

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

SPIRITUALISM.

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SLATE-WRITING EXTRAORDINARY.

(To the Editor of the "Spectator.")

Sir,—I trust you may consider the following experiment worthy of record in your paper, because it differs from cases of abnormal slate-writing of which evidence was adduced at the trial of Slade, and because it affords a demonstration of the reality of the phenomenon and the absence of imposture from which there seems no escape. I confine myself to this one experiment, and narrate the essential facts only.

The sitting was at a private house in Richmond, on the 21st of last month. Two ladies and three gentlemen were present, besides myself and the medium, Dr. Monck. A shaded candle was in the room, giving light sufficient to see every object on the table round which we sat. Four small and common slates were on the table. Of these I chose two, and after carefully cleaning and placing a small fragment of pencil between them, I tied them together with a strong cord, passed around them both lengthways and crosswise, so as effectually to prevent the slates from moving on each other. I then laid them flat on the table, without losing sight of them for an instant. Dr. Monck placed the fingers of both hands on them, while I and a lady sitting opposite me placed our hands on the corners of the slates. *From this position our hands were never moved, till I untied them to ascertain the result.* After waiting a minute or two, Dr. Monck asked me to name any short word I wished to be written on the slate. I named the word "God." He then asked me to say how I wished it written. I replied, "lengthways of the slate;" then if I wished it written with a large or a small "g," and I chose a capital "G." In a very short time, writing was heard on the slate. The medium's hands were convulsively withdrawn, and I then myself untied the cord (which was a strong silk watch-guard, lent by one of the visitors), and on opening the slates, found on the lower one the word I had asked for, written in the manner I had requested, the writing being somewhat faint and laboured, but perfectly legible. The slate with the writing on it is now in my possession.

The essential features of this experiment are,—that I myself cleaned and tied up the slates, that I kept my hand on them all the time, that they never went out of my sight for a moment, and that I named the word to be written, and the manner of writing it after they were thus secured and held by me. I ask, how are these facts to be explained, and what interpretation is to be placed upon them?—I am, Sir, &c.,

ALFRED R. WALLACE.

I was present on this occasion, and certify that Mr. Wallace's account of what happened is correct. EDWARD T. BENNETT.

[The foregoing letter appeared in the *Spectator* of last week.—ED. M.]

BEWILDERING PHENOMENA.

BY THE REV. THOMAS COLLEY, LATE OF THE ROYAL NAVY.

Yes, says the self-satisfied critic, bewildering to those whose wild fancies suggest a wilderness where common sense has never farmed the mental waste, where brain-capacity is small, and proper discipline, thoughtful application, diligent study, and the observant powers never had scope to bring to cultivation the rational faculty—bewildering not else.

Well, I have written some, and seen much, and pondered more, and yet I am puzzled still. A fool quickly settles a matter, but a matter last night settled me, unless a fool, in the conviction that as things go, the time is not far off when the invisible will be very

clearly seen, and the intangible very sensibly felt; when matter will rarefy to spirit, and spirit solidify to matter, and a strange metempsychosis not unfrequently take place, wherein one of earth, properly qualified, may go on a spiritual excursion into the realm of mind, and one of spirit, rightly conditioned, be able to come on a visit to us for a few days into this world of matter; the one using the life-atoms and bodily constituents of the other adapted to his temporary need, while he from us, taking on the nature of spirit, shall occupy the place in the unseen of our mysterious guest, and as a *locum tenens* tentatively do his duty in the higher life, the thread of his life here, and its obligations and divine purposes, being taken up and observed and outwrought for the time by the angel incumbent with whom he has made spiritual exchange.

Now, if this is not the wildest stuff ever written out of Bedlam, it is a sane prophecy of future possibilities; and last night's experience warrants me in thinking it rather of the latter. Dr. Monck was again medium. Four of us constituted the circle, all in perfect rapport with our instrument, having that confidence in him which is of knowledge, which yet, for the sake of others, and the better to observe what transpired, did not prevent us from taking every care in the application of tests that should answer for the genuineness of the manifestations and satisfy the most exacting.

The sitting was wholly for materialisation, and the first form that appeared was that of a child, as it were, as we on this side of eternity would say, about six or seven years of age. This figure in view of all grew out of the medium's left side as he stood entranced before us. It had all the actions and ways of human childhood; clapped its little hands, pursed its mouth to kisses, and spoke in pretty accents, Dr. Monck, under control, speaking to it and instructing it like an elder brother. Then after a few minutes' further stay, sliding back into the medium, it gradually disappeared.

The next form was none other than Dr. Monck's old earth friend, fellow student, brother minister, and chief spirit-control, "Samuel Wheeler." When he in like manner issuing forth first stepped from the medium into separate being, Dr. Monck was unconscious, under control of "Lily," and her voice through him contrasted very markedly with the voice of the materialised form—it, to the very syllable, being the voice of "Samuel" as when speaking through the medium. But this did not satisfy our spirit-friend, for the marvel of the night's effort had yet to culminate. Conditions being so good, "Samuel" thought he might dematerialise and awake Dr. Monck, and then be able to rematerialise with the medium in his normal state, fully alive to all that transpired, and conscious of the astounding fact we were to witness; and successful, beyond all conception of the mystery, was this most unique experiment, for after the first alarm of Dr. Monck had passed away, and after the pain and nervous tearings and snatchings he felt in the process of his friend's evolution from himself had subsided, medium and spirit-form conversed naturally together, and the astonishment and glee of the former were only equalled by our profound sense of inability adequately to grasp at first the vast significance of this amazing demonstration of occult power. Equally with the child-form did "Samuel Wheeler" show all the attributes of humanity, and, in his case, reason and ripe manhood, as in hers girlishness and simplicity. He was not unlike the medium in stature, form, and bearing; and one of our company having intimately known "Samuel" in the earth-life (being frequently one of his congregation when our spirit-friend was as our medium also was; a Baptist minister), unhesitatingly declared that this "Samuel Wheeler" was that Samuel Wheeler, and none other.

So for some time the spirit, temporarily clothed with earthly elements, molecular agglutinations, and atomic gatherings, that thronging in from spirit-attraction and life-magnetism, clinging round the soul—Deity's central fact—from the visible man, the spirit thus endued, compacted, and embodied, stayed and talked with us, walked about with his old friend Dr. Monck, and greeted his other friend joyfully, and did many things to show how perfectly he was a man, and then at last, psychological laws (about which we were altogether in the dark) compelling, reluctantly retired, and drifting back into the medium, threw him into trance and resumed control.

And now a new sensation was in store for us. A spirit-form, eight inches taller than Dr. Monck, grew from him by degrees, and building itself up into giant proportions with muscular limbs developed like statuary of bronze, and of the colour, there came into disconnected, independent, vigorous life, apart from the medium, an ancient Egyptian. From its general aspect, dress, and manner, I addressed it as such at once without a moment's doubt or hesitation. For Ancient Egypt has been a favourite study with me, and in modern Egyptians I have, when in the East, endeavoured to trace the ancient masters of Israel and the sciences, and have dreamed amid the ruins of the Temple of Isis, and sketched the blue tunicked and turbaned descendant of the Pharaohs, and have pleasant recollections of an Egyptian Fellah, Zozab, who used to accompany me through the bazaars, and pioneer me through the intricacies of Suez; and if ever Bulwer's Arabesque Egyptian, in the "Last Days of Pompeii," had existence other than in the mind of the author, it was here embodied in the materialised form I handled and closely scrutinised last night.

The vitality and power of this spirit were remarkable; it walked with manly step and dignified carriage round and about the room, before and behind us, without fear or hesitation; appeared curious about, and leisurely inspected, furniture and ornaments of the room; took up a chair and placed it on the table; brought us books and other things, and then, taking the chair from the table, placed it close to mine and sat down at my side. Meanwhile I closely introspected it, and felt its anatomy, the medium standing at my left side while "Mahedi" (the Egyptian) was seated at my right. I now got the spirit to measure hands, placing its palm on mine. The hand was small, like all Easterns, and the wrist was also small, but the arm was massive, muscular, bronzed, and hairy. Its eyes were black and piercing, but not unkindly, its hair lank and jet, and moustaches and beard long and drooping. Its features full of life and expression yet Sphinx-like. Its head-dress was very peculiar, a sort of metal skull-cap with an emblem in front, overhanging the brow, which trembled and quivered and glistened. I was suffered to feel it, but as I did so it seemed to melt away like a snow-flake under my touch, to grow solid again the moment after.

Altogether our mysterious visitant was a weird and everlasting puzzle. But for the sake of an inner circle studying with me the correspondence and causative philosophy of these mysteries, I am instructed to say that "The Mahedi" is the "coming phase," and that what I have thus been the first to witness has yet to develop to something out of all proportion to anything at present experienced or even dreamt of.

But other matters of moment transpired too recondite to be lucidly recorded, and at last our new acquisition from the "Grand Man" through mortal man retired, and bowed a silent adieu, and as I had done with other spirit-forms in the exeunt and exit, I, at the distance of a few inches only, watched "The Mahedi's" absorption into the body of the medium, and his gradual disappearance, till he was merged viewless into boundless hereafter through this mortal gate of access to the mysteries of the other life.

London, October 9, 1877.

THE CONDITION OF SPIRITUALISM IN ENGLAND.

By "M.A. (Oxon.)"

(From the "Religio-Philosophical Journal.")

In the *Journal* of July 21st ult.,* I gave some particulars as to the state of Spiritualism in England, making especial reference to the part taken by Dr. Carpenter, F.R.S., in the matter. I said that his false statements in the *Nineteenth Century* Review and in a small volume recently published, "Mesmerism, Spiritualism, &c., Historically, and Scientifically Considered," were about to receive their answer from the persons chiefly attacked, Messrs. Wallace and Crookes. These replies have now appeared, and I propose to give your readers some idea of the crushing nature of the more important of the two. Mr. Crookes writes in the *Nineteenth Century*, and is more concerned with defending his Radiometer from Carpenter's misstatements, and with pointing out how inadequately the critic performs his self-imposed task. He makes severe work with the great dictum that Carpenter is always thrusting forward, viz.: that it is criminal to be "possessed of any ideas or set of ideas that the common sense of educated mankind pronounces to be irrational." But Mr. Crookes shows with most cogent logic and irresistible force, that there was a time when every new discovery—the circulation of the blood, the motion of the earth round the sun—was contrary to what was then called "common sense." The fallacy that underlies Dr. Carpenter's assertions is not indeed far to seek. Knowledge is progressive. The accumulated store at any given period constitutes the world's common sense. But one day there comes a Harvey, a Varley, a Crookes, and demonstrates some new fact, and adds his mite to the accumulated store; piles his pebble on the historic cairn. The

philosopher, guarding himself by the strictest methods of investigation, receives the addition with thankfulness. Not so with Dr. Carpenter! His method of philosophic inquiry is to catch up the pebble and throw it back at the investigator, with a warning to him against meddling with "the common sense of educated mankind." This, Sir, is the scientific method, à la Carpenter. Most of your readers will agree with me in thinking that his common sense is conspicuous by its absence.

But the most complete and dignified rebuke that Carpenter has ever received for his misstatements and unscientific method of treatment, is administered in the pages of the *Quarterly Journal of Science*, by Mr. Alfred R. Wallace. He takes the opportunity, in reviewing Carpenter's lectures above alluded to, to expose, in language which (if calm, and so falling short in severity of what might fairly be used), gains thereby in weight what it loses in incisiveness, the method of treatment which Dr. Carpenter has permitted himself to use in reference to a subject which he dislikes. In the course of a long review he goes over the ground travelled by Dr. Carpenter, and shows how ignorantly inaccurate and misleading his statements are. As this paper has been printed in a magazine of comparatively little circulation, and as Carpenter's name is well-known as that of a Scientist of reputation (we shall soon see of what kind of reputation!) I propose to summarise the argument, and to quote some of the censures of Mr. Wallace. I have used some hard expressions respecting Dr. Carpenter myself.* I have never had occasion to deal with assertions and arguments of his without finding so many blunders as to fact that I have been led to acquit him of any graver sins than carelessness and ignorance. I know that the ignorance is shared by the majority of those who read him; and I know too that the mantle of scientific infallibility will cover a multitude of sins of carelessness. So it is; but there is all the more reason, therefore, to reiterate again and again that Dr. Carpenter is not a safe guide in these matters; that he is the most conspicuous instance of the baleful effects of "prepossession" and "dominant ideas;" and that his blunders on plain matters of fact prove him to be a dangerous leader in matters requiring careful and logical handling. In order to demonstrate by independent evidence that I am not singular in this opinion, I quote such censures as space permits from Mr. Wallace's review.

On the broad question of Dr. Carpenter's method, Mr. Wallace says:—"If space permitted, there is hardly a page of the book in which we should not find expressions calling for strong animadversion." (p. 391).

