

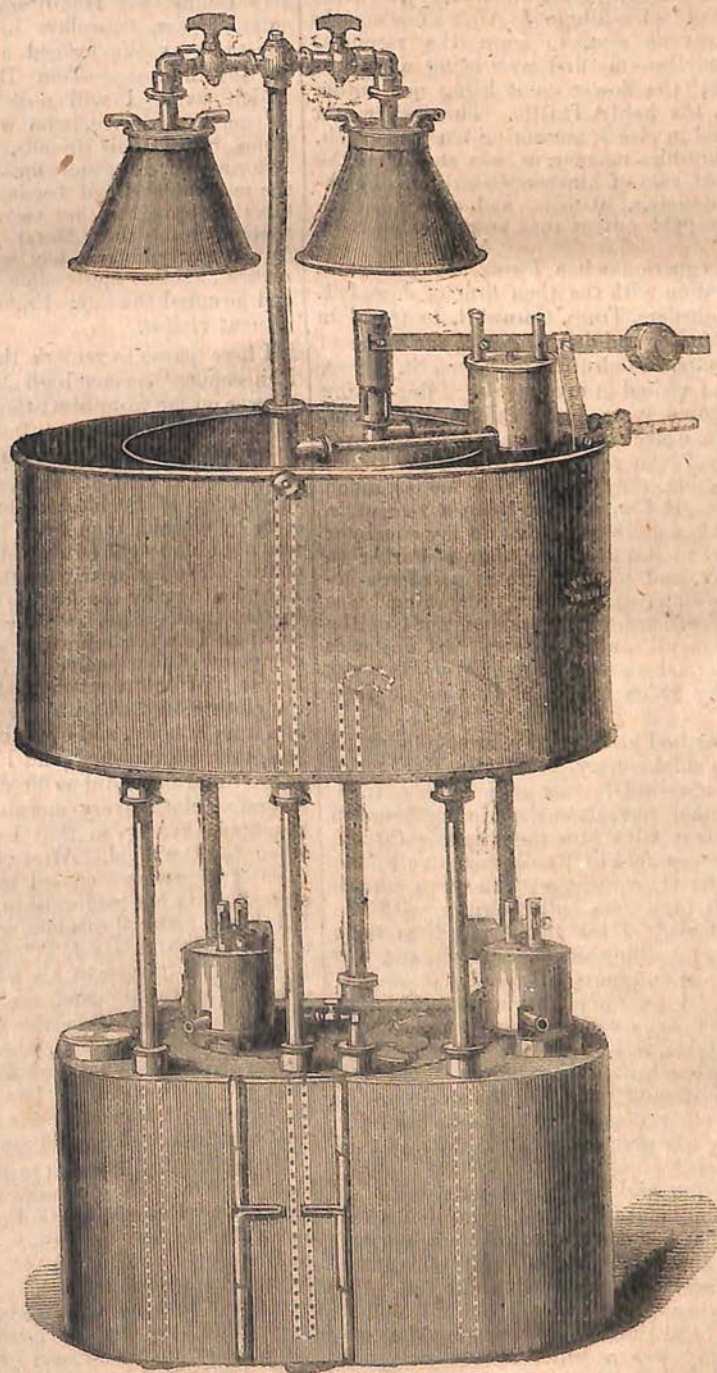
A WEEKLY JOURNAL DEVOTED TO THE HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF  
**SPIRITUALISM.**

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

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**BIRRELL'S PATENT AUTOMATIC LIME-LIGHT APPARATUS.**



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

## V.

The previous instalments of these "Notes" appear in last volume of the MEDIUM, Nos. 400, 401, 402, 403, published on Nov. 30th, Dec. 7th, 14th, and 21st, 1877. These articles have excited such widespread interest, that I need make no apology for a continuation, introducing a form of mediumship of a unique kind, and to which I cursorily alluded on a former occasion—I refer to the valuable inventions given through the mediumship of Mr. William Birrell, late of Hamilton, now of Rutherglen, near Glasgow. In accordance with my wishes, that gentleman has supplied me with the following narrative:—

### MR. BIRRELL'S ACCOUNT OF HIMSELF AND HIS MEDIUMSHIP.

Dear Friend,—As some of your readers may wish to know the extent of the knowledge I acquired at school, I give the following list of the books I read there—to wit: The twopenny "Child's Ladder," New Testament, and Bible. I committed to memory by daily instalments the "Shorter Catechism;" ditto with "Proofs," the "Mother's Catechism," portions of the Bible, hymns and paraphrases. I acquired the power to write in a primitive way, vulgarly termed a scrawl—the practical outcome of much persevering labour with strokes and hooks; but I was absolutely innocent of any knowledge of grammar and arithmetic. Dr. Currie, in his "Life of Burns," speaks strongly of the superior nature of the Scotch system of education, and if he calls such "superior," it must require the aid of some optical instrument to perceive that small portion which he would denigrate as an inferior education.

I left school in 1839, being then about nine years of age (with the fall of Adam, the confusion of tongues, the meekness of Moses, the strength of Sampson, the wisdom of Solomon, and the "unco lang" age of Methuselah, the chief end of man, effectual calling, and the various "reasons annexed" to the several commandments, deeply engraven on my tablet of memory), to learn practically the important art of "pinn-filling." After a few months I was elevated to the weaver's seat, to learn the recondite mysteries of hand-loom weaving—my first web being what was technically called a "lappet;" the flower on it being none other than our national emblem, the hardy Thistle. The web was a yard in width; it was divided in pieces, measuring ten yards each. If finished in a workmanship-like manner, as was stated on the ticket, we got the magnificent sum of ninepence sterling. Beamings, twisting, mounting, dressing, utensils, and carriage, from and to Glasgow, had to be paid out of that sum, besides loom rent and light in winter.

I left that uncongenial occupation when I was about nineteen years old, when I got a situation with the then firm of J. and T. McFadyan, drapers and tea-dealers, Truro, Cornwall, to travel in certain districts, to take orders for and deliver goods, the value of them to be paid by instalments. Redruth, Camborne, St. Agnes, &c., were some of the towns I visited in my travels. After having been in their employ about three years, I was informed by them, on a Saturday night after ten o'clock, that they had looked over my books, and found that I had been robbing them. They would not pay me my wages due, but they would give me as much money as would take me home, if I would give them a receipt in full of all claims. I did not feel desirous to give up my character nor lose my wages. I saw an acquaintance, James Parker (a Paisley man), on the Sunday, and he spoke to some of his acquaintances, who gave a sum each; so on Monday morning I was installed in Mr. Boden's coffee-house, to await the result of the trial. At the end of three months, after all the legal obstacles had been overcome, I got a final verdict in my favour, and was able to pay back all the money which had been lent me, and returned home again.

After getting married, I practised photography for some years; I was afterwards mechanic in a shirt factory, and lastly, manager of one, and was in the latter capacity in Glasgow in November, 1864. Mr. James Nicholson and another townsman were in our house in Glasgow, and the latter brought with him the *Evening Citizen*, containing an account of a seance held in Mr. Boucicault's by the Davenport Brothers. After the article was read, the two friends continued the same theme, as they were both familiar with the works of Andrew Jackson Davis. I sat and listened to their marvellous stories; I had read nothing on the subject, and was what is often termed both atheist and materialist, and had been so for the previous twelve years. I suggested that we should try to get some of these wonders to happen among ourselves. They both agreed. We drew in a small table, and placed our hands thereon. Suffice it to say that I got writing through my hand. I was entranced, and described the condition of people in the spirit-world, which subsequent reading of other people's experiences has fully corroborated. Mr. Nicholson has given the full details of this seance in a little book by "Mirza."

We sat again the two following nights but got no results. I may say that the control was my eldest brother, who died when I was a mere boy; it was he that had stood at my elbow when any serious trouble afflicted me; and I may say in explanation, that for many years, when any severe calamity befel me, I felt, as it were, some one at my side, saying, "Never mind, you will find it will turn out well in the end;" and Christians have pointed at me (in argument), how satisfactory was a belief in the universal

Father, compared with that afforded by my condition of mind. I have replied, that if I had not their source of strength in calamity, I had an equally supporting power; but I did not know until that night what that power was.

I left Glasgow shortly after this to fill a situation of a similar kind in Dublin, and subsequently started a small business in Brunswick Street, opposite to the Queen's Theatre. I got acquainted with Mr. W. Weir, who was artist to the Queen's Theatre; he told me about some of his experiences in mesmerism and Spiritualism. After he had finished, he asked if I knew anything about those subjects. I told my Glasgow experience, and that I had been mesmerised some hundred of times, as I was considered a very good phreno-mesmeric subject. Through him I got acquainted with Mr. Lauder, photographer. We had some sittings; he tried to do all the good to me he could by introducing me to buyers in houses. At that time he was trying to spread spiritual literature; he bought books on the subject and gave them to booksellers on sale, and besides advertised them in the newspapers. In a conversation I had with him on the marriage question, I said that if people had no affection for one another, I thought it was better, both for themselves and society, that they should part. We separated on friendly terms; but, in about ten minutes, a boy came to me with a line from him, saying that he could hold no further intercourse with one, holding such awful views, or words of some such meaning. I was asked by Mr. Weir if I would attend a meeting of the Mesmeric Society, and allow myself to be experimented on by a gentleman. I agreed; but the first speaker or experimenter occupied the whole time of the meeting, or nearly so; the one who I was informed was to experiment on me, I think, said the late Archbishop Whately was a believer, and he had often mesmerised Whately. I think it was the same gentleman who was with the Davenports subsequently in Belfast. I see the name of a gentleman the same as his occasionally in the MEDIUM.

