's Discourse, MEDIUM, No. 377, price 2d. each, post free.

Instructions for the formation of the Children's Progressive Lyceum, price 2d., may be obtained at the Spiritual Institution.

To encourage the formation of Schools of Spiritual Teachers, and the spread of knowledge on Spiritualism, we offer to give one book in, as a present, when three copies of the same work are ordered. Thus, on payment of 15s., the price of three copies of the "Arcana of Spiritualism," four copies will be supplied, worth £1. All other works supplied to Schools on the same terms.

MOTTO FOR THE ORDER.

"Be not deceived: evil communications corrupt good manners." 1 Cor. xv. 33.

THE DEMORALISATION OF MEDIUMS.

A man maintains his moral status by the "communications" which he establishes between himself and others. What do these communications imply? They are of various kinds, conscious or unconscious, intellectual, sensational, magnetical, spiritual, or solar (solar).

We are all aware of the experience produced by conversation, which is a type of all forms of communication; but, while it is intellectually the most perfect and decisive, it is in some other respects the most distant and uncertain; for has it not been said that language was given man to hide his real thoughts, and that by words men may be estranged rather than brought together. Sensitives feel the influence of those persons who approach their sphere by a means of communication not expressed in words nor conveyed by touch; they feel the approach, and interpret its nature, if not its true meaning, in all cases. Magnetical communication is illustrated by the attachments of love and friendship. One person "draws" another, as the loadstone attracts iron filings. Spiritual communication is exhibited in psychometry, which permits a conscious exchange of mental attributes between two individuals without a word being spoken, and even at a great distance. The communion of soul with soul is the only method whereby a thorough understanding can be established between individuals. It is seldom perfectly accomplished, because man's soul development is so far in abeyance that but few are prepared for it, and it is not often that one thus developed can meet with another in a similar condition.

All these forms of "communication" are carried on by the transference or transfusion of an unseen and intangible element between the one person and the other. This is illustrated by the ordinary telegraph which puts distant places into communication with each other, if the electric circuit be established. This depends upon certain well-known conditions, and so it is with the means of communication between man and man. The ability for one individual to confer with another vocally, sensorially, magnetically, spiritually, or solarly, depends upon given conditions in each case, inexorable as the science of telegraphy.

Any person with whom we come into contact consciously or unconsciously exerts upon us some influence by means of these various forms of communication. This interchange of personality is much more marked in the spirit-circle and in the case of mediums. The medium who is developed for physical phenomena becomes the subject of the "communications" of those around him; while the medium who is solarly developed, on the contrary, influences those around him. In other words, the medium who gives utterance to soul truths, is positive; the one who is the subject of physical manifestation, and that alone, is negative.

One general law is observable in all forms of communication: the finer elements of the organism—those which relate the soul to the external instrument and enable the incarnated individuality to express its highest attributes—always get spent and exhausted through the process of communication. Thus it is that the power of the physical medium only sustains itself for a certain length of time and he has to recuperate before another seance; the power of the clairvoyant, trance-speaker, or test-medium suffers in a like manner; the normal speaker exhausts himself by a certain quantity of platform work; the healer, after a lengthened period of manifestation, has no more power to benefit his patient; and the most brilliant genius may exhaust his ability to manifest his genius by a

* "And Jesus immediately knowing in himself that virtue had gone out of him said, Who touched my clothes?"—Mark v. 30.

lengthened series of active exercises in that direction. One person "communicates" or exhausts his power in one way, and another we may meet in a different way.

But there is another side to the question, for in addition to giving off the "virtue," the finest element which the organism possesses, the medium or other person in communication with surrounding individuals is liable to take up that which proceeds from their sphere. The exchange sometimes is beneficial to all parties, as in the case of orderly spirit-communion, which permits not only the spirits benefiting the sitters, but the sitters benefiting each other. Disorderly circles have a contrary effect; not only is there a wasteful expenditure of the means of communication—everybody being exhausted—but there is no one benefited, not even a manifestation having taken place as the result, it may be, of many experiments. Frequently, however, much "evil" is received by the medium, and his or her "good manners" suffer accordingly. The medium has lost his finer psychical elements which gave him probity, devotion, honesty, candour, impressibility, and, it may be, clairvoyance, intuition, and other spiritual gifts; and in exchange for these good things, he has taken into his system the elements of low suspicion, cunning, treachery, selfishness, ingratitude, envy, and a few other brilliants of the same water.