As to the claims advanced for fair "historical and judicial" accuracy in the book, "He may indeed believe that he has thus acted—for dominant ideas are very powerful—but anyone tolerably acquainted with the literature and history of these subjects for the last thirty years will most assuredly look upon this book as the work of an advocate rather than of a judge. In place of the impartial summary of the historian, he will find the one-sided narrative of a partisan; and instead of the careful weighing of fact and experiment characteristic of the man of science, he will find loose and inaccurate statements, and negative results set up as conclusive against positive evidence." (p. 392).

On another point—Dr. Carpenter's statement that Mr. Wallace places full faith in the self-asserted powers of a clairvoyant, whereas he quoted the hard scientific testimony of Professor Gregory, Mr. Wallace declines to use fitting language to characterise the tactics of Dr. Carpenter. "It is impossible adequately to characterise such reckless accusations as this without using language which I should not wish to use." (p. 394).

Dealing with his comments on Von Reichenbach's researches he is obliged to hold his hand, after exposing some chief blunders, with the remark: "We cannot devote much time to the less important branches of the subject, but it is necessary to show that in every case (the Italics are original) Dr. Carpenter misstates facts and sets negative above positive evidence."

As to the subject of clairvoyance, this is what Mr. Wallace says of the Carpenterian method: "He offers no proof of this statement, and we venture to say he can offer none, and it is only another example of that complete misrepresentation of the opinions of his opponents with which this book abounds." (p. 398).

"We enter on the subject itself, and at once encounter one of those curious examples of ignorance (a suppression of evidence) for which Dr. Carpenter is so remarkable in his treatment of this subject." (p. 398).

"The reader unaccustomed to Dr. Carpenter's historical method would naturally suppose this statement to be correct * * * what then will be his astonishment to find the very reverse." (p. 399).

"It cannot be said that investigation carried on by nine medical men, is not 'thorough,' whence it follows that Dr. Carpenter must be ignorant of it, and our readers can draw their own inference as to the value of his opinion, and the dependence to be placed on his scientific and historical treatment of this subject." (p. 399).

Coming to table turning and Spiritualism, Dr. Carpenter is even more unfair. "There is hardly any attempt to deal with the evidence." (p. 405).

He is so audacious as to state that "No one, so far as I am aware (!) has ever ventured to affirm that he has thus (by an indicator) demonstrated the absence of muscular pressure." (p. 405.) Being, as we must assume, ignorant that motion without contact is an ordinary phenomenon now observed by all who take any pains to acquaint themselves with facts. Ignorant of this, what sort of guide is he? Knowing it, and yet suppressing it (the only other

* Reprinted in the *MEDIUM* Aug. 17.

* Dr. Carpenter's Theories and Dr. Carpenter's Facts. London: Buros.

alternative, which is not in any way suggested, the ignorance being too manifest), he would be a worse guide still.

There seems indeed to be in his mind a sheer inability to accept or entertain any evidence that makes against his "prepossessions." He is always crying out for "expert" men who are better judges than Crookes, Varley, Wallace, and their like, "yet when they come in the persons of Robert Houdin and Dr. Lockhart Robertson he takes very good care, that, so far as he is concerned, the public shall not know of their existence." (p. 406).

Maskelyne, the Egyptian Hall conjurer, is apparently Carpenter's typical 'expert': for he quoted from him (characteristically enough without any verification) a libellous statement about Kate Fox, which he has been compelled to withdraw. His judgment in the matter of trustworthy 'experts' would not seem to be better than it is about others. Mr. Wallace comments with most justifiable severity on "the reprehensible eagerness with which Dr. Carpenter accepts and retails whatever falsehood may be circulated against mediums," (p. 409) and shows that in two other instances he has impugned the character of mediums without justifiable cause. Having dissected his arguments, and brought forward cogent rebutting evidence, he says:

"His clear and precise statement demonstrates the untrustworthiness of the authority on whom Dr. C. relies, even if it does not indicate his disposition to manufacture evidence against the medium in question." (p. 412).

"It also affords another example of how Dr. C. jumps at explanations which are totally inapplicable to the facts in other cases." After all has been said that space allows, Mr. Wallace thus concludes his review of Dr. Carpenter's misleading ignorant book.

"Although he professes to treat the subject historically, we have shown how every particle of evidence is ignored which is too powerful to be explained away. * * * Again, this work, professing to be 'scientific,' and therefore accurate as to facts and precise as to references, has been shown to be full of misstatements and misrepresentations. * * * In the interest of truth it has been necessary to show how completely untrustworthy is the self-appointed guide that the public so blindly follow. By ample reference I have afforded to those who may feel inclined the means of testing the correctness of my charges against Dr. Carpenter; and if they do so, they will, I feel convinced, not only lose all faith in his explanation of these phenomena, but will also find how completely ignorant of this, or of most scientific subjects, are those writers in our influential literary press who have, almost without exception, praised this book as a fair and complete exposition of the subject on which it treats." (p. 415.)

"In his article on 'Fallacies of Testimony,' Dr. Carpenter, quoting Schiller, says that the 'real philosopher' is distinguished from the 'trader in knowledge' by his always loving truth better than his system. If our readers will carefully weigh the facts now laid before them, they will be able to decide how far Dr. C. himself belongs to the first or to the second of these categories." (p. 416).

Now, what will be the effect of such an indictment as this preferred against a man like Dr. Carpenter by one who signs at the foot of it a name so well known and so weighty alike in influence and in respect as that of Alfred R. Wallace? Will Dr. Carpenter justify himself? He cannot; facts are against him, and have been for the last twenty years. (So much the worse for the facts!) Will he reply? Not he! He will ignore Mr. Wallace's paper, as he has ignored many an inconvenient fact before. Will he, then, be discredited before his scientific brethren? Not he; they all row in the same boat, with a few notable exceptions. When next it occurs to him to "take up his parable" (I can't say to expound his scientific conclusion) about Spiritualism, he will be the same glorious egotist that he has always been; he will manipulate his arguments (or what does duty for them) with the same delicious disregard for all that he dislikes; he will meander on with the same *insouciance* thro' the flowery meads of imagination.

"And thrice he'll conquer all his foes
And thrice he'll slay the slain."

If a man is impervious to such censure as Mr. Wallace's, conveyed in such precise tones of sustained dignity and suppressed indignation, he is a pachyderm who must be left to history. There will come a time, and that at no far distant date, when the "educated common sense of mankind" will regard such treatment of facts, as Dr. C. is not ashamed to indulge in, with amazed and not very respectful wonder. When the historian goes back to the annals of the past in order to throw light on the early story of Spiritualism, he will read with indignation the record of the manner in which the man who assumed the scientific guidance of seekers after truth, and whose crusade was against "prepossession," dealt, from his responsible position, with a phase of truth against which his own rampant prepossessions were too evidently arrayed. It is to be hoped that he will then get fairer treatment than he has meted out to others. Till then, he must go on in his current of mischief, with such occasional interferences as those who know better than he does about psychic subjects, can put in his way. He must publish his thrice told story—lecture, magazine article, book, which has doubtless served its purpose of bringing grist to his mill, and for which no more appropriate motto for a reviewer could be found than that which is recorded of the brazen serpent, where Hezekiah labelled it as recorded in 2 Kings xviii. 4:

NEHUSHTAN (A PIECE OF BRASS).

OSSETT.—The friends are about to start a book-club in connection with the Spiritual Institution.

PSYCHOMETRY.

"Our wishes should not determine what we desire to receive as truth. Should we not inwardly feel ashamed if we caught ourselves in the endeavour to desire a different truth than that which actually exists? And what folly it would be, if we allowed ourselves to be determined in our opinions by our desires. Our wishes and desires could not make it true! No; let us honour truth: it is indissolubly united with virtue. The whole truth brings its own consolation with it."—HANS CHRISTIAN OERSTED.

Among the numerous phases of spiritual science, Psychometry is one which, from its great usefulness, certainly deserves more attention than has yet been bestowed upon it. This art was first announced by Dr. Buchanan, of America, an able phrenologist, and one of the early experimenters in mesmerism. To him, too, I believe is the credit due—at least in America—for the discovery of phreno-mesmerism, both in individuals in their ordinary state and in the mesmeric sleep.

It was in 1841 that Professor Buchanan's attention was directed to the fact that certain sensitive persons could feel the influence by touch from various metals, and describe them without having been previously informed of the nature of the substance. In a class at his medical school, nearly one half of all who tried the experiment detected the influence of medicines as distinctly as if they had been tasted, by holding them between the hands enveloped in paper, not knowing what was the drug under experiment. He concluded that a subtle *aura* proceeded from metals as well as from the human body. If the peculiar "sphere" pertaining to metals could be ascertained, why not that of individuals? The experiment was made and succeeded; and Professor Buchanan called the new art "Psychometry" or "soul-measuring." Whenever a portion of magnetism or vital *aura* flows from a person, it contains an epitome of his whole development. The psychometrist can therefore read the inmost character of an individual by coming *en rapport* with his influence on a lock of hair, hand-writing, or photograph.

In the "American Journal of Man," which was edited by Professor Buchanan, are many extraordinary test-delineations of eminent men and women. In that magazine for May, 1849, p. 222, is the following wonderful examination by Miss S. W., of Booth the actor, who in 1865 assassinated President Lincoln. This delineation was actually made in 1844, and is as follows:—"More excitement than Miss Martineau. It makes me tremble! I do not think the person is very intellectual. I should think he might be rather wild—one of those rangers. He is very active, very bold—rather haughty. Why, what is he? He would like to make a good appearance in the world—to be admired. Flattery would hurt him—he can't bear it—he has too much self-esteem. He is a public man of some sort, but I don't know what to do to him. He can't be literary. I don't think he has mind enough to write much. I must put him on the stage; that is the best place for him. It makes me tremble so! I can't think he is a very respectable character. He might be a great mimic—take anyone off to perfection. Is he a play-actor? I don't know what else to do with him. I think he might be a good actor, but I don't think he'd be much off the stage. I don't think he is a very moral man, but he is some great star. I thought at first he was very comical; I don't think he is now. I think he'd take to tragedy. He has a good memory. He is an actor. He has a very high reputation—people would make a great rush to see him. (What do you think of the soundness of his mind?) He is not a man of great or expanded mind; he is rather feeble minded; he seems mysterious. (How is he regarded as to this matter?) I don't think he is perfectly sane. I feel in doubt about it; I can't tell. (Is he alive or dead?) I think he must be living."

These are the exact off-hand remarks of a non-professional psychometrist; and although there is no definite method followed in analysing the character, everyone will acknowledge its truth, who knew anything of the unfortunate Booth.

Some years ago, Mr. J. M. Spear visited this country and gave many good delineations. After he left we had no one of any standing who could be relied on. Now things are different: one of the ablest psychometrists that I know is Mr. Joseph Skipsey, the "Northumbrian Seer" of Ashington Colliery, who unites true psychometric sensibility with clairvoyant vision, consequently is not only able to feel and portray the character in all its ramifications, but to indicate the spiritual surroundings of an individual, describe his spirit-guides, and give most valuable advice on development, &c. His advertisement will be found in another column. The writer has had considerable experience in developing, by means of mesmerism, psychometrists and clairvoyants, and having tested Mr. Skipsey on several occasions, he can unhesitatingly say that he cannot be surpassed in his particular field, and would recommend all to try him for themselves, and they will obtain much valuable information.

W. N. B.

To the Editor.—Dear Sir,—My attention being attracted to a notice of Mr. J. Skipsey's psychometric mediumship in the MEDIUM, I was prompted to write and ask for a delineation of character, and the answer which I received by return of post, was such as to inspire me with a desire to pay him a personal visit. I need only say that as a result, I have arrived at a very high opinion of the gifts with which Mr. Skipsey is endowed. I find that Mr. Skipsey is both a poet and a seer, and in every respect worthy of the name, from what I have seen of his poems; and I think it is a very great pity that they are not brought more prominently before your readers. Another thing, I am impressed that the seer is doing himself and the spiritual brotherhood injustice, by hiding the light with which he is gifted under a bushel and so depriving the world and himself of its blessing. He is burying himself and his splendid talents in a coal-pit, and he is living in an obscure village instead of coming out more boldly before the public.

We know there is a peculiarity in his mental structure by which he is apt to undervalue his own natural greatness, and he would feel quite nervous as to public speaking, &c., but he would be able to overcome this by a little practice. In the meantime we would advise the friends to gather themselves together in small bodies, say from a dozen to twenty, and invite him out among them to give psychometric delineations of character and to deliver lectures on philosophical problems with which his guide appears to be quite familiar.

I may say in conclusion that Mr. J. Skipsey has given some splendid tests to all our renowned mediums, and I am sorry to say that only one out of the number has made a public acknowledgment of it. I hope that all our friends who take a deep interest in the progress and elevation of the human race will take the hint which I have thrown out, and give our brother Mr. Skipsey as much sympathy and encouragement as they can.—I remain, yours truly and most respectfully,

180, East Parade, Old Shildon, JOHN THOMSON, Practical
October 2nd. Phrenologist and Physiognomist.