I left Dublin and went to Belfast, and started a photographic business. Confinement and other causes brought on feeble health, and all the time I lived in Belfast I could not get entranced. I left Belfast for Hamilton, in August, 1866, and two months later, I was, two days in the week, up in my native village, Strathaven. We formed a small circle, and met once a week in the house of Tom Barrie, best known as "the Laird," which name I will now adopt; we had three spirits who attended our circle, who would, at the request of sitters, sometimes bring their friends, so that some good tests were got. After a time they announced that they would be obliged to leave the meeting as I had become too far developed for them to use, but they brought other two to take their places; these two gave their names as the "Moral Philosopher," and the "Antiquarian." When my youngest boy was had with bronchitis, at my wife's request, another spirit came, whom the others called the "Doctor," and he cured the boy. From that time the "Doctor" became a permanent visitor.

I here pause to remark that when I was entranced, the "Moral Philosopher" seemed high above me, and there seemed to fall a fine shower on me from him; the "Antiquarian" seemed a little lower but still above me; the "Doctor" seemed to be on my own level, and I felt no emanation from him.

I ceased to visit Strathaven in spring, and spent next summer on the borders of Peebleshire, and went every night into the trance-state by myself; then I lost the power, and for more than a year I was not able to get entranced, and ultimately got very unwell, and continued so for nearly another year. One night Mrs. Birrell and I were sitting by the fireside alone; I said I thought I could go into the trance state. "Very well," she said, and continued her sewing. In a few minutes I was entranced, when I saw a bandage composed of four or five ply of calico laid down on a table, and in it was laid onion cut in small pieces; these were bruised, leaving the cloth saturated with the juice. Then I was shown the trunk of a human body, and over the region of the stomach the cloth was laid, then all vanished, and I was impressed that I was to do that; so next morning I did as directed and continued to put on a freshly-saturated cloth every morning for some weeks and was greatly benefited thereby, so that I was able to go into the trance-state whenever I wished. Afterwards, holding a seance at Strathaven, the "Antiquarian" caused me to wish that there would appear a new phase in my mediumship, and he signed it with "J. P." The Laird came a good distance with me, and he seemed very anxious to learn who this "J. P." was, and thought it might be John Patterson, a brother of his wife, who had been dead a number of years. I was quite careless about the matter; but on coming near Hamilton something in the sky attracted my attention, and on looking in that direction, about a stone's throw from me, I saw a clear light in the form of a huge Y; then another letter of the same size came out, until I could read "Priestly;" then "Joseph" came out, when like a monster sign-board, the whole name stood out clear against the sky and disappeared.

My further development turned out to be that of psychometry, and I was able for a short time to retrace the past history of a thing or place; but "Priestly" ceased to use me for that purpose, but said he would use me for some other purpose. The other two spirits used me frequently, but "Priestly" very rarely, and when the Laird was present he would ask when "Priestly" would use me. They would say that he was ready when they were ready, but they required to have better control over me. I may here state, what to some may appear untrue: I was totally ignorant of aught in connection with "Priestly," and I made no endeavour to learn anything of his character or history.

\* Winding the thread on bobbins for the use of the weaver.



Some time after this I agreed to go to a large city, to take charge of a certain enterprise of a public nature for a month. As it was quite new to me, it took all my energies, I might say, both by night and by day, to become practically acquainted with my various duties. When I had arrived at that point, the employer made such arrangements, without my knowledge or consent, as prevented me remaining any longer, and so I left for Hamilton. When I got home, what with the severe mental anxiety, and being so disagreeably and suddenly stopped, I fell down that night on the floor, closing my eyes, never expecting to open them again in this world, and, saying to my wife (who was standing beside me in silent horror), "Janet, I am dying." She could only reply, "I think you are, William," for my face had assumed a dark, livid hue. With the aid of some stimulants I came slowly back to life, but I was laid up for six weeks with what might be termed a conscious brain fever, and it was toward the end of my illness, about 12 noon, that my wife had taken the children to visit a neighbour, to see if I could get any sleep, that I saw a small, round table, and a peculiarly-constructed retort on it, and although it did not remain for more than a second of time, I seemed to understand all about it. It was made of a very rich golden metal, and had a lever, with a finely-divided scale on it. With this lever was connected the source of heat by a connecting rod, so that when the pressure within the retort was greater than the lever was loaded, the former was raised, which reduced the source of heat, which, in its turn, reduced pressure within the retort, &c. About a week after this I saw, in vision, certain light-giving substances burning in the usual way, but when placed in a certain position to each other their powers were greatly increased, and the solid residues of combustion were so heavy that there would be no sooty particles, and the colours would have their proper hues, as when seen in sunlight. When I got up I drew the shape of the retort, and showed it to some visitors to see if they understood it, but they looked in my face as if I had been speaking in a foreign tongue; so it lay in my brain for nearly three years, when the collapse in the coal trade reduced my income, as the miners were my principal patrons. The pious, respectable Christians of Hamilton would not countenance that "heathen" who did not go to a church, but talked about dead folk coming to his "ain fireside," even on the Sunday night. In the interval I got acquainted with our mutual friend Mr. Craig, of Glasgow, to whom I spoke about the retort I had seen, and inquired if there were such a thing sold. He said there was nothing like it. "Would it be useful?" I asked. "Yes." So I took retort on the brain, and commenced to experiment with an old tin dish to try the principle, and used steam as the motive-power for cheapness. Then I got two empty mustard cans, and experimented for months, mostly conducted at night when the children were asleep. We had a little girl, who was bad for about five months, and died at the end of that time. I generally sat up till about three in the morning, then I went to bed, when Mrs. Birrell took my place, and many of these hours were devoted to experiment, which culminated in the applications which fill a sheet and a half of drawings in my specification. By this time I was so exhausted that I could not remain out of bed more than a few minutes at a time.

My patent embraces a method for regulating the pressure of water, steam, and gases, of strong or weak pressure. There are shown four different ways of preventing more steam being made than is used in the locomotive. It makes every boiler (if more than one is attached to an engine), produce its own proportion of steam, and it regulates the supply of steam if only one boiler is used. Then there is the hydrogen part of the invention described hereafter. I have also invented some other things which are not yet patented, such as, a governor for the stationary and marine engines; a railway-brake, which requires no connecting tube between it and any other carriage, although each carriage would be complete in itself, yet all the carriages could be acted on simultaneously from either end, or any part of a train; a keyed stopcock that keeps tight at any pressure; an automatic lime-turner for the lime-light; a new gas-stove, which would save at least one-half of the gas; an invention in connection with optics, &c.; all of which I will bring forward as soon as I have the funds, and will be glad when the time comes that I can bestow them freely for the public good. In fact, although the experiences I have passed through these few years have been of the most painful description, yet I have learnt what I could not have obtained at the most advanced college, so that now I do not see any limit to man's power over matter.

I may likewise add that I have been used, within the past eighteen months, by a whole host of spirit-friends who have given characteristic addresses through me, viz., Byron, Poe, Tannahill, Scott, Burns, Voltaire, Paine, G. Coombe, Boyle, Lord Nelson, Lord Kames, Dr. Eadie, late of Glasgow, and G. V. Brooke, besides a host of others less known to fame.

It seems ridiculous to think that men of that stamp should visit the family circle of such a poor sinner as I am, but as they gave proofs of possessing the powers of the parties whose names they claimed, I cannot doubt but they were who they said they were. Your space is too limited to allow me to give some of their sayings, even though I had the time to write them. I expect when my circumstances become more easy, that I will be able to afford them more favourable conditions to work in.

In conclusion, I have my invention patented in France, and I would be glad to meet with any person who would either buy it for that country, or work it there and give me a royalty on sales, but it must be done quickly. I would be glad to meet with a

suitable person in this country that would either buy all or any parts of my patent, or has facilities to manufacture and supply the trade on the royalty principle.

#### PRINCIPLES OF THE APPARATUS.

The aims of the apparatus are twofold, namely, to regulate the production of the gases in proportion to the demand for them, and to regulate their pressure. In the case of the oxygen, the materials are put in the retorts; one is turned over the heat (where house gas is available Birrell's automatic burner is used, or, where there is none, a spirit-lamp is used, one of each being sent with each instrument); the gas begins to generate in two or three minutes, and passes down to the bottom of the lower vessel, which is filled with water; the gas rises up through it, and, if not taken away as quickly as generated, it presses on the surface of the water, and sends it up the other tube. When the upper vessel has—say, two inches of water thus forced into it, the Birrell-burner lever is pressed up, which diminishes the flame, but the retort and the materials it contains take a perceptible space of time to cool below gas-making point, and a little more than the two inches of gas is, therefore, made. The flame is kept reduced by the pressure, until, by using the gas out of the lower vessel, the water in the upper vessel rushes down to supply its place, until there are less than two inches in the upper vessel. The weighted end of the lever then falls, enlarging the flame, and new gas is generated to keep up the supply before all the old stock is consumed, and goes on thus until all the gas in the materials is exhausted. When that is effected the other retort is swung round, new gas being made again before the old is all used, thus producing a continuous supply of oxygen. The old exhausted material may be washed out of the first retort, or another retort charged with new material may be made to replace the second, as three or more can be had with each apparatus. This variable quantity of water in the upper vessel causes a variation of pressure, which would not suit for the lime-light, whose brilliancy is in proportion to the perfectness of the pressure, so the gas passes through the regulator at the top of the lower vessel on its way to the jet. The pressure at which the gas is used depends on the weight on the lever of the regulator, independent of the pressure that is on the gas in the vessels.

