



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

SPIRITUALISM.

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NOTES OF AN INVALID'S TOUR AMONGST SPIRITUALISTS AND MEDIUMS.

The phenomena of Spiritualism generally reported are of that class which appeal to the senses of the beholder, and therefore partake decidedly of a materialistic tendency. The personal experiences of individual Spiritualists or mediums, in which the spirit of the living comes in direct contact with the spirits of the departed, or those cases which afford examples of the conflict of the embodied spirit with its circumstances, are of comparatively rare occurrence. The realm indicated is indeed difficult to explore, and is much more liable to lead to false conclusions than is the domain of phenomenal Spiritualism, unless the experimenter is well developed in his spiritual attributes, and has an intelligent conception of his experiences. Many fancies of a preposterous kind have been promulgated as spiritual experiences, which no doubt they were, but the method of interpretation employed has been incapable of giving a true view of the facts. As a people we are not yet sufficiently advanced in spiritual science and development to understand even the ordinary experiences of daily life; with a fuller knowledge of the expression of mind through the organism, and a deeper insight into the mysteries of mediumship, we may become competent to comprehend individually our relations to the spirit-world, and in how far our thoughts and actions originate therein. Then it will be more possible for us to be what we desire, and carry out our ideal of life unmolested by the nameless and unknown interruptions which daily mar the outcome of our good resolutions.

THE PHILOSOPHY OF ILLNESS.

Andrew Jackson Davis makes the statement that all illness is spiritual in its origin; that is, it takes its rise in the spiritual part of man's nature. The body, as the instrument of the spirit, becomes encumbered by conditions which have been imposed upon it by circumstances or the habits of the individual, and disease is the effort of the spirit to clear its tenement of morbid obstructions. "All disease is remedial," says Dr. Trall, "and were it not for disease in its various forms it would be impossible for mankind to exist." The nature of disease requires to be more perfectly known, then its treatment would be more successful, and after an illness the patient would feel himself the better for his cleansing. May I be permitted to make a practical remark here, and ask the reader to procure, study, and practise the lessons laid down in an admirable little work by a lady, entitled, "Illness: its Cause and Cure."

ILLNESS AS A METHOD OF SPIRITUAL DEVELOPMENT.

We know as yet very little of the means of development used by Spiritualists in the olden time—Spiritualists of the Pythagorean school. In a general way it may be stated that development was a work of long continuance, extending over a great part of a lifetime, and such a trying ordeal that few could survive it. Only those who could surmount the obstacles that lay in the way could be admitted to the spiritual temple, which was not a "circle" merely for the production of phenomena, but a school for the exercise of spirituality and for co-operation with wise and beneficent spirits. These old "mediums" were more than mediums, as Mr. Newton Crosland points out in respect to Jesus. They were undoubtedly in communication with spirits, but it was from their own spirit that the light of wisdom was most frequently drawn. They were the compeers of spirits rather than the subjects of them.

Their organisms become attuned and purified till the harmonies of celestial love could reverberate from the fully-matured soul within.

This change was brought about by physical and mental habits and exercises. The bodily functions were used only for the purposes of the spirit, and the mind was severely taxed that the soul within might be called out to its utmost capacity. Hence the severity of the ordeal; for unless the organisation were of superior quality, it was bound to succumb under the great strain placed upon it. These old novitiates shut themselves off somewhat apart from the world; but if they had tried their methods of development in the city of London at the present day, and had imposed upon them the burdens of teaching through agencies not adequately supported by material means, I think they would have broken down more frequently, and seldom reached the point desired.

But what has this to do with illness? Simply this: if the novice who is being developed has not opportunities to allow Nature to do her work harmoniously, she will take the matter in her own hands. But we are not certain that these ancient schools had not crucial illnesses amongst their members, or why the severity of the discipline, which frequently terminated in death? Those with harmonious organisations, who could throw off the "Old Adam" as quickly as the "New Man" was formed, would not require to pass through the crisis of disease, and would be possibly the best apostles when their development was complete; men with more sluggish frames, in which the *débris* of organic action accumulated, would require to throw this off by some febrile process.

MY OWN EXPERIENCE.

I entered on my work in Spiritualism, fifteen years ago, through the portals of pain and suffering, which nearly rent soul from body. I had been promoting Spiritualism for some time previously, but I felt a great change was at hand, and that I had to enter upon a new path. A state of intense despondency and mental misery preceded the attack for several weeks, and after dysentery and fever had reduced me to a shadow, by the aid of hydropathy I was in a convalescent state in ten days after the commencement of the attack, but as weak as a child. I remember walking about seeing objects around me, but unable to think of their uses or speak their names; I was a new man, instinct with a new set of ideas and purposes.

Since that time I have had a series of violent illnesses, but all of them of various types: that is, the seat of them was a different organ or tissue of the body. The treatment has in like manner varied; the hydropathic process alone, which completely restored fifteen years ago, would fail now. Of the remarkable means used by the spirits three years ago to bring me through diphtheria, a full account was given in the MEDIUM at the time. The mesmeric treatment afforded me by Mr. Perrin on another occasion was described in *Human Nature*; and just now the symptoms and means of recovery have been altogether different to those experienced on past occasions.

WHY ARE THESE EXPERIENCES NECESSARY IN MY CASE?

I am by nature one of the most healthy and enduring men imaginable. I have passed through many phases of life, and engaged in a wide variety of occupations. This has had a very useful effect on both body and mind. One feature has always characterised me. I have, by circumstances apparently beyond my control, been continually taxed to the utmost limit of my capacity, thereby developing my powers to their fullest capability. Even when a boy at school, in addition to studying my own lessons I was set to teach others; and by constant application from early morning till after

the evening classes were closed—for we had a night-school also—it brought on a very low state of health, which was perhaps my first crisis.

Since then my life has been a busy one—a kind of double life, in which, while I was concluding my duties on one step of the ladder, I was preparing to occupy a place on the steps immediately above me. I do not mean to say that I have recklessly rushed into excess of work, but it has, somehow, fallen to my share to carry heavy burdens; and since my connection with Spiritualism the bondage has been absolutely compulsory. I have had either to go right on with the Spiritual work or turn back altogether. A novice in the Spiritual school has to prove himself worthy or unworthy. There are no half-measures employed or half-men accepted.

If men were wise enough, they could, no doubt, live in such a manner that the work of spiritual unfoldment would flow on without pain. But as it is, men are fond of self-indulgence, which is the great barrier to spirituality; and to cure them of it "fate" oftentimes tasks them in such a way that they cannot escape the doom set before them. I would gladly dispense with much of the care and toil that falls to my lot, but it is questionable if the same ultimate good could be thus obtained.

It seems natural for a Spiritualist to remember that he is a candidate for eternity, and that he is in sympathy with spiritual beings having the same illimitable destiny before them as he himself has. Do not our guides in spirit-life watch over our "natal hour," and shape us for the work we have to do for the world, and for our own development? To me there is no fact in existence more certain. This spirit-guidance is the "fate" that men talk of, and the "Providence" of the more religious mind. The "unseen hand" may not be so obvious in the career of some, but that is because they are not developed on the plane which necessitates their engaging in spiritual work. When I look back on my past life, I see in it an uninterrupted advance towards that point which I have now reached, and I regard my present position as of momentary duration, paving the way to yet further progress. My tasks have been imposed upon me to draw out the powers of spirit, and rarefy the body to its uses. Without this pressure I would not, of my own choice, have trod the up-hill path necessary to attain the end desired. Bunyan's "Pilgrim" was not content to lodge comfortably in the "City of Destruction," but at great inconvenience, and with much danger and suffering, he trod a most fearful path, which had withal an honourable course and a brilliant termination. And we are all pilgrims passing on from the city of Animality and Selfishness, which is destruction, to the eternal city of Spiritual Truth, which is permanent food.

This is how I account for the burdens and trials of my path, and the spiritual uses of my spells of ill-health are thus made clear to me. I get so hardly pressed and hampered for relaxation, that the system cannot throw off the waste tissue and used-up magnetism as fast as it congregates, and the consequence is a stoppage of the works occasionally, that the work of cleaning and repairing may be performed. Were the whip not thus applied to force me to it, I am sure I would never exert myself sufficiently to produce that degree of development which the final needs of my service may demand. Like many other men, the desire for indulgences would lead me off the path, were it not that stern necessity compels in the right direction.

WHAT HAVE BEEN THE RESULTS?

After every illness I have been, in a marked sense, a new man and have somewhat altered my course in life. My work and the tendency of my thought has been much changed. With my chest illness, which was so successfully treated by Mr. Perrin, I got my degree as a platform speaker on Spiritualism. I had previously taught on subjects more in keeping with the physical functions; with the diphtheria I lost the need for notes, or the arrangement of a syllabus on paper, before giving a lecture. Another sifting gave me the power to write out a lecture correctly after having given it in an off-hand manner. My illness in spring after the terrible pressure of the prosecutions gave the Order of Spiritual Teachers. Since then my work, in an inspirational and worldly sense combined, has been heavier than it was before. A heavy stream of thought has pressed upon my mind continually, to give utterance to such ideas as would help to preserve the morale of Spiritualism in the severe crisis through which it has been passing. With the obloquy which fell upon the phenomenal evidences, many felt weak in the faith; and into the opening thus presented it was well to drive the wedge of a more spiritual conception of the work. This I know has been most feebly accomplished, but what has been done has not altogether failed in its purpose. As an instance, I met at Newcastle the other day a gentleman who said he had been much strengthened in his belief in Spiritualism by my earnestness. This is not a solitary case; the attitude of one mind in a prominent position, like the action of a soldier in the front of a battle, does much to decide the conduct of the others. The intensity of my feelings on behalf of Spiritualism, and the unmistakable manner in which this has been exhibited, has been of use to not a few who are attached to this Movement. The impression on myself has been greatly increased by the pecuniary difficulties which have attended the work. The candle has indeed been burning at both ends, and in a furious draught, too, which has exhausted it at a rapid rate. These circumstances account for the prostrated condition in which I have been for some time, and my ultimate breakdown by brain fever.

THE EFFECT OF HEALTH ON THE SPIRITUAL OUTLOOK.

Another interesting feature in connection with this study is the effect which the state of the body has upon the spiritual perceptions. In a general way I may say that my consciousness of spiritual existence augments with each crisis through which I pass. But just before the attack the lamp burns with the minimum of radiance. The anguish and loss—*if* the word may be permitted—of such a state is indescribable. The path is dark and its passage uncertain. The coward who simply fears death and hell is no doubt to be pitied, but the interests of the spiritual worker are of far greater moment. He cares not for himself or his future. He trusts in God and abandons every interest to His keeping, but while the issue hangs trembling in the balance the suspense is agonising. The soul is made to renounce everything that pertains to the time-sphere. Material means are not to be had; well, let material interests go: means of usefulness dependent upon these material resources must be frustrated; what of it? let them: but you are undone, homeless, to be turned adrift, and all that you have valued and held dear is to be sent from you; I submit: health is ruined and the ability to maintain the strife of life is gone for ever; I accept the fact: where is the light of inspiration and the aid of spirit-guidance that was wont to smile upon the path? All is dark and silent—the windows of heaven seem shut; but I bow to the stern decree: unfeeling, unprincipled men will take advantage of your weakness, heap obloquy on your name, and strive to possess themselves of that which you can no longer hold. This is hard to bear, but the bitter cup is swallowed with the reflection: "I am nobody now. I give up all that man holds dear. Nothing is left but God. To Him I commit myself in all my helplessness and nakedness."

Such have been some of my experiences in the midst of grievous physical pain and seasons of unconsciousness. And are these symptoms not of importance in the study of man as a spiritual being who has to be purified and tried to see whether he is a man or a beast? In the initiation to some of our secret orders the entrant has to pass through a ceremony symbolical of the soul-throes and helplessness which I have attempted to describe, and it is only after he has been reduced to the lowest ebb that he is accounted worthy to arise and become acquainted with the wisdom and beneficence of the SONS OF LIGHT.

I do not teach that disease and suffering are conditions we should covet and throw ourselves needlessly into their embrace. It will not be denied that disease and pain are facts, and I only endeavour to account for them and show their uses in the work of man's spiritual development. There are some hygienics who think of nothing but health and live only to develop the body and enjoy its perfect condition. They are epicureans. This may be carried too far. The spirit may be sacrificed to the body and man become a kind of prize ox or racehorse, with no other idea than that of being a perfect animal. I know some men of this type who can scarcely be called progressive. They have only one idea, and to open up their minds to a higher inspiration would disturb the balance of the nervous forces, impair the appetite, induce discomfort, and therefore be to them an evil to be avoided.

The spirit has an incessant struggle with its circumstances, and what with ignorance, bad habits, and the unfavourable conditions imposed by modern society, ill health is more or less the doom of all. I desire to throw out the idea that it is not an unmixed evil. In our short-sightedness we are prone to regard all that is uncomfortable as evil, whereas if we had a wider view of the scheme of life we would observe that good ends are being attained at every step. Particularly when we study man as a spiritual being do we observe the value of physical suffering; and if our healers and teachers were alive to this aspect of the subject, the sufferings of life might be turned to blessings, every one.

VARIOUS FORMS OF MEDICAL TREATMENT.