P.S.—I have had several delineations of character from various phrenologists, but Mr. Skipsey has given the finest and most minute description of character that I ever received.

THE SOUL'S HEREAFTER.

By JOSEPH SKIPSEY.

Dies not the soul when dust to dust is given;
Even as we are in earth-life are we still,
Save from the worn-out garment rent and riven,
That may have proved a fetter to the will.

Not into demons void of good converted,
Not into angels void of error—no;
But human-spirited, and human-bearded,
We on our way with pain or pleasure go.

Not reft of feeling, nay, with feelings keener,
To others' woes more keen, to others' joys;
With bosoms purer and with minds serenest—
Though human still, more humane we and wise.

Not more to be despised, nor venerated,
For aught from change of state acquired or caught,
But at our inner value estimated,
Shall we be shunned or courted as we ought.

Not to their fabled hell, nor fabled heaven,
By the good Father's will are we consigned,
But to a sphere of human action—even,
To one adapted to each frame and mind.

Not doomed the never-ending prayer to gabble,
Not doomed their "dumps" to chant before a throne,
Such as might please an Oriental rabble,
Our pleasure's in the good we've willed and done.

Not launched into a lake for ever burning,
Not found the ever-living God to ban,
For having doomed us to a lot of mourning,
But doomed are we our errors past to scan.

Not one sweet feeling passeth unrewarded,
Not one black deed can go unpunished—not—
Not one swift thought can vanish unrecorded
And give no colour to our future lot.

Not words but thoughts, and not on faith but actions,
And on whatever gives our acts their hue,—
The heart's allurements, and the mind's distractions—
Is based the verdict we shall prize or rue.

Yes, such the future that awaits the spirit,
Then let us pause and think while pause we can,
How best we may the meed eternal merit,
That shall be to the weal eterne of man.

MR. WHITLEY'S LECTURE ON SWEDENBORG.

On Sunday evening Mr. Whitley gave his lecture on the "Gospel of Order according to Swedenborg," at Doughty Hall. The audience was exceedingly attentive throughout the meeting, which lasted for about two hours and a half.

Mr. J. Burns presided, and, in introducing Mr. Whitley, said that the platform was entirely free, and that Mr. Whitley would be expected to express his sentiments without restriction. The audience, at the same time, were at liberty to accept or reject just as it suited them. Swedenborg had been estimated in very different ways since his first publications, and even now there were all varieties of opinion respecting his works. His followers sometimes arrayed him against Spiritualists, and under such treatment Mr. Whitley had desired to express his views upon the opposition thus brought against him as a Spiritualist, and hence the meeting on that occasion.

Mr. Whitley then proceeded with his lecture, prefacing his discourse by the statement that he spoke for himself alone. He gave a little history of the manner in which he had been brought into collision with the Swedenborgians. He had studied the works of Swedenborg with great attention for a number of years, and would give chapter and verse for every statement he made. He then went on with a number of extracts from Swedenborg's works, which he accompanied by comments of a critical character, denouncing Swedenborg's theological principles in a very decided manner. He first observed that there was a difference amongst authorities as to the exact year in which Swedenborg received his illumination. The readings which followed were to the effect that God had intended all souls for celestial bliss, and that he had failed in his attempt to carry out his ideas. The hells were described, and the doctrine of eternal punishment dwelt upon, which altogether conveyed an idea of God which was shockingly repellant. Mr. Whitley

expressed his belief in the Deity in a very pronounced manner, wholly rejecting such an idea of God, and of the scheme of creation, as was involved in Swedenborg's works. He regarded the Swedish seer as a spirit-medium, who was controlled by "an enthusiastic spirit," and from Swedenborg's own works proved that the seer was misled by spirits of the kind named, for Swedenborg states that men of philosophical ability and scientific knowledge are oftentimes made the victims of "enthusiastic spirits." Swedenborg himself was a man of that description, and his writings showed that he, indeed, had been made the mouthpiece of spirits who caused him to suppose that he had personal interviews with God, and was specially favoured with the secrets of the Divine Mind. All these pretensions Mr. Whitley ridiculed and set aside in the strongest language, and he said this was the kind of opponent which Swedenborgians had brought forward to set up against Spiritualists.

At the close of his address, the speaker desired that any person who had questions to ask might do so.

Mr. Barber asked whether there was not a bright side to Swedenborg's works as well as the gloomy one which had been portrayed?

Mr. Whitley said there was, but he had taken that course which seemed to him to be the groundwork of Swedenborg's system, and instead of its being "Order" it was "confusion" of the most chaotic kind. He desired to show what the system was.

A Swedenborgian gentleman then came forward and made some objections and comments on what had been stated, chiefly in relation to the date of Swedenborg's illumination. On this point Mr. William White corrected the speaker.

The Swedenborgians then desired to retire, but Mr. Burns recommended them to remain to hear what he, as a Spiritualist, had to say on the subject. He then observed that Swedenborg, in common with other Christians, entirely misunderstood the terms used in their sacred books. Swedenborg professed to attach a spiritual meaning to the Scriptures, and yet the Swedenborgians, in the most literal manner, worshipped a man as the one God; they called him "Jesus Christ," "Christ Jesus," the one name or the other, singly and combined, and yet they had not the slightest notion of what was meant by these names. Their first position should be to give the spiritual correspondence implied by their principal terms, which would give them the key to the whole system. These terms had been invented in the past to symbolise the mystery of the soul and its relations. If the term "Christ" was taken to represent the soul, then everything was clear, for the soul was the "son of God," the "only begotten," the "image of God," and the "Lord" of man's individual sphere. This view of the subject was the "everlasting gospel," which had existed before Bibles were thought of, and would be the one truth when the Bibles now worshipped were forgotten. Spiritualism dealt alone with the soul and its relations, and they derived no information on that subject from books till they first had the knowledge in their own heads, after which the books were no further authority. The great blunder of theologians was, that they quoted statements from books which they did not understand, and made these external authorities perform the office of a spiritual illumination within themselves. The great spiritual teachers of the past and of the present did not come with Bibles and Swedenborgian libraries under their arm, but with the light of the spirit within their own consciousness, which enabled them to make all things clear, even that which had been written in the ages long past. The theologians oftentimes ignored existence, and centred themselves upon man-made definitions of existence. This was practical infidelity; while, on the other hand, the atheist who had a firm belief in existence, and lived to carry out its provisions, might, indeed, without any intellectual definition of Deity, be nearer to God than the dogmatic theologian. In conclusion, he said that these questions were no part of Spiritualism, as the Spiritualist, by his methods, could supersede them all; but out of deference to Mr. Whitley, who was a practical philanthropist and lover of truth, he had been allowed to repel the attacks made upon him as a Spiritualist by the Swedenborgian sect.

NEWCASTLE-ON-TYNE PSYCHOLOGICAL SOCIETY.

Annual Meeting, October 3, 1877, held at Weir's Court, Newgate Street; Mr. John Mould, President, in the Chair.

The Minutes of the last quarterly meeting having been read and confirmed, the Secretary read the

OFFICIAL REPORT FOR THE PAST SIX MONTHS. (Condensed.)

Your Committee are gratified to report that the reorganisation of this Society continues to receive the marked approval which was manifested during the first quarter, when the number of members rose to 80. They have still further risen this quarter, and the number of subscribing members on your books now stands at 118; there are also 13 honorary members, and 3 life members. This is very cheering indeed, and encourages us all to put forth still greater exertions on behalf of our beloved Cause.

The lectures have, as usual, gone on regularly, and have been 43 in number, 33 of which were trance and 10 normal addresses. There has been a great variety of speakers, and the thanks of this Society are due to all who have given you lectures gratuitously, amongst whom are Messrs. Westgarth, Lambelle, and others. Mr. James Burns, of London, has accepted an invitation to lecture in November next, in aid of the Spiritual Institution, when it is hoped that the collection will be worthy the occasion.

The seance department goes on satisfactorily, thanks to Miss Fair-lamb, who continues to give good seances for form manifestations. We have, however, been deprived of the services of Miss Wood since the unfortunate affair at Blackburn, and, whilst sympathising with her, assure her that the Newcastle Spiritualists have never lost confidence in

her, and will welcome her back whenever she chooses to come amongst them: Your Committee wish to call your attention to developing circles, and would be glad to see more attention paid to that department, and hear of the development of new mediums, although a few are so doing, yet at the same time they think there is not that proportion amongst you that should be.

It is to be regretted that the extremely wet weather which prevailed on the day of your annual pic-nic rendered it far from agreeable, and obliged the adjournment of the proposed presentation to Messrs. Armstrong and Miller, but this was in a measure balanced by the very pleasant evening spent together when that interesting event took place.

Application has been made to your Committee by some of the members for a Good Templars' Lodge, to be started in connection with your Society. After taking this into consideration, they declined to do so, as, this being a Society for promoting Modern Spiritualism, they felt it would be wrong to introduce foreign subjects, which could only end in disturbing the harmony at present prevailing. At the same time, however, they passed a resolution, that if any of the members get up a Lodge amongst themselves, the Society would let them a room, at a certain sum to be agreed upon, subject to the Society having the first call of the room if required. These are the same terms on which the Debating Society hold their meetings, and there is no official connection.

Your Committee congratulate you on your efforts on behalf of the Indian Famine Relief Fund, and sincerely trust that it may be of some benefit in relieving the sufferings of our brethren in the East.

Your Librarian reports that when the Society was remodelled six months ago, there were 43 books in the library, 10 only of which treated upon Spiritualism, the remainder being of a political nature. Since the above an addition of 69 books treating upon Modern Spiritualism and kindred subjects have been added to the library, 30 of which have been kindly presented by various donors, the remaining 39 have been purchased with money given by donors and collections at lectures kindly given by Messrs. Morse and Colville in aid of the same, thus making a total of 112 volumes, some of which have very recently been added. There have been 87 volumes issued to members during the past half-year, 28 having the loan of a book each at the present time. He also reports that he has received from various sources above named, £8 9s. 2d.; expended in new books, £7 7s. 9d.; thus leaving a balance in his hands of £1 1s. 5d. The same has been verified by your auditors.

Your Auditors have duly examined the Treasurer's accounts, report them correct, and to be as follows:—

Dr.	£ s. d.	Cr.	£ s. d.
To Balance in hand ...	7 17 0	By Lecturers (fees, fares, and entertainment) ...	38 5 6
Collections ...	37 3 4½	Advertisement, Printing, and Posting ...	5 0 0
Subscriptions ...	18 14 11	Rent, Rates, and Gas ...	12 17 5
Cash from Debating Society ...	2 0 0	Woman for Cleaning ...	3 14 6
Cash from Pic-nic ...	4 13 8	Cost of Pic-nic ...	2 10 2
		Account Books and 200 New Rules ...	2 0 6
		Stamps and Stationery ...	1 4 5
		Balance with Treasurer ...	4 16 5½
	£70 8 11½		£70 8 11½

Outstanding Accounts, £5 11s. 2d.

In conclusion, whilst congratulating you on the result of the past half-year's working, your Committee would remind you that our warmest thanks are due to our spirit friends, without whose aid we should soon be at sea; and, whilst bracing ourselves up for still greater exertions in the future, they trust you will continue to cultivate those amicable relations which have been so conspicuous in the past.

The adoption of the report having been duly moved and seconded was carried unanimously.

Some business of a routine character having been transacted, the election of an Executive was then proceeded with, the result being as follows:—

President, John Mould; Vice-Presidents, W. C. Robson and Wm. Hunter; Treasurer, John Miller; Financial Secretary, Fenwick Pickup; Corresponding Secretary, H. A. Kersey; Auditors, E. J. Blake and John Hare; Librarian, Mr. Patterson; Committee, Messrs. Wm. Armstrong, Thos. Ashton, John Coltman, J. Haydock; R. Mowbray, Jun., Jas. Robson, Mr. Patterson, and L. Bristol.

A vote of thanks having been accorded to the Chairman, the meeting terminated.

The Committee met on Sunday, October 7th, and on account of Mr. Mowbray declining to stand for the Committee by reason of ill-health and Mr. Patterson accepting the post of Librarian again, which he had declined at the Annual Meeting, proceeded according to Rule 3 to fill up the two vacancies in the Committee. Several members were proposed, and on being balloted for, the result was in favour of Messrs. S. D. Wild and Andrew Aiston.

QUESTION ANSWERED BY MR. COLVILLE'S GUIDES.