The hydrogen generators at each side are constructed somewhat similar to the oxygen apparatus, only there is no heat required. The solid material is put in at the screw-plug at top of lower vessel, which is screwed home. The liquid is poured into the upper vessel, and runs down the tube to the bottom of the lower vessel (the tube is rather below the bottom, which is sloped towards the tube), and comes in contact with the solid matter. Immediately gas is liberated, which, if not taken away, will fill the lower vessel, pushing the liquid all up into the upper vessel, when generation of gas immediately ceases. By taking gas for use through the regulator at top of lower vessel, it allows a proper proportion of liquid to come in contact with solid, to produce the gas in the exact quantity it is being used. The lever weight determines the burning pressure, so if the weights are placed on the same parts of the levers on the oxygen and hydrogen gases, they will remain so, or, if desired, may be altered at once. The two hydrogens shown in the diagram allow the one to be used while the other is being recharged. The oxygen and hydrogen apparatuses are made separately, and may be had portable, like the woodcut, all the apparatus packing into the lower vessel.

WILLIAM BIRRELL.

13, Chapel Street, Rutherglen, near Glasgow.

#### MY VISIT TO MR. BIRRELL.

Mr. Birrell was first introduced to the world as a medium in a tract by "Mirza," published in Glasgow some twelve years ago, and now out of print. To this incident he alludes in his personal narrative given above. I have known him for a number of years as an earnest Spiritualist, generous and devoted in his support to the Cause, spending more to advance a knowledge of the subject through the literature than many who have much more of the world's gear to dispose of. Of these inventions I have been for some time well informed, but desired to visit the medium, and see for myself the results of his service in the hands of the spirit-world. It was therefore with great pleasure that I looked forward to my recent visit to Glasgow, hoping, notwithstanding my enfeebled state, to be able to give the necessary attention to the subject.

On the Saturday evening, Dec. 1, 1877, accompanied by Mr. Craig and Mr. Crawford, I took the omnibus from the Trongate, Glasgow, to the ancient borough of Rutherglen. It was dark before we arrived, so that a description of the quaint old town, with two principal streets at right angles, need not be attempted. Guided by Mr. Craig, we easily found the residence of Mr. Birrell; otherwise the dark "close," and the rather obscure stair, would have tested the acuteness of our faculty for exploration. The "gloaming" had just closed; Mr. Birrell did not expect us so soon, and had not divested himself of the evidences of his daily toil. While he had a wash we occupied the few moments in "sensing" the atmosphere of the place—a Scottish peasant's humble home—"a but and a ben" and a little back room, a palace indeed compared with the lowly cot in which Coila's Bard first breathed the atmosphere of earth. Yes, there we sat by the fireside, in the homely hospitable style, which reminded me of days of youth; indeed I felt at home, and yet far from undervaluing my position at the time as "familiar" and "common." I considered myself more honoured than if I had been the cordially received visitor at a mansion of princely grandeur.



The furnishings of that place were not of the tinselled dust of the earth, nor was the owner distinguished by those symbols of worth which men bestow and can at their caprice take away. I was in another such place as it had been my fortune to visit, in South Shields, in Newcastle, in Felling, in Kirkcaldy, in Glasgow, where I found the light of the spirit radiating with beauty the cottage hearth, and from the "lower" stratum of the people, throwing an effulgence which is seen to permeate the whole structure of society to its "highest" pinnacle. Native born Spiritualism this, without a doubt. No "learning" has vitiated its source, no professional motives have influenced its development, no personal ease or distinction has bought its services: but purely upon its own merits, amidst suffering almost sufficient to repel it, has the heavenly messenger come, and in the face of all difficulties and opposition, has maintained its claim to be heard. This is why spiritual workers are so frequently poor, and suffer so much as the reward of their faithfulness. This is the interpretation of the myth of the manger-cradle of Divine truth.

#### THE SPIRITS' OXY-HYDROGEN APPARATUS.

I was aroused from my pleasant musings by the modest intimation that our host was ready to proceed with his experiments. He first filled the conical retort with the proper composition to produce oxygen gas. In a few minutes it was in position, the gas-jet (or Birrell's burner) alight beneath it, and gas going over into the lower vessel. Soon the gas went over rapidly, causing the water to rise in the upper vessel, when lo! like "a thing of life" the apparatus said "Hold, enough!" by moving the lever and stopping the supply of gas under the retort. No more oxygen was produced till a demand was made on the stock prepared.

A separate apparatus was used for the hydrogen. Into the lower vessel the zinc was placed, and the acid was poured into the proper opening. Instantly the apparatus gave indications that hydrogen was being given off, and when sufficient was prepared the wise apparatus "took the matter into its own hands" and stopped the process. No danger of an explosion: there is never so much of this powerful gas on hand at one time as would injure, even if it were possible to explode it.

Our laboratory was the little bedroom behind the kitchen, with scarcely room for us all to stand up, and everything belonging to the invention occupying just such a position as the convenience of the family would permit; but Mr. Birrell did not keep us any time waiting. While his hands were deftly manipulating the apparatus his tongue was quietly indoctrinating us, in "guid braid Scotch," with the principles involved, and how it all came about. Immediately, as it appeared to us—we were so engrossed with the exhibition—the indiarubber tubes were attached to the vessels containing the two gases, the lime cylinder had been warmed at the kitchen fire and was put in position before the nozzle of the combined burner, a match was struck, and our eyes were fairly dazzled with the oxy-hydrogen light in all its force and purity. We looked for the small tallow candle that had hitherto enlightened us in our investigations, but it was scarcely to be found. Mr. Birrell turned his "spirit-light" upon it, and then the thing was to be seen, even to the shadow of the candle flame being cast on the whitewashed wall.

Those who have had to do with dissolving views, know that the great difficulty is to get a steady light, and set the stop-cocks in such a way that a due proportion of the respective gases shall combine in the nozzle of the burner. With the new spirit-produced apparatus there is no trouble of this sort. Mr. Birrell turned the taps on at full, and yet the regulator on the apparatus, as described in his letter, made all correct, and just as the most fastidious could wish it.

Having rubbed our eyes considerably, and got accustomed to the "higher light," Mr. Birrell turned round and illuminated the apparatus. The superabundant supply of oxygen had been withdrawn, the lever had become reversed, and a further supply of the gas was being produced as required. The same was the case with the hydrogen: no bags nor weights required, no previous preparation, no danger of explosion, and a minimum of expense. The whole affair was seen to be so simple that the apparatus in full working order might be carried over the left arm like a basket, and the flaming lime-burner could be carried in the right hand, and thus might the experimenter walk about the streets, having with him the most powerful lime-light in full operation, like Diogenes of old, "looking for an honest man."

To show how sensitive the apparatus is, Mr. Birrell would turn down the hydrogen or oxygen at the stop-cock of the burner, and instantly the lever of the regulator would cause the further production of gas to stop. Then he would turn on the gas again at the burner, and the obedient apparatus would go on making gas as required. In every respect the invention seemed perfect, and must, when its merits are known, become in great request by all who desire this powerful light in the most perfect and convenient form.

When a supply of house gas is to be had, it is not necessary to use the hydrogen apparatus, and when there is no house gas at all a spirit-lamp can be used to produce the oxygen. By reversing the fulcrum of the lever on the burner which produces the oxygen, it can be made to partly extinguish the spirit-lamp if that is used, thus causing less oxygen to be made; but when house gas is used as the source of heat to throw off the oxygen, the Birrell-burner has the holes for atmospheric air partly closed, while the tap regulating the supply of gas is proportionately turned off.

#### EXPLANATION OF THE ILLUSTRATION.

From Mr. Birrell's description, the engraving on our front page will be well understood. The two conical objects at the top are retorts charged with the composition from which oxygen is made. One of them is over the lamp or Birrell-burner, and when it is exhausted the other can be turned round on the swivel-joint while the first one is screwed off and a third put on if necessary. Thus a supply of oxygen can be had uninterruptedly for hours. The way in which the gas goes down into the lower vessel and forces the water therein into the upper one, so as to keep a stock on hand for immediate use, is explained by Mr. Birrell.

In the engraving there is a hydrogen apparatus on each side of the lower vessel, at the two ends of the oval, the oxygen reservoir being in a circular form in the centre.