Let us take the case of Miss Wood, which is now before the public. Years ago, and latterly months ago, remarkable and satisfactory manifestations were obtained through her mediumship. As to the nature of her seances in the past, at Newcastle and Belper, there can be no doubt. Then her "communications" were good, her "manners" were good, and everything was up to the standard requirements. But she went here, and there, and elsewhere, participating in "evil communications," more or less, at each place, till she was no longer capable of being kept within sight and under control of her spirit-guides, and became the easy prey of those spirits who accompanied her enemies, and joined with them to work the discomfiture of the medium and frustrate the progress of Spiritualism. Having been thus used by "evil" influences, it is hopeless to expect that a medium can be immediately available for genuine investigation. The organism to some extent has to be disinfected; the "evil" influence has to be got rid of, and good psychical fluids by good "communications" have to be developed or imbibed. This requirement is not taken into account by all investigators, hence they eagerly desire a test-sitting with a demoralised medium, and judge of his or her honesty or mediumistic power by the results. Everybody's suspicions have been set on edge by previous occurrences, and not very much good, in the way of "communications" from the surrounding circle, visits the medium. Phenomena occur; they are faint, they are ambiguous, they are possibly not wholly genuine, and who is to blame? The sitters, even the wisest and the best of them, do not know any better. They expect to gather blackberries at Christmas as plentifully as in September. They never ask whether the mediumistic faculty is in a condition to be exercised or not. They say, "The medium is here. When she was at such and such a place, certain things occurred; why not now? We will not believe that they were obtained then, unless we can have them also at this very time and place."

Such "reasoning" is tremendously absurd. It is not reasoning at all—it is madness of the purest type, and it is the kind of madness which is racking the minds of many "investigators" and "experienced Spiritualists" at the present day. Turning to the medium, we perceive a similar unconsciousness of the gravity of the case. The power of appreciating the position in which he or she is placed is not present in the organism; but like the tipsy man, who thinks he is the soberest person in the company, the medium perceives not the decadence of power and the unfitness which exists in his or her person for exercising the gifts of mediumship. Applications pour in for further seances—knowing ones in various towns say they will find out the imposture, they will be cleverer than any of the other expositors, and they make specious offers. The poor obsessed and evilly-intoxicated medium acquiesces, goes from failure to disgrace, from disgrace to ruin, ruin not only of reputation as a medium and character as an honourable human being, but ruin of health, ruin of intellect, and ruin of moral principle. This is a sad lesson and a costly one, and it seems that mediums and investigators of Spiritualism are such arrant fools that they require to suffer all this to teach them the plainest truth in connection with the subject.

The science of Spiritualism is comprised in the subject before us: it is indeed the science of morals. The "corruption of good manners" is a terrible evil, and the "communications" which lead to it are for the most part hidden from view. Possibly some of the best advantages of Spiritualism will be derived from the painful experiences through which mediums are at the present time passing. By studying their case diligently, useful lessons may be learned. Miss Wood should give her candid experience of all she knows, of her recent adventures. Though her mediumistic power has suffered much, and is incapable of manifesting its former brilliancy, yet she has not become depraved in motive, and is fit to speak an honest word for the elucidation of this important question.

NO. 1 SCHOOL, 15, SOUTHAMPTON ROW.

There was a full attendance on Thursday evening, Sept. 6, and more visitors were present than on any former occasion. Before the business of the School commenced, the Chief Monitor introduced to the Teachers—Mr. and Mrs. Lambelle, of South Shields; Mr. and Mrs. Herzberg, of Grimsby; Mr. Towns, of London, and other visitors from various parts of the metropolis.

Monitor Eagle introduced a subject from a tract, entitled "Spiritualism Forbidden of God; its Source Satanic, not Divine. Being a letter to one in danger of being ensnared thereby. By F. C. B. F." This tract asserted the reality of the phenomena, but that demons personated spirits. The laws of Moses and 2 Thessalonians, chap. ii., were brought in as Scriptural objections, and four propositions were offered: first, That Spiritualism is not new; secondly, That it is Satanic, and forbidden by God; thirdly, That only wicked men indulge in it; and, fourthly, That it shows a relapse on the part of the professing Christians. The Monitor read many passages, in addition to the points enumerated, and showed that the tract contained glaring misrepresentations. Christ did not trample low spirits under his feet, but would show a different feeling, having preached to the spirits in prison.

Visitor Towns reported, from his recent experience, a number of facts, which showed that spirits really do communicate, and that they are not the Devil, but our friends in spirit-life, as they purport to be. The tests which Mr. Towns had given at Doughty Hall to entire strangers were very conclusive on this point.

Visitor Herzberg thought Moses forbade all forms of spiritual intercourse, that he might be the better able to govern the Jews, who were in a degraded condition from their recent slavery, and were not permitted to do as they pleased in these matters.