I found the wet sheet pack and bath of great use in reducing fever, but to rid the brain of its discomforts, the healing abilities of Dr. Mack were alone efficacious. His soothing hands on the head brought the fiery heat to the surface, and his presence induced an effort quite uncontrollable, which caused the system to throw off its griefs and renounce all. Be it known that disease, in purging the system, has to employ many various means. A splinter run into the flesh has to be pulled out mechanically; foulness of the blood may be thrown off by the skin; but griefs, cares, and anxieties pass off by the brain; and when the dearest hopes of existence are blighted and crushed, restoration can only come by the deepest throes of the spirit. In such cases a true sympathy from the honest heart of a real friend is a medicine beyond all value. That sovereign power, ministered by his spirit-guides came from Dr. Mack, for which I owe him the heartiest acknowledgment. I was also much benefited and strengthened physically later on by the magnetic influence of Mr. Hawkins. But it was impossible to get well at the Spiritual Institution, the atmosphere of which is permeated with that kind of excitement which produced the disease. Every book, paper, letter, person, and word spoken, brought to mind the heat of the struggle, and the hot arrows would again shoot through the brain and cause the cold perspiration to break forth. Kind friends turned up unexpectedly, and with gifts to meet the expenses and offers of hospitality, made the gloom radiant with their kindness.

I have some excuse to make to the many friends who invited me to most eligible resorts, and whose kind offers I have not been able to accept. This is how it was. When I gave up all, and my spirit stood in its helplessness in the presence of the Great Father, then

was the turning point, and I soon found that instead of all being lost, I possessed everything. A change occurred in all departments; friends appeared, and in addition I found that I enjoyed impressions from helpers in spirit-life in such a manner as never before experienced. My course was guided entirely by these impressions, which were irresistible. I therefore undertook the journey to South Shields to the abode of Mr. Lambelle. No sleep visited my eyes for several nights, and I began to regret my step. A severe paroxysm turned the scales in which the aid of Mr. and Mrs. Lambelle and their spirit-guides was markedly apparent. I was made to know that an entire separation from mediumistic influences would not have been beneficial. A certain degree of mental activity and spiritual exercise was needful, and that I could obtain in a suitable form with Mr. Lambelle, whose spirit-bands, by their wise and kindly acts, established their claim to confidence and respect.

MR. LAMBELLE'S MEDIUMSHIP.

I do not profess to be able to do justice to the theme of this paragraph. Mr. Lambelle's mediumship stands by itself in the history of Spiritualism in this country. His controls are of the intellectual and reformatory kind, and have most thoroughly proved their identity. When some statement is made respecting any one of these spirits, the mind of the hearer naturally desires information to establish the claim made respecting the spirit. That information is in every case immediately forthcoming, and the more the subject is investigated the clearer does it become. It would be of great value to the Cause if Mr. Lambelle would give a series of papers illustrative of his mediumship, and the identity of his controls. He has a fine intellect, and good literary abilities, as his contributions in the MEDIUM show, but he has little time for literary work. He is by trade a working blacksmith, and his heavy work, alternating between severe perspiration at the forge and exposure at the top of the mast of a ship in the river, is most exhausting to him, and injurious to his health and development. I have seen him come in almost unable to keep up his head; and when several nights in the week is devoted to mediumship while in this state, it is easy to imagine what sacrifices a working man has to make for Spiritualism.

INTERVIEWS WITH SPIRIT-FRIENDS.

On the Sunday, and again during the week, I had the pleasure of meeting Mr. Joseph Robertson, of Scotswood, uncle to Mr. Lambelle. This gentleman comes a distance of some sixteen miles once and sometimes twice a week to the seances. With him I had my first sitting with Mr. Lambelle, and the controls of relatives and others was a complete realisation of spirit-communion. On other occasions we had a repetition of this pleasure, but on the Friday evening I had a nice fireside sitting, only Mr. and Mrs. Lambelle and myself being present. Our spirit-friends first operated on us normally. A peculiar happy feeling stirred up the deepest emotions, and themes of poetry and song swept over the chords within, removing the scars caused by grief and suffering, and opening the aspirations to the dawn of a new day. Then Mr. Lambelle passed into the trance, and was controlled first by "Robert Bruce," a leading spirit of my native country, who has been so long one of my dearest spirit-friends. His gentle yet firm words were comforting and re-assuring. He alluded to the season of shadow through which I had passed. He said that the success of my efforts were certain—that I was to go on steadily—that he had always been with me, and would be to the end. Great changes were about to take place, which would require all the effort I could make to effect them. As to our old country, Scotland, he said Spiritualism would yet make vast strides amongst her people, but they had first to be purified from their selfishness and sensuality. Influences were at work to introduce the reforms necessary to the final triumph of spiritual truth.

"Spinosa" came also, and spoke of the interest I had taken in his views by the publication of his phrenological characteristics in *Human Nature*. He bent the medium forward, causing his chest to contract, and he spoke in a very low and humble spirit. He said he made many errors in his philosophical dissertations, which he was anxious to rectify. So little was known in his time of some departments of science, that he had made mistakes. He was far too materialistic, and he thought I had idealised his views and made them much more spiritual than he intended them.

Then came "Robert Burns," who stated that he and other friends had caused the emotional feeling that had been experienced. He strongly recommended the frequent singing of the "auld sangs," as a means of relieving the spirit from worldly cares. Though he could not express himself characteristically through the medium, yet the language was an attempt at the Ayrshire dialect, and such as Mr. Lambelle does not know how to use in his normal state.

"Oliver Cromwell," Mr. Lambelle's chief guide, also spoke a few words, and they were such as one would expect from such a brave spirit. Mr. Lambelle is "Oliver Cromwell" more than anyone else when under control, and the words of this spirit have an extraordinary force and reality about them.

Another friend came, one of Mr. Lambelle's relatives, and spoke most encouragingly of future progress. He said there had been great meetings of spirits interested in the Cause, and certain changes had been resolved upon. My course would be altered considerably, necessitating additional means, but all that would be provided. It was not my work, but the spirits' work, and they would see that the necessary means were forthcoming. There was a union of spirits taking place in various parts of the country to bring about a combined result. During my sojourn with Mr.

Lambelle, which I look back on with pleasure, notwithstanding my suffering state, I was more than ever made to know that Spiritualism is the work of the spirit-world, and that we, as their co-operators, are not carrying out our personal plans, and seeking our own needs, but that we are working for the establishment of a higher truth, and the future welfare of the human family. This baptism of spirit, apart from any ordinary cares, was what I particularly stood in need of.

THE SOUTH SHIELDS SPIRITUALISTS.

On Sunday evening Mr. Lambelle addressed the "Excelsior Circle" at their rooms. I made an effort, and accompanied him. I was asked by Mr. Robertson, who presides, to choose a subject. I did so, and presented the following: "What are the Advantages appertaining to Spiritualism, and how shall we best attain them?" The control, in the course of the address, strongly recommended education and individual development as the best means of realising the advantages of Spiritualism.

On Thursday evening the School of Spiritual Teachers which has been established met at Mr. Lambelle's house. About twenty-four ladies and gentlemen attended, and a most intelligent assembly it was. A pleasant evening was spent, during which refreshments were served. The work of the future was discussed, and it was recommended that the local friends rely more on their own efforts. Mr. Lambelle stated that he desired to withdraw from some of the work that he had hitherto done, that he might devote himself to other matters that pressed on him, and thus allow the circle better opportunities for the development of its members.

Mr. Burnside was controlled, and endeavoured to give the fire test, which was not altogether successful, though he has frequently accomplished it. A collection of £1 8s. 7d. was made on behalf of the Spiritual Institution.

There are private sittings held in South Shields, besides those of the "Excelsior Circle." There is a fine group of earnest Spiritualists in the place, and they only require to enlarge their programme, and assume a little more activity, to make themselves very useful.

Mr. Corner and others of the thoughtful and well-informed friends expressed themselves highly in favour of a more studious and intellectual method of treating the subject.

TYNE-SIDE SPIRITUALISM.

No stranger to the district can have an adequate idea of what is implied in the term Tyne-side. It is one of our most important provincial centres. Newcastle is some ten miles distant from the mouth of the Tyne at North and South Shields, and from the sea right up to Newcastle and several miles above it there is one continuous range of towns and villages and a series of docks and factories. The district also may be said to comprise a broad zone on each side of the river beyond the towns immediately on its banks. In this region, extending, to the south, into the county Durham, and on the north, part of Northumberland, the most important field of Spiritualism in this country may be found. Sunderland, on the southernmost limit of the district, has amongst its inhabitants some faithful and intelligent friends of the Cause: I met with Mr. J. Rutherford, who writes the admirable articles on Oersted in *Human Nature*, and Mr. Pinkney; but the state of my health would not permit of my calling on the friends in that important town. It is a hard place to work in the way of public lectures, but there is a great deal of practical Spiritualism in operation there as well as in the remote villages.

Mr. Lambelle and other speakers have been addressing meetings at Windy Nook, near to Gateshead, and further to the west Team Valley and the Chester-le-Street district are met with, where the Cause continues to maintain a firm footing. I met Mr. Graham, of Chester-le-Street, who is as earnest as ever, and speaks highly of the devotedness of friends at Ouston and West Pelton. Mrs. Batie (*née* Miss Longbottom) is doing work in the Cause. She is at present on a tour to Yorkshire. I intended paying the Ouston friends a visit, but to have exercised myself more than I did would have broken me down entirely. I hope the friends will accept this apology for my apparent inattention, and I look forward to a more favourable opportunity for going amongst them with the view of being of some use. There is no part of England in which I have more friends than Co. Durham. It would have given me pleasure to have visited Bishop Auckland, Indhoe Grange, Crook, High Grange, Ferry Hill, Stockton, Middlesbrough, Seaham Harbour, and other places, but I was not able for the effort.

On the north lies an important colliery district, extending to Morpeth. In this region there are hundreds of earnest Spiritualists, but work has been so bad and the income of families so reduced, that many good Spiritualists have been discouraged in their efforts for the present. Mr. Thomas Brown was at Choppington, and everywhere we have excellent accounts of his work and character. The same statement is due to Mr. Westgarth. The leading Spiritualists of Newcastle speak of him in terms of high appreciation. I was sorry to hear of changes in the position of Mr. Skipsey, a man of great talent, literary and psychical, but who has to earn a living by great suffering in the bottom of the coal mine. This kind of work is most prejudicial to sensitives, and subjects them to a life of martyrdom. Spiritualists very much stand in their own light when they allow the talents of such a man to run to waste. I have been frequently asked on my tour to give a phrenological delineation, that I might decide as to spiritual qualities. I have repeatedly expressed my inability to go to the length desired, but have recommended Mr. Skipsey as the fit and proper person to do the important service thus demanded. The friends in the

various towns should have such a teacher as Mr. Skipsey a week at a time occasionally. He could give valuable advice to individuals. He could inform sitters as to the proper constituents of their circles to effect any purpose that might be desired. Many well-meaning seekers spend unavailing months in their endeavours to get at the truth of spiritual life and communion. Others become disheartened at the inharmonies that creep into their little band. Mr. Skipsey is the kind of physician to set these matters to rights and put the spiritual pilgrim on the proper path. I sincerely hope, for the sake of the Cause, that Mr. Skipsey will not be lost sight of. I would be glad if he would send on his new address if he has moved. I was sorry I could not meet with him on my passage north. A consultation with him would have been a great comfort and benefit to me.

SPIRITUALISM IN NEWCASTLE.

Mr. Lambelle, with his kindly consideration, accompanied me to Newcastle on the Saturday. The whirl of the town made me quite ill, and I was not restored till I visited the mediumistic family of Mr. William Robertson. Newcastle has not a good atmosphere for sensitives. It is a hard, driving, business place, but the quiet, spiritual, family fireside is like an oasis in a howling desert. That priceless gift of Heaven—Home, is valuable beyond all power of computation. When there is love, sympathy, and the light of the spirit-world there, it is the true nursery of virtue, health, prosperity of all kinds, and happiness. I returned to the town again, and was better able to stand its atmosphere. We retired to the Art Gallery, superintended by Mr. Barkas. It is indeed a charming place of resort, and a boon to the town. Mr. Barkas's generous and intelligent countenance, which is first beheld on entering, is a true indicator of the state of the interior. There was a most enjoyable concert in the evening, and as the time passed on, the place became fuller and fuller, yet so orderly was the great mass of spectators and listeners, that the little group of Spiritualists seemed to have the whole place to themselves. In a snug recess, surrounded by lovely paintings and other works of art, I had a pleasant chat with Mr. Mould, Mr. Armstrong, Mr. Pickup, Mr. Ashton, and other active friends of the Cause. The agreeable and kindly thought-atmosphere which these good brothers threw off, in combination with the sweet music of the band, was a dual stream of harmony most refreshing and elevating. The friends said they did not wish me to speak on the following evening if it would injure me; they would feel content if I could enter the meeting and say just a word or two, but, if I felt equal to the task, an address would be welcomed. I had been warned by spirit-friends of the consequences of attempting to lecture, but at the same time I had also been encouraged to do my best; I therefore resolved on addressing the meeting if possible.

I was to have resided with Mr. Pickup, but Mr. Armstrong who presides over Miss Fairlamb's seances, carried me off to his agreeable family and quiet home on the Mooredge, far above the smoke and din of the town. I restrained my strong desire to be present at Miss Fairlamb's seance on Sunday morning, but was glad to hear that a series of materialisation experiments had made satisfactory progress and that "George" has shown his face and parts of his body in a convincing manner. The management have commenced a series of dark seances for physical phenomena on Tuesday evenings, that new members may be instructed in the more common facts before the higher phenomena be presented to them. This is a wise arrangement, and we may hope to hear good news of it.

On Sunday afternoon I visited Mr. Kersey who is universally beloved and highly esteemed for his ceaseless exertions on behalf of the operations of Psychological Society. There I met some of the most interesting persons I have ever seen. Possessed of superior mediumistic ability, these good people yet hold it back, doubting the certainty of the region to which intuition gives access. Now this is capable of easy explanation. The sensitive organism is like a mirror or the field of view of the *camera obscura*, which shows in moving away the objects passing around, even to the clouds and smoke that float in the atmosphere. These sensitive minds in like manner give expression to the psychical influences that abound in their midst—it may be materialism, atheism, or desponding doubt. They fancy that it is an impediment in their own minds which prevents them from accepting the truth and placing their superior talents at its service. Not so; they are more impressed by the clouds of error that hover around them than the sun of truth which shines overhead and whose brilliancy is obscured by the lower shadows. In a short time, when public opinion changes a little and the clouds of adversity and ignorance disperse, many workers will enter the field and push forward the vintage, but we may just as well expect to gather strawberries amidst frost and snow as to gather the fruits of mediumship in a mental atmosphere incompatible with its development.

