

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

# SPIRITUALISM.

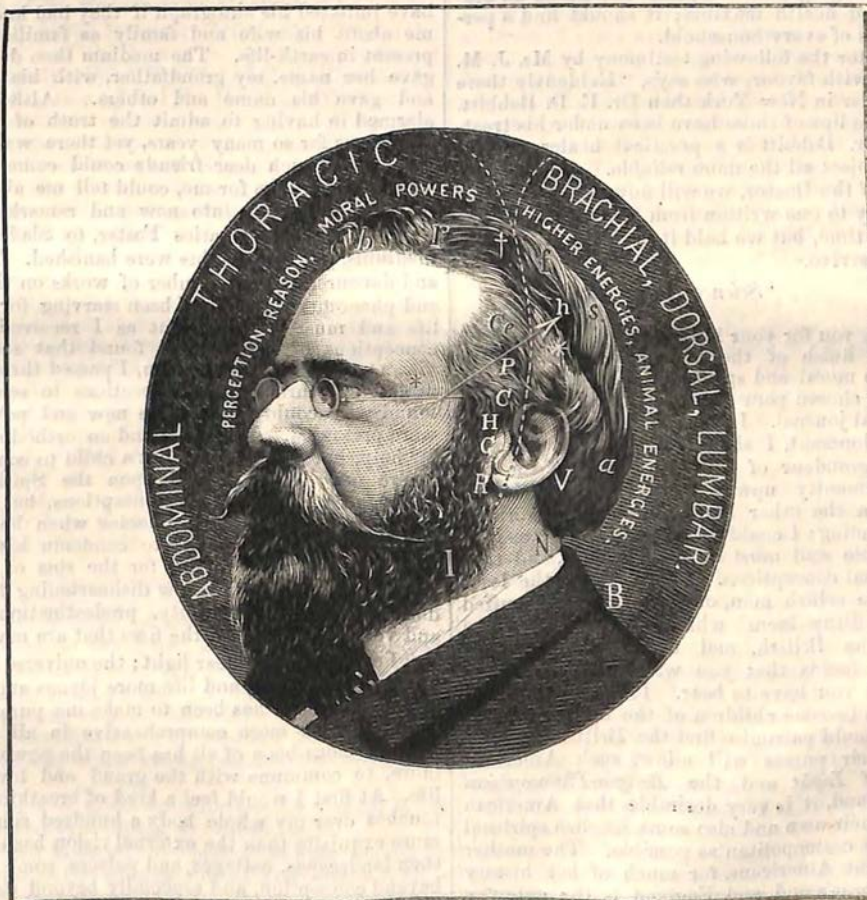
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## A PSYCHO-PHYSIOLOGICAL SCIENTIST.



PORTRAIT AND PSYCHOLOGICAL CHART OF THE HEAD

OF

E. D. BABBITT, D.M.

(For Explanation of Chart see next page.)



## AN AMERICAN PSYCHO-SCIENTIST.

E. D. BABBITT, D.M.

We give on our first page an engraving which is not only a portrait, but a psycho-scientific diagram, the following description of which is taken from Dr. Babbitt's "Health Guide," now out of print. In this chart Dr. Babbitt has followed the plan of Dr. J. R. Buchanan, the eminent American writer on Anthropology, Neurology, &c.

"The portion of the head at the left of the dotted line has its nerve connections principally with the VISCERAL and front portions of the system—that at the right, with the MUSCULAR and back portion. The front and top head connect with the thorax or upper chest—the lower and side face, with the abdomen—the upper back head, with the shoulders and upper spine—and the back head generally, commencing with the upper portion, connects with the Dorsal, Lumbar, and Sacral Nerves, reaching from the upper to the lower spine, in consecutive order. The point R (*Renal*) connects with the kidneys, G (*Gastric*), with the stomach, H (*Hepatic*), with the liver, C (*Cardiac*), with the heart, P (*Pulmonic*), with the lungs, Ce (*Cephalic*), with the general brain; I, region of Insanity; N, of Nutrition; V, Vitalising point, just back of the hard mastoid process; B, Brachial Plexus; a, Amativeness; s, Self-esteem; f, Firmness (f and s should be a little higher); the dagger (†), Patience; r, Reverence or Religion; b, Benevolence; h, Hardihood; the front star, and a little farther back, Somnolence or Conscious Sleep; the back star, Animal Sleep; the feather end of the arrow, Impressibility. Between the back star and the dotted line is the region of Coldness, on the end of the chin, that of Calorification, and just each side of that, the region of Perspiration. Move with the arrow to strengthen; in the opposite direction to weaken."

We are sorry that the "Health Guide" is no longer to be had, as it is a most interesting work, containing numerous valuable hints on health, viewed from every conceivable standpoint. As a substitute, Dr. Babbitt has sent a supply of his "Vital Magnetism, the Life Fountain,"\* which, besides being a reply to Dr. Brown-Séquard, contains the most useful parts of the "Health Guide," embracing the subjects of food, sleep, clothing, baths, rules for magnetising, rules for the family, courtship, marriage, &c. In the same package there has been received a quantity of Dr. Babbitt's Health Chart,† a large and elegantly printed sheet, mounted on roller and stretcher, for hanging on a wall, and containing an epitome of the most approved health maxims; it should find a permanent place on the walls of every household.

As a medical manipulator the following testimony by Mr. J. M. Peebles will be received with favour, who says, "Evidently there is no better magnetic healer in New York than Dr. E. D. Babbitt. Praise only drops from the lips of those who have been under his treatment." The fact that Dr. Babbitt is a practical healer renders his instructions on the subject all the more reliable.

Having said so much of the Doctor, we will now present a letter received from him in reply to one written from this office. It has been in our hands some time, but we held it back till the books and the engraving would arrive.

"Science Hall, New York.

"Aug. 5, 1877.

"Friend Burns,—Thank you for your letter and your portrait of yourself. The exquisite finish of the picture does honour to British art, and the large moral and spiritual development of the head shows that you have chosen your avocation rightly in becoming the editor of a spiritual journal. If your head were not of that high and full upper development, I should say possibly you may have a conception of the grandeur of this Cause, and of the importance of leading humanity upward toward the celestial harmony of things; or, on the other hand, you may be working for power and worldly standing; I could not tell which; but as it is, I am sure that your whole soul must be in this Cause, and that you naturally grasp spiritual conceptions. There is not the least danger, even if you were a selfish man, of your becoming puffed up with the amount of 'filthy lucre' which you receive; and I sincerely hope that the British, and even the American, public will so stay your hands that you will not become discouraged with the burdens you have to bear. It is very desirable that the English who have become children of the light, so far as this Cause is concerned, should patronise first the British spiritual journals, and then, if their purses will allow, such American papers as the *Banner of Light* and the *Religio-Philosophical Journal*. On the other hand, it is very desirable that American Spiritualists should take their own and also some English spiritual papers, and thus become as cosmopolitan as possible. The mother country is dear to intelligent Americans, for much of her history and literature is at our tongue's end, and England is the gateway to the Old World.

"You have asked me for a cut of myself, as well as for a supply of my 'Health Guides,' 'Charts of Health,' and my smaller work, called 'Vital Magnetism.' I have chosen to let the 'Health Guide' go out of print, as I am writing works of far greater compass and importance; the other works I will send. 'Vital Magnetism' is an answer to Dr. Brown-Séquard, who ignores, or rather, is ignorant, of the fact that there is a fluidic emanation called vital magnetism. I have quoted some of the more important passages of the 'Health Guide' in this work, especially a part

of those in which I have endeavoured to make manipulation a science.

"And now, as you have asked for a cut of myself, it may be that a little brief piece of my life-history might be of some interest to your readers.

"My father and grandfather having been orthodox clergymen, I was reared in all the logic of theology, and championed it by voice and pen for a quarter of a century. For a quarter of a century I was an earnest worker in Presbyterian churches and Sunday schools, my religious nature being one of my leading elements of character. Thousands of times did I long to know about the spirit's immortal existence hereafter, and chewed the few crumbs of food to be found in the Bible on the subject hundreds of times over. I was constantly told that God's inspirations were wound up 1800 years ago, and further search into the conditions of celestial life was called a false curiosity. This idea that God's inspirations had become exhausted so long ago, and that mankind were left to grope in darkness just as they were beginning to get a little light, was acquiesced in then, but seems monstrous now. Spiritualism seemed subversive of all order, and destructive of religion itself, and so I fought it for twenty years. About seven summers ago I spent some time at our beautiful Staten Island, near New York, with a friend who was Principal of a Collegiate Institute. He gradually let it leak out that he was a Spiritualist, which seemed to me somewhat strange, as I had supposed him to be too good and too cultured a gentleman to go into such absurdities. He repeated lofty and beautiful passages in Spanish, French, and English, which came from an uneducated young woman in his family while in a trance. I was somewhat surprised at it, and yet rather commiserated him for thinking that they came from spirits. At last, I saw and heard so much, that I concluded to go and see a Mrs. Staats, of this city, a medium, through whom Judge Edmonds sometimes received communications. She sat for me reluctantly as she saw I was quite a sceptic. She never had heard of me or my name. Her hand moved and wrote a message, commencing with 'My dear brother,' and written in the same tall and cramped style of letters which my brother adopted in life. The medium said she heard the name 'William,' and described his appearance. I asked him if he would write his name in full. He then wrote 'William Smith Babbitt,' in the very peculiar style of penmanship which he always adopted in earth-life. I was thunderstruck. No one in New York knew what his middle name was, and no one could have imitated his autograph if they had known. He talked with me about his wife and family as familiarly as if he had been present in earth-life. The medium then described my mother and gave her name, my grandfather, with his white clerical necktie, and gave his name and others. Although I was somewhat alarmed in having to admit the truth of what I had fought as dangerous for so many years, yet there was a joy unspeakable in feeling that such dear friends could come back again, could feel such undying love for me, could tell me about the wonderful life beyond, and let me into new and remarkable conceptions of the soul. I went to Charles Foster, to Slade, to a variety of other mediums, until all doubts were banished. Then I greedily seized and devoured a large number of works on the spiritual philosophy and phenomena, for I had been starving for spiritual food all my life and must be fed. But as I received the broader, grander conceptions of things, and found that some of my theological views were being overthrown, I passed through a severe agony of mind, and turned in all directions to see if someone could be found who could answer the new and powerful arguments that were presented. When I found an orthodox Spiritualist, I hoped for help, but alas! he was but a child to cope with the difficulties before me. I had looked upon the Spiritualist as being blasphemous in some of his conceptions, but I soon saw that the Calvinist was the real blasphemer when he pictured out a Deity who was such a demon as to condemn his own poor, struggling children to undying torture for the sins of this moment of time called life. I soon saw how disheartening to the human was the doctrine of total depravity, predestination, inability, the wrath and vengeance of God, the fires that are never quenched, &c.

"I came out into clear light; the universe has grown vastly larger and more beautiful, and life more joyous and sublime. The effect on me constantly has been to make me purer, better, more sympathetic, and far more comprehensive in all my conceptions. The most precious boon of all has been the power, developed more and more, to commune with the grand and loving souls of the better life. At first I would feel a kind of breathing upon my brain, then touches over my whole body a hundred times a day, then colours more exquisite than the external vision has ever seen, then flowers, then landscapes, cottages, and palaces, some of which are beautiful beyond conception, and especially beyond description; then views of spirit-forms, one of which I recognised as my mother, and another as my wife.

"Shall I now doubt the realities of spirit-communion? It would be positive idiocy for me to do so, for I have certainly had a million proofs, in myself alone, of higher and wiser intelligences, who are daily helping and guiding me. They come at night, and not only do they illumine and impress me, but, to make it doubly sure what they would communicate, I place my hand lightly on my knee, and they move it inward for "yes" and outward for "no," as I explain my impression of what they would communicate, or of what is scientific truth. They can guide my hand as perfectly as the telegrapher can wield his instrument, and sometimes lead me so profoundly into the mystic mazes of cause and effect, and into un-

\* A handsome little volume, price 1s., post free.

† The Health Chart, price 2s., is too large to be transmitted by post.