#### A SEANCE WITH MR. BIRRELL.

The intense interest to which these experiments gave rise, in my weak state brought on symptoms of rather a painful kind. We sat down at the table with Mrs. Birrell and one of the family, and soon Mr. Birrell was under influence. He made some passes over me, which did much to relieve the brain and determine the circulation to the lower extremities, which were cold. Then "Robert Burns" controlled, and gave us a short address, closing with some interesting conversation. Mr. Birrell has been influenced to write poetry in the Burns style, of which he has sent me specimens, which I may publish at another time. At present I close with this hasty account of these striking inventions, and the exhibition of them, with which I was favoured.

Mr. Craig returned to town, and Mr. Crawford and I wended our way through the muddy roads to that gentleman's hospitable residence at Mount Florida, near the Queen's Park, where I rested and recuperated for a few days, before my return South.

15, Southampton Row, London.

J. BURNS.

#### FOREGLEAMS OF PERMANENT MATERIALISATION.

By the Rev. THOMAS COLLEY, late of the Royal Navy.

As the recorder of our Inner Circle, I render, in bare outline, an account of what transpired to-night—M. Gustave de Veb, of Dresden, Mr. and Mrs. Cranston, of the Tyrol, and a friend from Portsmouth, being of our company.

Under conditions as usual, with medium in full view, standing in our midst, a small female form first grew into life, from and in front of Dr. Monck, at his feet, and gradually, after several attempts, rose up into being before our eyes. This was in light of the gas and fire combined, which latter blazed up suddenly with power, causing the mystic maiden some apparent discomfort. Seeing this, Dr. Monck, in his normal state, left her standing alone, and, in his endeavours to modify its glare, stirred up the fire still more, affording us the unlooked-for opportunity of seeing our psychic visitor in such a way that memory will never lose the picture; for the pretty, cringing, girlish figure, trying to bear the inconveniences of the fire during Dr. Monck's attention thereto, sat down on the carpet and, childlike, watched her medium's efforts on her behalf with interest. Previous to this she had suffered one and another to touch her hands, which were natural and life-like. She also whispered a few words, the import of which we did not catch.

After a time, somewhat abbreviated, I think, by the action of the fire on the psychic maiden, her fragile form subsided and seemed to melt away at the medium's feet, from towards which—Dr. Monck still in his normal condition—another form grew up, and passing, as it were, partly through him, issued head and shoulders from his bosom, while feet grew downwards, and rapidly the splendid figure of "The Mahedi," half a head taller than Dr. Monck—whom he now, for the moment, with his imposing presence and flowing robes, hid from view—developed into vigorous life.

Throughout the entire process of this strange stepping from the invisible to the visual, tangible, and apprehensible, on part of "The Mahedi," as also during the evolution of the female form, Dr. Monck was conscious, and as much, if not more, astonished than we were at the amazing demonstration of occult power that surged through him, calling, with some excitement, our attention to this particular and that, and describing the strange sensations he felt in the extrusion of the living wonders from him, that thus so unaccountably and courteously introduced themselves to us from the border-land of the dim Beyond.

And now the psychic mystery came round as usual, to make and renew our closest acquaintance, Dr. Monck meanwhile standing away from the figure, by action and dumb show suggesting what we desired our Egyptian friend to do. But of his own volition, uncontrolled by our will in the least, "The Mahedi" did most of the things to be described. Thus, as on former occasions, he took up the heavy musical box, weighing 21 lbs. 12 oz., and swung it about as though it were a toy; then, holding it easily on his right arm, he wound it up and set it going with the left hand, showing a power of muscle unusual. This feat has taxed the strength of several friends to accomplish, while "The Mahedi" did it with no apparent effort. He placed a chair on the table, and again took it off; then went to the couch at the end of the room, and lay down at full length, leisurely and composedly; walked about the room as an ordinary mortal would do, with motion, step, and manner perfectly natural; took up, looked at, and removed an Ulster coat from an easy-chair, sat down in it, and in that position, looking at us with thoughtful expression of eye and placidity of feature, bore with marvellous equanimity the light of the gas turned up to the



full by Dr. Monck. "The Mahedi," at request, then placed his right foot on the top of the table, and permitted us to handle it, and the ankle and calf of the leg, in the freest manner. He also wrote a few symbols and some strange characters on slate and paper. Then "Samuel," momentarily entrancing Dr. Monck, said he was going to control the Egyptian's hand to write, and, instantly disenthraling his medium, he manifestly did so, making him scratch on the slate with a nail (pencil not being at hand) the word "Mahedi."

During this experiment I noticed that Dr. Monck's hand was moved automatically somewhat in the same way with the Egyptian's. Drawing attention to this, our friend said he felt as though he also wanted to write while "The Mahedi" was writing. But that the psychic's hand was controlled by a power foreign to itself (as in writing mediumship), is seen, I think, in the fact that the handwriting is "Samuel's," and his customary use of the Greek  $\epsilon$  may here again be observed; whereas, left to himself, the Egyptian is unable to write English, or, uncontrolled, to speak it; his voice, when controlled, being "Samuel's" voice, and his writing, when uninfluenced, being somewhat like Arabic mixed occasionally with hieroglyphic characters.

The Egyptian now went to the sideboard, and brought round to us a plate of biscuits. Dr. Monck, however, only partook of them by proxy; for, as at other times when "The Mahedi" ate before us, in reiterated evidence of this strange fact of the invisible transference of masticated food from the psychic to the parent of his mysterious being, the chewed biscuit which he had eaten now fell into the hand of one of our company from the medium's lips.

Our supermundane visitor then proceeded to lift Dr. Monck (sustaining his whole weight, over 12 stone, and not unnaturally staggering backwards against the wall under the heavy burden) till the medium's feet rested on the top of the table. He also lifted M. de Veh, and others, out of their chairs, while one was again, with the chair, lifted completely from the floor.

"The Mahedi" next seated himself in the easy chair in one corner of the room, while his medium walked to the other corner and stood eighteen or twenty feet from the recumbent earth-clothed spirit.

The Egyptian further took M. de Veh by the arm, and a sight it was not to be forgotten, to see spirit-form and mortal man walk arm-in-arm, freely, and easily, and naturally, round and about the room, each trying to make the other comprehend by gesture and sign, and friendly action, what was desired to be understood; Dr. Monck, with us, looking on with interest and natural delight at this and these magnificent displays of spirit-power, that transcend the accomplishment of simple "psychic force," or the fancied tricks of infra-human "elementaries," or the best endeavours of those theory-fabricated and irrational beings sub-human, that are not fully qualified as yet for this-world incarnation in the human form. After this "The Mahedi" breathed with warm breath on the back of the hands of several of our friends: permitted a long and close inspection, face to face, with one and another, that we might see the play of individual life and human intelligence that illumined his features. Then he took up M. de Veh's hat, and seemed to be unacquainted with its use, till, by example, we showed him. Whereupon, with quiet humour and stolidity of countenance, he advanced to M. de Veh, and put it on our friend's head. M. de Veh then, taking it off, saluted the Egyptian, who in return gravely saluted M. de Veh with eastern dignity of manner and the customary salaam.

And now, it being very late, and one of our company having to leave, "The Mahedi" stayed with us, and continued to maintain his familiar bearing and easy friendship in our presence, while Dr. Monck went out of the room to see our departing friend to the front door, thus actually leaving "The Mahedi" alone with us—Dr. Monck in no way anxious about leaving him, nor he in the least concerned at being left. We grew, if possible, still more intimate with our psychic companion during his medium's absence, for now, while Dr. Monck was away, downstairs, with courteous desire to please, the Egyptian drew up his chair to the fire, sat down with M. de Veh, and warmed his hands, and seemed particularly desirous to understand everything, and wishful, on his part, to be understood. Then, stooping down over the fender, he took up and examined (still bending down with his back towards us) a small lump of coal. He was doing this, yet in the stooping position, when Dr. Monck re-entered the room, who at once said, "What is he doing? What has he got? I feel something. It is a piece of cinder or coal." While Dr. Monck was speaking, the Egyptian, lifting himself up, turned round and stood with his back to the fire, showing us, and looking inquiringly at, the bit of coal that he held; whereupon I said, that as Dr. Monck could feel on his re-entrance into the room, even before he had closed the door, what the materialised form touched, perhaps it might be possible for subjective sensation on his part to become objective possession. Asking Mr. Cranstoun, therefore, to hold his hand under Dr. Monck's fingers, we succeeded in making "The Mahedi" understand the nature of our experiment, and, quickly apprehending our wishes, he very intelligently rendered us his assistance; for, holding the piece of coal in his hand he closed it, then opened it, and lo! it was gone, and in the instant that the open palm of the Egyptian was seen unpossessed of the carbon it fell from his medium's fingers into Mr. Cranstoun's hand as he stood with Dr. Monck eight or nine feet from the psychic figure.

And now we all sat down at the table, with Dr. Monck on one side of it, and opposite him, between Mrs. Cranstoun and M. de Veh, holding their hands on either side, sat our spirit-friend,

"The Mahedi." No wonder, with such a sitter, that the heavy table, with heavy musical box and other things on it, floated under our touch repeatedly from the floor. Such a composite circle of mortal and spirit had never, I imagine, sat before. Under these new conditions, quite at home, "The Mahedi" seemed particularly interested in all we did; inquisitively felt and inspected the fingers and finger-nails of the hands he held on either side of him, and seemed in no hurry to dissipate his permanent-appearing though temporary form, but rather loth to leave us, so thoroughly did he seem to enjoy our company.