The meeting on Sunday evening in the Society's rooms, Weir's Court, was crowded to the door. Newcastle shows an example seldom seen elsewhere. The gentlemen connected with the movement, well known in commerce, &c., in the town, take their part in the working of the meetings in a bold and open manner. There they are at the door, attending to the comfort of visitors, and the platform holds an array of them giving their support and countenance to the work in the most hearty manner. The hall appeared to be a neat place, but being crowded, the atmosphere was somewhat oppressive. Over the platform hangs a very excellent portrait of Mrs. Tappan, painted by a Spiritualist, Mr. Smith, I think, a little to the north of Newcastle. Of the details of the premises, seance-room, &c., I will not venture to speak, as

it appears like a fading dream to me now, my brain energies having been wholly absorbed in the work of the meeting. Mr. Mould, the president, occupied the chair. Mr. Westgarth was on the platform ready to take up the meeting if I failed. It was determined that I should speak right off, for sitting passively in a full meeting is much more exhausting than addressing the audience. I sometimes feel more exhausted sitting near the speaker at Doughty Hall than if I had occupied the speaker's place myself. After Mr. Mould's few kindly words of introduction, I got on to my feet and seemed to speak away quite freely, for how long I do not know, but it seemed that the evening was pretty well occupied. There was a splendid influence from the meeting and a strong power from the upper world, which well supplied the brain. The audience was attentive, and as to the lecture, if I can get hold of it, I will endeavour to find time to write it out. The collection taken up amounted to £8 8s. 1½d., which was handed to me towards the funds of the Spiritual Institution.

After the address was finished I retired and took a hand-bath, a process which every speaker should adopt after speaking. As soon I was ready to receive friends Mr. Meek, formerly of Mrs. Fawcett's circle, Bishop Auckland, came forward and renewed our acquaintance. He was accompanied by a lady who was introduced as a "medium." I said, "Yes, she is a medical medium." Immediately she was entranced, and most skilfully manipulated me from head to foot. When she commenced my limbs were cold to the knees, as they had been all the evening, but soon I felt my feet quite warm and my nerves soothed. I have been operated on by many healers, but I do not think I ever experienced so much benefit as from this treatment.

Though I did not sleep an hour all night, yet on Monday I was not thrown back, but was so weary as to be scarcely able to move. I went to seek my healing friend for curative treatment. I ultimately found Mr. Meek at Felling, and my benefactor, Mrs. Sanderson, who is wife of a pitman. I was again greatly strengthened, and found Mr. Sanderson a most intelligent and respectable man, and adapted for a different sphere than the work he is at in the bowels of the earth, and which is at present in a very depressed state, realising scarcely one week's wages in the fortnight. How these struggling people live on their pittance is a mystery, but, strange to say, it is in the cottage homes of these hardship-driven millions that the light and beneficence of the spirit-world shines most brightly. Mr. Meek is also a superior medium, but his arduous toil at the boiler fires thirteen hours out of the twenty-four destroys his power almost entirely.

I have been much struck with the kindness and sympathy of the Newcastle friends, and indeed with all I have met on my tour. If this good feeling and friendly sentiment could only endure it would be a grand thing for Spiritualism. I am also particularly indebted to the healing and spiritual influences I have met. At every stage there has been some helping hand to enable me to keep on the path of improvement and yet do a considerable amount of work.

Of the general work in Newcastle I was able to learn but little, and will not speak of it now. I am at present in Ayrshire, at the "house of my fathers." It is pleasant once more to see the dear old people who were the instruments of one's being, and to tread the familiar scenes of childhood. I find, however, that the shattered nervous system builds up but slowly. Any thought of the Spiritual Institution and its struggles shoots through the brain like a hot dart. I trust my incapacity will not be the cause of wearing out those more sensitive than myself, and recall me from the position of an invalid to that of a nurse. Spiritualists, let us hold together and sustain our work as one soul, even as the spirit-world sustains us all.

(Signed) J. BURNS.

MR. COLVILLE AT DOUGHTY HALL.

Last Sunday evening, Mr. W. J. Colville occupied the platform at Doughty Hall, 14, Bedford Row, Holborn, and delivered an inspirational discourse upon "Elementary Spirits." The attendance was large and appreciative. After some singing, the medium read a chapter from the Bible, and then passed under the control of his guides.

INVOCATION.

O Thou Divine Intelligence, Thou Eternal Mind, Thou Infinite and all-pervading Soul, Thou who fillest the universe with Thy power! O Thou Divine Infinite and all-pervading Presence, Source of all being! we thy children offer unto Thee our praises, our jubilant anthems and thanksgivings. We praise Thee that Thou hast endowed each spirit of humanity with a germ of Thine own divinity. We praise Thee that there is a chain which links every soul to the Deity, that there is communion with the Father of spirits for each child of human birth. O Thou all-wise Creator and Preserver of Life, may we realise that we are all co-partners with the Deity in the work of the universe, and that there are powers of greatness infinite, and capacities, within each human breast, which shall be unfolded throughout the lapse of the eternal ages. O Thou Divine Source of all Wisdom, Thy children are oftentimes groping their ways amidst darkness, error, and superstition, grant that Thy loving angels, the white-robed messengers, may descend from their holy habitations into the midst of humanity, and uplift the pall of darkness, dissipate all clouds of superstition, and lead Thy children on in love to Thee. O Thou Divine and all-abiding source of Truth! Thou infinite fountain from whence all life proceeds! Thou matchless source of all purity! may Thy presence be manifested in every act of daily life to every searcher after truth. Thy truth is at all times revealed. May Thy children

indeed realise their glorious responsibilities, their glorious and inestimable privileges as linked inseparably with the Divine Mind. May one and all realise that Thou art our Father and our Mother God, whose temple is the vast universe, and whose hallowed shrine is the humble heart. Thou by whom mighty planets gyrate in space, and from whom all forms of life burst into existence in unison with Thy Divine Will. May Thy kingdom indeed be established on earth with power, and may Thy spirit reign both now and for evermore in the hearts and lives of all Thy children. —Amen.

ADDRESS.

Friends,—We may state that according to previous announcements, the subject of our discourse this evening is "Elementary Spirits." In the limits of a single discourse it would be impossible to do justice to the subject in its entirety, we will therefore touch only upon the more salient points connected with it.

In dealing with such a subject, we shall undoubtedly have to traverse a large portion of the ground gone over by those in ancient and modern times who have studied the occult, and we shall have to retrace the steps which have been traced over and over again by those who are to-day discussing the problem of the origin of the human soul; we shall endeavour, however, to throw some light upon the mysteries of past ages, and upon those theories of to-day which appear to be conflicting and misleading in relation to the human soul, and its condition before it enters into the human body, also on the source from whence spirits are incarnated in human form.

You are doubtless aware that the ancients regarded earth, fire, air, and water, as constituting the whole of the universe. Now modern chemistry has discovered more than sixty elements, yet, nevertheless, these could be all more or less accurately resolved into these four primal elements, as concerns the material part of the universe, which are known as the earth, air, fire, and water. The ancients certainly had a belief in immortality, and firmly believed that spirit was antecedent to matter, and not matter antecedent to spirit. We are not speaking now of the savages or of any barbarians, and rather prefer to leave entirely out of the question those who were not somewhat initiated into the spiritual mysteries. If we are to speak of the spiritual belief of the ancients, we must enter into some of the beliefs which were held amongst those who were initiated into the mysteries of those occult orders which yet exist to-day amongst the Brahmins, Buddhists, and others. The ancients regarded that all spirit entered matter, and that therefore all matter was pervaded by spirit, and as they recognised four distinct material elements, they recognised four distinct orders of elementary spirits, considering that every expression of matter was the expression of some spirit dwelling within it. These elementaries were designated as follows, the undines which dwell in the water, the gnomes inhabiting the interior of the earth, the sylphs, spirits of air, and the salamanders which people the fire. This arose from the belief that matter was the outcome of the spirit, the shell or case containing it during its expression in the material form. There are those to-day in America, who belong to the Theosophical Society,—there are those in Germany and England to-day who are members of secret societies, who distinctly state that they have observed elementary spirits in crystals and by other means, and there are those who distinctly assert, and their published works will bear witness to their belief in having beheld those beings termed elementary spirits.

In a book recently written by Madame Blavatsky, there is a difference made between elementary spirits and elemental. Leaving elementaries out of the question, we consider that elemental spirit certainly exists, and is that spirit which pervades all matter, expressing itself in the three kingdoms of nature. Believing that all matter is the expression of spirit, we shall bear witness to the fact that it is reasonable to believe in elemental spirits, but not in elementary, designated as fragmentary souls not yet human, which you are told manifest themselves in grotesque shapes, and various forms prior to their incarnation in human form. This idea, if subjected to general consideration as understood by the uninitiated in spiritual things, would be found to be an entirely fallacious hypothesis, because the soul of man does not originate in the atom, and proceed upwards through the three kingdoms of nature, the animal, vegetable, and mineral, and then form a human spirit, each type of spirit being a distinct type created, expressing itself in a distinct form of matter.

Geologists will tell you that the lower forms were upon the planet long before the higher, but there are no ways in which it can be satisfactorily proved that one type has ever developed into another type. Within one large type there may be many varieties of species, as there is a diversity amongst the dog, the cat, the horse, or the flower, but yet the dog is always the dog, the cat is always the cat, and so on; and therefore, as there may be various degrees of development in the human races, from those which are the most developed to those which are undeveloped, yet nevertheless the human race will never develop anything but the human race; the same with the animals. We would state that every type throughout all Nature is most sacredly preserved, and that from a materialistic standpoint it is a libel to the animals to say that they have generated any other type than their own, though they live side by side; their particular species is never lost in any other species. No processes whatever are going on in Nature which prove that one type develops another type. Every type is the direct outcome of the working of the natural laws, at the summit of which is seen the incarnation of the complete spirit manifested

in humanity. The spirit being higher, the structural organism through which it is manifested is higher also, through the workings of natural laws. The earth becomes capable of sustaining higher life, then the higher life descends in spirit, and clothes itself in prepared matter.

As concerns the state of the receptivity of the earth for further development, we should attribute this to the direct working of these natural laws, but as concerns the incarnations of spirit in matter, we would state as follows: The monad expresses one single ray of spiritual existence, the duad two, the triad three, and so forth. The structural organism of man is capable of expressing millions of spiritual atoms brought to one focus, and forming one entirety; therefore, as spirit descends downwards from God, and not upwards through matter, fragmentary souls are things which only exist in the imagination of some persons, who reverse the respective order of spirit and matter. We will endeavour to be so explicit that none shall misunderstand us. The atom bears the same relation to man that a part of anything bears to the whole. The body of man, composed of millions of atoms which are material, and each atom is distinct in itself, is the outcome of the spirit composed of millions of spiritual atoms, each one of these distinct in itself, the organism being capable of containing this complete expression of spirit which no lower organism can contain. Supposing you have a window in one of the rooms of your house, capable of admitting just one ray of sunlight, and another capable of admitting 1,000 rays together; you would not argue that the 1,000 rays had been developed up from the one ray, but you would admit that the larger window admitted the greater number of rays from the source from whence all rays proceeded. This will serve, in some measure to illustrate the measure in which spirit can express itself through all forms of external expression. We contend that when the number of spiritual atoms necessary to form a shrine for the divine soul are found together, then this soul enters, giving distinct and eternal individuality to man. The spirit is the highest and most complete expression of elemental spirit, the soul of man the direct inbreathing of Deity.

Your ideal standard of the possible of development of the human race is not yet reached, the earth itself has not yet described a perfect circle round the sun. There are even many animals which do not appear beneficial to humanity, and there have been those which are now no longer in existence, showing that when they were taken from the face of the earth there was no longer any need for them. All things are conserved and there is no waste throughout the entire universe. In some instances the distinct individuality is not retained, there is a possibility of dispersion and return to the elemental state. So long as there is a use for every type lower than man the individuality of that type will be retained, and when no longer needful return to the source from whence it came, to be sent forth again in other forms. As concerns man, you are told in your ancient sacred records that when the earth had produced, or God had made from dust, the highest form of living existence, God breathed into it a living soul. You are told that there was a direct inbreathing of the soul-germ or that interior principle which gives to man a conscious individuality which can never be lost; and when interpreted spiritually your records state a great truth.

If we are to speak of fragmentary souls not yet human, we must speak of the soul which proceeds from being, evolved from matter and not proceeding from the Divine; and this will destroy all spiritual conceptions of man and regard him as a mere, beautiful, material structure from which spirit is produced, thereby substituting materialism for Spiritualism. We know those who believe in elementary spirits have a plausible theory to uphold, but to us it appears untenable. We acknowledge that there exists a vast range of elemental spirit animating the three kingdoms of Nature, in some gaining more full expression than in others.

To those who believe that manifestations are produced by fragmentary souls not yet human, we would ask, how are these elementaries capable of making use of that animal magnetism and nerve force which is generated from the bodies and minds of men? If you believe that these elementary spirits are lower than the human manifestations produced through a human medium, in all probability they could not be the result of their workings, as they would not be acquainted with the powers of humanity, or be able to use that which proceeds from the human body we conceive it to be impossible, certainly highly improbable, that they would be able to manipulate the powers which are thus generated. If the mediums were animals, we could understand the probability, and in the case of those who claim to control elementaries, we will admit the hypothesis is tenable, but untenable if manifestations are produced by any spirits controlling a human being.