The Chief Monitor, in reviewing the reading which had been given, observed that the objections contained in the tract were chiefly opinion, and the facts alluded to were entirely misunderstood. That Spiritualists, indeed, communicated with their spirit-friends, and not with devils, was thoroughly proved to all who had been favoured with the opportunities for doing so, and the testimony of Mr. Towns was to the point. Not only did good men practise spirit-communion, but they were much benefited thereby, yet in times past the pioneers of Spiritualism had been met with the same arguments as were hurled by the Church party at Spiritualists to-day. Spiritualism, indeed, showed a relapse on the part of professing Christians, for Spiritualism indicated the speedy passing away of the Christian system, and the introduction of more spiritual truths. The destruction of Jerusalem immediately followed the work of Jesus, and yet this was not brought as a reproach against the Gospel, and so upon the dissemination of Spiritualism might follow great sufferings and evils of various kinds, which would be necessary to the inauguration of a brighter day. As to the warnings given by Moses and others in the Bible, Spiritualists could alone profit by these matters, for they do not approve of disorderly or low Spiritualism. There were all kinds of it, according to the motive with which it was practised, and that Spiritualists desired the highest was evident from the O. S. T. and the School at which they then met. The injunctions of Moses were simply local, and adapted to the circumstances; moreover, they came through spirit-communion. The chapter in Thessalonians was most evidently a local warning for certain Spiritualists to keep in one spiritual fellowship. In that age there were a great variety of prophets and Gospel vendors who competed with each other for the greatest renown. Spiritual Teachers at that time warned their friends against having to do with strolling mediums of a low character. This was no argument against Spiritualism, but, on the contrary, was useful in directing man's mind in the practice of spirit-communion. As to the seances in America, at which spirits had said they were devils, in answer to a clerical questioner, it was true that in weak circles a positive bigoted mind would receive back the effort of its own thought, or equally bigoted spirits accompanying him might answer as he wished. All these things were well understood by Spiritualists.

Monitor Crowe then introduced the adjourned commentary on the second chapter of Genesis, which was reported in these columns last week. Some questions were asked as to the meaning of Adam falling asleep, and having a rib extracted from his side which became a woman. The explanation afforded was that the term rib represented the region of the affections or emotional nature, and which, when purified and developed, was the partner of the intellect or male portion of man's nature.

Visitor Wilson thought that the intellectual should dominate the affectional.

Visitor Lambelle's guides, at a subsequent part of the evening, said that the matters under question were types of states through which man had to pass before he came to his present degree of perfection. Sleep is a passive condition in which new or old ideas may be imparted to the mind, and prepare for a new experience. The rib is the part that is close to the heart, and in regard to woman, it indicated that man should consider her as part of himself, and entitled to his love and protection.

At the close of the exercises of the School, Mr. Lambelle was controlled by "Clericus," one of his guides, who gave a very interesting address. The spirit observed that it was a great work to harmonise theology with spiritual truth, to develop man's spiritual nature, and gain spiritual knowledge. He warmly commended the manner in which the School went about its work. The spirit then proceeded to give a short sketch of his earth-life. He had experienced the changes which belong to the passage from one state of existence to the other, and he could assure them that he was indeed a man who had lived in the flesh, and that he would yet give evidence to prove his identity. He had been a distinguished spiritual teacher, which they would agree with him was a most dignified position. His father was a grazier, and he himself acquired knowledge while a shepherd. It was his desire to gain a position in the literary world, and he thought the Church could afford to him a position of ease and respectability, which

indicated that spiritual ideas were not his guiding star at that time. His commentary on the Scriptures subsequently made, and his "Village Discourses," were yet extant. When he left the earth-sphere, he took with him all his mental impressions, false theological notions as well. He went out into the spirit-world trusting in the blood of Christ, and expected by some miracle or other to be changed, and chant endless praises before the throne of God; but he found these to be false principles, for there was no groundwork for them. The other world was as real as the earth, and judge of his surprise when he looked round, and in astonishment asked: "Where are God and Christ? Am I in Hell or in Heaven?" He found that he was in neither, and soon learned to cast off his earthly notions. He met his wife, and many of his hearers; he breathed a new atmosphere, and became acquainted with the world in which he was placed. He soon found that his former notions on Heaven had been false; that it was no vision he was experiencing; that it was a continuation of the life of man which had been lived on earth, but it was a resurrection where there was a brighter inspiration and a higher form of teaching. He was now a spiritual teacher as much as ever, and desired to exercise an influence on mankind for spiritual elevation.

"Oliver Cromwell" then spoke for a few minutes through Mr. Lambelle, expressing himself warmly in appreciation of the work being done by the O.S.T. He enjoined the School to persevere, and a blessing from God would attend upon the effort made. The spirit spoke in a very hearty and enthusiastic manner.

HYDE PROGRESSIVE DISCUSSION SCHOOL.

This School met again, as arranged, on Tuesday evening, the 4th inst., when the promised essay on the "Population Question" was read to the School by Mr. Ogden. His essay took an opposite view to the majority of the School, who were mostly in favour of the Malthusian law for the regulation of an excessive population. The essay was admirably written, the statistics and figures relative thereto were quoted from Drs. Farr and Putnam, at the late meeting at the British Association at Plymouth.