But the early hours of the morning came down upon us, and we had to think of getting home through the snow. So, though our psychic friend would have tarried further with us, and readily done more than he did, all of which I cannot describe, at last, after a stay with us of about an hour and a half, "The Mahedi," standing in front of his medium, gradually dissolved, and was re-absorbed into the body of Dr. Monck.

Once again, therefore, standing on the near confines of another life, almost listening for the footfalls of the angels, and the march of the spirit-throng, and vibrant step of the unseen host around, with breathless astonishment did we gasp back to dull prosaic life, that glorifies the Sadducean mind, and stifles proof of God's existence, heaven's reality, angel ministrations, and the immortality of the soul.

London, Dec. 28, 1877.

#### OPENING OF DR. MONCK'S HALL.

For some time past, as our readers are aware, a subscription-list has been open and warmly responded to, with a view of providing a suitable hall in which Dr. Monck might conduct services in the West End of London, he being eminently fitted for such a purpose; and Sunday evening last found Ladbroke Hall, Ladbroke Grove, Notting Hill, crowded to excess by an appreciative audience to inaugurate these services in that place. It is a large and commodious hall, capable of accommodating about five hundred people. Many of the leading Spiritualists met to encourage Dr. Monck in the noble work he has undertaken. The service was conducted by J. M. Peebles, M.D. When the time arrived for the commencement of the proceedings, that gentleman, accompanied by Dr. Monck, Mr. Ashman, Mr. C. Reimers, Mr. Enmore Jones, and others, received an outburst of applause on their taking their seats on the platform, showing the manner in which the audience appreciated the presence of our friend and co-worker Dr. Peebles, and those who accompanied him.

After singing, reading, and the offering of a suitable invocation by Dr. Peebles, and the large audience had become seated, he, (Dr. Peebles) spoke as follows:—

#### DR. PEEBLES' INTRODUCTORY ADDRESS.

It is certainly with some degree of embarrassment, that I occupy the position of chairman of this meeting to-night, especially when I see such venerable faces around me; but let me say in commencement that these meetings are not for discussion, but for religious worship. It will not require me to enter into argumentative controversy to prove that there is a conscious existence for all beyond the grave, for it is accepted by all classes of religionists as a truth and a reality. But while this is admitted as a whole, there are few, comparatively speaking, who regard the things of that life in their true and proper bearings; and it shall be the duty of our good Brother on my left (Dr. Monck) to proclaim and circulate juster views and notions on this subject.

We teach that the only thing real is spirit. The inspired Paul says: "There is a spiritual body and a material body;" an interior and an exterior. There is spirit and there is matter. The one is distinct from the other. Everything that the physical hand touches is not real, but shadowy. I take a man into the fields and ask him what is real, he will perhaps pick up a pebble of flint or granite, and he says, "If that is not real and solid, I cannot tell what is, nor yet can I conceive what is real." But I take that flint, and if I subject that to heat, then I make it fluid; by increasing the heat I shall make it a gas, when it is taken up by the atmosphere and is gone. I turn from material things to spiritual things, and in the stillness of the hour, I hear the voice of my mother say unto me "There is no death, but a life beyond the cares of your material wants." Yes, friends, I hear these words with my spiritual ears: for I have eyes, and ears, and everything that I possess in my material body, in my spiritual body.

Paul, the young man, on his way to Damascus to persecute the Church, had a vision; a light shone round about him, and he fell to the earth and heard a voice saying unto him, "Paul, Paul, why persecutest thou me?" And he said, Who art thou, Lord? And the voice said, I am Jesus, whom thou persecutest."

Yes, Paul heard these words with his spiritual ears, the same as I hear those angel voices speak unto me. And I stand not as a believer in a future state merely, but as conscious of that state. Paul was a medium, and exercised his spiritual powers in the same way as our mediums do now. And it is for this reason that Jesus chose the twelve disciples—not because they were scholarly, not because they were educated, not because they were scientific, but because they possessed those remarkable powers which characterise all mediums to a remarkable extent. For thousands of years angels have appeared to men in all countries; and two thousand years ago an angel appeared to the shepherds and spoke with them of a Saviour born, and suddenly the angelic host cried (and I wish that Russia and Turkey could hear the same to-day), "Glory to God in the highest, and on earth peace, good-will toward men." And these angels are what we call spirits.



Peter was imprisoned by Herod, "bound with chains, and slept between two soldiers, and the keepers of the prison stood before the doors." And there came an angel unto him, smote him on the side, and raised him up, saying, "Arise up quickly;" and the chains fell from off his hands. And the angel said unto him, "Gird thyself, cast thy garment about thee, and follow me." And he went out, and after having passed the first and second ward and the iron gate, the angel departed from him. Now, all Christians believe this to be true, and simply on the testimony of Peter—Peter, who denied his Master; Peter, who began cursing and swearing when accused of being one of the twelve. Not supported by Luke or John, but simply by Peter; yet it is believed, while the testimony of such men as Wallace, Crookes, Varley, "M.A. (Oxon.)," as well as the late President of my own country, the immortal Lincoln, and others, is rejected, and they are treated as though they were of no repute, while the other is implicitly accepted as fact.

These men have testified to the things which take place in the presence of our good brother (Dr. Monck); but I do not believe on their testimony alone, though I have read the able accounts written by Mr. Colley and others; but I have seen the remarkable phenomena for myself—and I have good eyes, and use them—and I stand in the honour of my manhood to proclaim these truths to the world. A few years ago I met a lady in New York, and during our conversation she said, "You were at one time a Baptist minister?" "Yes," I replied. "Then you were a Universalist?" "Yes." "And now you are a Spiritualist—what next I wonder?" I said, "So long as ever I possess my powers of mind and roam upon this earth, I shall seek and try to discover truth, no matter in what direction it lies or what name it bears."

When I was pastor of a church, a child's corpse was brought, and according to the custom of my country, was placed before the altar, for a sermon or address to be delivered over it. I chose for my text these words: "Suffer little children to come unto me." The burden of my sermon was "Put thy trust in God." At the conclusion of this sermon, the mother in grief came to me and said, "My heart demands more than faith; tell me where his soul has gone?" I could but say, "Have faith." But this did not satisfy the cravings of this poor woman's soul that cried out in agony, "Where has he gone?" Spiritualism tells us where he has gone, for it gives us the correct answer to the great question, "If a man die, shall he live again?" And if I were asked these questions by the bereaved parent now, I would be able to say, "He has gone from the garden of earth to the garden of angels above." Oh, how these beautiful thoughts cheer us on our way! What comfort they give to all who dwell upon them in their purity!

But to draw my remarks to a close, for you have yet to listen to our friend on my left. He enters upon a new ministry. He once was consecrated by men to the ministry, but he is now consecrated by angels; and you will not listen to his words alone, but to that angel-band which will inspire him to speak their words to you. I am sorry that he is so unwell, so you must not expect a long speech from him. He requires all your sympathies, and so do all mediums. I have for him a deep sympathy, and I beg of all to give the same measure unto him. Say what you choose of me, my shoulders are broad; but spare our mediums, for they are sensitive. All that I know of an immortal life is through their instrumentality, therefore I must support them. And I hope you will cordially support him in the noble work he has undertaken in this district, to diffuse pure spiritual truth to the eternal comfort of the partakers thereof. Support is needed in many ways; but in all I trust you will accord him it heartily. It is a great work; for it brings demonstrable proof of the immortality of the soul, and satisfactorily answers the great question: "If a man die, shall he live again?" I hope God may bless the work here and everywhere, until it has extended its saving influences throughout the world. I have much pleasure in introducing Dr. Monck.

#### DR. MONCK'S INAUGURAL ADDRESS.

In the admirable address of my friend, Dr. Peebles, these words were quoted: "If a man die, shall he live again?" and it is from this text I am impressed to address you. It comprehends a problem which has exercised the minds and baffled the ingenuity of sages of every creed in all ages to satisfactorily solve. From the birth of the race there existed in every human heart a prophetic instinct which made men hope, if not believe, in their own immortality. They felt that the wondrous life pulsating within them must be incapable of destruction, and could not, after a few brief years, be quenched in the sepulchral gloom of death. But all the efforts of genius, backed by the common intuition and hope, failed to arrive at the discovery of the evidence which should demonstrate as a fact what was so intensely believed as a theory; and then, after many a vain struggle towards the light, many a conflict with doubt and disappointment, earth's groping millions grew hopeless and despairing, and the cry went up from humanity's great throbbing heart, "Tell us, O tell us, do we perish like the beasts, or shall we live again in a better world?" Now was priestcraft's opportunity, and taking the place of reason and of God, it raised its voice and cried, "We are possessed of the secret. Receive it on our authority as a revelation from heaven—that if a man die, he certainly shall live again." For a time the human soul ceased its writhings, and wearily accepting on the *ipse dixit* of men, what should have been grasped by the individual reason of each man, fell into the snare of human authority, and "believed" what it supposed it could never know. So theology got a master-grip on the human mind, and councils and synods tightened the clutch by denouncing terrible curses against the man who

would not receive the dogma with unquestioning, blind, unintelligent faith. Thus the masses sank into listlessness, and spiritual dependence, pinning their hopes of heaven to the sleeves of men as fallible as themselves.