It is not necessary that the lower order of manifestations should be attributed to the working of elementary spirits, for are there not those who pass out from your earth frivolous? and if those sitting at circles are also trivial, and conduct themselves on some occasions in such a manner as to attract the lower order of spirits, such manifestations may be always expected to be the result. Persons who possess mediumistic gifts are not necessarily spiritually or morally developed. There are many who are unreliable individuals, and yet are mediums. The possession of mediumistic gifts is no guarantee that you possess a high moral tone of character.

If you enter a spiritualistic circle assembled for the purpose of proving the medium an impostor and to detect trickery, undoubtedly you will in many instances be enabled to arrive at the result which you desire, for the low state of your mental condition may gain the ascendancy, and you will be affording those conditions

which will draw evil spirits around you; your mind is in a crude state, and is not in that condition which will attract the higher and repel the lower. Therefore, why do you go to invent some hypothesis that a fragmentary spirit not yet human is producing the very same manifestations, the equivalent of which are produced by foolish or evil disposed persons yet in the body. Necessarily departed spirits of a mischievous order which you attract in your midst by the conditions you provide act in the same way. Unless there can be some more adequate ground for belief in this theory, it will not stand the test of argument. In the whole range of our experience we have never beheld a fragmentary spirit produce a manifestation at any circle; they have been human spirits; nor have we heard any other spirits with whom we are acquainted assert that they had. We certainly ourselves cannot state that there is any ground for belief in elementary spirits, though there is some foundation for belief in elemental spirits, and therefore you will see that we consider there is a great difference between the two.

As concerns the belief in gnomes, sylphs, undines, and salamanders, these may be regarded, according to the Cabalistic theory and that of the Rosicrucians, known in the middle ages, to each represent a part of the nature of man. The lower or animal desires of man's nature may be represented by gnomes, spirits of earth; the imaginations by undines, spirits of water; the reasoning powers by sylphs, spirits of air. As the reason exalted above carnal passions and mere imaginations may look downwards, and behold the objects on earth and reflections in the water, the salamanders, spirits of fire, are the highest desires of man's nature, and act as purifying flames to purge away the dross, and as genial warmth to give love and sympathy and noble purpose to the whole being. All conceptions have had a spiritual origin, and all symbols an interpretation. It is the work of the spirit to find out the inner meaning of all occult mysteries, and reveal to the world the hidden truth. To sum up all, we reiterate a former statement: that which expresses itself is an intelligence, and that which expresses itself with the attributes of humanity may well be regarded as a human intelligence. Spirits communicating to-day represent human intelligence more or less fully, and therefore from this fact and our own experience added, we do not accept the theory of the occultists (so called) respecting the producers of the phenomena, and prefer to regard elementary spirits as symbolising the various powers of man.

After many questions bearing upon the discourse had been answered, Mr. Colville recited an inspirational impromptu poem chosen by the audience, entitled, "The Power of Self-Denial," which was well received.

SUNDAY SERVICES AT WEST PELTON CO-OPERATIVE HALL, COUNTY DURHAM.

Afternoon and evening services were given at the above hall on Nov. 4, with the understanding that the proceeds should go to the benefit of the Spiritual Institution. In the afternoon Mr. Dodds occupied the platform, and his earnest co-worker, Mr. Stewart, acted in the capacity of chairman.

Hymns were sung from the "Spiritual Harp and Lyre," a fervent prayer was offered by the chairman, and Mr. Dodds was then called upon to commence the delivery of his address, the subject matter of which, as far as an unpractised pen could gather, ran as follows:—

A kind of Spiritualism was described as being in force in those times which were referred to in the earlier portions of biblical history. Angel-visitants were therein spoken of as being present at the creation of the world. It was said that these beings of angelic mould sang and rejoiced together; thus showing that they possessed a nature much like unto our own—one that was very emotional and social in its character. Seeing that, so far, a similarity existed between them and man, it could not be unreasonable to suppose that some kind of intercourse would take place between them. And, in verification of the fact that such an intercourse did take place, we read a little further on of Moses receiving the decalogue upon the two tables of stone, from and by powers which must have been very similar to those that are now at work in the production of our modern physical phenomena. Other instances of ancient miracle-working were then given.

Passing on from this portion of his subject, the speaker observed that many thought that Spiritualism was grounded upon the suppositional and was merely some novel form of superstition. Now he had consulted Walker for the meaning of *superstition*, and the definition he gave was, *false religion*, so before Spiritualism could be termed a superstition, its *falseness* would have to be first proved and demonstrated. Men of advanced education, literary ability, and some who were even eminent in science had critically tested and impartially examined it. As it was established upon the cool, calm observation of well-attested facts, it must be the very reverse of superstition, and it would rather tend to upset the more ancient forms of superstition when they came in its way. Spiritualism came as a reconciler between science and religion—for it both afforded a sound basis for a religion and, at the same time, it challenged a strict and scientific investigation.

In the evening all available seats were occupied. At 6 o'clock the chairman opened proceedings and Mrs. Batie (formerly Miss Longbottom) rose from her seat, and, under inspiration, delivered a very earnest and impressive invocation. The 5th chapter of Matthew was read and the guides of Mrs. Batie spoke somewhat as follows:—

She understood that we had met for the purpose of aiding an individual who stood virtually at the head of the Movement, and whose residence was in the metropolis. Truth had only been given to men at different and separate periods, and then it had generally come when most needed, and had been given each time in such a manner as most adapted to the existing circumstances. When the clouds overhead appeared most dense, then was generally the time for a fresh bequeathment of truth—first, to be given to a special few whose minds were in

a fit state to receive it. We had arrived at one of these epochs and we were advised to take the occasion by the fore-lock and rise above beliefs that were improbable and superstitious. The Old Testament spoke of a man commanding all communion with heaven to be closed for the space of three years; and we were also told that on one occasion the sun stood still or appeared not to move for a very improbable length of time.

In reply to the inquiry—"What is Spiritualism?" she designated it as a flash of light undulating from above; for she could see it was destined to affect and enlighten in some way every human spirit, and hasten forward the time when knowledge shall cover the earth as the waters do the deep. Sectarian Christians were frequently heard to say that Spiritualism must come of the devil, or its converts would never deny or question the truthfulness of anything contained in the Book which they and their forefathers had so long believed in. Did we deny Christianity? Before we furnished them a reply, it was most fitting first to ask—"What is Christianity?" If the fundamentals of Christianity were such expressions as: "Blessed are the pure in heart," &c., then we desired to be Christians as much as those who professedly called themselves so.

When great reformers came, they expressed just what was required, and very little more; hence, if we wished to gather truth in its sum total, we would have to reach down to it through the history of all past ages, and not pin our faith and reliance unconditionally upon any one prophet, or set of prophets, to make him or them the object of a wicked idolatry. The foundational teaching of Christianity was, that men should strive to become pure; but there were few who could understand so strait a gate. Absolute truth was in God's keeping, and He would communicate it at such times, and in such portions, as he judged fit. If we must despair of arriving at absolute truth, what then could we do? Why, turn to a proper use all the opportunities which the present afforded us, and do as Jesus had done:—Go, about doing good.

The present times presented urgent appeals to our philanthropy and zeal. A vast groaning had gone up. Notwithstanding what had been shown to mankind in order to direct them, still they stood in the "valley of the shadow of death." Would not God heed that cry, and would he persistently hide from the world the special knowledge which its growing wants had brought it to require? They were the truest Spiritualists who endeavoured to reduce the spirits' teachings to practice, and who tried to so live in conformity to the will of God as to be able to say: "I and the Father are one." We were to strive to outgrow the limits of creeds and of sects, and we should go beyond Moses, who is said to have seen God only in His hind parts. Instead of pharisaically condemning every wrong-doing, we were advised to examine into its cause and apply remedial agencies for its eradication. By-and-by, Spiritualists would not require the Mr. before their names, nor would they prate about their good deeds, for noble acts would speak most effectually for themselves and would require no man's tongue to advertise them. That man was the truest Spiritualist who strove to live a good life according to the light that was in him. Every deed, thought, and motion would be written in the Book of Life; or, in other words, each individual's character, as it had been developed by him, would be outwardly expressed on his spirit-form when he came to pass through the resurrection of the spirit and became an inhabitant of the higher life. Spiritualism would yet elevate mankind into higher thoughts—it would come like a pure light from the Deity Himself—a light to uplift the shades from the darkest eyes—a light to lead science into greater acquisitions than she had yet attained, both in the sphere of discovery and the application of discovery to the practical purposes of human life. Men will not then be so prone to accumulate wealth, but will try to make it a means of blessing to each other. With the ushering in of this brighter age, much that is material and grovelling will be destroyed, and there will be no occasion for a modern prophet to rise and say: "Oh, England! how often would I have gathered you under my wings as a hen gathereth her chickens, but ye would not."

While the collection was being made the control said: "Remember: at the head of the Institution for which this collection is made, is one who has been appointed by a great number in the spirit-world to disseminate this same light, of which you have heard so much to-night."

Several announcements were made, one of which was concerning Mr. Thomas Brown's intended visit to the neighbourhood. The chairman spoke very highly of his test mediumship and earnestly recommended him to all investigators. The doxology was sung and the meeting closed.

Mrs. Batie's guides have been delivering some very important addresses to females concerning their family duties and various social relations. Nov. 11th. W. GAUTREY.

"VACCINATION AND INOCULATION IDENTICAL."—Miss Chandos Leigh Hunt has had her very excellent lecture upon this subject reprinted from the *MEDIUM* of October 26, in sheets for distribution. It contains an immense amount of well arranged condensed matter upon the subject, and should be spread far and wide, as it is calculated to open the reader's mind, and stimulate him to further study and investigation. It is replete with interesting facts, and clear deductive logic. It has been produced at such a price that all classes will be able to afford to circulate it, and its size and weight will allow of its being enclosed in ordinary envelopes with letters. 4d. a dozen, 2s. a hundred, postage extra. Can be obtained our office, or from Miss Leigh Hunt, 17, Brunswick Square, London, W.C.

MESSRS. COLBY AND RICH AND MR. BURNS.

In our issue of the 2nd inst., we, through inadvertence in the paragraph entitled "Messrs. Colby and Rich and Mr. Burns," referring to an article relating to Mr. Burns, and published by Messrs. Colby and Rich in the *Banner*, stated that such article was "accompanied by a letter from the Honorary Secretary of the British National Association of Spiritualists which an English Judge considered sufficient grounds for a claim for damages," and that "this was followed by another letter in the *Banner* from the same source even more pronounced." We regret having made the remarks above quoted, inasmuch as there is no ground whatever for making any such allusion to the letters of the Honorary Secretary of the British National Association of Spiritualists, and such remarks are hereby entirely and unconditionally withdrawn.

EXTRACTS FROM AN INSPIRATIONAL ADDRESS BY
MR. COLVILLE.

On a recent evening, at the house of Miss Chandos Leigh Hunt, 17, Brunswick Square, Mr. W. J. Colville delivered an address on "The Necessary Conditions to be observed for the Development of the Higher Phases of Mediumship." He said:—"Concerning diet, we state that all fruits have a most distinct effect upon the minds of mediumistic persons. We would say to all mediums, You cannot do better than partake of fruits freely; apples, pears, and grapes, and all those fruits which are not designated as stone fruits are beneficial in all cases. Stone fruits agree with many individuals, but not for the higher stages of mediumship are they so necessary as some other varieties. Those whose digestive organs are in healthy exercise, may partake of all farinaceous food. Do you desire that you may be in the best possible condition, for the highest communications? Acquaint yourselves with your temperaments. Those who are in the highest state are those who are neither wholly negative nor wholly positive. The positive and the negative, the electric and the magnetic in order, must be combined, that there may be a perfect individual. Supposing you are positive to such an extent as to make you incapable of receiving communications, cultivate the negative condition as much as possible when you are placed in pure spiritual surroundings, and whatever you do, abstain from wearing silk, and all non-conductors; therefore, if you desire to thoroughly develop yourself, endeavour to rub off those angularities you possess. You must develop your individual temperament, especially in those parts where there is deficiency. Were we to go round the room and address you individually, we could tell you the exact kind of clothing you ought to wear, but as you cannot always have particular guides with you who can communicate so directly, it is desirable that you should endeavour to acquaint yourselves with all necessary conditions.

"We will make some general observations on bodily temperaments. Those persons who easily impart magnetism, should endeavour to place themselves in a positive state to all influences which they do not know to be high and pure. Magnetism may be drawn and used to baneful purposes, and thus, unless you are familiar with surroundings, you will not know what influences present are beneficial or the reverse. If you enter a room filled with strangers, see to it that you place yourself in a positive condition, for you will find that there are influences struggling to affect you; but let yourself become negative gradually, and only to those whom you feel are exalted spiritually. When you desire to acquaint yourself with any person in particular, make yourself voluntarily negative to one individual, and test the influence that is thrown upon you. When found beneficial, put yourself widely negative to that individual. On the other hand, if you receive mental, spiritual, or bodily injury, then see to it you make yourself entirely positive. You can only gradually under ordinary circumstances fully ascertain that which is good, therefore be cautious. Whenever you go into those circles where you know full well there are persons who will draw from you injuriously, you should array yourselves in dark clothes, and especially in silk, which is a good non-conductor. Silk worn next to the body is particularly recommended to delicate persons placed in inharmonious surroundings. Suppose you are in a select assembly of friends, and feel their influence beneficial, do not wear silk, but clothes of a light texture, or if warmth is required, any woollen material. Whenever in a circle you feel true geniality, warmth, and sympathy, and that there are persons who are giving and receiving benefit from each other, never wear silk. Array yourself in white, pink, violet, or blue.* You should only partake, on the day of a circle, of two meals previously; if the circle is held in the evening, the first about nine o'clock a.m. comprised principally, if not entirely, of bread and fruit. Some fruit we do not recommend as being of the highest use to weakly persons, but it is good for those who are strong. It is necessary that you should take exercise, a considerable amount, though not enough to induce fatigue. When you return home, take a bath in the afternoon. This should not be very hot or cold; in the majority of instances, if it is possible that the bath should remain of the same temperature for a quarter of an hour, it is advisable that you should remain in it so long. If it is impossible that the heat should be retained, then remain in it for five minutes only. If the room be at all cold, then dress yourself in those clothes which you have found by experience to be best for yourself and others when sitting together for spiritual purposes. Are you about to attend a promiscuous circle? then array yourself in that which will render you positive. In those cases where you desire to impart and receive freely, array yourself in linen or woollen fabrics.