The conclusions arrived at were: That the law of population requires to be regulated equally as much (if not more so) as the rest of our social laws, and that this power is in our possession, and if we will not use it we must take the consequences. "Leave the question to Nature," is the cry. If our corn-fields and meadows were so left, we should starve, and the conclusion of the meeting was—We are here to utilise all things; why not do so?

Mr. Johnson will continue the discussion at his house next week, and commence the meeting with the argument "Why have we Poor?"

Mr. Hartley's subject, as announced for Tuesday next, will stand over, he being away next week.

MANCHESTER PROGRESSIVE DISCUSSION CLASS.

We had a full attendance of the committee on Thursday, Sept. 6th, and it soon became evident that we had in the present committee most of the element of discussion. It was resolved to adopt the name of "society" in place of "class," some of the friends thinking the name too limited.

The committee wish to bring forward most of the progressive subjects of the day, but more especially Spiritualism, psychology, mesmerism, and kindred subjects. We wish all who join to be truthseekers. The next meeting will be on Thursday, Sept. 20th, when a few rules will be drawn up. Any friends wishing to co-operate with us will please communicate with me.

Geo. Dawson, Sec.

31, Back Quay Street, Water Street, Manchester.

REMARKABLE CASES OF HEALING.

DR. MACK IN BOSTON.

We give below the testimony of one whose name is well known to our readers, in favour of the value and worth of the healing gift as displayed by Dr. Mack since his arrival from England. In addition to the instances narrated by Mr. Wetherbee, we have to chronicle a remarkable case of cure through the agency of Dr. Mack, which has been reported at our office personally by the grateful family. A young lady residing in the south end of Boston was sorely afflicted with *prolapsus uteri*, also lung difficulties of a serious nature, and was led by friends to employ the professional attention of Dr. M. as a hoped-for restorative. A few treatments only were necessary to produce a remarkable improvement in the condition of her lungs. While under his care Dr. Mack on one occasion counselled his patient that when on quitting his office after a treatment, and having arrived home, she should choose the hour of four o'clock in the afternoon, retire to her special apartment, darken the windows, and lie down on the right side, and passively await the action of the spirit operators—no mortal except herself to be in the room at the time. She did as directed, and the delicate service of "replacing" was accomplished successfully, to the great relief of the sufferer. These are the items in the story as related to us by one conversant with them, and whose name and address we now have on file at this office as guarantee and authority therefor:—

"I like to see 'facts to the front' whenever possible, hence this item. I was sitting the other day *vis-à-vis* with Dr. J. Mack in the cars, returning from a visit to the Highland Lake Camp Meeting, when an elderly man introduced himself to me as an old Spiritualist from Penfield, near Rochester. I asked him to sit down, and introduced him to the Doctor, who had just been giving me some account of his healing experience, which interested me very much. This old gentleman was nearly blind from cataract, and had been from a child. The doctors had operated upon him without any favourable effect, and he had got tired of them, and not tried anything of the kind for a score of years and more. The iris of his left eye was so pale, or the film over it so thick, that it was hardly visible or in shape; with it he could first distinguish a shadow when it passed between it and the light. His right eye was a little better, but he did not pretend to see any with that, for he could not see the features of a man's face, or tell whether a man had any or not. The conversation turned on his case, and Dr. Mack did

not know whether he could do anything for him, but he would like to try, and an appointment was made. A few days after this I called on Dr. Mack, and this man came in for his fifth treatment. The Doctor uses nothing but his hands; the eyes of this man were wonderfully improved: the film so conspicuous on his iris was gone, and the eyes looked quite natural, he could see on close observation the features of my face, the letters on a newspaper when they were tolerably large, and could see and count the fingers on his hand when held before his worst eye, which he had not been able to do before.

"Dr. Mack seems to have the same gift of healing that the Nazarene had, doing what optical sciences has failed to accomplish. There was no put-up job in this. I know the interview as I have stated was accidental, and the parties had never heard of each other before this meeting through me in cars—all strangers.

"While observing this operation, Frank T. Ripley, whose office is in the same building (7, Montgomery Place), happened to be present, and when under control "Dr. Renardo" put in a word, and gave some description of the invisibles acting in the matter, which was very interesting and reasonable. It is not worth while to extend this communication by giving the details of "Dr. Renardo's" talk, but I will say that while Mr. Ripley was under control he gave me some communications from friends in the other world, that proved him to be a good test-medium, and though as a visitor this was not the best place to do him justice, I was satisfied enough with what I received to promise myself another and a early sitting with him.

"JOHN WETHERBEE."

—Banner of Light, Aug. 25.

MR. COLVILLE AT DOUGHTY HALL.