But reason can never be long restful under the burden of authority, and soon the old wail went up from the dissatisfied heart of man, "If I die, shall I live again?" Then philosophy arose with her severe mein and insipid platitudes, seeking in vain to quell the tumult; and science, hurrying to the rescue, asserted that conscious existence ends with the disintegration of death, and that our loved ones may re-appear as flowers over the graves where we laid them, and finally mingle with the elements from which their bodies were derived, but that of future intelligent existence beyond the grave there was none. Amid the uproar of theories, heaven's golden gates swung back on their hinges of pearl, and an angel, radiant with the light of God, came forth, bearing the keys of the mystery in her right hand and a crown of everlasting life in the other. That angel was Spiritualism, bringing to us those sacred phenomena which are as the keys of the great problem, opening up its dark recesses and revealing to the world the great fact that no being endowed with reason can ever die, because the divine principle dwells in every soul of man, guaranteeing its perpetual conscious existence. Thus light dawned on this life and the next, but priestcraft and theology, seeing their occupation in danger, resented the intrusion of truth and forbade men to investigate it for themselves. Liberty of thought and utterance were denounced, and are so at this day, by the priests of a creed conceived in ignorance and baptised in the blood of an innocent man. But we Englishmen love liberty, and no men or set of men can long usurp our just rights, whether of body, estate, or mind. However unpopular a man's convictions may be, he has a right inalienable to hold and give them expression in this free England of ours. And to-night I address a body of freedom-loving Anglo-Saxons, who, although they may think my subject ill-founded, erroneous, and what not, yet will respectfully and readily grant me a fair hearing, and allow that no man should be despised because, thinking for himself, he believes in Spiritualism as a system of truth based on facts.

Theology has done useful work in the world, but for the most part it has been a dry, dead thing, appealing neither to heart nor head. Theology teaches faith, but Spiritualism teaches knowledge. The former deals with visionary and improbable theories, the latter with hard, reasonable facts. Theology says, over the body of your dead darling, "You may hope and believe she is in heaven;" but Spiritualism cries with confidence, "No, do not hope or believe merely. Here is not speculation, but demonstration for you that your darling is not annihilated, but lives outside the festering body, and loves you with the old warm love, and watches over you with the old tender interest." I ask,—Which is the most comforting, the voice of theology, or that of demonstration? You ask how this matter is demonstrated? I reply, By those very phenomena of which you hear so much that is false from its foes, and from one-sided newspaper reports. Do you say they are unbecoming, unworthy means for demonstrating so great a fact? I answer, What of that so long as they do prove it? Shall we dictate to Omniscience how its great designs shall be accomplished? Are we wiser than the Almighty? These phenomena are but the scaffolding of the temple of Truth, and when the temple is fully erected they shall be laid aside as being of no more value; but that can only be when that temple's walls enclose every twig and branch of the great tree of humanity.

Dr. Monck then proceeded to show that Spiritualism proves that death is not the end of being, that disembodied spirits continue to retain their conscious individuality, and that they are certainly able to hold intercourse with us. He next proved that Spiritualism was useful to man, because it confronted and defeated materialism, cultivated the spiritual side of man's nature, is calculated to promote purity of heart and life, to console the mourner in the dark hour of bereavement, and to inspire the dying with confidence, peace, and joy, arising from an intelligent, well-founded conviction that death is not the foe, but the friend of man, not the way to darkness and doom, but the gate of life everlasting.

Dr. Monck concluded thus:—Now we have found this great truth precious to us. We have tried and tested and know it to be true, and in our inmost souls we feel that it is our solemn duty to make it known to you in this hall. When the ancient philosopher discovered a great secret regarding the composition of a regal crown, he rushed through the city, crying to all, "Eureka! Eureka! I have found it! I have found it!" and thus, having found out the great secret whereby the crown of immortality may grace the brow of every soul here, we feel it our highest duty and privilege to cry aloud in your hearing, "We have found it!"

At the conclusion of this address the Chairman called upon Mrs. Dearborn to make a few remarks.

#### MRS. DEARBORN'S ADDRESS AND PRESENTATION.

I am very glad to meet you all, as well as my brother here (Dr. Monck), who I also met at Brother and Sister Volckman's house, when he was under the cloud of his severe trial. I was pleased to see such well-known Spiritualists stand by him in his trouble; and at their house I witnessed some most marvellous phenomena, through his mediumship. Now, that I return to London after the Doctor's season of suffering, I am rejoiced to see him stand steadfast in the great truths of Spiritualism, and better supported than ever he was. (Turning to Dr. Monck), I am glad that you have succeeded in commencing Sunday meetings which I hope will be successful, and prove of great benefit to the Cause. I give you this (handing him a purse of gold) to assist you in this



good work. It is small and humble, but I give it with my heart's best sympathies; and I pray that God may bless you, and assist you in your work. (Loud applause.)

Dr. Monck briefly responded, but he was evidently so taken by surprise, that he could not make himself believe that this handsome donation was the sole gift of the lady that presented it. He, however, acknowledged gratefully the present, saying, at the same time that he had put his all into this Cause, and had suffered much in addition; yet, for all that, he declared that he would never cease to proclaim the gracious truths of spirit-communion while he had a body to use for that purpose.

Mrs. Dearborn would not permit an explanation of the gift to be made, so that Dr. Peebles from the chair had to intimate that the true facts would be given in the MEDIUM. We have, therefore, pleasure in stating that the purse of gold—a handsome sum—was contributed entirely by Mrs. Dearborn herself, who had received it, as she states, two days before in consideration of assistance successfully rendered to a lady in a dangerous condition of health.

Such a demonstration of well-known Spiritualists has not been seen in London for some time. To begin to enumerate their names is beyond the limits of our space. There were also a great many strangers present, who seemed to be as enthusiastic as the old friends of the Cause; though it was Sunday evening, bursts of loud applause were frequent during the delivery of the addresses, which were of the most telling kind.

### SPIRITUALISM AT CARDIFF.

The readers of the MEDIUM do not require to be told that the development of spiritual phenomena has reached a high state of perfection at Cardiff. Recently we gave an account of materialisations testified to by the signatures of seventeen persons, and in the summer we published similar testimony. Well, a Mr. Harris used great efforts to get into the circle, and then wrote to the papers with the object of discrediting the manifestations, Spiritualists, and Spiritualism all in one breath. This has given rise to a valuable correspondence in the *South Wales Daily News*, in which Mr. Rees Lewis, Mr. Smart, and others, have taken part. We append a letter from the pen of our able correspondent, Mr. Smart, which contains some excellent points on the vast utility of Spiritualism, and the great importance of the phenomena, which some so-called Spiritualists, even, are foolish enough to decry.

(To the Editor of the *South Wales Daily News*.)

Sir,—In this practical, work-a-day, common-sense, inquisitive, scientific nineteenth century of ours, the mind must be indeed weak which is to be scared from any inquiry into natural phenomena, however abstruse, by the cry of "Satanic agency."

The untutored savage, when brought face to face with one of those marvels of mechanical ingenuity which the march of science, the knowledge of natural laws, and the development of intellect have enabled civilised nations to fashion,—even though it be but a simple time-piece,—starts back in amazement and affright, deeming it to be an evil spirit, because he does not understand it. Certain persons, when the phenomena of Spiritualism are presented to their view, conceive that at the root of things so mysterious and, to them, unaccountable, there must be something diabolical, and start back in childish terror. Why? Because they do not understand it.

And yet the mission of Spiritualism is not difficult to recognise, by those, at least, who have regard to the signs of the times. Fast spreading over the civilised world, there steadily advances a tide of materialistic thought, which, wherever it lays hold, sweeps remorselessly before it the cherished faith in a future life, preaching persistently that soul is but a superstition, present existence purely animal, and the future a blank, and crushing out with its iron hand and irresistible argument that which is the only consolation to tens of thousands, the hope of again beholding those that have passed from our midst through the portals of death.

The documentary evidence—centuries old—upon which the majority of people rest the ground of their belief in immortality, is utterly powerless to arrest the advance of this dreary materialism, and is a weapon speedily shattered into fragments in the hands of those who use it. Appeals to what is termed innate aspiration after an eternity of being, and other considerations of a similar character, are equally inefficient as a barrier. Those who seek the proof of this, I refer to the disputation on the subject which has recently appeared in the pages of *The Nineteenth Century*, from the pens of the ablest writers representing various points of view, and in the course of which the materialistic champions gained a signal triumph, and rendered Spiritualism an inestimable service by showing the barrenness and insufficiency of the arguments favourable to a future life which were put forth by the Theological School to prop the fast-declining belief in immortality, and the tone of which was of hardly higher cogency than that of the speculations in Plato's "Phædo."