"Supposing the circle were held at eight o'clock in the evening, we would recommend that you should take your second meal at four or five o'clock, consisting of farinaceous food and fruit; better leave the coarser kinds of vegetables out of the question, beans and lentils, which convey that nutriment which some persons distinctly require, may be eaten freely before the circle. Never partake of eggs, and it is not desirable you should partake of butter and milk freely, though some persons appear to need these things moderately. We should recommend pure vegetable oil to those who require fatty substances. This is far preferable to the usual substances employed for cooking vegetables, &c.

"As concerns the mental observations, they are far more important than the physical. We have related briefly what are a few of the physical—What are the mental without which these former will be useless?

"Suppose you intend to frequent a circle and desire to receive truth; if you enter with a captious spirit you will render yourself positive to good influences and negative to evil. We are speaking not solely from observation, but from those powers which we possess as the result of our experience both on earth and in the spiritual world. Supposing you wish to benefit by the communication received from the spirits. If you came to criticise their conduct and utterances, you by no means would be in a condition until your critical spirit is allayed. If you came to receive and digest truth in your mind, then you will receive only that which is beneficial for you, and you will naturally reject that which is antagonistic to your welfare. We do not desire you should receive everything as infallible truth. We decidedly state that you should come with an intense desire to receive the truth and of being uplifted and

elevated thereby. If the communications are untruthful, when you are in that spirit you will soon know it; if the results are misleading and evil spirits are present you will very soon know it and aid in inducing a better state. The very power which enables you to discriminate when you are in the state of passivity and receptivity is your own judgment acting healthily under the influence of the higher spirits. While your harsh criticism is not working at all, your intuitive faculties are at the highest point of intelligent operation.

"It may be possible that the scientific aspect may be overlooked occasionally that the spiritual will be at once seen. We would state that in order that the highest phases of the phenomena may be developed, you should prepare yourselves by proper diet, clothing, and bathing; two meals a day prior to the seance to be held in the evening will always be sufficient, take a third after your return home. We do not by any means state that undue abstinence from food is desirable. Long and vigorous fasting tends to decrease the vital powers, and to place man in a too negative condition—in the present state of society a dangerous one, rendering you negative to low influences if they are around you. The stronger, the healthier the body, the better, and the more magnetism generated, provided the mind be pure. Having these material and mental conditions furnished, we would say limit your circle to twelve persons. This is a sacred and complete number; it is desirable six should be male and six female to evenly balance influence; in any case let your regular circles be always formed of an even number. If you do not have twelve, have six or even up to twenty-four, thirty-six, or extending if necessary to 144 on particular occasions. So large a number as this latter may, of course, form twelve separate circles one within the other. It must depend upon circumstances and facilities for holding circles as to numbers, but let each circle be composed of twelve persons when possible. If several circles are amalgamated they may form thirty-six, forty-eight, seventy-two, &c., but besides all this, see that every person is most entirely in harmony with the others of the circle. If you cannot join in any other than a captious spirit, you had far better remain away; and for this reason: you may starve not only your own spirit, but some one else loses through your defects. When you enter a circle you do not only affect the medium and reduce or increase in nature the quality of the communications, but when inharmonious conditions are formed, you defraud the audience of their right, and cause that the spirit shall be unable to develop the phenomena fully." After some elaboration on this point, the control said, "We know that sensible individuals are never offended when they are told the truth."

A SEANCE WITH MR. EGLINTON.

On Saturday, the 3rd of November, a seance was held to celebrate my birthday; Mr. Eglinton, the medium; present—my two children, Miss F. M. and self. It was a promise of some standing, that my husband, Mr. Wilkes, would materialise on that occasion.

After our usual dark sitting, during which the spirits spoke kindly words of greeting to me, we withdrew to the other part of the room and lighted the lamp. "Abdulah" came out more decorated with jewels than I have ever seen him, a large cluster of brilliants being placed in his white turban or cap. In his hand he held his dagger, the hilt of which was ablaze with diamonds. He came close to me, and kneeling down took up the hem of my dress and kissed it; he then retreated to the curtain and again advanced to Miss F. M. and saluted her in the same manner; also taking up my daughter's dress and placing it to his lips; then he knelt in front of my little son and taking his right foot kissed it; after which he stood flourishing his dagger over his head, and kneeling quickly down in front of me, very gently took my right foot also and placed the dagger beneath it, drawing the blade twice nearly the length of the sole; I felt the sharp steel scrape the leather with a distinct pressure, and then he kissed my foot, saying, as he retreated to the cabinet, "Grandi—Salaam."

I had full view of his splendid face and its varied expressions; as he raised the dagger it was wild and fierce; but when he placed it under my feet there was a soft, gentle look in his eyes that I shall ever remember.

After he went away "Joey," in his alchemist's dress, came and spoke with us, and then my husband, looking quite himself but better and brighter than I ever saw him, came forward with a quick step in garments of dazzling whiteness, with a scroll of paper in his hand. He advanced to his little boy, who knew him the instant he saw him, exclaiming "Papa, papa!" Holding the paper over the child's head, "Mr. Wilkes" kissed him affectionally and distinctly; he then went back, and returning without the scroll came and kissed me as of old, looking in my face with a beaming smile; he then kissed his daughter and bid us farewell.

This much of a very wonderful seance I am permitted to make public. The kind words of "Ernest" who materialised in honour of the occasion, and the blessings of our angel-visitors I say nothing of, but they are treasured in the memory of the children as well as the heart of

Aldwyn Tower, Malvern, Nov. 15.

ANNA WILKES "Cienwen."

CASES OF HEALING.

The following letter has been received from a lady by Dr. Mack in reference to his powers as a healer:—

"Dear Dr. Mack,—I received your nice packet of magnetised flannel, yesterday evening, and immediately applied one strip to my waist, so that it embraced heart, lungs, and liver. I consider it a signal success; for I had a good night, and no trouble with my heart whatever; the palpitation had subsided. How can I sufficiently express my gratitude? I have been under a doctor (allopathic) for some months with very little benefit. Can it be that magnetism may afford a cure? I believe in it, and mean to wear my magic band. I was pronounced incurable by my doctor, when I thought I would apply to you, it seems with every prospect of success. The blessing of God waits on your humane efforts, I am sure.

"I will call shortly in Southampton Row, to express my gratitude personally and pay for my priceless bandages, and tell you whether my cure is as lasting as it has been immediate.—Most gratefully and sincerely yours,

"B. W."

P.S.—The full name and address of the patient may be ascertained at the office of the MEDIUM by anyone wishing for further particulars.

* These four colours are specially appropriate to certain persons. In the next discourse we shall give more particulars. (Controlling spirit.)

SUBSCRIPTION PRICE OF THE MEDIUM FOR 1877.

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TO SPIRITUALISTS IN THE COLONIES.

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

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, NOVEMBER 30, 1877.

INSTITUTION WEEK, 1877.

It has been proposed by a number of friends that the Institution Week should be recognised again this year, and we hereby appoint that it extend from Sunday, December 9, to Sunday, December 16. During this time the friends of our Work who have no other opportunity of helping therein, may hold meetings or seances, and make collections on behalf of our funds.

This is all very well, but we would suggest a more spiritual application of the period. It would strengthen the work much, if by Institution Week was meant practical co-operation with the Spiritual Institution, by putting into operation some of its methods for the promotion of the Movement.

If all friends of the Cause would, during the week named, institute Schools of Spiritual Teachers in their families, it would be a week worthy of the name of "Institution," and be a source of supreme congratulation on its anniversary a year hence.

If by our meeting together in our respective groups we can become more associated in spirit and sympathy, much more good will be done than by a desultory money collection. Let us have sympathy with one another, and true union with the spirit-world, and the money part of the question will come out all right.

DOUGHTY HALL.

Next Sunday evening, December 2nd, Mr. W. J. Colville will again occupy the platform at the above hall. On this occasion he will deliver an inspirational discourse, presumably under the control of the spirit of Robert Dale Owen. Further questions relating to last Sunday's discourse on "Elementary Spirits," will be replied to if necessary. Mr. Colville's guides will, as usual, recite an impromptu poem. Doughty Hall, 14, Bedford Row, Holborn, W.C., at seven o'clock.

MR. COLVILLE AT THE SPIRITUAL INSTITUTION.

The meeting on Friday last was of a most interesting character, and was attended by a numerous and attentive audience. After the singing of a hymn and a very impressive invocation for God's blessing on the meeting, Mr. Colville was controlled by the Egyptian of last week, who stated he was a member of the Brotherhood of the Order of Melchizedek, and gave a very graphic description of the times in which he lived. The address was delivered in blank verse, and occupied half-an-hour. Numerous questions (some of them of a scientific and deeply interesting character) were asked, all of which were answered in the most prompt and conclusive manner by Mr. Colville's guides. An impromptu poem was then given—subject: "Celestial Flowers," being chosen by the audience, and at the conclusion of which a hearty burst of applause gave a pleasant ending to a happy evening.

M. W.

Mrs. Clara Dearborn, physician, of Boston, Mass., U.S.A., who, it will be remembered, visited England last spring, is again in London, having just reached here from America.

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 MUSICAL SEANCES.

Despite the unfavourable weather on Tuesday, about a dozen visitors ventured out to meet Madame Llanoré at the Spiritual Institution. The medium complained of having had a feeling of depression all day, and in consequence did not anticipate any great results. However, the gas was lowered, her eyes bandaged, and in a couple of minutes she was entranced by her only female control, and commenced to play, what the spirit has since told us, was a Rondo in C Minor of her own composition. The style was very curious, but was followed by a very pretty and elegant little *morceau* by the same control. Then Beethoven came and played two movements of an unpublished sonata, and that the circle might recognise him or his style, gave a few bars from his Grand Sonata. All were much pleased with this piece, and several visitors afterwards expressed their great delight at hearing classical music rendered in such a masterly manner.

After some vocal specimens under control, including, "Sweet Spirit, hear my Prayer," and "Far Away," this most enjoyable seance terminated by singing together "Angel Footsteps," in which the control joined, after lasting rather more than an hour. The medium came to, and was most cordially thanked by all. As Mr. Towns was not present, one of her guides wished to say a few words to the circle, but as it was late, Madame Llanoré wished to get home, and resisted the influence. These meetings will be continued on Tuesday evenings at 8 p.m.

DR. MONCK'S SUNDAY SERVICES.

Dear MEDIUM,—Allow me to heartily thank the friends who have so liberally subscribed towards my Sunday Service Fund. Reserved seats have already been subscribed for to the amount of £51. Numerous sympathisers have promised to engage other seats, and they will greatly oblige by acquainting me with the amount of their intended subscriptions as early as convenient, as I need at least another £50 towards the larger sum required before I can be justified in hiring an expensive hall and commencing the Sunday services. I do not object to assuming one third of the pecuniary responsibility myself if necessary. Will friends of the Cause hasten to rally around me with the other two-thirds, in the shape of subscriptions for reserved seats at 40s., 30s., and 20s., or other convenient sums.

Several sympathisers have offered a weekly subscription of 1s. each for the first three months, some for six, and others for twelve months. A few more such hearty supporters and I shall be able to announce the early opening of the hall. Meanwhile, the unparalleled manifestations produced through my mediumship are creating a profound impression, not only among Spiritualists, but far and wide outside our camp.

Inquirers from every grade of society are besieging me with letters and visits for the purpose of obtaining information regarding mediumship and those other scientific, philosophic, and religious questions connected with Spiritualism. To save time and energy and to extend the sphere of my usefulness, it is essential that my guides should be able to deal with these subjects in public, for the benefit of the greater number. Hence the early commencement of my eclectic, unsectarian services for truth-seekers is greatly to be desired.

I shall thankfully acknowledge subscriptions in the MEDIUM, except when otherwise directed. Friends willing to join in forming a first-class choir should favour me with an early intimation by letter or personally.—Yours in the labour of love,

86, Southampton Row, W.C.,

FRANCIS W. MONCK.

November 27, 1877.

MR. COLVILLE AT LANGHAM HALL.

On Monday, November 26, there was a fair attendance at Langham Hall, considering the unpropitious state of the weather.

The proceedings commenced at eight o'clock, when Miss Chandos Leigh Hunt made a few highly interesting remarks from the chair previous to the discourse delivered by the guides of W. J. Colville, on "Is the Slaughter of Animals for Food Justifiable?" this subject being chosen by the audience.

At the conclusion of an address occupying three-quarters of an hour, in which vegetarian principles were forcibly advocated, numerous questions were replied to, bearing principally on spirit-communion. Some of the audience appeared dissatisfied with the statements put forward in the discourse. Probably these were staunch anti-vegetarians, and on a subject on which so much difference of opinion exists, there must necessarily on either side be much to provoke discussion.

Two subjects gained an equal number of votes for the impromptu poem, and at the request of the lady presiding, the control delivered a poem on both "Re-incarnation" and "Charity." The style and manner of the poems were totally distinct the one from the other. The latter poem, on "Charity," was warmly applauded.