Last Sunday evening, Mr. J. W. Colville again spoke at Doughty Hall, 14, Bedford Row, London, before a large congregation of well-known Spiritualists and others, under the presidency of Mr. James Burns. At the conclusion of the preliminary singing and devotional exercises, Mr. Burns intimated that the guides of the medium required the audience to select a subject for the evening discourse. Half-a-dozen or so of subjects were written by different persons, and handed to the chairman, who read them aloud and noted the number of hands raised in favour of each. The subject which received the largest show of hands was:—"A General Explanation of the Book called the Revelation of St. John, and how that Book is regarded by the Spirit-world."

Mr. Colville at once rose, and under the inspiration of his spirit-guides observed that there were people who said that the wonderful revelations of the Apocalypse were dark, mythical, and mysterious, and impossible for men to understand them; and they would point at the close of the Revelation of St. John to the remarkable statement which was made there, that whoever added unto the book would add unto himself the plagues and so forth described therein, and that every one who took anything away from it should have his name erased from the Book of Life, and incur the plagues and torments of which the prophet spoke. This referred only to the Book of Revelation, and not to the whole of the books of the Bible. It was only those who could understand a revelation and tampered therewith voluntarily to whom the curse would apply. The names in the Book of Life were not to be understood as signatures in writing, but as an interior record of those who are *en rapport* with the angels, whereby every thought and action was made to stand in judgment against the offender, who had to appear face to face with the results of his life and let conscience be his judge.

If he willingly refused to accept truth, at one time in his reach, and embraced it not with his understanding—but rather sacrificed conscience at the sake of expediency—and added to that which he received from the spirit-world, his own preconceived ideas, theories, and fancies of truth; then, as a necessary consequence, he would find that his name would not be enrolled amongst the ranks of those in the bright and shining regions, but that he would incur the penalties of his own error. Therefore the Revelation of St. John would be no exception to the rule of all spiritual light and interior illumination.

If the book appeared dark and mysterious, it was because it was no revelation to the man, if he was in the natural and material state alone, for the key to the problems of spiritual existence was not to be found in the realm of matter and physics. It was not an astronomical, geological or chemical revelation, and therefore the material key would not unlock the spiritual mysteries, and the earthly solution of the problem would be entirely invalid and incomprehensible. The special Revelation of St. John was a prophecy of all that should take place during the Christian dispensation, and also referred to the new Spiritual dispensation. Portions of it had already been fulfilled, and the remaining portion yet awaited its fulfilment. The dark sayings would be clear enough when spiritual light was cast upon the world.

The speaker warned people against taking the materialistic interpretation of these prophecies, but to consider them only in so far as they appealed to the spiritual faculties within. The Church of the future should know no foundation but that of eternal truth. The beautiful building must not be formed of man-made monarchies, and human organisations, but should be constructed with noble acts and living words, all life seeking to live in harmony, and in accordance with the constitution of the universe. It would then be indeed the repository of wisdom and love, and the Messiah who is to come would inhabit it. The guides of the medium regarded the Revelations as a prophecy concerning all dispensations.

On Sunday evening, September 9th, Mr. Ashton gave an address in the rooms of the Newcastle Psychological Society, on his experiences in Modern Spiritualism. There was a good attendance. The president in the chair. Mrs. Besant is at present lecturing in the town on the "Population Question."

ASTROLOGY.—Dear Mr. Burns.—The subject of astrology, although ignored by the majority of thinking men—probably because they have never thought seriously about it—seems at present to be receiving a considerable amount of attention from that class, who are prepared to receive truth in any form and from any quarter, if accompanied by adequate proof. I think it would be well if you, or any of your numerous correspondents, would indicate some reliable book or books on the subject, in order to afford those who possess the requisite time and ability, the opportunity of testing it for themselves.—J. W. H., Stockton-on-Tees.

MR. WALLACE ON HIS TOUR.

To the Editor.—Dear Sir,—I have much pleasure in announcing that Mr. W. Wallace, the veteran pioneer medium, is here in Northampton, and received with marked respect. He has held two crowded meetings and the audiences have been delighted with the addresses given through him. He will remain in this district over another week, and we are to have a tea-party on Sunday next. The greatest harmony abounds on all hands. It is a great pleasure to Mr. Wallace to meet with so many friends and old acquaintances in this town.

He will be pleased to make arrangements to visit other towns near. He may be addressed—329, Kentish Town Road, London, N.W.; or, for the present—94, Bailiff Street, Northampton.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Friday last, Mrs. Heatherly opened a discussion on St. Simon, referring to his moral, political, and social ideas. Various members took part in the discussion, which was very interesting.

On Sunday last, Mr. Colville gave an inspirational address on "The New Messiah and his Angels" to an appreciative audience, answering all questions. The poem chosen by the audience "Ring in the Christ that is to be" was a great success.

On Tuesday last, Mr. Colville again addressed the audience on "The form of Religion best fitted to raise Mankind from the Life of Selfishness to the Life of Spirituality and Self-Sacrifice." Subject chosen by the audience for the poem, "Rest."