Q. What is the fate of the suicide after this life?

A. All are not judged alike. It depends upon the motives which move them to the perpetration of the act. The motive is everything; if he does it when he is insane, he will not enter into any torment for his act, but when a man's conscience tells him that he is committing a sin, then he will reap the consequence of that which he deserves. Some suicides grope their way for centuries in darkness, and therefore if you point us to one who committed suicide because she would not steal though having no other means of sustaining life, there the act is committed rashly, and the severity of the punishment is certainly retarded. But if you do the deed knowingly and under no provocation whatever, then you will gain that reward which you cannot escape from. If you reached the highest point of spiritual development you could not commit suicide, because the condition of your spiritual being would lead you from the performance of the act.

THE FREE GOSPEL OF SPIRITUALISM AT DOUGHTY HALL.

STATEMENT OF ACCOUNTS.

On looking into our books we find that no statement has hitherto been published of the business matters connected with the last Happy Evening at Doughty Hall. At the termination of the last series of Sunday meetings, twelve months ago, there was a deficiency of funds, and a number of ladies and gentlemen kindly contributed towards the Happy Evening to make up the arrears. The following statement shows the amount of these donations, and the balance derived from the Happy Evening:—

FINANCIAL STATEMENT OF THE HAPPY EVENING AT DOUGHTY HALL, NOVEMBER 23, 1876.

£ s. d.	By Donations.	£ s. d.
To Rent of Hall ...	Mr. J. N. T. Martheze ...	5 0 0
Assistance at Hall ...	Mr. J. Wason ...	1 1 0
Use of Piano ...	Col. P. G. ...	1 0 0
Printing and Postages ...	Mr. James Rutherford ...	0 10 0
Mr. Galloway, Contractor for Tea ...	Mrs. Strawbridge ...	0 10 0
Balance to Sunday Service Fund ...	Mrs. Tebb ...	0 10 0
	Mr. Joseph Ashman ...	0 10 0
	Sir Charles Isham, Bart. ...	0 5 0
	Mrs. Campbell ...	0 5 0
	M. A. Vacher ...	0 5 0
	Mr. T. Grant ...	0 5 0
	Mrs. Tyndall ...	0 5 0
	Mrs. Waterhouse ...	0 5 0
	Mr. J. Swinburne ...	0 5 0
		10 16 0
	By sale of Tickets ...	14 18 0
£25 14 0		£25 14 0

The third year at Doughty Hall closed on Sunday last, and we give below an account of the money transactions in connection therewith. It will be seen that there is a small balance in hand, so that it will not be necessary to make any demand for donations at this time:—

FINANCIAL STATEMENT OF SUNDAY SERVICES AT DOUGHTY HALL, FROM OCTOBER 15, 1876, TO OCTOBER 7, 1877, INCLUSIVE.

Expenses.	£ s. d.	Receipts.	£ s. d.
To Deficiency last year ...	9 12 1½	By Balance from Happy Evening, 1876 ...	13 9 6
Rent (52 weeks) ...	43 6 8	Collections at Meetings ...	82 15 7½
Lecturers' Expenses ...	22 5 6		
Mrs. Cogman ...	4 10 8		
Dr. Monck's Defence Fund ...	5 0 0		
Institution Week ...	2 0 0		
Special Collection for Dr. Monck ...	4 0 0		
Printing and Postages ...	2 0 0		
	92 14 11½		
Balance in hand ...	3 10 2		
	£96 5 1½	Balance in hand ...	£3 10 2
			£96 5 1½

The collections have realised more by £20 than the previous year. The expenses paid to lecturers have been less, but a considerable sum has been devoted to special purposes, showing that Doughty Hall, instead of making any demand upon friends of the Cause, has this year paid its way, and been able to assist other purposes in connection with the Movement.

During the year the following speakers have occupied the platform at Doughty Hall, the number of times affixed to their names:—Dr. F. W. Monck, 12; Mr. J. Burns, 10; Mr. W. J. Colville, 8; Mr. J. J. Morse, 7; Mr. E. W. Wallis, 3; Mr. W. Whitley, 2; Mr. Orville Pitcher, 1; Mr. J. W. Fletcher, 1; Mr. T. L. Henly, 1; Mr. Jennison, 1; Mr. Dawbarn, 1; Mrs. Dearborn, 1; Mr. Cartwright, 1; Mr. W. Wallace, 1; Mr. J. G. Robson, 1; and Mr. Ashman, 1. The greater portion of this work was wholly gratuitous, as will be seen from the small amount under the head of "Lecturers' Expenses." On several occasions Mr. Peterson took part in the meetings. Mr. Burns did so on a great number of occasions. Dr. Monck, Mr. Wallis, and others, also took part on several evenings, besides those on which they gave the discourse of the evening. Mrs. Ward has most efficiently presided at the harmonium. During her absence from town Mr. J. G. Robson kindly took her place.

As there is no person to thank all these earnest workers, the Movement at Doughty Hall being wholly of a public character for the benefit of the Cause, we hope those friends will accept this public recognition of their valuable services.

Mr. HAWKINS now holds a sance for healing at his own home on Sunday mornings. To suit the convenience of patients he will attend at the Spiritual Institution, 15, Southampton Row, on Tuesdays, at three o'clock in the afternoon. Mr. Hawkins is a valuable healer.

SANDHURST, VICTORIA.—Mr. Joseph Williams regrets that no steps were taken to secure a visit from Mr. Peebles while he was in Australia. The Cause is at present in a very low condition. A person of the name of Martell has done much injury, he having left his wife and family, and set up the domestic business with a female medium. It will be remembered that we published a communication from him by way of news some eighteen months ago. Really Spiritualism does not require loquacious "leaders" of the Martell type, but quiet workers who make their presence felt by the good they do, and not by the noise they make. Sandhurst Spiritualism requires a moral and religious element in it to give it a distinctive character.

A HALL FOR DR. MONCK AT THE WEST END.

We received several letters on the eve of going to press last week, which we were compelled to hold over. They allude to the proposition made by Mr. Burns at Doughty Hall, and which was published in our issue of the week before last, that a hall be taken at the west end of London, in which Dr. Monck might give addresses every Sunday evening. We have much pleasure in placing before our readers the letters we have received:—

Mrs. Tyndall, with compliments to the Editor of the MEDIUM, thinks his suggestion to get a hall or church at the west end of London for Dr. Monck's Sunday addresses a most excellent one, and she will give £5 towards securing a desirable place for this object, free for one year, and she hopes that Spiritualists will take up the matter *con amore*, and subscribe liberally. Mrs. Tyndall believes that with Dr. Monck's great gifts of mediumship and eloquence, he will in this way be able to bring the subject of Spiritualism before a class of persons that have not yet been reached by any other means, and thus do the cause of Truth an immense benefit.

George Road, Edgbaston, Oct. 3.

Mr. Burns.—Dear Sir,—I was greatly pleased to see your proposition, in last week's MEDIUM, of taking a hall for Dr. Monck at the West End. I feel confident that it is a step in the right direction, and calculated to induce the right sort of people to give consideration to our divine Cause. Such a movement has long been wanting, as many who would gladly attend a public meeting are diffident about going to a regular seance. I do not think you could have selected a better medium than Dr. Monck for this great undertaking. His celebrity alone would cause many to attend, and I am very sure the eloquence of his guides would be sufficient to retain many of the hearers as regular auditors. This is a good opportunity for Spiritualists to show their unabated confidence in Dr. Monck, by contributing each his mite towards this noble undertaking. Now the project is set on foot, I trust that by individual effort we shall be able to establish it upon a permanent foundation, and that the means will never be lacking to meet the ends.—I am, dear Sir, fraternally yours,

Cardiff, Oct. 3.

T. WILLIAMS.

Dear Mr. Editor,—We were glad to see from last MEDIUM, that you had expressed so decided an opinion as to the advisability of a hall being taken for regular Sunday lectures by Dr. Monck. The report of his last week's addresses at Doughty Hall affords ample justification for this proposal. The clear and able manner in which he dealt with the subjects handed to him by the audience, at a moment's notice, and the large amount of valuable information therein given, prove that he possesses no mean power as a Teacher, and this gift appears to us to be one of the levers most required at this time for the uplifting of our grand Cause above the prejudices of the uninformed and ignorant opponents of Truth. We have watched with intense interest and satisfaction the way in which you have fostered and nourished the extraordinary speaking powers of this many-sided medium. Instead of being "pumped out" by the frequent opportunities afforded him at Doughty Hall, he seems to be fresher and more attractive as an orator than ever, and promises to become a yet greater power for the spread of our sublime principles. We feel with you that it is a pity such talents should not be more largely employed, and we have resolved to send our subscriptions by an early post towards meeting the expense connected with the hire of a hall for the Doctor.

If a pretty good-sized hall were engaged at the west end of London, he would be useful in attracting people of influence to the study of Spiritualism and gather around him a band of inquirers who might prove a valuable addition to our ranks eventually. In our opinion he is eminently fitted by his orations to attract the outside public, and as yet very little has been done in that way to replenish our ranks, beyond the noble and self-denying effort you have so long made and sustained at Doughty Hall. Let Dr. Monck be established in a hall as a sort of "advance guard," and probably the result will prove that many additional halls may be taken for other speakers with an important effect on the growth of inquiry.

We in the country shall not be able to directly profit by his ministrations, but as every such effort must tend to the advancement of the true interests of the Cause, we must thereby be indirectly benefited, and this should influence earnest Spiritualists in the provinces generally to add their mites to the little "nest egg" that we propose to forward towards meeting the expenses of a hall for Dr. Monck. Perhaps the best way would be for each subscriber to engage a reserved seat or two at the hall, and pay for its use in advance as liberally as he may be able. This would make each one feel that he had a personal interest in the undertaking, and lead to the exercise of his influence more effectually to secure the attendance of personal friends and others. If some fifty hearty Spiritualists would thus put their shoulders to the wheel with a hearty good will, a hall might soon be paid for, a year in advance, and an overflowing audience secured every Sunday. We are, dear Mr. Editor, yours fraternally,

Burnley, Lancashire, October 2.

Wm. Brown,

On behalf of the Circle.

To the Editor.—Dear Sir,—It is gratifying to hear that Dr. Monck has in view an increase to his mission for advancing Spiritualism by the possession of a hall in London for consecutive addresses. With his heart sincere and earnest in the matter, and under the influences of good spirit-guides, combined with his naturally good abilities, there is room to expect he will be found eminently adapted to advance the Cause. His late addresses and replies at Doughty Hall give evidence of this, and we hope he will be well supported and realise success. His successful mediumship too as a healer affords testimony to the good character of his guides.—I remain, yours truly,

October 9th.

T. BLACKBURN.

NEWCASTLE-ON-TYNE.—On Sunday, September 30th, Mr. W. H. Lambelle, the South Shields medium, delivered a discourse at Weir's Court under the influence of "Oliver Cromwell." The subject was "The Experience of the Control in Spirit-Life," and it was very much appreciated.

A COMPLIMENTARY SOIREE TO MR. MORSE.

To the Editor.—Sir,—At the request of the spirit-friends of our well-known medium Mr. J. J. Morse, I desire your permission to put forth the following appeal for assistance to the above earnest worker in our Cause.

In consequence of the disturbed condition of the Spiritual Movement throughout the country during the past season, combined with the depressed state of trade, our friend has not been so well sustained during the past year as usual, and he now stands in need of pecuniary assistance.

A special complimentary benefit *soirée* will be held at the Cavendish Rooms, Mortimer Street, on Wednesday, October 17th, and in order that the proposed *soirée* may successfully accomplish the end in view, Mrs. Maltby will be pleased to receive any assistance in the shape of donations from Spiritualists at large to be applied towards defraying the necessary expense. It is intended to present the proceeds to Mr. Morse. As this *soirée* will be coincident with the eighth anniversary of his labours, it will form a pleasing tribute to him if the friends of the Cause will do their best to make this a success and thus mark their appreciation of his services.

Donations will be thankfully received by Mrs. Maltby, 16, Southampton Street, Fitzroy Square. Tickets 2s. 6d., with tea; and 1s. after eight o'clock, can also be had of Mrs. Maltby, and at the doors on the evening of the *soirée*.

THE CASE OF "LITTLE LOUIE."

To the Editor.—Sir,—The performance of "Little Louie" at Raikes' Hall, Blackpool, is very creditable for her slender years; but with the help of active brains, pliant minds can be put to wonderful use. I have seen her at Blackpool this season and had the opportunity of putting one question to her (of course through the medium of her father). I wrote on a small leaf of a memorandum-book the word "clairvoyance," and handed it to her father, asking him if she could read the word I had written thereon. I give the questions and answers as near *verbatim* as possible that ensued after handing him the paper.