There is at the present time a large debt on the Monday evening meetings, and as there appears no immediate prospect of making them a financial success it has been decided to hold them three more Mondays (December 3, 10, and 17), after which date they will be discontinued. As there are only three more opportunities offered to the public of hearing Mr. Colville's spirit-guides on a week-day evening at Langham Hall, Spiritualists are requested to do all in their power to secure large attendances.

Mr. T. P. BARKAS, F.G.S., is announced to give an address to the members of the Newcastle Psychological Society, on Monday evening, Dec. 10. Subject: "A Popular Review of the present aspects of Physics, Biology, and Psychology." At the close of which relevant questions are invited.

THE HAPPY EVENING AT DOUGHTY HALL.

Last Wednesday night a large and brilliant assemblage met at Doughty Hall, 14, Bedford Row, Holborn, to celebrate the third annual festival known as the "Happy Evening."

Tea, which commenced the doings of the evening, was supplied and arranged as usual in an efficient manner by Mr. Galloway of Islington.

After the tea the guests made their way into the hall, taking their seats in order to listen to the efforts of the ladies and gentlemen whose names were announced upon the programme, to assist in the evening's amusement in various ways, namely, by songs, recitations, &c. All of these were exceedingly well executed, and afforded great pleasure to the audience, if the applause following each rendering is to be taken as proof.

During the evening the meeting, which was presided over by Mr. Iver Macdonnell, was addressed briefly by various speakers—Mr. Colville, Mr. J. J. Morse, Dr. Monck, and others, each expressing, in well-chosen sentences, their regret at the absence of Mr. James Burns, whose late severe illness had compelled him to relinquish his labours for a time, and to visit his own native land, for the purpose of once more gaining health and strength.

At the conclusion of the programme, some time was spent in dancing to the excellent performances on the piano, violin, and cornet, by Messrs. Tippin, H. Sparey, and W. Sparey.

The meeting was a complete success in every way; and the guests separated highly gratified with the ample and very creditable entertainment provided.

A full report of this meeting will be published next week.

MATTER PASSING THOUGH MATTER.

Sir,—We have just had an unpremeditated sitting with Dr. Monck in broad daylight; time, 1.30. We took a new slate, initialed and privately marked by us, and never once touched by the medium, on which we each secretly wrote a message. This we placed between our feet under the table, with a small stick of slate-pencil. Then each holding Dr. Monck's hands on the top of the table in our double grip, we heard the sound of writing on the slate below, during the process, apparently, of which, his arms were shaken as with involuntary spasms. Signals being given that the matter was accomplished, we took up the slate and found that the invisible scribe had written two communications; one of which was pertinent to the longer question asked, and was correctly answered.

Then it was suggested that the slate should be placed as before for further experiment, we holding the medium's hands as we had done previously, and when the sound of writing had ceased, we requested that the slate should, there and then, being taken out of the room, the doors being shut, and placed on the fourth step of the staircase outside, going down, desiring that we should hear the impact of the slate as it passed through wall or door, in its (known) law-defying transit. And very closely we watched for its migration, but in vain. The door showed us no gaping wound, and, under microscopic after scrutiny, no disturbance of its particles, or even scratch of its paint was detected. Yet there was a faint thud, and instantly we started up, and Dr. Monck suggesting it better by way of test that he should not accompany us, we unlocked the door, and went to the top of the stairs, leaving him in the room, and there on the fourth step downwards, as requested, lay the slate we had initialed and wrote on, a very long message being found on the blank side of it, with a sort of mason's symbol or Rosicrucian sign, to which those who study the higher phenomena through this medium attach a meaning.

ALEXANDER J. CRANSTOUN.
THOMAS COLLEY.

We are pleased to learn that Mrs. Butterfield has recovered from her recent indisposition and is ready for platform work again. Societies wishing to engage her for either lectures or private meetings should write to Mr. George Butterfield, Hungerhill, Morley, Near Leeds.

THE SOUTH LONDON ANTI-COMPULSORY VACCINATION SOCIETY.—At a meeting held at Mr. Babbs', 6, Victory Place, Rodney Road, Walworth, on Monday, November 5th, this Society received the above appellation, and upon the motion of Messrs. Bone and Brownson the following resolution was passed:—"That a society be formed for the total repeal of the Compulsory Vaccination Acts, members paying not less than one shilling per year, and that a guarantee fund be formed by those members who are in favour of relieving those summoned under those acts at a subscription of not less than one penny per week to be used exclusively for that purpose." We have three ladies on the committee, and the committee represent the following places:—Bermondsey, Camberwell, Greenwich, Newington, Peckham, Rotherhithe, Stockwell, and Walworth. Communications can be made to Geo. Bone, Hon. Sec., 102, Pollock Road, S.E.

NEWCASTLE PSYCHOLOGICAL SOCIETY.—The Committee of this Society desires to acknowledge with thanks the following gifts to its library; viz., one copy each of Swedenborg's "Heaven and Hell," "Divine Love and Wisdom," "Divine Providence," "The Four Leading Doctrines," "The Apocalypse Revealed," and "The True Christian Religion," from the Swedenborg Society; three vols. (bound) "Banner of Light," and three vols. (bound) "Religio-Philosophical Journal," from Mr. J. N. T. Marthé; a presentation copy of "Lazy Lays," from the author, Mr. W. H. Harrison; one copy each of Kardec's "Spirits' Book" (Blackwell), Barker's "The Mendal," Denny's "Alpha," Crookes's "Researches," Tappan's "Discourses," and Crosland's "Apparitions," from Mr. Joseph Skipsey, the first seven vols. of "Human Nature," from "A Friend"; and copies of Morse's "Leaves from my Life," from Mr. W. Hunter and Mr. H. A. Kersey.

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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.

No. 1 SCHOOL, 15, SOUTHAMPTON ROW.

On Thursday evening, Nov. 22, the School met at the usual hour, and Teacher Watts was elected chairman. The studies of the evening were then opened with singing. A scriptural reading was given by Teacher Mrs. Watts, who selected Luke xx., which contains the parable enunciated to the people by Jesus, of the vineyard and husbandmen. The reading presented many points of deep interest to the School.

Some remarks fell from one Teacher respecting the temple in the first verse.

Teacher Crowe then commented on the parable of the vineyard. It was his opinion that the vineyard signified the Spiritual Church of the Jews; the husbandmen represented the ministers or priests. The three servants were the prophets, and the son meant Jesus, whom they crucified; and for this, the vineyard or Church was removed from them and given to the Gentiles—or, in other words, conferred upon us; and that we are the husbandmen, whose duty is to till and make it bring forth good fruit, and to treat the servants of the Lord of the vineyard with reverence and love, not sending them away empty.

Another Teacher spoke of the stone that was rejected by the builders, becoming the head of the corner, as being the pure Christian doctrine as taught by Jesus and rejected by the Jews, which now had become the key-stone to all Spiritual teachings.

A question was raised by Teacher Brain, on the resurrection in the 35th verse.

Another Teacher thought the resurrection might possibly mean, that spirits, when they leave the earthly body, may be in a state of semi-darkness, and not having the aspiration to rise to brighter spheres; but so soon as they desire to rise to a better state of existence and usefulness, they are then accounted worthy of that other world. That she thought would be the resurrection from the dead, or arising out of the deadness of their spirit into activeness and usefulness.

After some further pleasant conversation, the School closed with the Doxology. Great harmony prevailed during the evening.

MORAL DISCIPLINE.—One day you will be pleased with a friend, and the next day disappointed in him. It will be so; and you must make up your mind to it, and not quarrel, unless for very grave causes. Your friend, you have found out, is not perfect. Nor are you; and you cannot expect to get much more than you give. You must look for weakness, foolishness, and vanity in human nature; it is unhappy if you are too sharp in seeing them.

LESSONS IN HEALING MAGNETISM at the East End Spiritual Institution, by Miss Chandos Leigh Hunt will be given on the 4th and 11th of December at 8 p.m., in aid of the Institution. The pupils of this class will be able to acquire most valuable practical knowledge on this important subject, and at the same time render a service to the Cause of Spiritualism by aiding and encouraging one of its most earnest workers. Ticket of admission to both lessons 2s. 6d. each, double ticket, for lady and gentleman 3s. 6d. Tickets obtainable from Mr. James Burns, 15, Southampton Row, W.C., or from Mr. Wallis, East End Spiritual Institution, 15, St. Peter's Road, E.

"THE ARC," PARADISE STREET, ROTHERHITHE.—On Friday evening, November 9, Mr. R. Harris, the pastor, in the chair, Miss Chandos Leigh Hunt lectured on "Why are we Vaccinated?" She was supported on the platform by Dr. Wallace. The lecture was a brilliant piece of reasoning, and was rendered by the lady in a most clear and distinct manner. This lecture cannot be repeated too often, and Miss Hunt will give it in any district, so that a little light may be shed upon this all-important subject. Mr. Bone on being called upon, spoke of the great need of organisation, and mentioned that a society was just started called "The South London Anti-Compulsory Vaccination Society." Mr. R. Alfrey proposed a vote of thanks to the lecturer, and Mrs. Harriet Law, in a neat speech calling upon mothers to defend their offsprings against such legislation, seconded it. Before the meeting closed, the following resolution to be signed by the chairman and presented to Parliament was carried. "That this meeting is of opinion Vaccination is useless and injurious, and pray that the compulsory laws be utterly abolished; and this meeting have further determined to resist the laws to their utmost endeavour."

ORIENTAL CONTROLS.

To the Editor.—Sir,—Since my communication which appeared in the columns of your paper of the 23rd November I had a very extraordinary control, connected, as I believe, with the movement mentioned in the article above referred to. The medium was in excellent condition, and I felt particularly well. With such a fortunate conjunction I generally realise a good seance.

A few minutes after the medium had seated himself he was controlled by a spirit who, in a fine, clear, and beautiful voice, said:—"I am one of India's earliest fathers. I remember when all in India was smiling peace and joy. Before they had to bow their heads to their conquerors, if not free in ideas relative to God, if not free from the desolating tyranny of an over-bold priesthood, they were at all events free from the oppressions of their conquerors. In all ages tyrants have afflicted their fellow-brethren, and although God, our common Father, had made known his will to us, his children, yet had that will been clouded in mystery, fettered with ceremony, and its very spirit, nay, its commands, set at naught. I speak of the holy revealed truths of the Vedas, and in allusion to the priestly tyrants I speak of the superior castes of the Brahmins—those to whom these revealed truths were communicated, were commanded to give freely, even as they had freely received. The caste from which kings had arisen gave homage to these selected ones. The castes beneath them again, the Vaisayats, bowed down in grateful homage for this caste's heaven-born nature. The lowest of those among whom the holy and revealed truths of God had been disseminated, they offered humble homage at the shrines of these proud priests. I speak of the Sudras—the lowly, humble Sudras, who dared not come within the reach of these favoured ones without contaminating their holiness, but, like the wretched priests of Aaron, they forgot their charge. I say the old Jewish patriarchs forswore their God, and so did these men in their love of earthly power and of human lusts.

"God had highly favoured indeed these priests. None were allowed to open the Veda's sacred pages but these men, none allowed to attend on their fellow-beings in suffering but these men. All laws, civil and moral, passed through their hands.

"I speak of the early days, when all was tranquil as regards foreign invasion. But oh, my country! worse than invasion, worse than even the position of slaves, did their hard lot become—instead of four castes, castes sprung up on every hand, and the unity of our Great Father God was forgotten, and idolaters began rapidly to govern the land. The mechanic's human hand fashioned gods great and small: aye, so anxious were my poor countrymen to possess themselves of these images, that they placed them in their houses and offered their homage to them.

"A revelation from my God came to me—Arise, Gautama Buddha! arise and speak unto these people, whose faces are turned against me. First teach humility; forswear your high position, leave all comforts surrounding you in your station on earth, and take up your future course, the high road of penury and hardship; forswear your father's love, your earthly father, and I will repay you a thousandfold. Be earnest in making this humility apparent to all, and then loudly proclaim—first, my entire unity; secondly, proclaim loudly against the idolatrous practices that are leading millions of my servants astray. Curse with loud anathema these forsworn priests; warn them, tell unto them I (their Lord and God) am one God. Destroy, and for ever destroy, their notions of a Creative Person, a Preserver, and a Destroyer, for I am all in One.

"A lifetime devoted to this message 3,200 years ago had these holy revealed words of God given in the Vedas. [Here was a break; some other spirit said something through the medium]. What, do you say they have another mode of calculating time? Bajee Rao is speaking to me, and has made this remark to me, that you date from the advent of a man who, like myself, was merely of earth, though nearly a god. Then it would be 1,400 years before his advent that God's words were given through the Vedas. Bajee Rao is one of my followers. I mean the man to whom your Government assigned a pension, the ex-Peishwa; he passed away near Mithra in the year 1851. I had then, for my life experiences, commenced seven hundred years after the Vedas were written, seven hundred years of priestly misrule to undo ere I could follow the commands of my father.

"Let history proclaim how earnestly Gautama Buddha did his work. Although now my teachings and theories are perverted, yet for centuries after my earth's experiences my earthly labours bore good fruit for the heavenly spheres. God's personality was grasped; God's unity taught, and nothing idolatrous ever was commended by me. Let my record from my Father God prove that happy, oh, how happy! was I. What are the slanders of the proud, priestly Brahmins to me? What were they whom on earth I treated as naught, and although, when in the height of my power, my perfect humility, proved by my forsaking the position of a prince and leading even the life of a Sudra. The hatred of the Brahmins aimed many an assassin's knife at my poor earthly form, but he who rules the winds and the waves, He whose love is so far-reaching as to embrace even the humblest of His creatures, His great and never-ceasing care protected me, his servant.

"Let the vast and mighty empire of China proclaim aloud my labours there. Aye, even now millions worship at my shrine. Thibet swarms with my disciples, and has done so since my earth's experiences were over. Japan also, and the beautiful island of Ceylon acknowledge my sway.