On Friday next, Mr. Hancock will open a discussion on "Life: its Use and Abuse."

On Sunday afternoon, Mr. Colville will again address the meeting.

On Tuesday next, Mr. Colville will appear; subjects for address and poem to be chosen by the audience.

There is a series of seances, with Mr. Herne as medium, on Thursday evenings. Admission two shillings; all tickets must be taken in advance. Members are requested to forward their subscriptions.

CHARLES WHITE, Hon. Sec.

QUEBEC HALL, 25, GREAT QUEBEC STREET, MARYLEBONE.

W. J. Colville, inspirational medium, will deliver orations and poems as follows in the above hall during September:—

Sunday, September 16th, 3.15 p.m. "Who are the Redeemed."

Sunday, September 23rd, 3.15 p.m. "The Judgment Day."

Sunday, September 30th, 3.15 p.m. "Harmony of all Religions."

Tuesdays, September 18th and 25th, at 8 p.m. Subjects to be chosen by the audience, and questions invited.

Admission free on all occasions. Voluntary collection to defray expenses.

'DEATH.'

What is Death?—a brighter birth,

The unfolding life immortal;

Fleshly forms return to earth

While unto the spirit-portal

Speeds the part Divine.

Death is life in homes above,

Where love's links are re-united;

Beautified by flowers of love

Nevermore by sorrow blighted

Soul with soul entwine.

September 7.

JAMES LEWIS.

SONNET.

O, not to other worlds, poor child of earth,

Alone for comfort and for peace repair:

Believe it, heavenly bliss must here have birth,

And *that* must bud below which blossoms there.

True, fitter soils and more delicious air,

And brighter suns, above, may impulse give;

But thou, the while, must inward strength prepare;

That future life even now begins to live;

And look for heavenly peace! since happiness,

Shed from above, is free to all—to thee.

And if thine inmost heart delights to bless

And commune with the God of purity,

Earth hath no bounds thy spirit to retain,

And heaven no bars thy entrance to restrain.

EMILY TAYLOR.

BLACKBURN.—We have received another letter signed "T. E. Atkinson," admitting the glib correction of "Investigator" last week, and saying some minor errors occurred on the other side of the statement. Letters have come to hand which may necessitate allusion to this matter next week.

A WESLEYAN minister at Stamford has been repeating from the pulpit, the Forbes Winslow fiction about insane Spiritualists. "Truthseeker," in the last issue of the *Stamford Guardian*, replies to the falsehood in a very effective manner by quoting Dr. Crowell's statistics, which show that religious excitement is a much more fruitful source of insanity than Spiritualism, of the adherents to which there is not the average afflicted with mental diseases.

WALSALL.—To the Editor.—Sir,—On Sunday last, Mrs. Elliott, of Birmingham, paid our circle a visit, and her guides gave some good information to the females and described some of their friends. One lady had only arrived from Liverpool that morning and was quite a stranger to all except her friend, who brought her, she not knowing herself that she was being brought to a spirit-circle. This lady had her sister-in-law (who passed away in childbirth) described to her and the presentation of the baby to her keeping, which instantly convinced her of the truth, as she was not thinking of the circumstance. We are to have a visit of Mr. E. W. Wallis from September 16th to September 19th, when I hope we shall make further progress. The 19th will be set apart for a public meeting to try to lead others into the truth.—Yours respectfully, T. BLINKHORN, 16, George Street, Walsall, September 4th.

MR. MORSE'S APPOINTMENTS.

KEIGHLEY.—Sunday, September 23, Temperance Hall. Afternoon at 2.30. Evening at 6.30

STOCKTON-ON-TRES.—Sunday, September 30, Mill Lane School Room.

Evening at 6.30. Monday, October 1, same place. Evening at 8.

NEWCASTLE-ON-TYNE.—Sunday and Monday, October 7 and 8, Spiritualists' Hall, Newgate Street.

SOUTH SHIELDS.—Tuesday, October 9, special visit to Excelsior Circle.

SUNDERLAND.—Wednesday and Thursday, October 10 and 11, Hall School. Evenings at 8.

LONDON.—Sundays, October 14, and December 30, Doughty Hall. Also will be present at the Happy Evening, same place. Tuesday and Thursday, October 16 and 18, Marylebone Association. Dalston Engagement unavoidably postponed.

BIRMINGHAM.—October 28 and 29.

GLASGOW.—November 11 and 12.

WOLVERHAMPTON.—December 16 and week following.

Societies desirous of engaging Mr. Morse's services are requested to write him for terms and dates, at Warwick Cottage, Old Ford Road, Bow, London, E.

SPECIAL NOTICE.

Mr. Morse's Seventh Anniversary *Soirée* will be held at the Cavendish Rooms, Mortimer Street, London, on October 17. Full particulars will be announced in due course.