‡ This photograph was by Mr. Henderson, King William St., London Bridge.



known realms, that I have a passing feeling of wonder that they will take a mortal so far into the holy of holies. The very form and working of an atom has been revealed to me, so that I can draw it and show just the law of movement required to produce heat, and cold, and electricity, and light, and magnetism, and dia-magnetism, &c. A hundred mysteries stand out in clear light, and what I call the *ethereo-atomic law of force* must inevitably overthrow the old conceptions of Nature's dynamics. An atom is one of the most marvellous pieces of construction in the whole universe, and in connection with the ethereal forces which sweep through it we may easily see the law of all attractions, repulsions, cohesions, chemical affinities, and many other things that have so long puzzled chemists. In my new work on "The Principles of Light and Colour," which I am now finishing up, and expect to have published in an octavo volume soon, I have been able, by means of my knowledge of atoms and ethers, to evolve a real science of colours, and also of the other fine forces, an explanation for the first time of the basic principles of chemical affinity, chromo-therapeutics, chromo-dynamics, and chromo-mentalism, in the last two of which are developed some of the new worlds of colour which are invisible to the ordinary eye, including the odic lights and colours, and the psychic lights and colours. The philosophy of clairvoyance and the lucid magnetic sleep are included naturally in the chapter on Chromo-Mentalism, and the radiations of exquisite psychic colours, from different parts of the head, will be illustrated in a beautiful coloured plate. The work will also include the ethereo-atomic philosophy of force, and its application to electricity, magnetism, light, &c. After studying all the leading scientific works, I am not aware that any of them have attempted to explain the fundamental principles of any of the above-named subjects, nor can they possibly do so until atoms are understood, for these minute objects, although the smallest of all things, are really the greatest of all things in importance, as all objects are constructed from them. The fine forces are the great powers of this universe, and lying at the basis of Spiritualism, and so many other things, should be especially studied by Spiritualists who must naturally teach the world on these subjects. Wishing you rich treasures of spiritual, and, so far as is needful, of worldly power, I remain, yours, for God and Truth,

"E. D. BARBITT, D.M."

#### "THE MAHEDA."

(To the Editor of the MEDIUM AND DAYBREAK.)

The letter of Mr. Oxley in the MEDIUM of November 9th, on the subject of "The Maheda," and the letters in previous numbers of the materialisation of a spirit called "The Mahedi," as witnessed by the Rev. T. Colley, "M.A. (Oxon.)," and Mr. Hensleigh Wedgwood, induce me to give an account of some experiences of my own acquired on quite a different platform without any communication or connection with those gentlemen, and through a medium, as I believe, at the time unknown to any of them.

Since I saw the accounts of the materialisation of "The Mahedi" through Dr. Monck, as there are points of similarity between what I had witnessed through another medium and what they had seen through Dr. Monck a short time ago, I put myself in communication with the Rev. T. Colley, and the result of our interview, after an exchange of views, was, that there is at this present moment a great work going on in the spiritual world, and which is gradually manifesting itself in different circles independently.

On the 27th of March last, I was having a private seance with Mr. Lawrence, when, a minute or so before his control, he was strongly convulsed and the facial muscles much distorted; he began crying out piteously "Hold me, hold me; they are taking me away, they are burning me up!" He then fell into trance, showing more signs of distress on that occasion than on any other before or since. As soon as he got a little quiet, he made a signal for pencil and paper, when in a bold hand was written, almost instantaneously:—

#### "CHARACTER."

*"Suaviter in modo; fortiter in re."*

He then said, "I belong to the First Dispensation; thousands and thousands of years before you existed I left the earth; I have been communicating with your guides." I then asked his name, seeing the power was getting weaker. He said, "The power is too weak, I must come another time." The medium then recovered from trance much agitated, much exhausted, and trembling from head to foot.

After a short pause he was again controlled,—the control being "Tom Paine," who proceeded to speak as follows:—

"Since I was with you yesterday my circle has been visited by three bright spirits dressed in shining robes; they come from a sphere as much higher than the one I am in, as mine is higher than the earth-sphere; they belong to the First Dispensation; they are ancient Egyptians." I then said a spirit alleging it belonged to the First Dispensation had just left control; at this the spirit of "Tom Paine" was much astonished, as he was not aware of it. He then went on to say that "They had given instructions about me (the writer) and that very shortly they would control the medium direct. That he had learnt from these spirits about the different dispensations; that when man was first created, angels and spirits communicated with him; nay, for that the spirits would sit at the same table with him until man sank so low in sensualism that God shut out communion with angels and good spirits. After this commenced the First Dispensation; its founder was Osiris. God assisted him with seven millions of good spirits in leading man

from his wickedness and teaching him the worship of the only One God. After Osiris passed away, man converted him into a god and again relapsed into his former ways. Thousands of years passed away; the millions in the far East groaned under a despotism enthralling mind and body. Then arose Brahma, who proclaimed a pure theism and taught man how to live. He had no sooner passed away than man converted him into a god and relapsed as before." I here remarked I thought the Hindoo religion was anterior to the Egyptian, and that Egypt had borrowed her religious ideas from the Hindoo. In reply he said, "No; the Hindoo borrowed from the Egyptian. Then came the Third Dispensation, that of Mohammed, and Christ was the Fourth." On this I said, "How can Christ's Dispensation be the Fourth and Mohammed's the Third? Christ was before Mohammed!" In reply he said, "I am aware of it—six hundred years; but the first three dispensations were for the Eastern World, although at one time Mohammed's followers nearly overran the West. Christ's Dispensation was a great and a noble one; he taught this one great idea—'Love your neighbour as yourself.' Then came the Fifth and Last Dispensation, to which, when you leave the flesh, you will belong." I said I was rather surprised at Luther being at the head of a Dispensation, as to my mind Luther was not a man of that exalted nature as to be the head of a Dispensation. In reply he said, rather imperiously, "Luther, with all his faults, was a great and bold man. He taught man to think for himself. What he did teach has taken hold of the minds of men, and notwithstanding the repression by all classes of the priesthood, man is thinking for himself, and there will be before long, nay—you may live to see it—an outburst of man's thoughts that will astonish the world."

On the 13th April following I had another seance, and "Tom Paine" controlled again. He referred to the troubles then brewing between Turkey and Russia. He said a great movement was going on in the spiritual world, the coming of high spirits like those of the First Dispensation foreboded great changes. I asked whether the same spirit would again control the medium. In reply he said, "These high spirits burn up the medium. They can't stay long without injuring the medium. This they will not do." A good deal more passed on the subject of these different dispensations, which would not be interesting.

Nothing further on this subject took place until the 24th of October, when the spirit of "Tom Paine" again spoke:—

"There have been repeated comings and goings; a mighty mass meeting has been held—a conference on an immense scale, by the mighty inspired minds of those in our sphere. When I say that millions of souls were met in praise and prayer, you will better be able to conceive in imagination our vast and wondrous conference. The mighty past, with all its glorious changes, was not forgotten; nor was this habitable and beautiful earth, representing order and regularity, formed through the unchangeable kindness and love of the eternal Unchangeable, from chaos and disorder into order and regularity. The present also became our topic, and we found an all-merciful hand in every event peculiar to man. We gloried in man's present, for the present is the time that truth has revealed itself—mighty, unostentatious, and unchangeable truth, and for the future shall not the blessing of God's mercy abide upon the children of the future? We feel that we are working for the future, and our services have been accepted." There was much more personal to myself. He concluded by saying, that "at the next meeting you will probably hear the decision of the great conference."

On the 4th of November following, at a seance, "Tom Paine" controlled again. I asked about the great conference of which he had spoken at a former seance. He replied:—

"This great conference is still going on. I can't tell you what is to be the end of it. I tell you, I may be at the head of a New Dispensation—I, the humble and poor-born, yet a French Deputy in their First Republic, reviled, disgraced, and dishonoured by man when in the flesh, yet I am now a ruler over principalities—of mind. I am, to use the words of those that abide by the letter, to be the angel of a New Dispensation, but when it may please the Almighty to order this new spirit-condition I know not. Admit the possibility of absolute consciousness remaining to me should I have to travel laboriously through another earth's existence. An angel of a New Dispensation is my promise from those that are our teachers. Oh, could you see, dear P., and hear those with whom I have come in contact—proud of their holiness, proud of their position in God's favour! How they bare the calm benignity of their faces, the holiness of their prayers, the excellent and joyous feeling of their entire nature, when they exclaim, in a manner jubilant—nay, triumphant, 'Praise be to our God in the highest; praise, all ye creatures of His creation, praise Him.' They speak, walking side by side with him whom God commanded 1800 years ago. They have seen him in spirit-life; they are my teachers. Before them I veil my face: I hide it from their glory. Their opening words to me were, 'Thou, O man, that upon earth, though of obscure and humble birth, yet brought about mighty changes,—you that dared to write about the religion of the spirit and ignored that of the letter, thou art favoured by him whom all men serve, before whom all men bow. Thou art appointed to be an angel of a Dispensation. Like unto us were those who appeared unto man ere man had allowed feelings of avarice, selfishness, and inhumanity to govern them; who appeared to those who were strong in faith—appeared to those who in trustfulness and humility of feeling supplicated the Parent of All to manifest His appearance on earth.'

"The event of this Future is reserved until this era of eternity closes and another commences. Then I shall know the will of my



Almighty Father in Heaven; I shall know it even as I imagined I knew it on earth *by men's means*, for those bright glorious resplendent spirits had earth's experiences as myself or yourself. Yes, all we shall know of our Future in Heaven is His eternal mind made manifest in spirit, made man—God bless you."

Now, notwithstanding an apparent incongruity cropping out in one or two parts of these different seances, at which scepticism or criticism might carp, there is an apparent connection between these my experiences and those of the other gentlemen above referred to. I gather from Mr. Colley that he had spiritual instructions similar to mine; and I have no doubt others, if they choose, can give the public the benefit of similar experiences. These I would invite, although these and similar experiences afford ample room for discussion as to "the why and the wherefore."

I refrain from either making comments or publishing my own inferences drawn from these very interesting seances. I think it better to go on accumulating facts; by this I do not assume that what is said by the medium represents in all or even any case a fact; all I wish to convey is, that it is a fact, that on such a day at a sitting held with such-and-such a medium in a state of trance or a lucid state, as the case may be, certain things were seen, and certain words and sentences uttered.

A comparison made of occurrences taking place at different places, under different conditions, and without communication with each other, must throw a light on the subject of the much despised Spiritualism, which, like all other truths, the more it is repressed in one place, the stronger it will break out in another.—  
Yours truly,  
A. T. T. P.

#### THE TENTH QUARTERLY CONFERENCE OF THE LANCASHIRE COMMITTEE OF SPIRITUALISTS.

The morning sitting at 10.30 was represented by the members of the Executive Committee. The President submitted to the meeting for their approval several propositions in connection with their work, which were laid before the Conference in the afternoon for a final vote.

In opening the afternoon sitting, the President said they were financially in a good position; they had the balance on the right side, which he was sure everyone would be glad to hear. They had not held many public meetings during the past quarter, believing that in gathering up their various forces they would be able to combat and fight for the progress of the Movement with far better success than spending large sums of money in public meetings; not that public meetings did not serve their purpose, but they were impressed that at the present, and for some time to come, public meetings were not politic. Internal and not external illumination was the order of the day, and the elements of friendly union ought to be everywhere scattered abroad.

One of the propositions that would be introduced to the meeting that afternoon was the engagement of Mr. Morse for a period of fourteen days, and in that time to pass from town to town in Lancashire, giving one or two semi-private meetings in each place; for instance, in the event of his engagement, he would commence in Liverpool on the Sunday afternoon and evening services; on the Monday pass on to Hyde, and there give a meeting to Spiritualists only; on Tuesday to New Mills for a similar meeting, on the Wednesday to Manchester, and in that way he would visit Bolton, Bury, Oldham, Rochdale, Burnley, Blackburn, &c., providing the friends at these places are in favour with the intentions of the Committee. He would be sent out to all these places free, the Committee paying all expenses, but with the understanding that the friends in the various towns entertained him. They also had in view the idea of repeating these kind of meetings, and had no doubt but that Messrs. Wallis and Colville would be ready to help them in the matter.

It was proposed and unanimously passed, that Mr. Morse be written to and asked for his services.

The President said he had another important item of business to lay before the meeting, and that was the publication of tracts. The Tract Committee, which was composed last Conference, met at Hyde on the day previous, and had now collected and written as much matter as they would require. The intention of the Committee was to print six different kinds of tracts, or a total of 20,000. They had received an estimate for them, which was £12. The matter of them was excellent, and they thought if they sold one half and distributed gratis the other half, they would disseminate the religion of Spiritualism, and counteract the many wrong impressions concerning it. They would be able to sell them at 1s. to 1s. 3d. per 100, or for a large quantity at a considerable reduction.

Mr. Fitton, of Manchester, and one of the Tract Committee, was called upon to report the result of their work. He said they met the day before at Hyde, and had gathered together from various sources sufficient material to make a dozen good tracts. Some of them had been written, and were therefore ready for the printer. He might say he felt these tracts would help to enlighten the masses from the many wrong impressions that prevailed upon the subject of Spiritualism.

The President said these tracts, after a vote had been given by the meeting, would have to be all put in shape, and laid before the next Executive Meeting, and there finally passed, and then to the printer, so that it would be the New Year before these arrangements could be accomplished, and the manuscripts in the printer's hands.

It was now put to the meeting to grant the necessary sum, which was passed unanimously.