"What word is this?" Louie: "Don't know, pa." "Come, try again." Louie: "Don't know, pa." "What is the first letter?" Louie: "C." "That is right; now the second?" Louie: "L." "What is the word?" After half a minute had elapsed Louie again said, "Don't know, pa." "Well, try the third letter; what is that?" Louie: "A, pa." "Now can you give us the word?" Again a little hesitation, when she answered, "Don't know, pa." Her father now seemed to be a little annoyed at the puzzling word, and casting a very sharp look upon me, turned to the girl and again asked Louie, "What is the fourth letter?" Louie: "I, pa." "Now the fifth letter?" (almost exasperated, by his tone of voice). Louie: "R, pa." "What is the word? pronounce it." Louie then clearly spoke out the word "clairvoyance." Perhaps the word had never been entered in his vocabulary, which caused the difficulty in answering. Madame Bosco is one of the same type as "Little Louie," but she could not tell the time by a hunter's watch, which was held in the possession of her husband without he first opened the case. This occurred some years ago and was the result of a challenge. After this little affair had taken place, and while the entertainment was still proceeding, I returned to the entrance of the hall, and began a warming conversation with one of Signor Bosco's *employés*, and learned from him that "Madame" could tell nothing except her husband first saw and examined it—examined it so far that he was actually in mental possession of the requisite answer. Miss Heller, the daughter of Professor Heller, the American wizard and necromancer, is another of the same class, but appears to embody in her little entertainment the careful and clever training of her father, who seemed to me to be a gentleman of most excellent attainments and culture. In this instance I tested the "medium" for replies, and with about the same result as my former experiences with Madame Bosco.

Your correspondent "Honesty" asks, "Could 'Little Louie' give the same descriptions if the articles did not pass an examination in the hands of her father?"

Madame Bosco's case might be taken in answer, and the same will apply to the rest of the fraternity.

Perhaps the case here recorded of "Little Louie" might be worth the attention of "M.A. (Oxon)."

Hyde, October 1st.

J. HARTLEY.

[We saw Taylor and Madame Prudence at the Coliseum over twenty years ago. Having an ancient coin about which we desired information, we asked Mr. Taylor what it was. He looked at it and then said, "Do you know yourself?" "No." "Well, she can't tell you." On a visit to the Aquarium, at Westminster, during "Louie's" performance, she was asked by one of the audience to tell what o'clock it was. The father looked at the large dial at the extreme end of the building, when immediately the girl gave the time to a minute as recorded thereon. Mr. Taylor, about twelve years ago, was much interested in Spiritualism, it always appeared to us with the view of getting "wrinkles" to promote business. Some years ago we heard a friend say that some thirty years since there was an entertainment in Leicester Square at which a woman could describe aught that the showman had presented to him. The man made a great mystery of it, but our informant being a powerful biologist operated on the woman and controlled her answers. Will someone not experiment on "Little Louie"? Her father is a most ungrateful man to "expose" Spiritualism after so much publicity given to his entertainment, he having himself used our columns, and it ought to be "taken out of him" somehow.—Ed. M.]

LEICESTER.—We had the first tea-party in connection with our private circle on October 4, and it was quite a success. We had Mr. Wallace the veteran pioneer, the whole of the evening; we were entertained by our spirit-friends in singing and speaking. All our friends, twenty-eight in number, were delighted with the tea and entertainment, and especially Mr. Wallace, as he was very pleased to meet with such a private tea-party. I must say that Mr. Wallace's guides were very good. We have a seraphina for our meetings; one of the circle has provided it.—R. WIGHTMAN, 59, Cranbourne Street, Belgrave Road, Oct. 9.

Now Ready, in One handsome Volume, price 5s.; Presentation Edition, fine paper, 7s. 6d.

POST-OFFICE ORDERS ON "HIGH HOLBORN."

ON MIRACLES AND MODERN SPIRITUALISM.

THREE ESSAYS,

By ALFRED RUSSEL WALLACE.

Author of "The Malay Archipelago," "Contributions to the Theory of Natural Selection," &c., &c.

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XVII.—*Annihilation*.—The assumption that immortality is limited to certain believers an inversion of Christian revelation.

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LONDON: J. BURNS, 15, Southampton Row, Holborn, W.C.

Mr. T. BROWN is now at Stockton-on-Tees, after which he will proceed to Darlington. Address him at present—care of Mr. H. Freund, 2, Silver Street, Stockton-on-Tees.

AN EVENING WITH THE POETS, by Miss Ella Dietz, will be given at Angell Town Hall, Gresham Road, Brixton, on Friday evening, October 12, at 8 o'clock.

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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.

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

THE MEDIUM AND DAYBREAK.

FRIDAY, OCTOBER 12, 1877.

FEATURES OF THE WEEK.

Mr. Colville's Monday evening meetings at Langham Hall will be discontinued after Monday next, unless a larger measure of support be accorded to him than has yet fallen to his lot. These meetings are calculated to do a very great deal of good if the friends of Spiritualism would take the trouble to secure an audience. Mr. Colville certainly deserves better treatment than he has thus far received, and as it is more than probable that the next meeting will close the series, we would be glad to see a full house, to give him some encouragement in the good work to which he devotes himself with such credit to his abilities, and to the truth which he advocates.

Spiritualists in foreign countries should identify themselves with our method of publishing progressive works. A few gentlemen in the colonies putting their contributions together, might forward us a good deposit to the Publication Fund, and have sent in return supplies of works for circulation in their respective districts. We are prepared to print special editions of any work to suit foreign purchasers, incorporating such local information as may be necessary. Many of our foreign readers could do with a thousand of the "Dialectical Report," which would only cost them a trifle, and thoroughly wake up the district in which they live. We have always on hand a supply of literature which we could send out to foreign countries for gratuitous distribution. If our friends in other parts of the world will give us a turn, we will do our best to please them, and deal handsomely with them.

Our advertising columns this week show that we are pushing forward our new publications with all haste. "Illness: its Cause and Cure," is now ready, and is being sold rapidly in parcels to depositors as advertised. A glorious work can be done by circulating this book in families apart from Spiritualism. Mr. Morse's book is in the hands of the binder. It is a unique work, and stands alone in the literature of the Movement. The little work on "Christianity and Solar Worship" is sold at half-price with *Human Nature* for October, both together, post free 1s. 1d. It contains a vast amount of information suggestive of much thought. It is a work which could be introduced to the secularists with advantage. The first volume of "Anacalypsis" is close upon being ready. Depositors will be supplied at a special price. New book-clubs are being formed every week, and if the work go on as it promises there will be a vast amount of knowledge put into circulation during the coming winter.

J. M. Peebles will be the next star to appear above our horizon. We feel his nearer approach daily, a consummation which very many warm-hearted friends in this country have long looked forward to. Of all men in our Movement there are few who are so worthy of sincere love as our brother J. M. Peebles. We met a gentleman in the city the other day who accompanied him from Australia to India. We expect he is now at Cape Town, and before many weeks are over we hope to greet him again in London, and that immediate opportunity will be given for the Spiritualists to welcome him in their midst once more. Already a large pile of letters and parcels from various parts of the world await his arrival. We have also received from Mr. Thomas Walker an article written for the MEDIUM, dated from Sydney, August 12th. We are not aware whether Mr. Walker will accompany Mr. Peebles, but we rather think not. Mr. Walker will, no doubt, remain in Australia to carry on the good work which he has so successfully commenced in that country.

The onward progress of Spiritualism in this country is being

noticed in America. Our contemporary the *Banner of Light* frequently alludes to the orations of Mr. Colville and the marvellous manifestations through Dr. Monck's mediumship. In one point the *Banner* scarcely understands our Movement. Mediums like Mr. De Main are alluded to as being busy, as are such professional speakers as Mr. Morse, Mr. Colville, Mr. Wallis, &c. Now Mr. De Main is altogether a private medium, working in a coal-pit for his living and giving his services in a circle regularly, a few of his discourses only finding expression in type. Spiritualism in England is not so much of a commercial article as it is in America, and this we regard as one of the finest features of our work.

The agitation against capital punishment is taking firm hold in the ranks of Spiritualism. There has been a wide response to Dr. Monck's letter of last week, and a great number of petitions, bearing hundreds of names, have been sent in. Dr. Monck urgently desires his friends to forward at once the petitions that have not been returned to him. Petitions may be written out from last week's MEDIUM. A large number of signatures were obtained at Doughty Hall on Sunday. Every meeting, circle, or family might sign a petition on Sunday next. For instructions see Dr. Monck's letter of last week. When Spiritualists endeavour to become the "saviours of humanity," they will gain very much more power in their work, and have more satisfactory results, both phenomenal and moral.

THE HAPPY EVENING AT DOUGHTY HALL

Has been fixed to take place on Wednesday, the 31st day of this month, exactly a fortnight after Mr. Morse's benefit *soirée*. We simply desire our friends to bear the date in mind. We do not bring the matter forward in a pronounced manner so as to detract in any way from the interest attending Mr. Morse's *soirée*, at the Cavendish Rooms, on the 17th, a programme of which may be found in another column.

MR. MORSE AT DOUGHTY HALL.

On Sunday evening Mr. Morse will again appear at Doughty Hall and give an oration under the control of his guides. The subject has not yet transpired, possibly it may be left to the selection of the audience. We have no doubt that a large and intelligent audience will assemble to hear a speaker who is such a decided favourite with many.

On the following Sunday Mr. Colville will speak, presumably under the control of "Swedenborg."

On Sunday, October 28th, Miss Chandos Leigh Hunt will speak on "The Action of Spirits on Man, and the Action of Man on Spirits." Doughty Hall, 14, Bedford Row, Holborn, at 7 o'clock.

Mrs. Ward desires to meet with a few musical friends every Sunday evening before the service at Doughty Hall, in order to practise hymns, with the view of improving the congregational singing. Mrs. Ward's devotion to the Cause at Doughty Hall is worthy of being supplemented by the vocal efforts of all who can aid in this important matter. If those who have skill in singing would arrange themselves near the harmonium and endeavour to harmonise their voices, the general effect would be very greatly improved.

THE POPULAR EDITION OF THE DIALECTICAL REPORT.

We have had a conference with a member of the Editorial Committee appointed to superintend the publication of the Dialectical Report on Spiritualism, and in view of matters under consideration we are unable to give the exact date of the forthcoming issue this week. A number of original articles are being prepared which will greatly enhance the cheap edition, so that any delay will be compensated for by the final result. We are also anxious to secure a very large circulation, and in a week or two's time there may be greater interest in the subject than there is at present. We earnestly urge all our friends to do their best to secure the circulation of this publication. Single copies will be price three-halfpence, twelve copies post free one shilling, one hundred copies carriage paid, eight shillings. Every Spiritualist should take at least one shilling's worth, but there are many who could well dispose of a hundred. The penny edition will be a valuable document to keep at hand for use on all occasions, and by being industriously brought forward at all fitting opportunities, it might be made to introduce the question into many thousands of families between now and Christmas.

MR. BURNS is expected to visit Newcastle, South Shields, and Ouston, on or about the third Sunday in November.

MR. WILLIE EGLINTON has just returned from his tour in Wales and the West of England, and expects to arrive in town in a week or so with Dr. and Mrs. Nichols, when he will be prepared to give seances as usual.

DR. MONCK expects to visit the Continent at an early date, till which time he may be seen at his rooms, 26, Southampton Row, from 11 till 2 daily, for healing and other gifts. When he returns to England he expects to commence his Sunday meetings.

MISS GARBETT has written respecting a spiritual meeting at Manchester, in connection with the vegetarian and temperance gatherings, on the 23rd and 24th of this month, but no arrangements have been made at the time of going to press. It is possible that Mr. Colville may be present at Manchester, but whether Mr. Burns can attend is doubtful. It has been suggested that Miss Chandos Leigh Hunt should be invited to take part.

THE NEW BOOK BY "M. A." (OXON.).

To the Editor of the MEDIUM.—Sir,—the state of the subscription-list warrants me in getting ready the first volume, of which I gave notice. I hoped to have had it ready by the autumn of this year, but I must ask the indulgence of my friends if I defer its appearance for a time. My reasons are these:

I intended originally to reprint stray papers which had appeared in various periodicals. In collating them, however, I was led to abandon the plan in favour of a more comprehensive scheme, requiring more time and care for its execution.

Moreover, the demands on my time increase so much, that I find it very hard to satisfy them as they press on me day by day. Private work is difficult of accomplishment, and is put off to odd times, and to such periods of rest from routine work as I get. My last period of rest, however, was of no use to me for work, owing to a month of illness and intellectual prostration, which rendered me unfit for any mental labour.

For these reasons, and because I believe in doing a thing thoroughly, and not "scamping" it, I propose to delay the appearance of my book until a time of which I will give due notice. Meantime I shall press on the preparation as fast as I can.

"M. A. (OXON.)"

A COMPREHENSIVE LETTER.—READ IT.