Emphatically the only thing capable of successfully coping with and overcoming the advocates of this soulless creed, and driving it back in its desolating march through the world, is the spiritualistic movement. The materialists know this full well, and thoroughly recognise how completely their conclusions are upset by the spiritual phenomena. They fear Spiritualism, those of them, at least, who hold their own cherished opinions in greater regard than the truth, and that desperation, and even ferocity, which leads them at times to be not too particular in their choice of the means they employ in attempting to crush their potent foe, are begotten of this fear. This is why they bear such a deadly grudge against it; this is why Tyndall characterises it as "intellectual whoredom;" this is why Mr. Frederic Harrison stigmatises it as "filth;" this is why Lankester tried to crush it in the person of Slade, but only succeeded in giving it an additional impetus; and this is why our friend, Mr. W. H. Harris, who is a type of the materialistic school of thought, with strained effort erects on the flimsiest and most insufficient grounds, what he has the assurance to term an exposure.

And Mr. Harris would just as ruthlessly "expose" what he deems the weak points in those very religious beliefs with which he in his letter—he, the materialist—assumes such wondrously tender and touching sympathy for the occasion.

Those who profess the dark creed of materialism are not in all cases necessarily disorderly or immoral livers. But since, with the rank and file of the great multitude, the belief in a future state of happiness or retribution is a powerful incentive to right living, it is clear that whatever tends to undermine that belief does an injury to society, and in this respect materialism merits the stigma not only of dark but also of debasing, while whatever tends to strengthen that belief must inevitably elevate society.

Spiritualists are perfectly aware of the danger which is looming in the distance from the blighting and rapidly spreading influence of a languishing belief in a future state and an unseen world, and thankfully accept the instrument which the Great Cause of all things has, just in the time of necessity, placed in their hands wherewith to combat this foe to mankind. Self-love, the ties of family and friendship, and patriotic zeal alike indicate to the Spiritualist his duty in the crisis.

And when, after many a month of close attention and hard effort in the endeavour to elaborate and perfect the proofs which give peace to his mind and joy to his heart, he unselfishly brings them before the world, does the world welcome him with open arms as the saviour and conservator of its dearest hopes? On the contrary, it receives him with blank incredulity, accuses him of trifling with those hopes (a course he would regard with horror), and showers upon his devoted head ridicule, scorn, and calumny. If he succeeds in impressing upon the world his honesty of motive and earnestness of purpose, he is scouted as a madman, or compassionated as a dupe. As for those who, as a consequence of the peculiar organisation which they receive at birth, form a centre from which radiate the phenomena which go to make up these proofs, the mediums—the vast majority of whom are as upright, honest, and well-intentioned as it is possible to be—they are badly treated indeed. Aped by mountebank conjurers (who are the real triflers), jeered incessantly, and as a rule "tested" almost to death, they even have to endure the bitter lot of being forsaken in the hour of trial by those whom they had deemed friends. But the world knows not what it does. It lets slip from its grasp the very weapons which in the approaching struggle between the seen and the unseen would ensure the triumph of the latter.

A day of justification, however, will come, as it ever has come to those who, for the sake of a true principle, have braved public opinion. Those who oppose us had better awake in time to the consciousness that in so doing they are aiding the materialists to steal from the minds of men their sweet persuasion of the soul's everlasting hereafter.

Whether the world does or does not yet accord to us that cordial recognition which we seek, it will, ere long, find out one thing, and that is, that Spiritualists are terribly in earnest, and conscious, as they are, of the purity and integrity of their motives, and of their single-hearted desire to make men better, and, as servants of the Supreme Power, which provides a remedy for every evil, to avert an impending calamity, they will no longer submit, without some attempt to justify themselves, to the sneers and revilings of those who greatly misunderstand both them and their objects.—I am, &c.,

A. J. SMART.

3, Guildford Street, Cardiff, Dec. 30, 1877.

QUEBEC HALL.—We regret that the usual announcement has arrived just as we go to press, and it cannot appear this week.

WE hear that Mr. F. Herne will, to suit the convenience of Spiritualists and others, hold a seance every Wednesday afternoon at 61, Lamb's Conduit Street, commencing at 3 p.m.

"THE PIONEER MISSIONARY MEDIUM" IN SCOTLAND.—Our friend, Mr. W. Wallace, is again on a visit here, to the great delight of his old friends, as well as to that of many new ones who have had the pleasure of a fireside seance with him for the first time. He is expected to revisit Glasgow before leaving Scotland. Communications to him may be sent to 329, Kentish Town Road, London, N.W.—EDINBURGH.

SPIRITUALISM FOR THE MILLION.—An anonymous correspondent sends us (says the *Graphic*) the following letter respecting an alleged new method of communicating with the spirit-world. We reproduce it word for word:—"Sir,—I have made experiments which everybody can repeat, and which seems conclusive in favour of Spiritualism. The possibility of conversing with the spiritual world is demonstrated in the following manner:—Tie a string to the knob of a gaselier, or any fixed point. Make a loop at the lower extremity of the string, at about one inch and a half above the surface of a table placed under the string. This is all the apparatus. One person only, taking a pen and passing a hand (any) in the loop, letting the hand rest there, the arm horizontal, not touching the table, without stiffness in hand or arm, will see the pen (or pencil) tracing characters on a sheet of paper placed on the table, and answering any question (or thought) asked by another party. It is not necessary to speak to get answers, and most striking ones. It writes in all tongues, even unknown by the unconscious writer. A child can do it. I will not for the present mention any more. The terrible things it says will be shortly known by all, as no assistance is required and everybody can question the spirits and write the answer. No delusion is possible in this, and belief must necessarily follow, however reluctantly. All doubts about the existence of Satan, his fall, his tempting man, and about the authenticity of our sacred writings must now give place to entire and deep faith, founded on experimental proofs. Men may lie—through interest; spirits cannot lie, unless it is the Evil One, and it is easy to distinguish his answers from those of pure spirits. But I leave this and thousands of startling questions to be decided by scientific and ecclesiastical investigation. The only remark I must add is that out of ten persons two or three may meet a flat refusal of any communication. One must bear in mind that one converses with free spirits. I advise you to try, and to bid your readers do the same. My discovery may lead to astonishing results if experimented on a large scale. In the beginning, the hand not being used to yield freely to the impulse, communications are more slow. In five or ten minutes one writes generally as fast as usual. It is to table-rapping what telegraph is to post-office system.—Believe me, Sir, yours truly, SAYARY."



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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, JANUARY 18, 1878.

SUBSCRIBERS FOR THE MEDIUM ARE EARNESTLY REQUESTED TO REMIT THE AMOUNT FOR 1878 WITHOUT DELAY.

#### FEATURES OF THE WEEK.

The opening article, on Mr. Birrell's invention communicated by spirit agency, gives an unmistakable example of the influence of the spirit-world in the affairs of mankind. Had the medium been educated in science he might have attained to the same results under his guide in his normal state, and thus it may be that all discoverers are to some extent normal mediums. It is also significant that the communicating spirit is none other than the famous "Dr. Priestly," the discoverer of oxygen and religious reformer, who while on earth was as much scouted for his views as Spiritualism is now. The medium, as he says in his letter, knew nothing of Priestly, who may be said to have fully identified himself, both by the nature of the communication and the manner in which he communicated his name. Mr. Birrell has a fine phrenological development, and is worthy of the path in which he has been placed. We hope some moneyed patron will take up his inventions and turn them to the good account they are capable of accomplishing. There are plenty more to follow.

Of "Oriental Controls" we have another instalment in type—an extraordinary communication from "Napoleon Bonaparte." It will appear next week.

A new contemporary, the *Ghost Review*, has sprung up at Cardiff, filled with a reprint of newspaper correspondence on the spirit-circles there in operation. The editor, "Cymro Chwaren Teg," is thoroughly impartial, and evidently desires to see the truth come out, even though Spiritualism should bring it forth. We wish him success in his endeavour.

#### DR. MONCK AND MR. COLVILLE AT LADBROOKE HALL.

On Sunday next Dr. Monck will deliver an inspirational address in the above hall, Ladbrooke Grove Road, opposite to Notting Hill Station, and in conjunction Mr. Colville will deliver one of his famous inspirational discourses. There will also be a meeting in the forenoon in the same place, for Spiritualists only. Friends from a distance attending the morning meeting can be supplied with refreshments on the premises. Morning meeting commencing at eleven, and the evening service at seven. It is hoped that a goodly number will attend and open up Spiritualism in this district.

#### FOR SPIRITUALISTS ONLY.

The crowded condition of our columns prevent us this week from giving a statement of subscriptions received for the Spiritual Institution including Institution Week. We have, therefore, resolved to issue a supplementary sheet next week, containing these particulars, and thus allow full space to be given to the truly important matters which at present indicate the flourishing condition of the Spiritual Movement.

A TORQUAY friend has called on us with some staves, written and drawn upon through the mediumship of Dr. Monck. The conditions were very satisfactory, giving our visitor the certainty that what he obtained was genuine. He has promised us an account of the sitting from his own pen, but for the present we print this short notice to show friends in Plymouth, Devonport, and Torquay that our visitor has not been idle since he arrived in London, and will have a fine budget of experiences to unfold when he returns.