"Yet, dear sir, raised to nearly the position of a god through virtue, you may ask why am I here. It is because we have admitted to our sphere one who claims the position of your guide.

He now belongs to our sphere. We are called angels of a dispensation. From whom on earth have I come but now? From one who gives honour and love to his country; one who is consistent in his conduct, reasonable in his religion, commanding respect from his countrymen from his general consistent conduct in every relation of life. I have just come from him. I love him; I have loved him from a child, and now he is in the pride of life I love him still. Some forty summers he has had, yet he is grand and gracious on earth, a guest of England's highest to-day. I love him; I am his spirit-guide. I love his countrymen, the noble and courageous Sikhs. I am speaking of Maharaja Dhuleep Sing.

"You may think because more than 2,000 years of your earth's time have passed that Gautama's work is done. It is but beginning. The curtains of the new dispensation are being slowly but surely drawn aside, and when that dispensation is at its acme of perfection, then shall Gautama Buddha be visible to those that love him, aided by some common ground similar to that you use. Then shall my gentle persuasive voice reach the ears of those that still love and obey my precepts. Then shall the idolatrous worship that has sprung up in my country hide its head. Then shall honoured distinctions of castes that have been made by Brahmins by their book (the Paranas I speak of)—these in the days of this dispensation shall be destroyed. You are chosen by God for a great work, and we are but humbly following out our missions in preparing your spirit for its acquaintances in the spirit-world.

"There is more spiritual interest to-day, dear Sir, with you on earth than there has been for centuries. The thin veil is about to be rent and turn aside,—the veil that divides the present from the future. To some the change will have a hard meaning, a surprise unimaginable. To those, like yourself, who are prepared, the words will flow from your lips even as told to me by all interested when I was on earth, even as they told me so it is. I, too, have been greatly interested in every modern change brought about in my country. I loved you because you love it. Every mile of its territory travelled over by its industrious governors, and governors-general is known to me, north, south, east, and west. When the much abused yet noble Lord Dalhousie was on earth, I travelled in spirit with him; I was on earth then unknown, unseen. Every system for the good of my country, if not from me, has proceeded from angels in our sphere—our ministrations were by the blessed light of the sun, and also in the solemn stillness of night—every mighty change for the alleviation of suffering has been brought about from our sphere, and our reward has been our Father's blessing, 'Well done good and faithful servants.' I am thinking of some of these changes.

"Lord William Bentinck, another of your countrymen I loved well—all those I loved I never left without proof of my presence and substantiated proofs of my love—Lord Dalhousie received proofs of my love by being able to present to his liege lady the reigning sovereign of this your country, the brightest jewel in her crown, I mean the Koh-i-noor." Here was a break; the spirit said it had great difficulty in retaining control.

The spirit of the medium was struggling hard to get back; it could not understand the high control. After a pause of a few minutes it resumed:—

"God, according to the Vedas, was the Trinity in One; but He never intended man to imagine that there was a separate Deity in each member of the Trinity. God alone was the Creator, Preserver, and Destroyer. The Christians have followed the Brahmins in assigning a Triple Personage as representing the Deity. Tom Paine has been raised into a higher sphere the last day or two; you will recollect he told you he was to be an angel of a new dispensation."

I asked about Jesus Christ; whether he was in a higher sphere than himself.

In answer I was told:—"He is in a higher sphere—Christ's work on earth ended in martyrdom; all who had been following God's commands and who were forcibly wrested from earth, I mean those whose earthly experiences were put an end to by violence, all those who had suffered in following out God's will on earth, are in a sphere above us.

"Q: Is Mohammed in a lower sphere?"

"A: Mohammed is in a sphere below our sphere, but he is not in a bad sphere. You are speaking of the so-called Arabian; he was an angel of a dispensation. Mohammed's sphere and mine are so closely united that difference can scarcely be defined. Also in the sphere above us, the one in which Jesus and some of the Jewish Prophets are, are also some of Jesus' early disciples and believers, and also Menu and many of his disciples. I mean he who, three thousand years ago, translated the Vedas. He is in a higher sphere. The conjunction is so close, however, that the term scarcely meets my expression. Ere I go I would speak of him I loved so well, and of whom I was speaking when the disturbance broke the control—I mean Lord William Bentinck. I remember whilst in the silence of his gorgeous private apartments, that I drew close to him ere approaching him; I felt even as I can feel you now—I felt his thoughts, and in my heart I blessed him for his great love for my country. I refer to his abolition of Suttee, but that was not all. His heart was always thinking, 'How can I improve this country?' Its produce may give value to the thousands of willing hands here unemployed. I remember my prayer to God. There was then no common ground for communication as you have, but I knew Thou, O Father, can, and wilt assist me that I may give him a thought that can and will bless my country. Praise be to His answer to my wish, and the ever-

loving expression of Gautama's love made manifest. 'Yes, I will try,' where the last words that then fell from Lord William Bentinck's lips—and the produce of that thought, so they tell me, reaches some eighty or ninety thousand pounds' weight of tea.

I here remarked that the produce of last year was nearly thirty million pounds. He then said, "Bajee Rao, how is this?"

After a short pause, he remarked: "I am speaking of that time when the East Indies made over their nurseries to private enterprise, and the first annual report reached the number I have named—I am only speaking of what is told me. I am only pleased to hear it has reached the number you have named."

Here there was another break for a few minutes; it seemed as if another control was operating on the medium, who broke out in a different voice:—

"What did you say?—Russell, one of Her Majesty's judges in India?"

I asked whether it was the author of "Russell on Crimes?" Answer, "Yes."

Another pause. He again resumed:—

"I must now bid you good bye. I have never spoken for more than two thousand years through lips of flesh. This is my first control."

Although I may expose myself to the sneers and ridicule of many who will recognise in the initials the writer, I can't refrain from telling that I felt impressed not only with the truth of the presence of the disembodied spirit of "Guatama Budha," but an inexpressible awe. So much so, and feeling that a blessing from the spirit of a man who lived as pure a life as "Guatama Budha" is reported to have led would do me good, I asked for one. The medium placed his hands on my head and from his lips came an invocation for God's aid and help towards me, in language more sublime than ever I heard from mortal lips or read as having been delivered from the pulpit. I can't relate it; it came out in such easy, flowing periods, so rapidly; that words, even could I recollect them, would faintly describe the grandness of the blessing. The very suggestion of trick in the medium is sickening; one might as well expect Spurgeon to preach off-hand a sermon in Sanscrit as to get from the lips of an uneducated man anything one particle as grand. In the above seance, with the exception of two or three words at the utmost which I have interpolated in cases where, owing to a growing slight deafness I missed them, all has been taken down *verbatim* by my own hands.

As I can get but three seances in the fortnight with this medium, and as I fear the introduction of a stranger influencing the control, I can only regret my not having someone present to hear and see all that takes place. Every fresh sitter introduces a fresh influence and to a certain extent modifies the influence surrounding me, and which is manifested in the great Indian characters who control when I am alone.

As examples of influence I would state that on one occasion, sitting with the medium and a gentleman, who I afterwards ascertained had resided seven or eight years in New South Wales, the medium was controlled by the spirit of a bushranger, and only a few weeks ago a well-known clergyman remained part of a seance; after he had gone, and after the medium had put on his great coat, and hat in hand, was in the act of wishing me good bye, he went off under control, and I was asked by a clerical spirit, "How dare you deny Satan and his power; are you not told by him, before whom millions bend the knee, of the kingdom of Satan and of Satan's power?" No doubt the ebullition of some clergyman who had carried from earth earth's feelings as regarded himself.

To conclude: much that is recorded as coming from the control of "Guatama Budha" is open to criticism even by those who are believers in this Movement, especially those parts where "Guatama" refers to Bajee Rao, and also to where he mentions the influence he exercised for his country's good over the minds of India's English governors; much may be said on either of those points. My experiences have led me to the conclusion that the disembodied spirit is not omniscient. I have been repeatedly asked for information on subjects within my ken, and I can say from experience that it can and does influence the living man. I have in my notebook one or two notable instances. I trust that this article will induce some of your readers to record their personal experiences which I have no doubt will be equally so interesting as I consider mine to be, but from which they are deterred either from a dislike of trouble or fear of hostile criticism. Half-a-dozen columns of experiences from the pens of credible persons are of more value than half-a-thousand criticisms from those who, because they know nothing about the subject, think themselves qualified to express an undoubted opinion thereon.

A. T. T. P.

STICKING-PLASTER FOR THE PARSON'S OUT LIP.

Sir,—In company last Friday, Dr. Monck being one with us, I was saying how we should endeavour to be good men all round, mentally, morally, socially, and physically, and was instancing how personally I have never hesitated on score of false proprieties expected from a clergyman to develop myself in this latter respect, by cricketing, boating, and bicycling; and dilating on the pleasures of some of the perils early attendant upon this last accomplishment, was telling assembled friends how, on one occasion, returning from burial duty two or three miles from Portsmouth, riding my fifty inch good roadster bicycle, I came to grief and had a very ugly spill and heavy fall that with other hurts cut my lip; and as it was Saturday afternoon when the mishap occurred, my thought in falling was the pretty figure I should cut in the pulpit next day. But though I sprang on my machine again instantly after the fall,

and rode gaily home as though nothing had happened, I found that I had indeed most severely injured my *right* arm (being for six weeks after under surgical treatment) and bandaged up and hanging useless in a sling. I next morning had the sudden will to preach about "Ehud, the son of Gera, a Benjamite, a man *left-handed*," to the no small amusement of my people, if not (as I intended it should be) their wholesome instruction relative to the fact that God could make straight strokes with crooked sticks, and that as a clergyman I claimed the right to ride my bicycle and do all that any other man might innocently and lawfully do.

Well I was telling this, saying how in the fall (ladies on the esplanade at Southsea running to my help) I had also seriously cut my lip, when as I was yet speaking, some small object fell into Dr. Monck's hand as he and others were listening amused at my recital, and instantly, in control of our friend "Samuel," he rushed up to me, and saying "Here you should have used this," dropped into my hand a small case of sticking-plaster, unopened, for the cut lip spoken of.

Now where did it come from? Well, "Samuel" afterwards told me, and I have been to the shop indicated, from which he says he took it, and have bought some like it, and found it was taken from the very place where "Samuel" exact in every minute detail and particular, said it was kept.

But then is not this shoplifting? Well, it would have been only that "Samuel" paid for it; for thinking this at the time, and seeing the price of the article was one penny, not saying why I wanted to know, I asked Dr. Monck how much loose change he had in his pocket: "Fivepence halfpenny and two farthings" was his reply. "Was he sure?" I asked. "Yes," said he, and he gave me a satisfactory reason for his assurance. "Then count it," said I. He did so, and not fivepence halfpenny and two farthings, but fourpence halfpenny and two farthings were found; and "Samuel," on whose word I can rely, tells me he abstracted the penny from his medium's pocket, and took it to the shop; dropped it into the till, and brought away the sticking-plaster from its proper compartment in the drawer where it was kept, over two miles to the drawing-room near Hyde Park where we were sitting; all in about nine seconds, for even while I was in the act of telling my story, or had ceased speaking, yea, before I had advanced five sentences on the matter of the cut lip, about which Dr. Monck was in utter ignorance, the mystery was accomplished. THOMAS COLLEY.

WHERE DID THE SAWDUST COME FROM?

A PROBLEM FOR A "CARPENTER," BY CHRISTIAN REIMERS.

I have to record a most perplexing display of what I may term outdoor manifestations, and this time I hardly know how to describe them.

Last Friday evening, returning from London, I found Mr. Eglinton at the station at Richmond. He was accompanied by another young friend and a little girl. As we were nearing home, walking along, I was surprised to see a quantity of papers flying about our ears, they were envelopes; and on examining them, proved the same I got years ago in a bazaar, having very clever drawings by Mr. Fred. Binney on the front, and had laid in one of my drawers in my bed-room for a long time. This was the beginning of a remarkable evening, but soon was forgotten by what followed, when, after our sitting at home, we were on our way back to the station accompanying our friends to the train for their return to the town.

I omit the manifestations that occurred indoors, wishing to describe simply the outdoor display of power. On our way then, with Mr. Eglinton and friends to the station, we were about forty yards on the road; something dropped before our feet, and I recognised one of my pretty pair of candlesticks. Astonished and amused at this, one of us remarked that there ought to be a candle too to give us light on the dark road; instantly I felt a touch at my back, and picked up the candle wished for.

Now, on our way, we went into a friend's house and were offered some refreshment; and as we arrived, laughing and merry at the various things that had taken place, as I stood with both my hands in the pockets of my over-coat, the left protecting my candlestick, suddenly I touched something not before in my pocket, and fished out a corkscrew, then a photo, and other sundries (reminding me of the marvellous Duette Club affairs in Manchester), and felt almost inclined to get out of the "nest of mediums."

Being somewhat infected with the now increasing flow of merriment, I put myself in a humorous attitude of sawing wood (nobody asking me to give them this treat); and why I did it I don't know, but I imitated the movement and noise with great success, judging from the shouts of laughter, which suddenly ceased as there came a queer look of astonishment, for quite a heap of sawdust fell on the floor, my back being covered with it. I may fairly state I felt dazed at this apt illustration of invisible power since there was no asking me to do the sawing, which was a trick spontaneous and the humorous outcome of my superabundant hilarity at the time.

Then as we were preparing to leave our friend's house, I heard a something click in my pocket, and pulled out a pair of fire-tongs about eighteen inches long.

Restoring them, I thought now the performance would cease. But having gone some distance undisturbed on our way, down with a clash came the same tongs, falling right before us at our feet. I put them in my pocket, and one of the young ladies again on my arm. After walking a little, she stopped: "Dear me," she said, "your back is again covered with sawdust!" and so it was. So, with alternate snowballing of sawdust and tongs dancing, we reached the station; and in everlasting memory will be the peculiar look of one of the porters who saw the pair of tongs sticking out of my pocket, in spite of my attempt to hide them.