Dear Mr. Burns,—It has given me much pleasure to send up petitions, in compliance with yours and Dr. Monck's request, for a respite of the Stauntons, and methinks this is just the time for Spiritualists to rise *en masse*, and besiege our noble Queen and her ministers for the repeal of the law of capital punishment; and who so fitting to do this as Spiritualists. The law will have to be repealed—then why not now, while the minds of the people are so agitated on the subject? I feel convinced that if the people were appealed to, they would answer as with one voice for the putting an end to such legalised murder; and I feel sure that the tender heart of that queenly woman, our beloved Sovereign, would answer, "Amen; even so, let it be!"

I was pleased to see your remarks as to the needed improvement of the singing in connection with our services. Certainly there is plenty of room for improvement in the service here at Grosvenor Street. We purpose having a harmonium and choir as soon as practicable, as it is probable that we shall also have Sunday evening services in Manchester ere long.

The proposal to take a hall for Dr. Monck in London has our warmest sympathy, and we hope that the friends of Dr. Monck will rally round him and render him all the support in their power to make the undertaking a success. It will give me pleasure to receive the names of any in Manchester or suburbs who will voluntarily subscribe for the furtherance of it until it becomes self-supporting, and, by so doing, manifest their confidence in him, and their sympathy for the trying ordeal through which he has had to pass.

A gentleman in Manchester who knew Dr. Monck as an earnest student and popular Baptist minister, often speaks of the great power he exercised in his early ministry, and he feels sure that if Dr. Monck is placed in right conditions, his inspirational gifts will have a mighty influence for the spread of our loved Cause,—and so will the oft-repeated prophecy of the angels be fulfilled.

We had hoped to have had Dr. Monck's services permanently in Manchester, but the place is of little moment, so that the work is done. We expect he will visit Manchester to advocate the Cause before beginning his London work.

There is a great spirit of inquiry here and elsewhere. The cry is, "Who will show us any good." There is need for bold and fearless proclamation of our high and holy truths. Then let us join hearts and hands, and "the truth shall win the day;" the fields are already white with the harvest, but the labourers are few.

It has been communicated at my own private circle and others, that ere long glorious things will be manifested, that even the glorified forms of the angels shall be made visible to our mortal eyes, and that we shall not only see them, but we shall talk with them, even as a man talketh with his friend. Then they who have laughed to scorn, will entreat to be one with us.

With best wishes and kindly greetings to my American and other correspondents, I am, dear Mr. Burns, truly yours in the Cause,

CLARA GARBETT.

80, Richmond Terrace, Boston Street, Hulme, Manchester, Oct. 9.

THE MUSICAL SEANCES.

These meetings increase in interest. On Friday evening last, Madame Llançoré played inspirationally in her normal state, and spontaneously performed a number of tunes which the sitters thought of, but concerning which they made no audible request. Mr. Colville closed the meeting with inspirational teachings. On Tuesday evening there was a very excellent influence in the circle. Madame Llançoré was entranced and blindfolded, and her efforts in that condition were superior to any hitherto afforded at these seances.

At the close of the music Mrs. Waite and Mr. Towns gave evidences of seership which were very interesting. Mr. Towns then passed under control of one of his guides and made some personal remarks of an instructive character. These meetings will be continued on Tuesday and Friday evenings at eight o'clock, at the Spiritual Institution, 15, Southampton Row. Friends are freely admitted on making application.

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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.

"But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel."
1 Tim. v. 8.

Spiritualism is essentially a domestic institution. We read of an ancient medium being born in a manger, which is even a still humbler position than the family hearthstone. In former ages, and even at this day in some countries, there is a priestly member or medium in each family, but this simple provision has also been abused, and the priestly order have interposed their authority over these domestic mediums.

Modern Spiritualism had its origin in the family of Mr. Fox, a plain man of humble position, one of the "people," without being able to lay claim to any class distinction. Since then, as even before that time, spiritual manifestations have been most successfully evolved in select companies, more particularly in the family circle, or where there is a kinship of spiritual development similar to true family affinity. Mediums have the greatest degree of power, the phenomena are of the most unmistakable description, and communications are purest, when presented in select and harmonious gatherings of which a well-ordered family is the type.

Leaving aside for the present the phenomenal aspect of Spiritualism, and taking up that which comes more particularly under the cognisance of the O.S.T., it is evident that the home is the true place for spiritual and moral education and development. At present there are two educational forces in society, neither of which supply the wants of mankind in regard to moral direction and spiritual enlightenment. The schools of science teach the phenomena and laws of material existence, and the ecclesiastical institutions occupy themselves with indoctrinating the public mind with antique theological notions and ceremonial observances based thereon. Neither of these branches—the scientific and ecclesiastical—have the real interests of mankind at heart. They are directed by men who make their own interests the prime consideration, and, following that, the interests of their Order. Between these two thieves the spiritual needs of mankind are continually being crucified.

The true guardian of the youthful mind is the father and the mother, and from them alone can disinterested service be expected. Many parents are ignorant and depraved; but notwithstanding that, the natural instincts of parents are on behalf of the best interests of their offspring. The highest ideal possessed by the parental mind is centred in its offspring. The spiritual welfare of society must therefore be looked for at the hands of parents and it must be seen to in the family home.

As to education, then, we would suggest that what is called secular education should alone be given in schools, unless the master be sufficiently enlightened to be able to include psychological phenomena and laws with his other scientific study; but even these, and the reading of ancient Scriptures, could be better attained in the family than at the school. The influence of religious bodies in education should be avoided as much as possible; they have usurped the influence of the family, particularly by the abominable practice of confession to priests. Parents, instead of troubling themselves with the moral and spiritual welfare of their children, have handed the whole matter over into the hands of priests of various hues, who have, by their extravagant dogmas, almost entirely obliterated man's spiritual intuitions, and sunk society into materialism, sensualism, and practical atheism. The grand work of Spiritualism, and the fruitage of its phenomenal wealth, is to revolutionise this state of things, and throw off the yoke of ecclesiastical orders, bringing men back to the simple truths of nature as taught in the domestic circle, the only truly divine institution to be found amongst men, and which is in all respects both political and religious.

The "faith" of the Spiritualist, then, consists in his providing "those of his own house" with the necessary conditions for spiritual development. Every man and woman who raises a family around them really take upon themselves responsibilities to maintain the spiritual and moral education of those dependent upon them. We regard this principle as stated in the above remarks and practically carried out in the O.S.T. as the *cardinal doctrine of Modern Spiritualism*, not a dogma, but a practical method of working for the spiritual elevation of mankind.

Public meetings, lectures, trance addresses, books, spirit-teachings of all kinds, are outside of, and accessory to, the principle which we urge. Every family has got its own peculiar spiritual sphere, and it is alone through that sphere that it can be healthfully nurtured spiritually,* just as every individual has a stomach and every family has its larder, through and by which the individual, singly, or the family collectively, can be kept in physical existence. No book, lecture, or teaching of any kind should be thrust upon the family circle which the spiritual digestion of the family sphere cannot receive or assimilate. There is, no doubt, an objection to be brought to this view that such close spiritual communion would narrow down into adamant conservatism. There is no necessity for this, for where the love of truth prevails, it can be gathered continuously from books, lectures, teachings, and inspiration; yet alone should these outside influences be assimilated through the spiritual organism, so to speak, of the hearthstone school and thence to the individual consciousness. In short, the individual conscience and judgment is superior to all authority, and the family combination is superior to all other institutions, which are more or less artificial and mere imitations of the family kingdom.

To hand over the spiritual and moral interests of society to sectarian priests and Sunday-school dogmatists, is indeed to behave "worse than an infidel." The man who rejects spiritual teaching of all kinds leaves his family free to accept such truths as may fall in their way in the future; but the parent who consigns his offspring to priestly dominion, subjects them to an influence which decides that to seek for truth is a crime against God, and liable to be visited with eternal punishment in hell. In short, the priestly teacher, or rather perverter, blasphemes God by making it heinous for man to obey the voice of the Divine in the individual consciousness. The priestly class make a trade of this sort of thing, and combine together like an ordinary trades-union, to keep society within their grasp, and make humanity submit to their dictated terms.

The Jesuits are abroad even among Spiritualists. They will teach our young; they will protect our mediums; they will direct our Movement. Do not let them do it, but let every man think for himself; let every parent superintend the moral and spiritual education of his own children, and let each family circle have its own king and ecclesiastic within itself, and then it will be a sorry time for jesuitry and priestcraft in England. These words contain the gospel of freedom for modern civilisation, and we hope every Spiritualist, as a patriot, as a lover of the race, and as a child of God, will do his best to institute this method of spiritual protection and development amongst the people.

No. 1 SCHOOL, 15, SOUTHAMPTON ROW.

On the 4th inst., a reading was given by Visitor Lewis, entitled, "Immortality in the Light of Science," by William J. Potter, selected from "Chapters from the Bible of the Ages," compiled by Giles B. Stebbins.

The writer, referring to whatever is well authenticated in mesmerism, clairvoyance, animal magnetism, and Spiritualism, also to "that bond between two lives, hundreds of miles apart in space, which, like an electric wire, gives instantaneous intelligence of the experience of the one to the other," states that these phenomena, being "so closely related to the mysterious connection between mind and body, will, when investigated and classified, have an important bearing on the relation of things pertaining to the future that are now inscrutable to reason."

Reviewing a statement by Büchner, in which he allows a "formative principle in the organic and inorganic world," also to Dr. Carpenter's assertion, on the question whether vital force is something apart from matter, that "what the germ supplies is not the force, but the directive agency," his opinion is expressed that this "principle" or "agency" need not necessarily be conceived as apart from matter, though implying intelligence, purpose, volition—as necessary to account for the development of one germ-cell into a bird, while another, not distinguishable from it, is developed into a man.

* A recent work on Danish Greenland shows that the Christian missionaries have imposed great evil on the Eskimo by introducing the Christian superstition in place of the native superstition, which was in fact a practical Spiritualism administered by native mediums, who were of great service to the people for moral and hygienic purposes. Now these have been superseded by the preachers of a cold meaningless creed. The Eskimo have been cut off from their congenial supply of spiritual inspiration and guidance, and they are becoming demoralised and reduced in numbers. Christianity has done immense damage in obliterating the natural Spiritualism of mankind and instituting in place thereof a theoretical mythology, which has caused intuition to be supplanted by an unpractical form of speculation. Spiritualism is gradually bringing the people back to God and a conscious knowledge of the spirit-world. If missionaries were Spiritualists, then the case would be different. They would understand the native ideas of truth, and instead of crushing them without being able to put anything practical in their place, they would gradually introduce ideas of science, morality, and self-evident truth, which would soon purify and elevate the native worship and bring salvation instead of demoralisation, hypocrisy, and ruin.

Matter and spirit, having appeared in the phenomena of the universe, must be represented in the primary essence of the universe; hence they are equally eternal in essence. It may be said that this "agency" or "principle" is progressing from chaos upwards, through the inanimate law of the inorganic world, the instinct of the animal and vegetable kingdoms, the semi-reason and volition of the higher species of the brute creation, to human self-conscious intelligence and free moral choice, embodying a new development of vital energy—the force of personality.

The resources and powers of nature being tributary to man's ability and rational choice, progress is secured, and his self-conscious development renders his nature germinal with all future types of advanced being, without sacrificing conscious identity.

Consciousness, in its intellectual and moral aspects, pre-supposes a substance that has existed from eternity, and which therefore cannot be conceived as becoming annihilated.

Metaphysically and scientifically, the perception of truth, virtue, beauty, is inherent in the eternal substance of all intelligence, manifested in finite personality through the human organism, giving man a basis of everlastingness in the universe.

The mighty energy of the human will, the indomitable sense of duty impelling to self-sacrifice and conflict for the right, unlimited love, the unquenchable yearning for knowledge, testify to a past eternity in their production, also require a future eternity for the exercise of such conscious creative forces.

At the completion of the reading Visitor Lewis made the following remarks in connection with one phase of the action of mind on mind:—

I have had repeated proof that a kind of magnetic or sympathetic line of communication can be established between minds widely separated. I have frequently been awakened from sleep by what appeared the approach of a palpable presence in human form, accompanied by tones identical with the voice of an acquaintance. At such times information has been received and imparted, confirmed by letter immediately afterwards, also by subsequent interview. In questioning the communicating intelligence my thoughts have seemed audible to myself, but speech has been withheld from me, and I was powerless to move, although conscious of my whereabouts. These persons have asserted perfect recollection of these nocturnal visits, actually describing the entire surroundings in the room—to which they had never obtained personal access—even mentioning various colours and patterns of drapery and furniture, many of which had escaped my observation, so that this manifestation is not traceable to mind-reading, admitting the existence of such a power.

Granting this a fact, does it not prove a principle or power in the human economy capable of acting independent of, and superior to, the physical organism?

I have also felt similar influences purporting to be certain disembodied spirits. These have been well versed in the life of the assumed individual, often making statements, the truth of which I was entirely ignorant of till afterwards.