The Elections were next proceeded with, and the following will comprise the official list for the ensuing quarter:—

Mr. Charles Parsons ...	General Secretary.
Mr. Langley ...	Assistant Secretary.
Mr. Singleton ...	Treasurer.

#### WORKING COMMITTEE.

Mr. John Lithgow, Hayfield.	Mr. Salisbury, Rochdale.
Mr. David Brown, Rhodes.	Mr. Drinkwater, Oldham.
Mr. Chiswell, Manchester.	Mr. Holt, Bury.
Mr. Geo. Dawson, Manchester.	Mr. John Howard, Bury.
Mr. Allen Hall, Manchester.	Mr. Geo. Wharmby, Liverpool.

Mr. John Ainsworth was also elected as the representative of the Lancashire Committee at Birkenhead.

The following Ladies' Committee was also formed, whose services are so necessary at the tea-meetings of the Conferences, and doubly so during the present quarter, when the Committee will be called upon at the New Year's Annual Tea Meeting, which will take place on Monday, the 31st December, and not on New Year's Day, the hall having been secured by other parties on that day prior to the Committee's application:—

Mrs. Holt, Bury.	Miss Johnson, Manchester.
Mrs. Hall, Manchester.	Miss Rhodes, Manchester.
Mrs. Chiswell, Manchester.	Miss Garbett, Manchester.
Mrs. Rhodes, Manchester.	Miss Hall, Manchester.
Miss Blundell, Manchester.	

The following Auditors were elected for the ensuing quarter:—Mr. Brown and Mr. Campion, both of Manchester.

This closed the elections of officers except that of President for the next year, which would be left for the last business of the sitting.

Mr. Lamont here spoke a few words, in which he said that the best feature advanced by the Conference was the work planned out for friend Morse, and if carried out with spirit it would be productive of good in many ways. The tracts also would help many people to understand who and what we were, a great deal better than at present.

Mr. Sutcliffe in proposing the President for the coming year, said they had listened to the wise arguments and judicious counsel of their worthy friend Mr. Johnson, and it gave him great pleasure in knowing that when he vacated the presidential chair, he would still be heart and soul in the work, and he had now the greatest pleasure in proposing that Mr. Lamont be President of the Lancashire Committee for the ensuing year, which being seconded by Mr. Fitton was passed unanimously. Mr. Johnson hereupon vacated the chair in favour of the newly elected President.

The President said it was with a degree of emotion that he could not express in words, that he occupied the chair of the Committee at present, and he would have been very loth to have accepted the position had he not known previously that Mr. Johnson would still continue to act in the Committee, and he accepted the office more cheerfully on account of the change of officers, for that was much against centralisation.

Mr. Johnson was formally voted to be Vice-President of the Committee.

Mr. Dawson spoke of the Manchester discussion class, which he believed has been very instructive so far, and he hoped it would be more so during the winter.

The Vice-President read an extract from a letter received by one of the Committee, it read:—"Take last week's work: Monday night at New Mills for development of mediums; on Wednesday addressed the friends at Hayfield and had a capital seance; on Thursday night sat again for development; on Tuesday and Friday attended School Board and Footpath Committee meetings; on Saturday read and thought over a few ideas for Sunday services; on Sunday morning walked down to New Mills, conducted service from 10 to 12, Mr. Wright taking the afternoon service from 2 to 4; went to a house at New Mills at 6 o'clock in the evening—upwards of twenty friends assembled—addressed them after singing and prayer for about 20 minutes, then had a seance, had the table floated and a variety of test-answers with great success and much good done; walked home to Hayfield tired, but at peace with the whole world."

Mr. Lithgow, of Hayfield, who was the writer of the letter, spoke in reference to the position of Spiritualism in his district, and with perseverance and hard-work they hoped to accomplish much more. They had also now a Sunday-school for children.

The afternoon meeting which had been most pleasant, was now brought to a close by singing the Doxology of the "Spiritual Songster."

In the evening Mr. Lamont, the President, spoke in reference to the power of spirit, in which he characterised it as a store that cannot be exhausted, and a fountain from which we are daily receiving helps and blessings.

Mr. Johnson gave an eloquent appeal on the path of life, through whom his guides asked all true men and women to follow in the giant footsteps of truth and love.

Mr. Holt, of Bury, remarked that after listening to the excellent remarks of Mr. Johnson's guides they could not but feel that the power of Spiritualism is a great and glorious blessing, and he held in reverence the day when first he became a Spiritualist.

Mr. Lamont closed the meeting with a few words in reference to the Guarantee Fund of the Lancashire Committee, for by a liberal response to this fund the Committee would be able to estimate their work of the ensuing quarter. The Secretary to the Guarantee Fund received names of subscribers whose total promises amount to £21 10s. 6d.

A gentleman named Fielding, gave his name as a subscriber to the Guarantee Fund, but in the hurry of the moment his address was not entered, and has been forgotten. Would he oblige by sending his address to Mr. Hartley, Brooklands, Hyde.

MR. T. BROWN AT CHOPPINGTON.—To the Editor,—On Sunday last (Nov. 18) Mr. T. Brown, Howden-le-Wear, delivered an inspirational address in the Unitarian Chapel, Choppington, on "Signs of the Times, and what they teach," to a large and attentive audience, some of whom had come a distance of five miles to hear the discourse. Mr. Brown treated the subject in a masterly style, showing the steady progress civilisation had made in the world, from a social, political, and spiritual point of view. Mr. Brown is a gentleman that is held in high esteem and has been the means of doing a large amount of good for the cause of Spiritualism in this district. I wish him every success, and hope ere long he will pay us another visit. Mr. Brown will be at Stockton on the 25th of November, his address will be, care of Mr. Freund, 2, Silver Street, Stockton-on-Tees.—J. ANCHOLD.



## MATTER PASSING THROUGH MATTER.

Dear Sir,—I send you the following letter written to me by a friend who has accorded me the permission to publish it, and the facts are certainly worthy of record.—Yours, &c.,

THOMAS COLLEY.

Accidentally calling on Dr. Monck this evening, an impromptu sitting was proposed. We sat (I and the Doctor only), two gas-jets on at the full. Unseen by Dr. Monck I wrote on a slate, "Give my wife's name" "also my spirit-child's name," then I placed the slate on the floor under the table, written side downwards, throwing a small stick of pencil down near it. A moment afterwards it occurred to me to ask the intelligence if it would also write the 13th line of the 9th page of a book entitled "Angelic Revelations," which I saw lying on a shelf to my right, eight feet from me and ten feet from Dr. Monck. We sat facing each other, I holding his hands. In a few seconds the slate was brought up from under the table in the grasp of a perfectly human hand, and was thrown vigorously forward and fell between my arms. I found the questions answered correctly. To my first question the answer was, "Mary; she died in the Lord," and to the second "Alexander." In addition to this I found written on the same side of the slate the numerals I had given in my spoken request, namely, 9, 13.

I was then directed to write other questions on another slate, whereupon I wrote, "Can you put this slate on the FIFTH stair going up from this room outside?" With writing downwards I placed this on the floor, as in the former case, and asked aloud if the intelligence would also write something of its own on *this* slate; and no sooner had I resumed my seat, grasping Dr. Monck's hands across the table as before, than a heavy body pushed my legs aside, and a flash of light, beyond the brilliancy of the two gas-lights burning at the full, darted from beneath the table towards the door (which was locked) and, at the same instant, a crashing noise was heard, such as I afterwards found a slate would make when thrown violently against the door. Yet, though the flash of light was seen and the crashing noise was heard, still nothing of the slate was seen in its transit, except that at the same instant with the crash, one side of the frame of the slate flew back and struck against my leg as it fell under the table. This intimation being given that the slate, as requested, had been taken through the locked and closed door out of the room, and that the astounding marvel of the passage of matter through matter had once again in my experience been effected, I arose, still holding Dr. Monck's hands, and in this way walking towards it, I unlocked and opened the door, and *there lay the slate on the fifth stair*. I took it up and found the writing I had desired on this slate was pertinent to the mystery accomplished, for in answer to the question I had written, "Can you put this slate on the fifth stair going up from this room outside?" were written, by way of response, these words, "Judge for yourself, here it is.—Good bye."

After reading this on this second slate, and wondering about the matter, I again took up the first slate and found writing on the side I had not looked at before. Not knowing what it meant, it occurred to me that it might be the quotation from "Angelic Revelations," so, turning to fetch the book, judge my surprise to find it gone, though I had particularly noticed it and seen it before me several times during the sitting. In my perplexity, I appealed to the invisible powers that had already done so much, and finding that, as with the slate, they had taken it out of the room, I requested that they would place the book on the *third* stair, two risers below the step on which I found the slate. In a few seconds, indications were given that this was accomplished; so, as before, I arose with Dr. Monck, still holding his hands in mine, and on opening the door, there lay the book before me on the *third* stair, exactly as I had requested.

Upon referring to 13th line of the 9th page of the book I now brought into the room, I found the very words as written on the body of the first slate, which words were these: "Which means their own interiors were opened." Below this were written the words, "Good-bye."

Thinking you would feel interested in this account, written within half-an-hour of the circumstances narrated, I send it to you for you to make use of in any way you like.

[We understand the Rev. Mr. Colley has in his possession the slates and book referred to above.—ED. M.]

## SPIRITUAL WORKERS.

ALLWOOD, C.W., Phrenologist, Electro-Biologist, &c. Normal.  
 BANCROFT, GEORGE, Oxford Street, Werneth, Oldham. Trance.  
 BANCROFT, GEORGE, 4, Cornwall Street, Werneth, Oldham. Inspirational.  
 BLAND, J. L., 2, Caroline Street, Hull. Healing medium.  
 BURNS, J., 15, Southampton Row, London, W.C. Normal.  
 COLVILLE, W. J., 15, Southampton Row, London, W.C. Inspirational.  
 CRISP, W., Greatham, West Hartlepool. Normal.  
 DE MAIN, Simon, High Grange, Howden-le-Wear, R.S.O., Durham, Inspirational and Healing Medium.  
 DIXON, VIOLET, 6, Pierce Street, Macclesfield. Inspirational.  
 DOWLING, T., 1, Albert Place, Framlingham. Inspirational.  
 DUNN, J., New Shildon. Trance.  
 HARPER, R., Soho Hill, Birmingham. Normal.  
 MARONY, J. W., 1, Cambrian Place, Anglesea Street, Lozells, Birmingham. Normal.  
 MORSE, J. J., Warwick Cottage, 518, Old Ford Road, Bow, E. Trance.  
 NORMAN, JOHN, J., 6, St. Peter's Road, Exeter. Normal.  
 WALLIS, E. W., 15, St. Peter's Road, Mile End, E. Trance.  
 WILSON, A. D., 33, Haigh Street, Pellon Lane, Halifax. Inspirational.  
 WOOD, EDWARD, Greaves Street, Oldham. Trance and Healing.  
 Other names that may be sent in will be added to this list.

## SCOTTISH NOTES.

To the Editor.—Dear Sir,—It is not often that your readers hear much of the Movement in the North; but we are in action, taking every opportunity to spread our glorious faith.

Our Winter Session here has opened with bright prospects, the meetings have been most harmonious, and the disorderly element which was prevalent in past times, has entirely disappeared from our meetings. Strangers regularly make their appearance for a few Sundays, and then we have their names handed in as members; altogether a spirit of energy and bright hopes seem to possess the entire Association.

Since the opening of the Winter Session in the beginning of September, the papers read on Sunday evenings have been principally the productions of members, though on two separate occasions, we have been indebted to Mr. Harper, of Birmingham, for taking our platform, and giving utterance through his spirit-companions to glorious aspirations for a purified humanity, lessons of the political economy—political morality beyond the highest light of living seers, it has been our lot to listen to from his lips. Mr. Alex. Duguid, of Kirkcaldy, whose communications from "Caractacus" and "Wolfstad" the readers of *Human Nature* are acquainted with, also favoured us at one of our meetings, the control being "Dr. Priestly," the discoverer of oxygen, and author of "The Corruptions of Christianity." It need hardly be said that the teachings from such a source, widened and sweetened as they have been since his departure to the higher life, left an impression on those who heard them, that should speedily produce fruits rich and glorious. Mr. Lamont, of Liverpool, and Mr. Orville Pitcher, of London, have also been present on several occasions, and helped the conduct of our meetings, bringing out thoughts, and shedding the cheerful light of their experience on those to whom the subject was strange.