Bidding good-bye to Mr. Eglinton, we returned home, and got somewhat accustomed to sawdust and tongs-jumping all the way; but when I went to put my candlestick on the table it was gone; but returning to

the table where we left the mournful companion, both candlesticks were there, and the table nicely strewn with little flowers—of which I found also a tiny bunch on my bed.

Next morning, after breakfast, we all resolved to go to town, and, when I took my hat from the peg, more flowers dropped down; then brushing the remainder of the sawdust away from my overcoat and top of my hat, we went and took our seats in the train, a compartment by ourselves (four of us).

Naturally recurring to the sawdust business of the previous evening, a little heap of it lodged at once on my back, as we were travelling thus at fifteen miles an hour towards town; and suddenly, as the last remainder of spirit-power, a book was dashed down with a tremendous force through the carriage. It belonged to my library shelves at Richmond. So ended a most remarkable succession of open road manifestations, and to evade the suggestion of these demonstrations of tremendous and mysterious force being thought altogether unmeaning though astounding, I appeal for their explanation to my friend Mr. William Oxley, who expresses my own conviction that some meaning is attached to these apparently accidental and strange occurrences. The envelopes which I found all sealed or gummed so that they cannot be used for letters, have been buried in my drawers and come from the author of "Where are the Dead?" There may be something in that. The candlestick indicates that we must continue humbly to hold up the light and show the truths of Spiritualism. The corkscrew refers to my recent earnest studies of Teetotalism. The tongs, I confess, puzzle me, but I think I may manage the sawdust thus: If we take Carpenter's theories, as little dolls which have been fondled by many of his fellow-scientists, but rather tossed about just now, we have indications in the Carpenter's sawdust of what stuff they are made, and when the sawdust shall have been shaken out, and this is rapidly being done, only a few paltry rags will be found to testify to posterity what mean little bantlings the pseudo-scientists of the 19th century conceive.

W. J. COLVILLE'S SUNDAY SERVICES.

On Sunday morning last at Cavendish Rooms, Mortimer Street, a spiritual service was held at 11.15 a.m. The subject of the discourse was, "The Sabbath or Day of Rest, and How Best to Observe It." At the conclusion of the discourse a few important questions were replied to and a poem recited.

On Sunday next, Dec. 2nd another service will be held in Cavendish Rooms at 11.15 a.m., when W. J. Colville will deliver an inspirational discourse on "The Day of Judgment from a Spiritual Standpoint."

There will also be an afternoon service at 3.15 in Salisbury Hall, 429, Oxford Street, when the guides of W. J. Colville will, by special request, give their views on "Marriage."

Spiritualists and their friends are cordially invited to these services, and are respectfully requested to introduce them to non-Spiritualists as much as possible. The services are supported entirely by the voluntary offerings of those who attend. Admission free to all, and no reserved seats. W. J. Colville desires to publicly acknowledge, with many sincere thanks, a donation of £5 to the Sunday Service Fund, received from a gentleman who desires to be known as a "Friend of Spiritualism" per Mrs. Strawbridge. The Sunday Services, through the liberality of friends, are entirely free from debt, and promise to become a success every way.

On and after Sunday, Dec. 9th, they will be permanently held at 429, Oxford Street, at 11.15 a.m., and 3.15 p.m.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Sunday, November 25th, the usual Quarterly Tea and Business Meeting took place, when a very good muster of friends assembled. Mr. Whitely, the Vice-President, called the meeting to attention as there was very pressing business to be decided. Previous to going to business the Chairman introduced Mrs. Fletcher, who addressed the meeting. Dr. Monck also addressed the meeting, showing the necessity for manly and brotherly co-operation.

It was unanimously passed that we hold a concert and ball on New Year's Day, when we hope all friends will rally round to make it a great success.

The balance sheet read by the secretary showed a profit on the quarter of £2 4s., still leaving a debt of about £9. During the last quarter we have had many presents of books from members and friends, namely, Messrs. Swinbourne, Vacher, Harrison, and Davids.

The Committee would feel gratified to anyone for forwarding or presenting books to the library. Members' subscriptions are now due and will be received by the secretary.

On Sunday, December 2, Mr. Wallis, of the East End, will deliver an address, on the "Factarian Aspect of Spiritualism," at 3.15.

On Tuesday, December 4, Mr. Christian Reimers will deliver a lecture, on the "Objective Presence of Spirits proved by Moulds of their Forms left after Vanishing." There will be moulds exhibited, and scientific experts are challenged to come forward and explain the facts on their theory.

On Friday, December 7, Mrs. Heatherly will continue her subject.

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

BIRTH.—Mrs. Wallis, wife of E. W. Wallis, the trance-medium, at 15, St. Peter's Road, Mile End, of a son, on Saturday, November 24. Both mother and child are progressing favourably.

CASE OF DISTRESS.—Mrs. Maltby, 16, Southampton Street, Fitzroy Square, calls our attention to a case of great distress in the family of Mr. and Mrs. Tann, 14, Green Street, Paddington. One child has just passed away, and two others are lying seriously ill. Mrs. Maltby will gladly forward any subscriptions which may be sent to her.

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 comediatta 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.

MR. MORSE'S APPOINTMENTS.

NEWCASTLE-ON-TYNE.—Sunday, December 2. Spiritualists' Hall, Weir's Court, Newgate Street. Evening at 6.30. Subject, "Elements of Cosmic Philosophy—the Spirit-Life." Monday, December 3. Same place. Evening at 8. Subject to be chosen by the audience.

SOUTH SHIELDS.—Tuesday, December 4.

SUNDERLAND.—Wednesday, December 5.

KEIGHLEY.—Sunday, December 9.

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

BELPER.—Tuesday and Wednesday, December 18 and 19.

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.

NEWCASTLE-UPON-TYNE FREE DEBATING SOCIETY.

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

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.

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

FRIDAY, November 30, Spiritual Institution, at 8 p.m.

SUNDAY, DECEMBER 2.

Cavendish Rooms, at 11.15 a.m.

Salisbury Hall, 429, Oxford Street, at 3.15 p.m.

Doughty Hall at 7 p.m. (See announcement in other columns.)

MONDAY, December 3, Langham Hall, at 8 p.m.

WEDNESDAY, December 5, 17, Brunswick Square, at 8 p.m.

KINGSTON-ON-THAMES.—Friday, December 7, Assize Courts, at 8 p.m.

LONDON.—Sunday, December 9, Salisbury Hall, 429, Oxford Street, at 11.15 a.m. and 3.15 p.m., and every Sunday till further notice.

Monday, December 10, Langham Hall at 8 p.m.

CAMBRIDGE.—Thursday and Friday, December 13 and 14. Town Hall, at 7.30 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.

LECTURES FOR DECEMBER.

Sunday, December 2. "Elements of Cosmic Philosophy—The Spirit-Life." Mr. J. J. Morse.

Monday, December 3. Subject to be chosen by the audience. Mr. J. J. Morse.

Sunday, December 9. Inspirational Address. Mr. W. Westgarth.

Monday, December 10. "A Popular Review of the present aspects of Physics, Biology, and Psychology." Mr. T. P. Barkas, F.G.S.

Sunday, December 16. "What must I do to be saved?" Mr. John Walton.

Sunday, December 23. Trance Address. Mr. W. Wallace.

Sunday, December 30.

Lectures commence on Sundays at 6.30 p.m., on Wednesdays at 8 p.m. Admission free. A collection to defray expenses.

H. A. KERSEY (Hon. and Corresponding Sec.)

4, Nixon Street, Newcastle-on-Tyne.

THE Spiritualists of Sunderland and neighbourhood are informed that Mr. Morse will be there December 5th. All are invited. Tickets obtainable of J. H. Airey, 46, Hendon Road, Sunderland.

DEAR SIR.—Mr. Thomas Brown will hold his second anniversary on Sunday next, December 2, at Howden-le-Wear. There will be a tea; admission, 1s. each; after which a public meeting.—T. M. BROWN, Howden-le-Wear, R.S.O., Durham.

EAST END SPIRITUAL INSTITUTION.—Miss Chandos Leigh Hunt will give full instructions in healing magnetism on the evenings of December 4th and 11th, at, and for the benefit of, the above Institution. Admission to both lectures 2s. 6d., double ticket, for lady and gentleman, 3s. 6d.

ROCHDALE.—On Sunday evening, December 2, Mr. Wood will deliver trance addresses; the services commencing at half-past two and six o'clock respectively. On Saturday, December 8, Mrs. Batie will deliver an address at seven o'clock in the evening, and on Sunday, December 16, Mr. Johnson will speak in the afternoon and at night. Collections will be made on all occasions to defray expenses.

KINGSTON-ON-THAMES.—On Friday, December 7, Mr. W. J. Colville will deliver a discourse and poem under influence of his spirit-guides, in the Assize Courts, at the above place. Miss Chandos Leigh Hunt has kindly consented to take the chair. Doors open at 7.30; meeting to commence at 8 p.m. precisely. Reserved seats 2s., unreserved 1s., back seats 6d. The subject for oration and poem will be chosen by the audience, and questions replied at the close.

ISLINGTON SPIRITUAL INSTITUTE, Mechanics' Hall, 19, Church Street, Upper Street, Islington.—On Sunday next, December 2nd, Miss Keeves will deliver a trance address at the above hall (not at the East End Spiritual Institute, as was announced by mistake in last week's MEDIUM.) We should like to see a good audience on this occasion, also some of the old friends who used to visit this hall regularly under the previous management. The proceedings will commence at 7 precisely.—ALFRED MONK, Secretary.

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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:—

£1 is the lowest sum which will be received as a deposit, but any sum above £1 may be deposited, and which will be placed to the credit of the depositor's account, at the following rates of interest or discount:—If allowed to remain one month or upwards, interest will be allowed at the rate of 2½ per cent., or 6d. in the pound; three months or upwards, 5 per cent., or 1s. in the pound; six months or upwards, 6 per cent. per annum. Thus a depositor by turning his money three times in the year may earn 15 per cent. interest on capital, besides what profit he may make on the sale of the works he takes out. All deposits to be returned in works at the choice of the depositor at the subscription price. Clubs may be formed, the members of which, by uniting the smallest subscription, may enjoy all the benefits of this co-operative system. Interest will be calculated and placed to depositor's credit each time the amount in hand is either augmented or diminished. Fractions of a pound under 10s. will not be subject to interest. This plan may be adopted:—

- 1st.—To supply dealers with stock on the lowest terms.
- 2nd.—Energetic Spiritualists and Progressives may sell large numbers of books at subscription price to friends and neighbours, and thus do a great deal of good with no loss to themselves, and have a fair interest for capital invested.
- 3rd.—Liberal friends of the movement, who have means at their disposal, may in this way make one pound go as far as three in obtaining parcels of the best books for distribution to libraries, &c.
- 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.

Security to Depositors.

The interests of depositors are fully protected by arrangements which are already in operation, so that works purchased at subscription price are not sold to the public at less than the usual publishing price. For example: The "Dialectical Report" was sold to subscribers at 2s. 6d. per copy, but to the public at 5s., and as soon as the work was ready, each copy costing 2s. 6d. became at once worth 5s. "The Memorial Edition of the 'Letters and Tracts' by Judge Edmonds" was sold to subscribers at 10d. in paper wrappers, but is published at 2s.; and the cloth edition subscribed at 1s. 6d. is sold to the public at 3s. 6d. These publishing prices will be in all cases scrupulously maintained, enabling subscribers to realise the fullest advantage from the investment of their capital, and on a business as well as on a moral basis push the circulation of information on Spiritualism to the fullest extent. Of course depositors are at liberty to sell the works they take out at full publishing price or at any reduction therefrom which may seem expedient to themselves.

The past workings and well-known character of the Progressive Library and Spiritual Institution is the best possible guarantee that full justice will be done in every transaction, while the best available works will be placed before depositors for their acceptance. No person will be compelled to accept any book of which he does not approve, or for which he has no use. The suggestions and wants of depositors will at all times be considered, as those works can alone be brought out for which capital is promptly deposited.

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This illustrated Life of "Hafed" is a bulky and elegant volume, price 10s., and is sold at the Spiritual Institution, 15, Southampton Row, W.C.

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

SUNDAY, DEC. 2.—Mr. Colville at Doughty Hall, 14, Bedford Row, at 7.
TUESDAY, DEC. 4.—Madame Llanoré, Music: Mr. Town's Clairvoyance, at 8.
WEDNESDAY, DEC. 5.—Mrs. Bassett's Direct Voice Discourses, at 8.
THURSDAY, DEC. 6.—School of Spiritual Teachers, at 8 o'clock.
FRIDAY, DEC. 7.—Mr. Colville, Inspirational Teachings, at 8.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

TUESDAY, DEC. 4, 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, DEC. 5, Mr. W. Wallace, 329, Kentish Town Road, at 8.
THURSDAY, DEC. 6, 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, DEC. 7, Mrs. Olive's Seance, 15, Ainger Terrace. See advt.
Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street, Bloomsbury, at 8.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM, QUEBEC HALL, 25, GT. QUEBEC ST., MARYLEBONE RD.

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

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

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, DEC. 2, KEIGHLEY, 10.30 a.m. and 5.30 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hockley, at 8.30 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, Horsedgate Street, at 6.
OLD SHILDON, Co-operative Hall, for Spiritualists only, at 2.15; Public Meeting at 6.15.
OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m.
OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.
SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
TUESDAY, DEC. 4, 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, DEC. 5, 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', 23, High Duncombe Street, at 7.30.
OSSETT COMMON, at Mr. John Crane's, at 7.30.
THURSDAY, DEC. 6, 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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