My experiences of this kind have been so numerous, and the tests of identity so complete, as to convince me that the agents in one class of these phenomena were spirits disembodied *pro tem.*; the other—the spirit-body—after total separation from the material form.

An interesting conversation followed on the evidences of immortality in man, and the continuance of the life of animals after death. It was pointed out that the reading from Potter was similar to the philosophy of human immortality, given by A. J. Davis in "The Great Harmonia." Cases of the identity of animals were furnished, particularly by Teacher Morris. A Teacher also observed that man had represented in him attributes of the universal spirit which did not find expression in the lower animals, and the unity or completeness of these attributes of spirit in man constituted his sphericity of being, and hence continuity of existence, as there was represented in him phenomenally, all that exists in spirit essentially, hence his personality or completeness.

As an illustration of the evolution of higher spiritual types, the case of Dr. Monck's materialisations was adduced. The Rev. Thomas Colley reported that a being of superior type came forth from Dr. Monck's side, manifested its independent identity, and then returned to Dr. Monck's body again. There was the myth of Adam and Eve fulfilled to the letter by a woman coming forth from the "rib" or side of a man. Now let it be supposed that this evolved form contained a more perfect representation of the Divine Being in its personality than the race of mankind preceding it, we would virtually have a new species or rather *genus*, not necessarily defined by general form of physical organism, but by quality of brain and spiritual development.

Well, this new type is, say, capable of living a life of holiness and purity, every act being one of practical wisdom; instead of being merely human and erring, it is angelic and perfect; we would have a creature as superior to man as man is to an intelligent dog. This new *genus* is capable of continued physical existence, let us suppose, and of procreation. By its perception of fitness it unites itself with a proper companion of the opposite sex, and, behold! there is infused into the race of mankind, not fresh blood, but fresh spirit. The psychical peculiarities of the progeny enable them to take deeper draughts of divine inspiration, and though "fallen creatures," compared with the Eve which begot them, yet by "development," they ultimately attain to even a grander and more positive eminence in goodness.

This is a theory of "evolution" from prepared types by spiritual influx through psychical conditions favouring the process. What hinders it from being true?

"DENTON AND DARWINISM."

(From the "Religio-Philosophical Journal.")

Mr. Coleman, I see, states in a late issue, that for years I have been a thorough Darwinian. In some respects this is so, but in some others it is not so. If the word Darwinian is used for evolutionist,—and it seems to be,—I have been one for thirty years; lectured on the subject, and held a week's discussion with Senator Langfield, taking that ground, before Darwin wrote a line upon the subject. But, although I believe in evolution, I do not believe that it took place in the way that Darwin, Huxley, Spencer, and the writers of that school generally believe; nor do I think as Darwin teaches—"That probably all the organic beings which have ever lived on this earth have descended from some one primordial form into which life was first breathed." I think there is a law of life as there is a law of crystallisation, and that, by virtue of its operation, living beings came into existence by myriads in the early geologic periods, and are still coming into existence, and that from these living forms which are brought into existence as naturally as crystals of alum in a solution of that liquid, the most perfect forms, including man, have been evolved through the geologic ages, by the operation of a variety of laws, of which natural selection, so ably elucidated by Charles Darwin is one. But leaving out of view, as Darwin and his school do, the spiritual side of the universe, I regard his theory as radically defective. I could as soon believe that a boulder rolling down a mountain stream could be fashioned into a perfect bust of Daniel Webster, as that natural selection could transform a gelatinous dot into intelligent man. An infinite and intelligent spirit, in my opinion, presides over the universe, and natural laws are its instruments. The earth, permeated by the Eternal Spirit, was pregnant with man at the beginning, and the life forms of the geologic ages present to us so many stages of the gestation process by which, out of crude, unthinking matter was developed intelligent man; and I believe that if the planet should be returned to lava, man would in time be its fruit again. As when the cloth factory is burned its proprietors build another and turn out cloth again, because there is an intelligent spirit back of the cloth-making and the factory; so, back of the man and the earth, the factory in which he was made, is the intelligent spirit that produced him, and when that is left out of the calculation, I think Darwinism utterly fails to account for the existence of man.

WILLIAM DENTON.

Wellesley, Mass., Aug. 22, 1877.

DALSTON ASSOCIATION SEPTENNIAL ANNIVERSARY.

On Monday evening, the 1st inst., the septennial anniversary of this Association took place at 53, Sigdon Road, Dalston Lane, London, E., under the presidency of Mr. Desmond G. Fitz-Gerald. Prior to opening of the proceedings, the company inspected a number of photographs, paintings, casts of hands and feet, and other objects of interest, kindly loaned for the occasion by various members and friends.

The Hon. Secretary read letters from Miss Withall, Miss Sparey, Signor Enrico Rondi, Mr. W. H. Harrison, Mr. Thos. Shorter, and Mr. James Burns, regretting their inability to be present. A letter was also read from Mrs. Maltby calling attention to Mr. J. J. Morse's anniversary *soirée* on 17th inst., and requesting the support of his fellow-members on that occasion.

Mr. Desmond G. Fitz-Gerald, in the course of his opening address, congratulated the Association on the successful career it had enjoyed; and, from the progress made during the past seven years, he looked forward with confidence to the future useful career in store for the Association. Local associations were in his opinion of great service to the movement of Spiritualism, and he would like to see more of them, in fact in every part of the country. After alluding to the friendly relation maintained by the Association with other similar organisations, he called upon Madame Curry, who favoured the company with a pianoforte recital, which elicited their applause.

Mr. R. A. March recited, with dramatic effect, the "Story of Geneva" from Rogers' "Italy," which was much appreciated by the audience.

Mrs. Peake (*née* Miss Sexton) obliged by singing a song, "I love the Maid for loving Me," accompanying herself upon the pianoforte, which was rendered with much sweetness, and was rewarded with hearty applause.

Mr. Albert G. Ogan recited with humorous spirit a character sketch, entitled "Over the Hills from the Poor House," causing considerable merriment.

The Hon. Secretary read a most interesting letter, received at this juncture, from Mr. J. L. O'Sullivan, of Paris, enclosing a complete set of photographs of casts and moulds obtained through the mediumship of Mr. Firman in the course of private investigations by the Count de Bullet. An interval of ten minutes was announced, during which the company inspected the photographs in question, and which have been, with other remarkable manifestations, so graphically described by Mr. J. L. O'Sullivan in one of our contemporaries.

Mr. Christian Reimers occasioned much amusement by a series of shadow performances, and, in a few remarks, expressed the pleasure it afforded him to be present and take part in the proceedings. Referring to his own personal investigations through the mediumship of Mrs. —, who was also present, he alluded to the materialisation phenomena, and stated that he had great pleasure in presenting to the Association a set of the casts thus obtained under perfect test-conditions. The presentation was received with warm applause.

Miss Kate Turner then sang a song, accompanied by Mrs. Peake, which was gracefully rendered and applauded.

Miss Thompson's performance on the pianoforte exhibited great skill, her manipulation being very noteworthy, and the applause with which her performance was greeted by the company showed that her efforts were much appreciated.

Mr. John Rouse, as an active working member of the Association, spoke in commendation of the good feeling characterising all the members in their relationships with each other; and hoped that now,

having secured such commodious and comfortably equipped quarters, the members as a body would exert themselves to ensure a useful and in all respects successful position in the Movement in future years.

Mr. Albert G. Ogan again recited an American character sketch, the drollery of which was irresistible, and occasioned hearty laughter.

Mr. Edwin Dottridge then accompanied himself upon the pianoforte to some improvised verses, in the course of which he introduced the names of the president, vice-president, and other officers and members, with humorous allusions, which were received with laughter and applause.

Mrs. Peake gave a recitation with her customary ability, and earned the appreciation of her listeners.

Madame Curry sang "The Brook," accompanying herself upon the pianoforte, and received a special expression of thanks from the company for her performance.

Votes of thanks to the chairman, officers, and friends who had contributed in any way to the proceedings, were passed with acclamation, and a most enjoyable evening was at length brought to a close, after many expressions of pleasure at the proceedings.

MR. COLVILLE AT LANGHAM HALL.

Last Monday night the fourth of a course of inspirational discourses was delivered at the Langham Hall, 43, Great Portland Street, through the mediumship of Mr. W. J. Colville. Miss Chandos Leigh Hunt again presided over the meeting, which was a select gathering of appreciative listeners, the audience, however, was not so large as was desirable.

The service as usual opened with the singing of a hymn, after which Miss Leigh Hunt offered some useful information in respect to the phenomena of Spiritualism, and, to cite an instance, explained to those present who were investigators, the mode and conditions under which the medium before them delivered his discourse. She invited the audience to send up subjects for the lecture, which was done. Votes were then taken, and the one which received the largest show of hands was:—"Why does God permit Evil?"

Mr. Colville then rose and offered up an invocation. This concluded, he proceeded to deliver an eloquent discourse upon the subject.

At the close of the address several questions were asked and answered, after which the medium delivered an impromptu poem upon a subject chosen by the assembly, namely: "Predestination," which was recited in a pleasing manner.

After a vote of thanks had been accorded to the guides of the speaker the meeting dispersed.

THE PIONEER VETERAN AT COVENTRY.

We feel it our duty to speak of the great pleasure we have had in having Mr. Wallace amongst us. He is the first public medium that has been invited to "ye ancient citie of Coventrie," and what little time he has remained he has done much good. The spirit-friends that accompany him seem well able to deal with many of the knotty problems that so puzzle some who have long cherished notions, and cling to old doctrines, feeling loth to give them up, though a much greater equivalent is offered in return.

In the course of an excellent discourse, of over two hours' duration, on "Harmony," the spirit showed a degree of understanding truly marvellous, and yet so lucid that none could fail to grasp and appreciate it.

We should strongly advise friends of the Cause, who can in any way, to have him amongst them, as Spiritualism is so little understood; it puts fresh life into the subject, and renders it so much more beneficial when dealt with in a masterly manner.—Signed on behalf of the friends,

5, Howard Street.

E. W. COOPER,
J. GUTTERIDGE.

HYDE PROGRESSIVE DISCUSSION SCHOOL.

This School met as usual on Tuesday evening at the house of Mr. Hartley, when the host introduced his paper "Is the Bible the Highest Standard of Morality?" He explained in the commencement the channel of his arguments and deductions:—Firstly, To attempt a criticism of the Bible as a historical record and divine revelation; Secondly, To compare the Bible with similar books having similar objects; in conclusion to claim that the highest standard of morality is the development and inspiration of the age. He contended that the Bible, to the critical and analytical mind, could not be regarded otherwise than as a history of priestcraft and kingcraft, sprinkled throughout with religious (emotional) tendencies of morals and precepts. He explained the spiritual sense of the Book, from a spiritualistic standpoint, that many of the supposed divine revelations were the product of inspiration, of which Spiritualists of to-day have great experience. He compared the law for regulating slaves, as given by Moses in Exodus xxi. 1—11 and in the Koran by Mohammed, page 266, Sale's edition, where the law of Moses was so severe that once a slave always a slave, while on the other hand Mohammed allowed the slaves "to redeem themselves on paying a certain sum." After quoting extensively from "Hosea," he concluded his paper by advocating that our lives should dwell in the appreciation of the true and the beautiful, and thus leave a legacy to our successors, that would be a foundation for a higher conception and development. And hereon rested his claim that to follow out the dictates of our conscience and ideality is the highest standard of morality.

Some little discussion followed, but the hour being late, the subject could not be opposed in all its bearings, and will therefore be continued next week.

MANCHESTER PROGRESSIVE DISCUSSION SOCIETY.

The above society will meet at the house of Mr. Brown, 59, Grosvenor Street, on Monday, October 15th, at 7.30 p.m., when a paper will be read by the secretary; subject—"The Recent Exposure of Mediums; the Cause and Cure," with a kind word or two for the mediums. Friends are invited.

GEO. DAWSON, Sec.

The Kennedy's will give another "Nicht wi' Burns" at St. James's Hall on Monday evening. On the last occasion the hall was overflowing.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Friday last, October 5, Dr. Carter Blake opened a discussion on his previous lecture: "The Difficulties for Inquirers into Spiritualism." Great discussion followed in which Messrs. Hunt, Whitley, and others opposed the speaker, showing that it was not necessary for an investigator to be endowed with a scientific education or training, as thereby, if all the alleged phenomena did not fit in with their previous pet theories, they would not accept them. Further discussion on this subject is to take place on the last Tuesday in November when Mr. Whitley will take the opposition.

On Tuesday, Mr. Colville again occupied the platform.

On Friday, October 12, Mr. Watts will open a discussion on "Protection versus Free Trade."

On Sunday, October 14, at 3.15, Mr. Colville will deliver an inspirational discourse on "What is Evil, and why does God permit it to exist?" to be followed with a poem.

On Tuesday, October 16, at 8 o'clock, Mr. J. J. Morse will deliver a trance address.