On Sunday last Mr. J. J. Morse appeared, to fulfil his regular quarterly engagement with us, and it need hardly be said to those who know Mr. Morse that he was welcomed warmly by his Scotch friends. As Mr. Morse is a great speciality with us, the Trades' Hall, one of the best and most central buildings in Glasgow, was engaged for the occasion. Unfortunately the day was terribly wet, the rain coming down in torrents at the hour of our meeting. We expected a very limited attendance, but we are gratified to say that the hall was pretty well filled, the audience numbering some 300 or 400. Mr. Walker, president of the Association, and Messrs. Bowman, Hay Nisbet, Jas. Cleland, Garrioch, &c., &c., were on the platform. The subject chosen was "Spiritualism: the Reality of its Facts and the Utility of its Philosophy," and for over an hour "Tien-Sien-Tie" held his audience spell-bound. He said: "Theology, which now looked to the materialistic, scientific teaching of modern times for help to annihilate this thing called Spiritualism, was simply lending its signature to its own death-warrant, for, given the power (and the ultimate success) on the part of materialism to dissolve by the aid of reason (its weapon so-called) this disturber of the peace—this agglomerated mass of superstition—this incubus, lying across the pathway by which modern scientific thought marches to atheism—Modern Spiritualism;—after its work is done here, after the very life-essence, the germ of all belief in spirit-communion—namely, the immortality of the soul—has been logically stamped out beyond resurrection—materialism will turn next, flushed with victory and proud of its prowess, to that which but now had invoked its aid, and demand of theology a proof that its own credentials, with the principle of immortality eliminated from them, warrant its further existence." He afterwards sought to prove that the truth contained in the teachings of Spiritualism was the base upon which a superstructure of religious hope, religious aspiration, religious life, could be built that could exist side by side with that of science and philosophy. In referring to the utility of Modern Spiritualism he spoke very effectively of the influence its use would have "on all who experienced the blessings accruing from it, of knowing that the threads of friendship and of love which once appeared to be, perhaps for ever, snapped asunder, and those nearest and dearest to their hearts, swept by inevitable death from their presence, were only in reality temporarily removed to other conditions of existence, but conditions which admitted of lasting intercourse."

On the following evening, Monday, the meeting was held in our own hall, 164, Trongate. A pretty fair audience assembled, numbering some of the strangers present at the previous meeting. The evening was entirely devoted to answering questions, and upwards of forty on every imaginable phase of thought were handed up to the chairman (Mr. James Robertson). The answers given displayed such a power of thought and grasp of subjects handled as to astonish many. Of course there were a few inclined to give the credit of all the power of intellect displayed to Mr. Morse simply, but these people seem to forget that Mr. Morse would scarcely attach himself to an unpopular subject like Spiritualism, for the miserable pittance its teachers and servants are paid, when he could take all the credit to himself, and fill his coffers by devoting his marvellous gifts to literature, the platform, the pulpit, or the press.

On Tuesday evening, in honour of Mr. Morse's visit, a *soirée* was held in the same place, at which a large and brilliant audience of smiling faces assembled. Mr. Harper, of Birmingham, who was in Edinburgh, took a run through to be present, and delivered one of his sweet reflective addresses. Mr. Morse's guide, the "Strolling Player," gave vent to a flood of his philosophical wit, searching, telling, and pointed; while Mr. Walker, the chairman, and Mr. Robertson gave a few words; altogether one of the most delightful evenings were spent, Mr. Jas. Bowman, as usual, with his grand energetic soul, entering fully into the amusement, and taking charge of the vocal part. It was felt that the meeting was one of those gatherings which have a tendency to bind us closer together, cementing those feelings of brotherly love which spiritual communion seeks to build up and foster.

We feel that Mr. Morse's visit at the present time has had an elevating influence, and it is the intention of the Association to take advantage of his next visit and make arrangements for having public meetings in a few neighbouring towns and so spread this glorious gospel of humanity till it reaches the hearts and homes of all the people.

Mr. Morse left us to-day to fulfil his engagement in Stockton.—I am, dear Sir, yours in the faith, J. R.  
 Glasgow, Nov. 16th.



## NEWS FROM SOUTH AUSTRALIA.

Dear Brother Burns,—I am once more at home amongst my friends, although since I left Adelaide, some eighteen months ago, I regret to say that my father has passed away from earth. His loss to us is most severely felt, and I have hitherto found it impossible to get a family circle together to try and communicate with him. I was aware before I left England that he had departed from this sphere, but I did not realise the loss I had experienced to the full until I returned. However, I mourn not as those without hope, for, thanks to Spiritualism, I know that long before the great bell of eternity shall have sounded "one" we shall be re-united, and that though for a few short years we who are left behind will feel the want of his kindly presence in the form, I at least will know of his continued presence amongst us.

The "Glen Osmond" arrived in Adelaide on September 2nd, after a good run of seventy-eight days from the Channel. I took on board with me a good stock of spiritual literature, and although there were only seven passengers on board I feel assured that by its dissemination good seed was sown. In at least one instance, an earnest spirit of inquiry was manifested, and I hope soon to be able to start a circle—if I cannot find one already in existence to join—which will do good service in our ranks. Oh, how I do miss the pleasant gatherings at Newcastle-on-Tyne which I have so often described in your columns; the pleasing chat of "Cissy," and the sight of the dear little spirit-form, with the beautiful "Minnie" showing her lovely face. I hope, however, that in time we shall have the same kind of phenomena in this colony, but they will never have the same impression upon me as I felt in that small "upper chamber" in Weir's Court, where first the glorious truths of Spiritualism were brought home to me.

Although I have never been able to do much for the Institute in a direct way I may say that I have now a very fair library of the spiritual literature, which I intend to add to as fast as circumstances will permit. I have just read with deep interest (for the second time) A. R. Wallace's essays on "Miracles and Modern Spiritualism." I have many of Hudson Tuttle's works, and hope before long to have a complete library. I read the MEDIUM with great interest, and have just written to Melbourne for the *Harbinger of Light* to be forwarded regularly.

With regard to the O. S. T., I have read the various articles, &c., published by you with much interest, and I hope in a short time to be able to start a School in this colony. Should I do so I will let you know of its institution, and will endeavour to keep you posted on all matters of interest.

We had a very pleasant passage as far as the Cape of Good Hope, but after rounding that point, we experienced nothing but heavy gales, which swept the decks and flooded the cabins; in fact, we left a large portion of the ship behind us, bulwarks and sails being washed away. However, we beat every vessel we saw, and so far have made the fastest passage of the season.

Please give through the MEDIUM, my kindest regards to all friends of the Cause. I shall always be glad to hear from them, and with the earnest hope that you may be long spared to carry out your mission.—Believe me, yours fraternally,

L. E. HARCUS.

Palm Place, Hackney, South Australia, September 13th.

## EXTRAORDINARY MANIFESTATIONS.

To the Editor.—Dear Sir,—Will you please insert the following account of our meeting on Tuesday the 30th ult. We met at our usual time at Mr. Brain's, 29, Duke Street, Bloomsbury, and before taking our seats, we were looking at some of Mr. Gill's spirit-drawings which Mr. Rita brought with him; we were standing on the opposite side of the room farthest from the fireplace, when suddenly a shower of small pebble-stones came down apparently from the ceiling; one struck Mr. Rita on the head, the rest being scattered about the room, in a full light, leaving no room for deception. We then formed a circle round the table, which was moved without contact before we had time to put our hands upon it. We then read a chapter from the Bible and sang a hymn; our hands were all linked together on the table, the door was locked and windows fast, with curtains drawn close over them. We had not sat long before loud raps were heard by all the sitters, sounding on the table. Mr. Brain went under the control of a very social spirit (who had formed an attachment with Mr. King, one of the sitters,) who sang an amusing song. Mr. Rita, the physical medium, was sitting opposite to me, and expressed a wish to remove his seat and sit next to me; he did so, and again our hands were linked, when loud raps on the table informed us that a spirit called "Charley" had brought the stones. We then heard a noise in the coalscuttle about five feet from the medium, the spirit was asked to bring something on to the table—a piece of coal if he wished—in a short time a candlestick was taken from a table at the side of the room and thrown on to the table where we were sitting. We asked them to put something else on, "Yes" was answered, by raps; on our sitting quiet for a few minutes, a shower of rice came down and almost covered the table. Mr. Rita's chair was pulled from under him and he was found sitting on the floor.

After seating himself again, he felt an impression that I must stand up. I did so, not knowing the reason. I had not stood up more than two minutes, with our hands still linked together, when I felt something on my arm; a light was called for, and, to our surprise, a chair was found hanging upon my arm by the top rail. Most of the sitters were touched by spirit-hands, some large and some small ones; those that I felt were quite warm.

Mr. Rita was then controlled by a spirit called "Tim," who spoke to some sceptics present on their unbelief. Other phenomena occurred, but I have confined myself to the principal.

It being nearly ten o'clock, this interesting seance was brought to a close. There were present the following ladies and gentlemen who can testify to the above facts:—Mrs. Pitman, O.S.T.; Mrs. Brain; Mr. King, O.S.T.; Mr. Rita; Mr. J. Brain, O.S.T., and others.—I remain, yours truly,

CHARLES CROWE, O.S.T.

29, Duke Street, Bloomsbury,  
November, 1877.

Mr. Wood will give two lectures next Sunday at Mr. John Cropper's, Smallbridge. Services to commence at half-past two in the afternoon, and six in the evening. All friends are kindly invited. A collection will be made to defray expenses.—THOMAS HALSTED.

## PELTON FELL.

On Sunday evening, the 18th, a trance address was given in the house of Mr. Pigford, of Perkin's Villa (who is connected with the franchise representation of the County of Durham), the medium being his cousin, "Sir Thos. F. Buxton," who was the chief opponent of the late African slave trade, took control, while within the sphere of the medium, the venerable "Wilberforce," with many others, was seen by a clairvoyant present.

The large room was crowded by an intelligent audience, the majority of whom were identified as materialists in thought. A choice of subjects was offered to the audience, the one selected being "Free-thought, Spiritualism, and Christianity," when for the space of an hour and twenty minutes the control most eloquently and exhaustively viewed the various creedal developments of ancient and modern times. Many points of the address were strongly illumined by flashes of witty sarcasm at the unintellectual thickheadedness of our inspirational scientists who denounce investigators because they fail to comprehend the philosophy of the spiritual phenomena for themselves.

The following paragraphs approximately set forth the gist of the subject.

All great minds have lived long in advance of their time. Copernicus, a man of advanced thought, was ostracised because he demonstrated the truth of astronomy.

Confucius, a great moral reformer, taught a form of truth equal to the Spiritualism of the Nazarene, and his doctrines were so simplified that the juvenile mind could comprehend them.

Galileo, who trod in the foot-prints of Copernicus, had to fight the inflated bigotry of the Popish Cardinals, and face his ermined Inquisitors, because he proved that the "sun could not stand still," and that the lesser must revolve round the greater.

When Columbus opened the sesame of a "New Western World," the learned Spaniards daggered him in thought and charged him with a wicked attempt to pry into the secrets of God.

These heroic men were too intellectually great to bend to the churchial orthodoxy of that day. But truth prevailed, despite the Cardinal and his Bible.

The control went on to say that the free-thought party was in sympathy with all the onward movements of the age, and was the basic element of all progress, as ancient and modern history could truthfully demonstrate.

The Crusaders ruffianly assaulted the so-called infidels in the name of God. Parker and Channing, a brace of great-thoughted men, were persecuted to death by religious fanatics, and the very thought they promulgated is now the desideratum of the age.

Victor Hugo, Kossuth, Mazzini, were the men who were honoured in spirit-life for the lessons of freedom and self-sacrifice they had rendered to posterity.

Jesus laid the basis of a spiritual Church, but Jesus was a free-thinker, and was too broad for sacerdotal narrowness. Christianity was on its trial, but it had been a failure. It was manufacturing atheists by thousands. The awful persecutions that were carried on in the golden days of "Queen Bess" were enacted in the name of Christianity. Christianity has opposed not only civilisation, but scientific development. History is waiting to prove it.

The control then spoke, in conclusion, of the present spiritual outpouring, and proved successfully that the free-thought party in all countries had ever carefully examined it, and in many notable instances had certified to its truthfulness. The spiritual influx came to the thoughtful mind, and only asked for an examination. It said, "Take me for what I am worth."

It has demonstrated itself in the past and the present, as history ancient and modern proves it. It has done battle with Christianity, and won on its own merits. It comes to the mother and tells her plainly that the lost son can develop in the coming ages to an archangel. Professors Faraday, Carpenter, and Co. were reprimanded for their unscientific and illogical conclusions respecting this the greatest subject that can absorb the attention of humanity. "Unconscious Cerebration" was analysed, which the control considered a most unphilosophic conclusion for the great physiologist to arrive at. Mr. Thompson, the Irish clergyman who figured at Glasgow, received a scathing castigation for his ignorant objection to the truthfulness of the subject. Many other soul-inspiring thoughts were given, which I fear you will not have space to record in this paragraph.—I am, yours faithfully,

Chester-le-Street.

WILLIAM HORSLEY ROBINSON.