MR. W. J. COLVILLE'S APPOINTMENTS.

IN LONDON DURING SEPTEMBER.

SUNDAY AFTERNOONS at 3.15.—Quebec Hall, 25, Great Quebec Street, Marylebone. Every Sunday during September.

SUNDAY EVENINGS at 7.—At Doughty Hall, September the 30th. East London Spiritual Institution, 15, St. Peter's Road, Mile End, September 16th. Islington Spiritual Institute, 19, Church Street, September 23rd. Subjects for Sunday afternoons as announced. Subjects for Sunday evenings to be chosen by the audience. Impromptu poems delivered on all occasions.

WEEK-EVENING DISCOURSES AND POEMS at 8 o'clock.—Langham Hall, Every Monday Evening. Quebec Hall, Marylebone, Tuesday, September 18th and 25th. Dalston Association, Thursday, September 20th. Subjects to be chosen by the audience.

Mr. Colville's address till further notice is 15, Southampton Row, Holborn, W.C. He is prepared to accept engagements in London and neighbourhood.

MR. WALLIS'S APPOINTMENTS.

LEICESTER.—September 7 to 13 inclusive.

WALSALL and District.—September 14 to 19 inclusive.

Mr. Wallis expects to arrive in London again about September 20th. Address: 15, St. Peter's Road, Mile End, London, E.

MISS KEEVES AT BIRMINGHAM.

We have now matured our arrangements for the visit of Miss Keeves and Miss Record. They are:—

Sunday, Sept. 16, at Mr. Gray's, 71, Pershore Road, at 7 p.m.

Monday, Sept. 17, at Mr. Perks's, 312, Bridge Street West, at 8 p.m.

Tuesday, Sept. 18, at Mr. Groom's, 166, St. Vincent Street, Ladywood, at 8 p.m. prompt.

Wednesday, Sept. 19, at Mr. Sunderland's, photographer, Bull Street, at 8 p.m.

60, Bristol Street, Sept. 11.

C. W. ANDERSON.

NEWCASTLE PSYCHOLOGICAL SOCIETY.

LECTURES FOR SEPTEMBER, 1877.

Sunday, September 16. Normal Address. Mr. John Mould.

" " 23. " Mr. W. C. Robson.

" " 30. Trance Address. Subject chosen by the audience. Mr. W. H. Lambelle.

Commence at 6.30 p.m. Admission free. Collection to defray expenses.

FREE DEBATING SOCIETY.

Session 1877-78 of this society will commence on Monday evening, September 17th. The president will open out a debate on "The Eastern Question." The chair to be taken at 7.45 p.m. prompt.

On Monday evening, September 24th, Mr. Jno. Mould, will open out a debate on "Is Capital or Labour the more Valuable Instrument of Society."

ISLINGTON SPIRITUAL INSTITUTION,

MECHANICS' HALL, 19, CHURCH STREET, ISLINGTON.

On Sunday, Sept. 16th, Mr. Starnes will read a lecture delivered by Mrs. Emma Hardinge, at the Cavendish Rooms, in December, 1870. Lecture to commence at 7 o'clock prompt. Your kind attendance and attention is courteously invited.

Mr. Colville will lecture on Sept. 23, at the above hall.

Healing seance on Sundays at 11 by Mr. Hawkins.

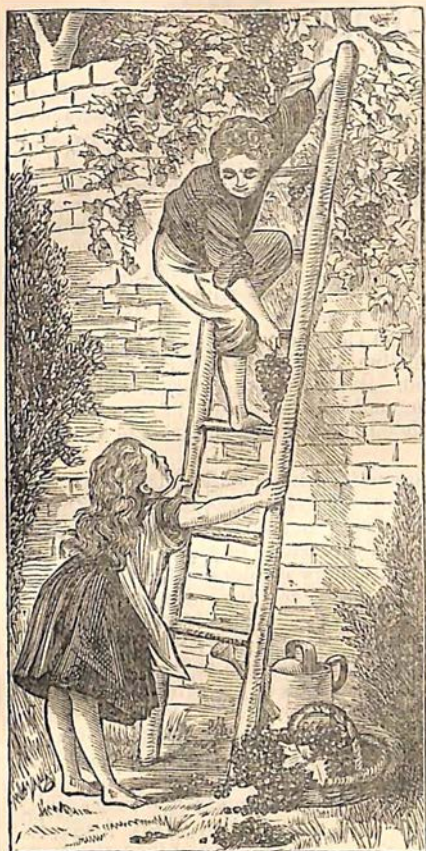
ALFRED MONK, Sec.

EAST END SPIRITUAL INSTITUTION.

Next Sunday evening, Sept. 16, Mr. J. W. Colville will be present and deliver an inspirational discourse.

Miss Young attended on Sunday, the 9th, and was controlled, to give a short address and poem, which appeared to give satisfaction to those assembled, and after singing, Miss Young, under control, gave words of encouragement and many tests to those present.