On Thursday, October 18, Mr. J. J. Morse will hold a select seance. Admission one shilling, when "Strolling Player" will control, who for wit and repartee is acknowledged to be unrivalled. This is an opportunity seldom offered to a London audience. We hope the members and friends will rally round on this occasion.

On Friday, October 19, Mr. Hooker will open the re-adjourned discussion on "Why does God permit Evil?"

Members in arrears are requested to forward their subscriptions.

CHARLES WHITE, Hon. Sec.

QUEBEC HALL, 25, GREAT QUEBEC STREET, MARYLEBONE

W. J. Colville, inspirational medium, will continue to give orations and poems in this hall as follows:—

Every Sunday afternoon at 3.15, and on Tuesday evenings Oct. 30th and Nov. 6th, at 8.30.

SUBJECTS FOR SUNDAYS.

October 14th. "What is Evil, and why does God permit it to exist?"

October 21st. "Swedenborg: his teachings calmly considered."

October 28th. "The New Jerusalem Church."

On Tuesday evenings the subjects are chosen by the audience.

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

EAST END SPIRITUAL INSTITUTION.

A SPECIAL SEANCE BY MRS. OLIVE.

On Monday evening, October 15th, at 8 p.m., Mrs. Olive will hold a seance at the above Institution, as promised for her by her guides at the last tea-meeting, for the benefit of the Institution, admission 1s. It is to be hoped that the friends of the Cause will make an effort to attend, both to take advantage of the unwonted opportunity of a sitting with that lady, and to aid her guides in their benevolent aim in thus giving their services.

On Sunday, October 14th, at 11 a.m., Miss Young will again attend and sit for control. In the evening, at 7 p.m., Mr. Colville will occupy the platform and deliver an address upon a subject chosen by the audience, followed by an impromptu poem.

All friends are invited to attend the meetings of the No. 2 School of Spiritual Teachers, held on Tuesday evenings, at 8 p.m.

A meeting was held on Monday, October 8th, in accordance with the announcement made in the MEDIUM of last week, when it was resolved that a committee of management be formed to carry on the work of the Institution and bring the subject more prominently before the public. That the committee be composed of ladies and gentlemen, not less than seven. That a guarantee fund be established for the purpose of meeting expenses, when the following gentlemen promised to start it:—Mr. Cain with 10s. per quarter; Mr. Dale, 10s.; Mr. Young, 10s.; Mr. Downing, 5s.; Mr. Luxford, 5s.; Mr. Vandryke, 2s. 6d.

It was also resolved to meet again on Saturday, October 13th, at 7 p.m., to consider what steps should be taken; and Mr. Wallis was elected secretary pro tem.

15, St. Peter's Road, Mile End, E.

Mr. Butcher furnishes a long and sympathetic account of the doings at Mr. Wallis's Institution on Sunday last. Morning and evening meetings were not largely attended, but the addresses were of a high quality, and great harmony prevailed.

ISLINGTON SPIRITUAL INSTITUTION,

MECHANICS' HALL, 19, CHURCH STREET, ISLINGTON.

MRS. TAPPAN'S LECTURES.—On Sunday evening next, October 14th, Mr. Starnes will read Robert Dale Owen's experiences in spirit-life, as given through Mrs. Tappan, at Everett Hall, Brooklyn, N. Y., August 12th, 1877. Commencing at 7; admission free.

ALFRED MONK, Sec.

[We hope the Spiritualists of the Islington district will encourage the friends at Church Street in their well-meant endeavours. When Mr. Colville spoke the hall was well filled, but when there is not a stranger on the platform the audience is small. This is cold cheer to those from whose enterprise the public have the opportunity of hearing the more noted speakers. Mr. Colville will again speak at Islington on the last Sunday in October and the first in November.—Ed. M.]

NEWCASTLE PSYCHOLOGICAL SOCIETY.

LECTURES FOR OCTOBER.

Sunday, October 14. Trance Address. Mr. James Dunn.

Sunday, October 21. "Curious Experiences with a Planchette." Mr. J. A. Rowe.

Sunday, October 28. Inspirational Address. Mr. W. Westgarth.

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

MR. MORSE'S APPOINTMENTS.

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 until January 3, 1878.

STOCKTON-ON-TEES.—Sunday and Monday, October 21 and 22.

BIRMINGHAM.—October 28 and 29.

NEWCASTLE-ON-TYNE.—November 4 and 5.

GLASGOW.—November 11 and 12.

MANCHESTER.—Sunday and Monday, December 16 and 17.

WOLVERHAMPTON.—December 18 to 21.

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. Tickets can be had of Mrs. Maltby, 16, Southampton Street, Fitzroy Square, W., or from Mr. Morse, as above; and at the doors on the evening of the soirée. Price of tickets, for soirée and refreshments, 2s. 6d.; for soirée only, 1s.

MR. W. J. COLVILLE'S APPOINTMENTS IN LONDON.

QUEBEC HALL, Great Quebec Street.—Sunday afternoons, at 3.15;

Tuesday evenings, October 30th and November 6th, at 8.30.

LANGHAM HALL, 43, Great Portland Street.—Monday evenings, at 8.

SPIRITUAL INSTITUTION.—Friday evenings, at 8.

EAST END SPIRITUAL INSTITUTE.—Sunday, October 14th, at 7 p.m.

DOUGHTY HALL.—Sunday, October 21st, at 7 p.m.

ISLINGTON SPIRITUAL INSTITUTE.—Sunday, October 28th and November 4th, at 7 p.m.

Mr. W. J. Colville desires engagements, either public or private, in London or the provinces, to deliver orations, &c., on week-day evenings. The subjects of lectures need not be confined exclusively to Spiritualism, and free discussion is invited at the close when practicable. For all particulars address or apply to him at 15, Southampton Row, Holborn, W.C.

In reply to correspondents in the provinces W. J. Colville desires to state that he is open to accept provincial engagements for the week-day evenings, but cannot leave London on Sundays just at present. Tuesday, Wednesday, and Thursday evenings he has at disposal, and will be glad to accept engagements on those evenings.

MR. J. J. MORSE'S BENEFIT SOIREE

WILL BE HELD AT THE

Cavendish Rooms, Mortimer Street,
REGENT STREET, LONDON, W.,

On WEDNESDAY EVENING, OCTOBER 17th.

PROGRAMME.

PART I.

PIANOFORTE SOLO,	Minuet, Symphony, in E flat ...	Mozart
	Miss MALTBY.	
SONG	"Agatha" ...	Franz Abt
	Miss SCHALLEHN.	
SONG	"Is this a dream" ...	Arthur Sullivan
	MRS. LIMPUS.	
CAVATINA	"M'appari tutt amor" ("Marta") ...	Flotow
	MR. ERNEST A. TIETKENS.	
OLD WELSH SONG	"The Ash Grove" ...	
	MADAME SCHNEEGANS.	
PIANOFORTE SOLO	"Rondo Brillant" ...	Weber
	Miss HOLMES.	
RECITATION	"Luke" ...	Bret Harte
	MR. FRANK DIETZ.	
DUET	"Oh that we two were Maying" ...	Alice Mary Smith
	MADAME SCHNEEGANS AND MR. E. A. TIETKENS.	

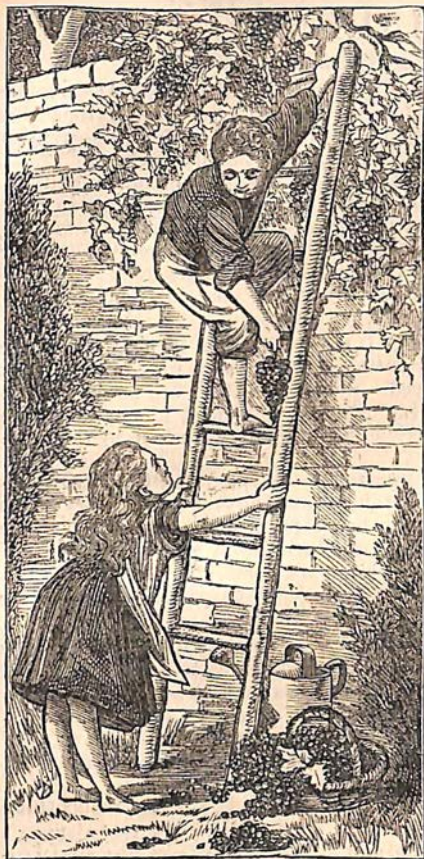
MR. J. J. MORSE.

INTERVAL OF TEN MINUTES.

PART II.

PIANOFORTE DUET	THE MISSES ANNIE AND EVELYN WARD.	Gounod
RECITATION	MISS ELLA DIETZ.	
VOCAL DUET	MR. AND MRS. J. C. WARD.	
SONG	"Evangeline" ...	John Blockley
	Miss SCHALLEHN.	
SONG	"Esmeralda" ...	Levey
	MRS. LIMPUS.	
SONG	"Good night, beloved" ...	Balfe
	MR. E. A. TIETKENS.	
SONG	"The Old Cottage Clock" ...	Molloy
	MADAME SCHNEEGANS.	
SONG	MR. J. C. WARD.	
RECITATION	"The Northern Farmer" ...	Tennyson
	MR. FRANK DIETZ.	
FINALE—DUET,	Concertina and Piano ("Zampa") ...	Herold
	MISS A. WARD AND MR. J. C. WARD.	

Tickets, 2s. 6d., with tea, and 1s. after half-past seven. They can be had of Mrs. Maltby, 16, Southampton Street, Fitzroy Square, and at the doors on the evening of the soirée. Tea and coffee from 6.30 to 7.30; music to commence at eight o'clock.



WHAT EVERY TRAVELLING TRUNK and HOUSEHOLD in the WORLD OUGHT to CONTAIN

—a BOTTLE of

ENO'S FRUIT SALT.

The discovery of FRUIT SALT (guaranteed to be prepared from sound and ripe fruit, containing the simple but valuable salts of the same) will one day be universally acknowledged to be the greatest blessing ever bestowed on man for the prevention of disease. It is astounding that such a simple but great means of keeping the blood pure should have remained so long undiscovered, for it has as powerful an influence on the well-being of many as the discovery of applied steam-power has had upon civilisation.

How to save hundreds of thousands of lives in the year, prevent incalculable misery, and prolong life to the greatest span. Without such a simple precaution the JEOPARDY of life is immensely INCREASED.

AS a HEALTH-GIVING, REFRESHING, COOLING, and INVIGORATING SUMMER BEVERAGE, or for any season, as a Gentle Laxative and Tonic in the various forms of Indigestion. (Guaranteed to be prepared from sound Ripe Fruit.)

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SUNDAY, OCT. 14.—Mr. J. J. Morse at Doughty Hall, 14, Bedford Row, at 7.
 TUESDAY, OCT. 16.—Madame Llanoré, Music: Mr. Town's Clairvoyance, at 8.
 WEDNESDAY, OCT. 17.—Mrs. Bassett's Direct Voice Discourses, at 8.
 THURSDAY, OCT. 18.—School of Spiritual Teachers, at 8 o'clock.
 FRIDAY, OCT. 19.—Madame Llanoré, Music: Mr. Colville, Inspirational Teachings, at 8.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

TUESDAY, OCT. 16, 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, OCT. 17, Mr. W. Wallace, 329, Kentish Town Road, at 8.
 THURSDAY, OCT. 18, 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, OCT. 19, 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, OCT. 14, KEIGHLEY, 10.30 a.m. and 5.30 p.m.
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hookley, at 6.30 for 7, free, for Spiritualists and friends.
 BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
 BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.
 CARDIFF, 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.
 GLASGOW, 164, Trongate, at 6.30 p.m.
 HALIFAX, Psychological Society, Old County Court, Union Street, at 2.30 and 6.
 LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.
 LIVERPOOL, Lectures in Meyerbeer Hall, 5, Hardman Street, at 7 p.m.
 LOUGHBOROUGH, Mr. Gutteridge's, School Street, at 6.30.
 MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.
 MIDDLESBRO', 23, High Duncombe Street, at 2.30 p.m.
 NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m. Lecture.
 NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.
 OLDHAM, Temperance Hall, Horsegate 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, OCT. 16, 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.
 WEDNESDAY, OCT. 17, BOWLING, Spiritualists' Meeting Room, 8 p.m.
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development at 7.30, for Spiritualists only.
 MIDDLESBRO', 38, High Duncombe Street, at 7.30.
 OSSETT COMMON, at Mr. John Crane's, at 7.30.
 THURSDAY, OCT. 18, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.
 DARLINGTON, 1, Mount Street, at 7.30. Mutual Improvement.
 GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.
 LEICESTER, Lecture Room, Silver Street, at 8, for Development.
 MIDDLESBRO', 23, High Duncombe Street, at 7 p.m.
 NEW SHILDON, at Mr. John Mensforth's, St. John's Road, at 7.
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