## MR. COLVILLE AT THE SPIRITUAL INSTITUTION.

To the Editor.—Sir,—Being present at the meeting on Friday, Nov. 16, I trust a few remarks thereon may be of interest to some of your readers. After the meeting was formally opened, it was put to the friends whether Mr. Colville's guides should permit two new controls to give their earth-life experience; and being carried in the affirmative, the first was an Egyptian, who, after speaking at some length, stated that he was present at the building of the pyramids, belonged to a secret brotherhood, had dwelt in Arabia and Persia, and for some time had lived alone in caves, when he had been visited and conversed with angels. Since passing to spirit-life, he had visited the earth various times, and influenced many for the good of mankind among whom was Martin Luther.

An Egyptian maiden followed, and in very pathetic and poetical terms addressed a few words which met with a hearty response from all present.

Questions were then put and answered by Mr. Colville's guides to the evident satisfaction of the friends.

At the close of the meeting, Mr. Baneroff expressed his regret in not addressing the meeting as expected, and being in indifferent health, he left the matter to his guides, and hoped to speak shortly.

CONSTANT READER.

KEIGHLEY.—Mrs. Batie will deliver two trance addresses the first Sunday in December, to commence at half-past two o'clock in the afternoon, and half-past five in the evening. A collection will be made at the close of each service in aid of the Lyceum funds.—Yours truly, A. MORRELL, Public Baths, Keighley.



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

## THE MEDIUM AND DAYBREAK.

FRIDAY, NOVEMBER 23, 1877.

#### TO THE READERS OF THE MEDIUM.

From the latest letters I have received from Mr. Burns, I am happy to inform the friends that he is improving in health, and I am in hopes soon to see him fully restored in that respect. He is at the present time at his own home, in Scotland, thinking that his native air might be the best means of helping him to regain his former strength.

He has received great kindness from friends connected with the Cause in South Shields, and also from the Spiritualists in Newcastle, and I take this opportunity of thanking them heartily for their delicate services rendered to him in his prostrate condition.

I do not know whether Mr. Burns will be at Doughty Hall on the Happy Evening, as that will depend very much on the state of his health, but I sincerely hope he may; if not, I expect him to return to London about the end of next week, when I trust he will be able to resume his labours at the Spiritual Institution.

AMY IVY BURNS.

#### MR. BURNS AT NEWCASTLE.

On Sunday evening last, at the rooms of the Newcastle Psychological Society, Mr. James Burns gave an address on "What is Spiritualism, and how best to investigate it." The president of the Society, Mr. J. Mould, was in the chair. There was a crowded attendance to welcome Mr. Burns to Newcastle, and the address was well appreciated by those present. A collection was taken at the close in aid of the Spiritual Institution, which realised a very handsome sum.

#### THE HAPPY EVENING AT DOUGHTY HALL.

I wish to call the attention of the Spiritualists and friends of the Cause to our Happy Evening, which is to take place next Wednesday.

All that is required is the hearty co-operation of all to make this pleasing event a decided success.

Mrs. Towns was successful in getting together a committee of ladies, who met at the Spiritual Institution on Monday last, who are busy carrying out the necessary arrangements. They have prepared a programme for distribution on the Happy Evening, a copy of which appears in another page.

In addition to the excellent entertainment which that promises, there will be several leading advocates of the Cause present, who will give short speeches so as to make a slight variation in the proceedings. We shall not require long addresses, and would here ask them to kindly keep this in view, for we shall have a great deal to get through before we reach the end of our programme.

I cordially ask each and all to enter thoroughly into the spirit of this scheme, that a really Happy Evening may ensue.

All are invited to come early, that the tea may not occupy too much time nor interfere with the meeting to follow.

AMY IVY BURNS.

#### THE SUCCESS OF OUR "DIALECTICAL NUMBER."

A very good first edition of the "Dialectical number" of the MEDIUM is now in circulation, and already the necessity of a second edition is apparent. In view of such event we remind our readers of the special characteristics possessed by the number in question. From its first word to its last (over fifteen closely-printed pages) it is a plea for personal experiment, and a plea enforced, not by Spiritualists, but through the phenomenal results obtained by sceptical investigators. Experiment after experiment is detailed, affirming the fact that manifestations have occurred to sceptics "in seance assembled," without aid from professional

mediums or from Spiritualists. This, then, is a most useful record to place in the hands of the unbeliever.

Moreover, it pledges no one to a theory on the subject, but throughout bids all doubters to earn their right to an opinion by straightforward experiment, the means of making which are clearly and fully defined by sceptics themselves. In this number, too, there are none of the "greater marvels" of Spiritualism. These, it was felt, might prove as stumbling-blocks to the uninformed, and, therefore, were withheld in favour of more elementary researches. And everything belonging to the inner work of Spiritualism has been excluded; hence there are no appeals, financial or otherwise, to a public who would fail to appreciate their bearing or necessity. Even the advertisement pages are filled with matter useful to inquirers, so that altogether the "Dialectical number" of the MEDIUM is eminently fit for general circulation.

Incredible as it may seem, there are yet many Spiritualists who only know the value of the Dialectical Report by hearsay. To all such we commend its immediate perusal: for those unacquainted with it are ignorant of the most powerful proselytising agent which has yet appeared in the history of Spiritualism, and are depriving themselves of a most effective weapon of attack and defence. A copy of the "Dialectical number" presented to a sceptic will, in every case, save Spiritualists much time and argument; for it will show that the means of test and proof are within the reach of all those who will deserve success by diligent personal research.

#### DR. MONCK'S SUNDAY SERVICES.

Dear MEDIUM.—I want to thank those kind friends who have already so liberally subscribed for reserved seats in my hall, and to remind those who are contemplating following their example that quarterly subscriptions for reserved seats range from 20s. and 30s. to 40s., or such other sums as will most suit the convenience of friends. Subscriptions should be made payable to the Secretary, W. Ivor, Esq., 15, Southampton Row, London, W.C.

I have received numerous suggestions and promises of material help from hearty sympathisers in town and country, and I am anxious for all Spiritualists to realise that I am engaging in this important work, not as a private individual, or as the representative of any clique, but as the willing servant of Spiritualism in all its phases, and of Spiritualists of every kind who desire to prove that our Cause is the truest and best friend of real religion, philosophy, and science, and above all, of practical godliness. Friends of progress, help me to unfurl this comprehensive, unsectarian banner in the first city of the world.—Yours in the Cause of Truth,

FRANCIS W. MONCK, Spiritual Minister.

#### MR. COLVILLE AND MR. BANCROFT AT DOUGHTY HALL.

Last Sunday night somewhat of an unusual order of service, if not one of a novel kind, was held at Doughty Hall, 14, Bedford Row, Holborn. There was a large attendance, and much interest was manifested in the proceedings of the evening. Shortly after seven o'clock Messrs. Bancroft and Colville arrived and took their places upon the platform.

The meeting opened with the singing of a hymn, after which, Mr. Colville read from the Bible the 15th chapter of the Hebrews. He then passed under control, and the spirits, through his instrumentality, remarked that they had to tender an apology towards those present who had come with a view of hearing Mr. Bancroft speak while under the operation of his guides. A disappointment would be felt by many, inasmuch as he (Mr. Bancroft) would unavoidably be compelled to remain silent. Mr. Bancroft, he said, was suffering from an affection of the heart, and was unfortunately too ill to speak that evening. The spirit-guides of Mr. Bancroft therefore announced that it was their intention to deliver the same address through Mr. Colville, and use the same words that would have been given through their own medium had he been sufficiently well to have undergone the process; this circumstance they desired to be made known in any account of the proceedings which might go before the world.

The speaker then proceeded to deliver a very eloquent and spiritual discourse, while Mr. Bancroft, who was in a deep trance, remained seated behind him quite passive till the conclusion. The subject of the address was "True Spirituality," upon which a valuable and very impressive address was given, and was apparently much enjoyed by the assemblage.

At the close of the oration many questions were answered by the guides of Mr. Bancroft, through the mediumship of Mr. Colville, which in all cases gave overwhelming satisfaction.

Mr. Colville's own spirit-friends then recited an inspirational poem, subject chosen by the audience, namely, "The Origin of Man," and after the singing of another hymn the meeting closed.

HEALING BY THE LAYING-ON OF HANDS.—Dr. Mack is now prepared to receive patients at No. 14, Southampton Row, High Holborn, W.C.; hours from ten to five, p.m. Dr. Mack is assisted by a first-class clairvoyant, who makes a speciality of diagnosing disease. Magnetised paper and other fabrics for the relief or cure of disease are carefully prepared and furnished for each particular case. Cost, per packet, five shillings in the first instance. Clairvoyant examinations and paper, ten shillings.



# THE HAPPY EVENING AT DOUGHTY HALL

14, BEDFORD ROW, HIGH HOLBORN, W.C.

ON WEDNESDAY EVENING, NOVEMBER 28.

This entertainment will take place on the above date, when we hope all Spiritualists and the friends of the Cause will rally round Mr. Burns, and make the evening an agreeable and enjoyable one. Tea and coffee from six o'clock to seven. Tickets are now ready, and can be had at the following addresses:—Mrs. Burns, Spiritual Institution, 15, Southampton Row, Holborn, W.C.; Mrs. Ward, The Retreat, Haverstock Hill, N.W.; Mrs. Towns, 1, Albert Terrace, Barnsbury Road, N.; Mrs. Parkes, 6, Gaynes Park Terrace, Grove Road, Bow, E.; Mrs. Maltby, 16, Southampton Street, Fitzroy Square; Mrs. McKellar, 8, Buckingham Road, Kingsland, N. Tickets can also be had at the doors. Double tickets, 3s. 6d.; single, 2s., and 1s. The one-shilling tickets do not admit until after tea.

## PROGRAMME.

SOLO, PIANOFORTE	... "March in F" ...	Chas. Buxton Grundy
	Miss MALTBY	
SONG	... "Beautiful Leaves" ...	
	Miss F. DELOTZ.	
RECITATION	... "The Lost Heir" ...	T. Hood
	Mr. FRANK DIETZ.	
DUET	... "Sweetly by Moonlight" ...	Donizetti
	MISSSES A. AND E. WARD.	
RECITATION	... Miss ELLA DIETZ.	
SOLO, PIANOFORTE	... MR. JOHN TIPPIN.	
SONG (Irish Comic)	... "The Saint and the Maid" ...	
	Mr. IVER MACDONNELL.	
SOLO, VIOLIN	... "The Blue Bells of Scotland" ...	
	Mr. HORACE DELOTZ.	
READING	... {1. "The Horkey" ...	Bloomfield
	2. Miss WAIT, of New York.	
SONG	... "The Village Blacksmith" ...	Weiss
	(by desire.)	
	Mr. J. C. WARD.	
SOLO, PIANOFORTE	... "La Sonnambula" ...	Leybach
	MADAME LLANCORE.	
RECITATION	... Miss ELLA DIETZ.	
DUET	... "The Cuckoo" ...	S. Glover
	MR. AND MRS. J. C. WARD.	
SOLO, CORNET	... Mr. WALTER SPAREY.	
RECITATION	... Mr. OGAN.	
SONG	... "The Vicar of Bray" ...	Old English Song
	Mr. T. WATMORE.	
RECITATION	... Mr. DIETZ.	
SONG	... "Silver Bells of Memory" ...	
	Miss SPAREY.	
SOLO, PIANOFORTE	... "The Merry Peasant" ...	Royston Smith
	Miss MALTBY.	
RECITATION	... Miss J. G. WAITES.	Whittier
TRIO, PIANO, VIOLIN, AND CORNET	... MESSRS. TIPPIN, H. SPAREY, AND W. SPAREY.	
FINALE, DUET,	... Sonata ...	Mozart
PIANOFORTE, AND HARMONIUM	... MISSSES A. AND E. WARD, AND MR. WARD.	

After the musical programme, &c., has been carried out, some time will be spent in dancing, at the conclusion of which the entertainment will be brought to a close.

## "DIALECTICAL NUMBER" OF THE MEDIUM.

We trust that all country subscribers who have prepaid for supplies of "Dialectical Mediums," have received them safely from us, and that they are doing good work in the distribution of them. We have had some acknowledgments of receipts of parcels, accompanied with a cash order for more copies. This shows that the value of this number for circulating purposes is being appreciated. A sufficient quantity have been printed to fill further orders, and we hope no reader will neglect to purchase as he can afford to do. Though a costly number in production, it is offered at an exceptionally low price.

## MR. COLVILLE AT DOUGHTY HALL.

Next Sunday evening at seven o'clock Mr. W. J. Colville will deliver an inspirational discourse at Doughty Hall, 14, Bedford Row, Holborn, W.C. The subject of the address will be, "Elementary Spirits." Questions are invited at the close; after which an extemporaneous poem will be recited. We hope to give a full report of the lecture in our next issue.

Mr. J. ARCHBOLD, of Scotland Gate, *via* Moirpeth, writes:—"We have started a book-club in connection with Spiritualism, and have twelve members to start with." This is the method recommended by the O.S.T. It is much better for Spiritualists to work quietly in sympathetic groups, than to be too promiscuously brought into contact with one another in large numbers.