A tea-meeting will take place on Sunday, Sept. 23; tea on table at 5 o'clock p.m. Tickets one shilling each, followed by an open meeting at 7 o'clock. Early application for tickets is requested. Mr. C. Hunt and other friends and mediums are expected to attend and address the meeting. As it will be the first appearance of Mr. E. Wallis after his provincial tour, it is hoped that there will be a large attendance to welcome him. 15, St. Peter's Road, Mile End Road, E.



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medicine or food, ceased to act properly for at least three months before I commenced taking it: the little food I could take generally punished me or returned. My life was one of great suffering, so that I must have succumbed before long. To me and our family it has been a great earthly blessing. I feel I cannot say too much for it. The least I can do is to do my best to make the FRUIT SALT known to other sufferers. I am getting better rapidly, and expect to totally recover, after spending hundreds of pounds and travelling about for twelve years."

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"W. B. BECKETT."

"August 30, 1877.

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—purports to give the life-story of one of the Wise Men of the East who did homage to the infant Jesus as stated in the Gospels. It was dictated by the spirit "Hafed" through the lips of Mr. D. Duguid, of Glasgow, while he was in the unconscious trance.

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

SUNDAY, SEPT. 16.—Dr. Monck at Doughty Hall, 14, Bedford Row, at 7.
THURSDAY SEPT. 20.—School of Spiritual Teachers, at 8 o'clock.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

TUESDAY, SEPT. 18, Mrs. Olive's Seance. See advt.
Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8. Developing Mr. J. Brain's Seances for Tests and Clairvoyance, at 29, Duke Street, Bloomsbury, at 8.
WEDNESDAY, SEPT. 19, Mr. W. Wallace, 329, Kentish Town Road, at 8.
THURSDAY, SEPT. 20, Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 53, Sigdon Road, Dalston Lane, E.
Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.
FRIDAY, SEPT. 21, Mrs. Olive's Seance, 15, Ainger Terrace. See advt.
Mr. J. Brain's Seances for Tests and Clairvoyance, at 29, Duke Street, Bloomsbury, at 8.

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SUNDAY, Seance at 7.30, Mrs. Hocker attends; admission 6d. MONDAY, Seance at 8; for Members only. TUESDAY, Lectures and Debates at 8. WEDNESDAY, Seance (for Members only). FRIDAY, Public Discussion Class. SATURDAY, Seance at 8; admission 6d., to pay rent and gas. Local and other mediums invited. Rules and general information, address—Mr. C. White, Hon. Sec. Admission to Seances by previous application or introduction.

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SUNDAY—Inspirational Addresses at 7 p.m. TUESDAY—Evening, at 8. School of Spiritual Teachers. First Wednesday in each month, Mesmeric Experiments. E. W. Wallis, Manager.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, SEPT. 16, KEIGHLEY, 10.30 a.m. and 5.30 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hockley, at 6.30 for 7, free, for Spiritualists and friends.
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.
CARDIFF, Frederick Street. Development at 11.30; discourse at 6.30.
DARLINGTON, Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 6 p.m.
GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.
GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.
HALIFAX, Psychological Society, Old County Court, Union Street, at 2.30 and 6.
LEEDS, at Mr. John Peacock's, Shambles, off Briggate, at 8.
LIVERPOOL, Lecture Room, Silver Street, at 10.30 and 6.30.
LIVERPOOL, Lectures in Meyerbeer Hall, 5, Hardman Street, at 7 p.m.
LOUGHBOROUGH, Mr. Gutteridge's, School Street, at 6.30.
MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.
MIDDLESBRO', 23, High Duncombe Street, at 2.30 p.m.
NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m. Lecture.
NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.
OLDHAM, Temperance Hall, Horsedgate Street, at 6.
OLD SHILDON, Co-operative Hall, for Spiritualists only, at 2.15; Public Meeting at 6.15.
OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m.
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.
TUESDAY, SEPT. 18, CARDIFF, Frederick Street, at 7.30, Developing. Wednesday Physical.
KEIGHLEY, at the Lyceum, at 7.30 p.m. Local Trance-mediums.
SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
STOCKTON, Meeting at Mr. Freund's, 2, Silver Street at 8.15.
NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.
SHEFFIELD, W. S. Hunter's, 48, Fawcett Street, St. Phillip's Road, at 8.
SHILDON, 155, Rowlinson's Buildings, at 7.
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BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development at 7.30., for Spiritualists only.
MIDDLESBRO', 38, High Duncombe Street, at 7.30.
OSSETT COMMON, at Mr. John Crane's, at 7.30.
THURSDAY, SEPT. 20, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.
GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.
LIVERPOOL, Lecture Room, Silver Street, at 8, for Development.
MIDDLESBRO', 23, High Duncombe Street, at 7 p.m.
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