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## The Order of Spiritual Teachers.

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.

"In psychology, in logic, in eudæmonies, in sociology, in ethics, the facts are nearly all beneath our feet; the question is how to classify, define, generalise, express them. This was the situation of Zeno, Socrates, and Plato, for which they invoked the militant ardour of the mind. Man is a fighting being; if fighting will do a thing, he will do it well."—PROFESSOR BAIN.

## THE O.S.T. IS NOT A DEBATING SOCIETY.

Since the introduction of the O.S.T. some intellectual activity has expressed itself in the form of debating classes or societies; and it is supposed by some that the two forms of procedure are identical.

"Man is a fighting being," says Professor Bain, because the organs in the base of the brain are more active than the higher regions. A few generations ago we, as a people, gained our living by fighting rather than working, and the chief part of real estate or landed property at the present day is held as the wages of war. There were always the workers, of course, but they were subservient to the fighters.

Mental liberty and the freedom to feed the mind has had to be won in this country also by fighting and suffering, which is a negative form of contention. Free thought is not permitted in politics, religion, or science. In former times it was worse than now, and men had to suffer for treason, blasphemy and magical arts. As a consequence, man had to fight for the expression of his opinions, which degraded the methods to which he had recourse. The public-house became the scene, and the most reckless the participators, and in the "pot-house politician" we have the type of a system of education which is the choice handiwork of Church and State combined.

Thus parented by ignorance and degradation, debate, contention, has come to be the favourite tribunal before which to settle the basis of truths of every kind. It has been one mass of opinion hurled at others, and the most powerful had to give in because of lung-power or prodigious combativeness; but the skies of truth shone no clearer because of the storm of ideas.

The O.S.T. is of quite another kind. It does not seek to draw its inspiration from the base of the brain and the personal sentiments, but from those open windows which look aloft and seek for light and guidance from wiser and purer teachers. It allows even greater freedom than debaters do, for it says that every teacher shall be guided by his own light till he gets a better one, and that he be protected in this his right. There is no forcing of truth or conclusions in the O.S.T. Every Teacher must view truth from his own position, and so the whole School has the advantage of all the views of truth possessed by its members, and each Teacher reviews his position accordingly.

On this important educational point we take great pleasure in quoting the following remarks from an article by Professor Bain, in the *Contemporary Review* for April. He compares the Essay with the Debate; but in the O.S.T., without the tedious formality of an essay, but taking a reading as the text, much individual thought may be evolved in short observations.

## PROFESSOR BAIN ON THE SEARCH FOR TRUTH.

It is the custom of debating societies to alternate the debate and the essay; a very important distinction, as it seems to me: and I will endeavour to indicate how it should be maintained. Frequently there is no substantial distinction observed; an essay is simply the opening of a debate, and a debate the criticism of an essay. I should like to see the two carried out each on its own principle, which I understand thus:—The debate is the fight for mastery as between two sides. The combatants strain their powers to say everything that can be said to shake the case of their opponents. The debate is a field-day, a challenge to a trial of strength. Now, while I admit that the intellectual powers may be quickened to unusual perspicacity under the sound of the trumpet and the shock of arms, I also see in the operation many perils and shortcomings, when the subject of contest is truth. In a heated controversy, only the more glaring and prominent facts, considerations, doctrines, distinctions, can obtain a footing. Now truth is the still



small voice; it subsists often upon delicate differences, unobtrusive instances, fine calculations. Whether or not man is a wholly selfish being, may be submitted to a contentious debate, because the facts and appearances on both sides are broad and palpable; but whether all our actions are, in the last resort or final analysis, self-regarding, is almost too delicate for debate. Chalmers upholds as a thesis the intrinsic misery of the vicious affections: there could not be a finer topic of pure debate.

Now, my conception of the essay is that it should represent amicable co-operation, with an eye to the truth. By it you should rise from the lower or competitive to the higher or communistic attitude. There may be a loss of energy, but there is a gain in the manner of applying it. The essayist should set himself to ascertain the truth upon a subject; he should not be anxious to make a case. The listeners, in the same spirit, should welcome all his suggestions, help him out where he is in difficulties, be indulgent to his failings, endeavour to see good in everything. If there be a real occasion for debate, it should be purposely forbore and reserved. In propounding subjects, the respective fitness for the debate and for the essay might be taken into account.

When questions have been often debated without coming nearer to a conclusion, it should be regarded as a sign that they are too delicate and subtle for debate. A trial should then be made of the amicable or co-operative treatment represented by the essay. The "freedom of the will" might, I think, be adjusted by friendly accommodation, but never by force of contention. "External perception" is far out of the province of debate. It is fair and legitimate to try all problems by debate, in the first instance, because the excitement quickens the intelligence, and leads to new suggestions; but if the question involves minute differences and an adjustment of various considerations, the contending sides will be contentious still.

A society that really aims at the furtherance of knowledge, might test its operations by now and then preparing a report of progress; setting forth what problems had been debated, what themes elucidated, and with what results. It would be very refreshing to see a candid avowal that after several attempts—both debate and essay—some leading topic of the department remained exactly where it stood at the outset. After such a confession, the society might well resolve itself into a Committee of the whole House, to consider its ways, and indeed its entire position, with a view to a new start on some other tack.

My closing remark is as to avoiding debates that are in their very nature interminable. It is easy to fix upon a few salient features that make all the difference between a hopeful and a hopeless controversy. For one thing, there is a certain intensity of emotion, interest, bias, or prejudice if you will, that can neither reason nor be reasoned with. On the purely intellectual side, the disqualifying circumstances are complexity and vagueness. If a topic necessarily hauls in numerous other topics of difficulty, the essay may do something for it, but not the debate. Worst of all is the presence of several large, ill-defined, and unsettled terms, of which there are still plenty in our department. A not unfrequent case is a combination of the several defects, each perhaps in a small degree. A tinge of predilection or party, a double or triple complication of doctrines, and one or two hazy terms, will make a debate that is pretty sure to end as it began. Thus it is that a question, plausible to appearance, may contain within it capacities of misunderstanding, cross-purposes, and pointless issues, sufficient to occupy the long night of Pandemonium, or beguile the journey to the nearest fixed star.

#### NO. 1 SCHOOL, 15, SOUTHAMPTON ROW.

At the last meeting Monitor Crowe as usual was voted to the chair, and silent and fervent prayer was offered for the restoration to health of the Chief Monitor (Mr. Burns.)

Monitor King read a selection from the Apocryphal Book Tobit, which provided material for discussion by the School. The subject which dealt with the casting out of evil spirits was felt to be a deep one, and likely to come before the meeting again when more of the members are present.

Mr. Watts was controlled by his spirit-friends, and afforded some useful spirit-teaching by his utterances.

Monitor King read also from the *Twentieth Century*, from which were gathered some beautiful and genuine ideas. Much valuable information was elicited from a full consideration of the various subjects under discussion.

#### MR. COLVILLE AT LANGHAM HALL.

Last Monday night Mr. W. J. Colville held his usual Monday evening meeting at Langham Hall, 43, Great Portland Street, W. There was a fair attendance. Miss Chandos Leigh Hunt again presided, and read a selection from one of Mrs. Tappan's orations. The subject chosen was, "Jesus: who is He; and has He ever manifested at Spirit-circles?" The discourse delivered by Mr. Colville's guides was greatly appreciated, and many questions were asked and answered in the usual satisfactory manner.

The recitation of an impromptu poem, the subject of which was selected by the assemblage, namely, the "Natural and Spiritual Correspondences," brought a pleasant meeting to a close.

Mr. Colville's friend, G. Bancroft, of Oldham, accompanied him to the meeting and occupied a chair upon the platform.

MADAME ELANCORE wishes us to state that on account of the Happy Evening at Doughty Hall falling on a Wednesday, she will not hold her usual seance at her house on that night.

#### POSITION OF THE MOVEMENT.—SUGGESTION.

To the Editor of the *MEDIUM AND DAYBREAK*.—My Dear Sir,—Spiritualism, like all other movements, that have for their basis the moral and spiritual elevation of mankind, must undergo a sort of trial, and be subject to innumerable attacks from those self-righteous and egotistical ones, who think that they possess the key of all knowledge, and who certainly say that more than they possess is a superfluity; and if we glance at the past and present position of Spiritualism, we shall find ample testimony in support and illustration of this fact. And when we take into account the recent persecutions and prosecutions, the slanderous statements and filthy abuse, uttered alike by the ignorant and scientific know-nothings; the bitter opposition manifested by the churches of all denominations, against the progress of its truths; and the laxity of its professed adherents—we are compelled to acknowledge, that Spiritualism has reached its crisis, or that point at which it must achieve the highest possible good, or sink into obscurity. If assent be given to this, which I think all right-minded Spiritualists will, it becometh those who have the interest of the Cause at heart to consider upon it, and employ such means as will, in an effective manner, raise it to that stage of usefulness that its most ardent supporters desire, and where all may reach its privileges and advantages to the fullest extent. There are many means and methods which might be suggested as being capable of producing such a result; but their bare enumeration would consume the time and space allowed, without even dwelling upon one of them to show its value and worth. I will, therefore, content myself in directing attention to one, which I consider will be of service in the present emergency.

The cause of all the difficulties in comprehending the truths of Spiritualism lies entirely in the prevailing ignorance of the masses in relation to its work and mission; and to remove this glaring effect we must aim for the removal of the cause, and that can be done only by imparting that information which will bring about the desired result. Many will think that this is nothing new, and that they are aware of this; but I say that we have not yet fully comprehended the best means to impart that information. Some seek by the aid of public meetings and public lectures, to scatter a knowledge of the subject; but how meagre are the results in comparison with the time, energy, and money expended in this direction, with what might have been done with the same expenditure in another direction. The fact is, we have thrust our beautiful philosophy before an unprepared public, who have trampled upon it, while we have left its initiatory stages, that were necessary to form a basis of thought, entirely in the cold. If we are to entertain any prospect of success, we must begin by instructing and educating the mind. I would insist upon this, for it seems to be the only thing to save our Cause from its present position of reproach. This has already been done by not a few, and those few are worthy of praise for their endeavours; but I think there is a special inducement held out to all to work in this way now. The report of the Committee of the London Dialectical Society's Inquiry into Spiritualism has been published and issued, and we ought to take advantage of it and scatter the seed throughout our land. No one can deny that this issue is of the greatest importance to all investigators, for it contains the experiences and results of those who went into the subject to see how much truth it contained, as well as a useful guide to all intending investigators, in the shape of a complete set of rules, how to proceed to arrive at the same results as thousands already have; and the labour, time, and expense incurred in its publication, merit a wide-spread circulation for it.

Supposing a few in each town were to co-operate and purchase two or three hundred copies of this number, and have a suitable wrapper placed around each copy, and sent, either by post for a halfpenny stamp, or placed in the letter-box, or delivered personally at the doors of those calculated to read and use them, then I venture to say that more good would be done than would be accomplished by half-a-dozen trance-addresses, for those are not appreciated in their proper light. In some towns that I know of, where a lecturer has been invited to speak, he has met an audience of fifty, sometimes less, sometimes more. Now think of the expense of such meetings. First, rent of room; secondly, advertising; thirdly, lecturer's expenses. For the whole of this outlay we may, perhaps, have set some minds to think, and some to ridicule the subject. Are the fruits seen sufficient for the money spent? No. I am aware that this is not the case in all places. God forbid. But I do know several places where such has been the case, and that is sufficient to serve as a warning to be more careful in the future. In our own town we tried the experiment and lost over £7, and did not have over seventy people in our two meetings. If my suggestion was taken advantage of, I am sure in a short time all England would be alive with the subject, and our numbers increased tenfold. And for what expenditure might such results be achieved? Insignificant indeed, with the harvest that we should reap. I daresay Mr. Burns would print suitable wrappers for this purpose for very little, and if the subject was well and heartily taken up by the friends in each town—first, by selecting suitable names, either from the local directory or from local knowledge, and secondly, by furnishing the munitions of war, we should have done something to turn the balance of power in this country in our favour. Again, I would suggest for consideration, that if, as in many cases, some are able to furnish the materials, but not the time, to do it properly, then I think they could be sent to any address from Southampton Row for very little more than they would cost for carriage by rail. By this selection we would be sure that every copy performed its mission,



without being cast into the waste-paper basket, or into the fire. Think of the good that could be done, even supposing you sent out but one hundred to every thousand of the population; no house would have less, upon an average, than six persons. What an audience is this! Surely worthy of one effort being put forward to reach this number of souls that are lacking the beautiful teachings of the angel-world.

Brother and sister Spiritualists, it is for you to decide whether you will take advantage of those gracious opportunities that are now offered to you, or whether you will allow them to pass unheeded, and your glorious truths and your immortal standards to be pulled down by the hands of a ruthless enemy that goeth carelessly and indifferently along, heedless of everything but their bread-and-butter interests. Arise all! awake from your slumbers! Feel your importance and your true position: be sensible of the charge committed to your keeping, and of the talents entrusted to your care. Use them to the best of your abilities, and Heaven, with its bright, glorious, and powerful army, will ever be your guides and supports, even through the portals of death, and lead you to the enjoyment of every blessing that a beneficent Creator can bestow.—Yours obediently and truly, W. H. LAMBELLE.

November 19, 1877.

#### MR. CALDER'S ADDRESS.

To the Editor.—Sir,—As a member of the B.N.A.S. I trust you will permit me to place on record in your columns a solemn protest against the opinions expressed by Mr. Calder in his last address delivered before this society.

He speaks of our Saviour as "that medium Jesus Christ." Doubtless, in one sense, Jesus was "a medium," as he possessed every faculty and power which can appertain to humanity, but He was also a great deal more than we are accustomed to associate with the idea of "a medium," who is not necessarily an elevated being; and to designate Him by this title is infinitely more irreverent than it would be to call our gracious sovereign Queen Victoria, Mrs. Guelph.

Nothing is easier than to misinterpret Christianity, and to make it responsible for the dogmas of its professors; but it ought to be thoroughly understood that the mere sacrifice of Christ and the mere belief in Him were never authoritatively taught as being sufficient to save and redeem man. To expound the tremendous significance of His life, death and resurrection in relation to mankind would require more special and ample treatment than can now be given to the subject.

I am aware that those two self-sufficient, supercilious, dull impostors, complacently entitled "modern thought" and "scientific method" are attempting to supersede Christianity by a sort of philosophical, materialistic transcendentalism; but after all my efforts in searching for something better than Christianity, I have never been able to discover any grand teaching which is not based on its holy principles. I think before we slight Christianity we ought to make ourselves somewhat acquainted with its true character, history, and meaning. I must confess that I am indebted to the higher order of Spiritualism for enabling me, in some degree, to understand the facts of the mission of our Saviour, and to faintly perceive its scope and purport; but that undeveloped Spiritualism has also its repulsive and degrading influence is evident in the circumstance that it encourages some people to believe the contemptible and abominable doctrine of "Re-incarnation." If this "doctrine of devils" were true, the probability would be that a man might marry his mother re-incarnated!

After nearly twenty-five years' experience of Spiritualism, I have been compelled to come to the conclusion that its chief use is to bring men to a thorough and hearty belief in the truths of Christianity as revealed to us in the New Testament; and with this revelation before us we cannot have a more safe and precious guide through this life to heaven.

Among other unverified things, Mr. Calder tells us that "faith in a physician does not cure." Who taught him this strange dogma? Is not faith in our physician one of the most potent and elementary of all curative conditions?—I remain, &c.,

NEWTON CROSLAND.

Blackheath, November 19.

#### FRIDAY EVENINGS AT THE SPIRITUAL INSTITUTION.

On Friday last, October 16, a very pleasant evening was spent at the Spiritual Institution. There was a large company present, and the rooms were tastefully and conveniently arranged. W. J. Colville was controlled by a spirit who gave an address on his individual experiences on earth and in the spirit-world. The address was delivered in verse throughout. After this many questions were replied to, and a poem was given. Mr. Bancroft was present, but owing to the state of his health he was unable to take a very active part in the proceedings.

This evening, Friday, November 23, at eight o'clock, W. J. Colville will hold at the Spiritual Institution another reception under influence of his spirit-guides. These receptions are specially intended for those who desire to ask questions of the spirits, which they have not a good opportunity of asking in public. All Spiritualists and their friends invited.

#### SUNDAY MORNING SERVICE IN CAVENDISH ROOMS.

On Sunday last, November 11, there was a good attendance at Cavendish Rooms, when a discourse was delivered on "Ways of Disseminating Spiritual Truth," through the mediumship of W. J. Colville. The address was listened to very attentively; at its close an impromptu poem was also recited. After the usual service a short business meeting was held, at which it was decided to hold services in Cavendish Rooms on the two following Sundays, November 25th and December 2nd., and then remove them to a hall in Oxford Street. On Sunday morning next, November 25th, the service in Cavendish Rooms will commence at 11.15 p.m.

#### THE MUSICAL SEANCES.

Madame Llanoré again on Tuesday evening played in trance and blindfolded, to a select and appreciative circle for over an hour and a quarter. A sceptic who is very musical and well-acquainted with the various styles of the old masters, was introduced by a frequenter of these seances, and as a test wished for compositions by Mendelssohn, Mozart, Handel, &c. He was at once gratified, and declared that he had wished for compositions by them, and although the selections were peculiar, they certainly were after the style of the composers he had mentally asked for, and were rendered in a grand and masterly manner. Then two gentlemen had their unexpressed wishes fully gratified, in having "Home, sweet Home" played to them in a variety of styles and variations quite unknown to anyone. Sweetly plaintive strains were followed by "f" music, causing every member of the circle to listen intently for what might follow; and so delighted were they in having it played them, that an old lady afterwards attempted to sing it to one of them.

Another control sang the concluding hymn in a tremendously high-pitched voice, and after we thought the seance over, a little spirit tried to whistle in imitation of the warbling birds; but as Mr. Town's controls were giving messages and tests to those present, the little one took flight, after promising to come again another evening.

It was some time before the medium came to, and had great difficulty in opening her eyes, and the circle noticed that when the lids were raised, nothing could be seen but the whites. Some of the members desired to know something more of the controls, so Madame Llanoré took a pencil and with great rapidity wrote automatically and backwards a lengthy answer, giving the information required.

These meetings will be continued on Tuesday evenings only at eight o'clock, at the Spiritual Institution, 15, Southampton Row. Friends are freely admitted on making application.

#### CANON FARRER ON ETERNAL PUNISHMENT.

The following is going the round of the papers, copied from *John Bull* :—

Canon Farrer preached a most extraordinary sermon at Westminster Abbey last Sunday afternoon. Taking as his text the First Epistle of St. Peter iv. 6. "For, for this cause was the Gospel preached also to them that are dead," he proceeded to denounce, in the most forcible and even violent terms, the doctrine of eternal punishment as an offspring of bigotry and superstition. If it could be supported by isolated texts, he would set aside the authority of such texts as opposed to the general testimony of Scripture to the mercy and justice of God. But he believed, speaking as a theologian, and having given the subject much study, that it could not be supported even by isolated texts. In every case there was either a mis-translation or the words used had changed from their original meaning. Indeed, he hoped that in the revision of the Bible the words hell, damnation, and eternal would be omitted, and this would be done if the revisers did their duty. He spoke with the utmost scorn of the materialistic hell of the Early Fathers, and of Jeremy Taylor especially, denouncing St. Augustine as having thrown a dark stain upon theology; and he held up the faith of Thomas Erskine and Bishop Ewing as purer and truer. He did not presume to dogmatise as to the ultimate salvation of all men, or any other of the counter theories put forward, but he deemed it his duty to protest against what he believed to be an abominable and misleading dogma.

A SPIRITUALIST OF THE OLDEN TIME.—"Mortlake, at the western extremity of what may be dubbed University Row, cherishes the bones of a brace of votaries of imagination. Partridge, the astrologer and maker of almanacs, has a double claim to immortality—first, as Swift's victim in 'The Father,' and second as having distinguished himself among the tribe of lying prophets by blundering into a prediction that came true—of snow in hot July. The other was no less a personage than Dr. Dee, familiar to readers of 'Kenilworth.' Good Queen Bess luxuriated, like potentates of more recent dates, in a kitchen cabinet, and Dr. Dee was a member. In his counsels Elizabeth apparently trusted as implicitly as in those of her legitimate ministers. She often sought his retreat, as Saul did that of the Witch of Endor, for supernatural enlightenment. Unfortunately, the journals of these seances are not preserved. Dee's show-stone, a bit of obsidian, in which he pretended to mirror future events, was in Horace Walpole's collection at Strawberry Hill. How such matters were viewed in those times is evidenced by the facts that the learned Casaubon published a folio of Dee's reports of interviews with spirits; that Dee was made Chancellor of St. Paul's; and that he was employed to ascertain by necromancy what day would be most auspicious for Elizabeth's coronation. Still, let us remember that Cagliostro's triumphal march across Europe dates back but a century; that Cumming's prophecies constitute a standard authority with many most excellent and intelligent persons; that Spiritualism, despite the most crushing reverses, numbers many able votaries on both sides of the Atlantic."—*Bedford's Monthly Magazine*, Toronto, Sept., 1877.

ROCHDALE SOCIETY OF SPIRITUALISTS.—A general meeting will be held at 3, Lower Tweeddale Street, to-morrow (Saturday) evening, the 24th inst., at seven o'clock, to which all the Spiritualists of the surrounding neighbourhoods—Sadden, Outgate, Smallbridge, Dearnley, Littleborough, Summit, &c., are specially invited to attend. As business of a very important character will be transacted, a large gathering is urgently requested. On Sunday, December 2, Mr. Wood will deliver trance-addresses at half-past two and six o'clock respectively; and on Saturday, December 8th, Mrs. Batie, *née* Longbottom, an inspirational address at seven o'clock in the evening prompt.—JOHN WHITELEY, Sec., Rochdale.

MR. H. A. KERSEY, of Newcastle-on-Tyne, writes: "We had a very nice evening with Mr. Burns on Sunday; he spoke, and well too. I sincerely hope that he will not suffer any reaction after it."



## EAST END SPIRITUAL INSTITUTION,

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

On Sunday morning last, the guides of Mr. Wallis spoke on "Mental Impressions as a cause and an element in the Cure of Disease," after which, "Lightheart," the Indian control, successfully diagnosed and magnetised two of the sitters.

In the evening the guides of Miss Keeves delivered a very earnest address on "And ye all shall know the truth, and the truth shall make you free," showing that ignorance is the only cause of misery, and therefore knowledge of the true, the good, and beautiful, is the true saviour of humanity, setting the mind free from the thralldom of ignorance, superstition, rites, and formulas, and leaving man free to accept whatever appeals to him as true.

Sunday next, November 25, Miss Young will again speak under the influence of her guides at 11 a.m. Mr. E. W. Wallis will occupy the platform in the evening at 7 p.m., when his guides will speak on a subject chosen by the audience.

On Sunday, December 2, Mr. J. W. Fletcher, the well-known American trance-medium has kindly consented to give his services for the benefit of the Institution, and will speak under control at 7 p.m. on "Who are the Christians?" E. W. WALLIS, Sec.

## CASES OF HEALING.

Dear Mr. Burns,—To-day Mr. Hawkins called upon me, thanks to your so promptly answering my request to recommend a really good healer. I can assure you I found one in him. When he came this morning he found me in an almost prostrate condition, the result of having ruptured a blood-vessel a few days ago. Mr. Hawkins soon set to work and quite astonished me by the amount of power he had—such a purely sympathetic influence as he has is rarely met with. I have seen much of healing and speak from experience. I knew he would do me good and he did; he left me feeling stronger and full of energy, and what was more, entirely relieved me of an unpleasant feeling in my throat produced by hysteria.

I write this, feeling that it is a duty on my part to enable others to benefit as I have done. Mr. Hawkins's terms are within the reach of all, in my opinion a great consideration. I have heard it said that if people want health they are willing to pay for it, but suppose they have not a large income? that is a question solved by Mr. Hawkins, let all poor, suffering women try him. He is a natural healer; by that I mean he has a peculiarly healthy organism of his own, giving off, on account of his sympathetic nature, a larger amount of magnetic electric power than is usually met with. Besides he is a medium, and aided to a considerable extent by spirit-guides who seem to understand what they are about.

Hoping many may benefit as I have done (I make that an excuse for my long letter), for I have seen so much of suffering from bad health, that I feel for others in the same state.—Yours truly,  
65, Mayal Road, Brixton. BESSIE WILLIAMS.

## MR. W. WALLACE AGAIN IN MACCLESFIELD.

To the Editor,—Mr. Wallace is now with us. Last Sunday evening he delivered a lecture at our meeting-room to the friends on the subject of Religion. There was only one regret, which was freely expressed by those who had the pleasure of listening to it, namely, that the whole town had not resounded with such a message, and the whole population heard it.

No doubt, however, the effects of Mr. Wallace's mission will be seen here "after many days." Not only by his platform work is much good done, but all who come in contact with him must be benefited by his long and many wonderful experiences. He leaves here to-morrow for Oldham, then in a short time on to Derby and Walsall.

Communications to be addressed—392, Kentish Town Road, London, N.W.

N.B.—The Macclesfield Spiritualists take this opportunity of recommending societies to avail themselves of Mr. Wallace's services as exceedingly valuable, especially to young societies.—Yours truly,  
E. HAMMOND, Chairman.

## A NEW MEDIUM AT THE HAGUE, HOLLAND.

Dear Medium,—Knowing the English brethren feel interested in our progress here, I send you the following few lines for insertion in your next number.

We possess a new lady-medium belonging to the fashionable class of society, who sits only with a small and select company of earnest inquirers chosen by herself and husband once a week. I am, for the moment, not allowed to tell you her name, but a few particulars must do at first. The lady knew nothing about the higher phenomena of Spiritualism until a few weeks ago, when I began to initiate her and her husband. At the seances the medium falls into a very quiet and deep trance, from which she until now was only to be awakened by some energetic mesmerist. We obtained other phenomena with the aid of the cabinet—lights, heavy thumps, and other rappings on the table were produced. Sometimes very strong moving of objects, and the opening and shutting of cabinet curtains, ringing of bells, &c., took place. The latter phenomena occurred with lights burning in full blaze. I hope to get permission to write you further details.

On his last visit, Mr. Tiedemann Martheze made the lady's acquaintance and was very interested in the sittings we had.—Yours truly,  
A. J. RIKO.

We beg to call the attention of our readers to the fact that Miss Charlotte Dixon is giving seances for healing and inspirational discourses. Her address is, 1, Constance Street, Liverpool.

EAST END SPIRITUAL INSTITUTION.—On Sunday, Dec. 2nd, Miss Keeves will deliver a trance address at this hall. Friends are requested to attend at 7 o'clock prompt. We should be glad to see a large audience as a stimulant to our endeavours.—E. W. WALLIS.

MR. ALFRED MONK begs to acknowledge with thanks a huge parcel of back numbers of the MEDIUM from Mr. George Sinkins; also three other parcels received during the week. Mr. Monk hopes to do a great work by the distribution of literature, and will thank anyone for parcels or co-operation in any way.—21, Devonshire Street, St. Peter's Street, Islington.

## MR. MORSE'S APPOINTMENTS.

BIRMINGHAM.—Sunday, November 25. Athenæum, Temple Street. Evening at 7. Subject:—"Spiritualism as found in the Bible." Monday, November 26. Chamber Lecture.

NEWCASTLE-ON-TYNE.—Sunday and Monday, December 2 and 3.

SOUTH SHIELDS.—Tuesday, December 4.

SUNDERLAND.—Wednesday, December 5.

KEIGHLEY.—Sunday, December 9.

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

LONDON.—Wednesday, November 28. Happy Evening, Doughty Hall; also same place on Sundays, December 23 and 30.

Societies, circles, and local Spiritualists, desirous of engaging Mr. Morse's services for public or private meetings, are requested to write him for terms and dates, at Warwick Cottage, Old Ford Road, Bow, London, E. Mr. Morse's guides deliver addresses on the Temperance Question.

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

SUNDAY, NOVEMBER 25.

Cavendish Rooms, at 11.15 a.m.; subject, "The Day of Rest, and how to Observe it."

Doughty Hall at 7 p.m.: subject, "Elementary Spirits."

MONDAY, Langham Hall, 43, Great Portland Street, at 8 p.m. Subject chosen by the audience.

WEDNESDAY, Happy Evening, Doughty Hall.

FRIDAY, Spiritual Institution, at 8 p.m.

SUNDAY, DECEMBER 2.

Cavendish Rooms, at 11.15 a.m.

429, Oxford Street, at 3.15 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.

## NEWCASTLE PSYCHOLOGICAL SOCIETY.

Sunday, November 25, at 6.30 p.m. Mr. W. C. Robson.

Admission free. A collection to defray expenses.

## NEWCASTLE-UPON-TYNE FREE DEBATING SOCIETY.

FREEMASON'S OLD HALL, WEIR'S COURT, NEWGATE STREET.

Wednesday evening, Nov. 29th, Mr. S. Compton will open a debate on the "Population Question."

Wednesday, Dec. 6th, debate, "Is it desirable to extend Household Suffrages to Women?" by Mr. W. J. Eltringham.

Monday, Dec. 11th, essay, "The Effects of Belief on the Progress of a Nation;" by Mr. J. Walton.

Monday, Dec. 18th, "Ought Ireland to have Home Rule?" by J. M. Routledge.

Chair to be taken on each occasion at 7.45 p.m. prompt. Admission, non-members, 1d.

## ISLINGTON SPIRITUAL INSTITUTION,

MECHANICS' HALL, 19, CHURCH STREET, ISLINGTON.

MRS. TAPPAN'S LECTURES.

On Sunday evening next, November 25, Mr. Starnes will read the lecture entitled, "What Great Teacher has Produced the most Potent Effect upon Society?" Proceedings commence at 7 o'clock. Admission free. A. MONK, Secretary.

## MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Friday, November 23rd, Mr. Drake will open a discussion by stating his "Reasons for Renouncing Christianity from a Scriptural and Spiritual Standpoint."

On Sunday, November 25th, the Quarterly Tea Meeting will take place (Tea on table at 5.30; Tickets 1s.) Dr. Monk and other speakers will address the meeting, it is hoped members will come forward, as business of great interest is to be transacted.

On Tuesday, November 27, Mr. Whitely will lecture on "Difficulties for Inquirers into Spiritualism," being a reply to Dr. Carter Blake.

On Friday, November 30, Mrs. Heatherly will resume her course of papers on the "Development of Humanity in the Future" by some remarks on "Auguste Comte."

Terms of membership 1s. per quarter, including use of Lending Library, and other privileges. CHARLES WHITE, Hon. Sec.

The Spiritualists at Choppington desire us to announce that their Anniversary will be held on the 2nd of December. Tea will be provided at four o'clock; admission tickets 1s. each. After which there will be a public meeting. In the course of the evening Mr. Thomas Brown intends to state his experiences as a medium. Other mediums and normal speakers will address the meeting.—T. Brown, *Howden-le-Wear, Durham*.

EAST END SPIRITUAL INSTITUTION, 15, St. Peter's Road, Mile End, E.—The first Anniversary Tea Meeting will be held on Sunday, December 9; tea on the table at 5 p.m. At 7 the friends will re-assemble, and the meeting is expected to be addressed by the spirit-guides of the Misses Keeves and Young, Mr. Wallis, and by other friends. The proceedings will be interspersed with singing. Tickets for tea 1s. each.—E. W. WALLIS, Secretary.

BIRMINGHAM.—Mr. J. W. Mahony begs to announce that he is making arrangements for a New Year's party for the Spiritualists and their friends, to take place at the new Baskerville Hall, in the Crescent, Cambridge Street, on Tuesday, January 1, 1878. A laughable farce and a comedietta will be put in rehearsal for the occasion. Special facilities for Christmas games and dancing will be afforded. Friends from the district are invited. Further particulars in future announcements.



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For several years the most active promoters of the spiritual movement have aided the Progressive Library and Spiritual Institution in creating a popular literature on the subject by depositing to current account various sums of money, to be taken out, at a special price, in such useful works as might be issued from time to time. This system has been somewhat extended in the case of the "Dialectical Report"—a 15s. book which, when re-edited and pruned of redundant matter, was a better book than in the original form, and was sold to subscribers at one-sixth of the cost. By this plan nearly 3000 copies were put immediately into circulation—a work which could not have been effected in the old way by years of advertising and the expenditure of four times the money.

The "Memorial Edition of Judge Edmonds's Letters on Spiritualism" furnishes another example in which, on the subscription principle, each participator obtained one or more copies of a valuable work at less than half the price charged for the cheapest department of literature.

The "Researches" of Mr. Crookes are also being issued on the same plan, and when complete the work will be offered at about one-third of previous prices.

This plan has been so strikingly successful and has given such unmingled satisfaction that the most liberal friends of the movement have urged its more extended adoption.

In establishing the "Progressive Literature Publication Fund" two objects are held in view: I. The production, and, II. The distribution of valuable works of universal interest in such a manner that the expenditure of any given sum of money will produce the greatest result. To be successful in the economical production and diffusion of literature it must first be stated what items increase the price of books, and then means may be employed which will lessen expenses and secure cheap works. The first and inevitable item is the cost of producing the books; then there is the author's interest therein, or copyright; thirdly, interest on capital; fourthly, publisher's profit, or working expenses; fifthly, the cost of advertising; and sixthly, discounts to the retail trade. By the principle of unity of interests and mutual co-operation now proposed these expenses may be reduced about one-half.

#### I.—As to Production.

(a) *Cost of getting out a Book.*—This depends much on the number printed. Every depositor or prospective purchaser in obtaining other purchasers cheapens the book to himself. The manager, having a thorough knowledge of the printing and publishing business, can produce works as cheap as any house in the trade.

(b) *Copyright.*—The Progressive Library now holds the copyright of many valuable works; in other cases there is no copyright. Authors would be disposed to deal liberally under this arrangement, seeing that the profits go direct into the cause of Spiritualism, and not into the pocket of an individual who is anxious to make himself rich out of the work. By this plan the author might be more generously treated than in ordinary cases, as the other expenses would be less and the prospects of an extended circulation would be greater.

(c) *Capital.*—This is the screw that keeps down all truly progressive enterprises. By the present plan Spiritualists and others becoming depositors may hold the screw in their own hands. Every depositor is a proprietor without any further risk than the amount of his deposit, and the risk in that respect is nil, as the publishing department has lately been supplied with an augmentation of capital to cover all its usual engagements.

(d) *Working Expenses.*—These are in all cases limited to the bare necessities of the case. The "Dialectical Report" and the "Memorial Edition of Judge Edmonds's Works" are instances of wonderfully cheap books after the working expenses have been fully added. The more extended the circulation of any book, and the more frequently new books appear, the less will the working expenses be in proportion. The position which the publishing department of the Spiritual Institution now commands, after twelve years' standing, renders it the most eligible channel for the publication of Progressive works in the eastern hemisphere. Depositors have full advantage of this position in associating themselves with this work. The same capital placed in any other house would not realise one half of the results. All prestige, copyrights, stereo-plates, engravings, and property whatsoever, are freely placed side by side with the contributions of the smallest depositor to produce a result in which all shall mutually participate.

#### II.—Distribution.

(e) *Advertising.*—This essential service can be chiefly performed through the organs of the Institution, and by prospectuses and placards to be used by depositors or their agents, the cost of which may be included in "working expenses."

(f) *Trade Discounts.*—These would be entirely saved; and depositors could even supply the trade on the usual terms and have a good profit.

#### Plan Proposed to Depositors.

In accordance with these conditions, it is proposed that £1,000 be raised as a "Progressive Literature Publication Fund," by deposits on the following terms:—

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4th.—Those who have cash at their disposal may invest a sum of money, and give some energetic and intelligent, yet poor brother, an opportunity of selling the works; or books may be placed with a bookseller for sale, and by this means the literature may be brought before the public in all parts of the country.

5th.—Clubs or societies may thus provide their individual members with private libraries of the best books at the lowest possible price, or books may be obtained for circulating libraries on the best terms.

6th.—Persons who have cash lying idle may invest it in this fund, and in return obtain the very liberal interest offered.

7th.—These advantages are offered to foreigners as well as to residents in the British Islands.

8th.—Foreign works may be imported, and choice books already published in this country may be secured for depositors at the lowest prices by an adaptation of this plan.

9th.—As the object held in view is to help one another to enlighten the public on the most important truths which the human mind can exercise itself, this plan can be of use to all who have the interests of the cause at heart.

10th.—Depositors may take out the balance due to them in any kind of books and publications, British and Foreign; in printing of books or handbills; in stationery of all kinds; in subscriptions to periodicals, or towards other objects; or in any goods or line of business advertised by the general business department of the Spiritual Institution.

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

SUNDAY, NOV. 25.—Mr. Colville at Doughty Hall, 14, Bedford Row, at 7.  
TUESDAY, NOV. 27.—Madame Liancoré. Music: Mr. Town's Clairvoyant, at 8.  
WEDNESDAY, NOV. 28.—Mrs. Bassett's Direct Voice Discourses, at 8.  
THURSDAY, NOV. 29.—School of Spiritual Teachers, at 8 o'clock.  
FRIDAY, NOV. 30.—Mr. Colville, Inspirational Teachings, at 8.

### SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

TUESDAY, NOV. 27, 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, NOV. 28, Mr. W. Wallace, 329, Kentish Town Road, at 8.  
THURSDAY, NOV. 29, 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, NOV. 30, Mrs. Olive's Seance, 15, Ainger Terrace. See advt.  
Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street, Bloomsbury, at 8.

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### SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, NOV. 25, KEIGHLEY, 10.30 a.m. and 5.30 p.m.  
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hockley, at 6.30 for 7, free, for Spiritualists and friends.  
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.  
BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.  
CARDIFF, Intellectual Seance at Mr. Daly's, Osborne Villa, Cowbridge Road, Canton, 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, Horseedge 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, NOV. 27, 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, NOV. 28, 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, NOV. 29, 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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