#### DR. PEEBLES AT DOUGHTY HALL.

On Sunday evening first, Jan. 20th, Dr. J. M. Peebles will give a lecture in Doughty Hall, 14, Bedford Row, Holborn, at 7 o'clock. The subject of this first lecture is

#### "THE USES OF SPIRITUALISM,

As exemplified by what I have seen in China, India, and amongst the natives of New Zealand, the circumstances of a spiritual nature, under which the late Abraham Lincoln emancipated 4,000 slaves; embodying a number of facts quite new."

This will be the first of a short course of orations delivered by Dr. Peebles at Doughty Hall during his present visit, and we respectfully ask the Spiritualists of London to come forward heartily and fill the hall every evening. Lectures on Spiritualism are often of no interest to experienced Spiritualists, being intended more for investigators and the outside public. Dr. Peebles's discourses are not of this kind, they are intended chiefly for Spiritualists, while at the same time they may be listened to profitably by all parties. By taking advantage of the presence of Dr. Peebles amongst us and filling the hall every time he speaks, the Spiritualists of London may do much to promote the Cause at this auspicious time. Doughty Hall, 14, Bedford Row, Holborn, at 7 o'clock.

#### BENEFICIAL EFFECTS OF SPIRITUALISM.

In last volume of the MEDIUM, page 485, a letter appeared from a soldier in China, a friend of Mr. Butcher, of Peckham. Having read further issues of this periodical, Private Magnus Fisher writes from Hong Kong on October 10, 1877, speaking very highly of the MEDIUM, and regarding Spiritualism of great importance—"a grand and uncompromising belief in the religion as taught by Jesus and his apostles."

Mr. Butcher, in commenting on his correspondent, remarks:—"I speak, write, breathe, and act in fervency and adoration for this soul-elevating Spiritualism. In me it has created a new life, a new desire, a new love, for my fellow-man. I now look upon the poor wrecks of fallen humanity that come across my path from day to day, and in earnestness, pity, and love, endeavour to uplift them out of the quagmire of self-debasement, and place them upon the proud pinnacle of self-conscious independence and manliness, dependent alone upon the spirit of love and truth, to enable them to pursue the even tenor of their way through this valley of living death."

"I have reason indeed to bless the day Spiritualism found me. That day gave me release from all the frightful, horrible misgivings I had in regard to the future life,—those very misgivings, consequent upon the misleading and dogmatic teachings of the so-called Church."

#### THE SOWER.—TO J. M. P.

Pilgrim in many a distant land,  
And over many a sea;  
Sowing around with open hand  
All kindest charity;  
Nor shall it fall on stony ground,  
Although it seem to die;  
The golden harvest shall be found,  
The fruitage far and nigh.  
O not on Earth, in Time alone,  
But through Eternity,  
We reap the harvest we have sown,  
The richer life to be.  
Immortal blooms the flower of love,  
Fragrant in Paradise above.

T. S.

#### TO J. M. PEEBLES, M.D.

May wisdom from its spirit source  
Still give thee inspiration,  
And keep thee useful in thy course  
With truth for every nation,  
And give thy soul a fuller force,  
From higher exaltation,  
All doubt and dogma to disperse  
By this new revelation.  
May minstrels from the shining shore  
Shed heavenly music o'er thee;  
May brightest souls still strength outpour,  
That hitherto hath bore thee;  
May angel-guides and guardians soar,  
And point thy path, before thee,  
That leads to joys for evermore,  
Where grateful souls adore thee.  
When of thy robes of flesh divest—  
In heaven, with praises ringing,  
Shall cycles of incessant rest  
Absorb thy soul in singing?  
But, no! from mansions of the blest  
To earth thou wilt be winging,  
With love and light for mortal breast,  
From God the spirit springing.

Jan. 12, 1878.

JAMES LEWIS.

DR. SLADE.—In compliance with the desire of several distinguished personages of high position, Bellachini, the well-known prestidigitator and conjurer to His Majesty Emperor William, is about to investigate Dr. Slade's mediumship in a series of seances, to be held in his own rooms as well as in Dr. Slade's, for the purpose of discovering whether the latter's mediumship is in any way connected with trickery. The exact minutes of the seances, which have already begun, are to be signed by the sitters, and to be brought before the public in the ensuing action for libel, instituted by Dr. Slade for the protection of his honour.—*Berliner Borsen Zeitung*, Dec. 6, 1877.



## SEANCE AT MRS. MAKDOUGALL GREGORY'S.

When visiting London for the first time, nearly ten years since, I was favoured with an invitation to meet not only a few of the titled, but several individuals of literary distinction, at the residence of Mrs. Makdougall Gregory. Then, as now, she was a Spiritualist; and, be it said to her praise, she has never shrunk from an open and candid avowal of her soul's convictions relating to this grand and beautiful truth, the present ministry of angels.

A few evenings since I was privileged to meet a party of Spiritualists at her home, the principal mediums of which were Mr. Fletcher and Mr. Eglinton. The tests through Mr. Fletcher's mediumship were excellent, but the greater marvels of the evening occurred through the mediumship of Mr. Eglinton, whom I had never met before.

While our hands were all joined, a cross, luminous and bright, appeared over Mr. Eglinton's head. It rose above all of our heads several times, moved away by the door, vanished, appeared, and re-appeared, a number of times. The spirit-intelligence materialised in part, and, passing above our heads around the table, addressed a few words to each. Spirit-hands, icy cold, patted our hands, heads, faces. Miss Merriman (daughter of Mr. Merriman, one of the oldest and most honoured of the Spiritualists in Memphis, Tenn., U.S.A.) was lifted in her chair; and I, too, was lifted up from the floor while in my chair, and might, for aught I know to the contrary, have been raised to the ceiling, had not the spirit "broken the chair-back." The spirit, while holding Mr. Eglinton in the trance, apologised for the mishap.

After this, Mr. Eglinton lay down upon the sofa, and, becoming entranced, there soon appeared a materialised form clothed in white. It purported to be an Oriental spirit. His attitudes were certainly characteristic of the East. The gas in the room was dimly burning the whole time. A spirit, "Lady G—," whom Mrs. Makdougall Gregory knew well previous to her transition, materialised in garments of snowy whiteness, and conversed with her for some time. The conversation, so I was assured, was of the most satisfactory character. The aural influences were strong, and everything was harmonious—just the conditions that would facilitate and secure excellent manifestations. J. M. PEEBLES.

## TRANSFERENCE OF CAPITAL

A certain sum of money, which I have used for some time in my business department, is about to be called in, and to replace which I require immediately the same amount in one or more sums. Particulars may be obtained on application.

15, Southampton Row, London, W.C.

J. BURNS.

## AN ENTERTAINMENT FOR SPIRITUALISTS.

We call the attention of our readers to the advertisement of Mr. and Miss Dietz on another page. Spiritualists scarcely know where to go to for an enjoyable and pure entertainment. This great want is being supplied by this devoted and talented family. We hope to see Langham Hall crowded at all their representations, and that a goodly number of our well-to-do friends will patronise the guinea tickets for the series.

## DOUBLING THE CIRCULATION OF THE MEDIUM.

If all our readers did as much as some are doing, the doubling of our circulation would already be an accomplished fact. Our friends at Windy Nook, near Gateshead, have commenced the work in earnest. The MEDIUM should be on sale at every meeting and be warmly recommended from the platform. We think we do our duty to all, and they should do what they can for us in return. In Jersey, far away in the south, kind friends are at work. Mr. W. Metherell, writing from St. Peter's, says:—

Herewith I beg to hand you stamped directed envelope, in which please send me two or three "Supplements to the MEDIUM AND DAYBREAK, for Jan. 4, 1878." I think it a very good idea of yours, and a very nice way of soliciting subscribers for the MEDIUM. I will do my best to get as many as I can.

Mr. Burnsides, South Shields, writes quite spontaneously:—

I will bring the matter of doubling the circulation of the MEDIUM before the friends in Shields. It is certainly desirable that the circulation of an organ like the MEDIUM should be increased. Were more attention paid to spiritual literature, I am confident Spiritualism would assume a more healthy tone, and mediums become rapidly developed.

We shall be glad to have a similar communication from hundreds of our earnest friends, for we are sure if we all pull together, the car of progress is bound to advance at a more rapid rate.

**MISREPRESENTATION OF THE SPIRITUAL INSTITUTION.**—We are continually suffering from the views and expressions of those who do not know the merits of our work, and, under the influence of inferior motives, think evil of us. A well-known medium, who has been present at some recent meetings here, thus writes:—"Sometimes material waves sweep over our spiritual atmosphere, obscuring the good and the beautiful; but at last we get to understand each other. With the assistance of my dear guides I have been able to look at the Spiritual Institution in its true light, and you may ever rely on my being your firm friend in all things lawful." We are sure others would be happier if they would place themselves in the position of our correspondent; and the Cause would be all the stronger from our loving and trusting one another.

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## The Order of Spiritual Teachers.

Mr. Burns will attend and assist in the formation of these Schools in town or country as his other engagements will permit. The Cause is in a decaying state in many places for the want of this kind of teaching and information.

Schools and book-clubs may obtain four copies of one book for the price of three, by ordering that number at one time.

No. 1 SCHOOL, 15, SOUTHAMPTON ROW.

On last Thursday evening, Mrs. Whittaker acted as Monitor, and gave an interesting reading from "Illness, its Cause and Cure," elucidating the text by practical remarks. An instructive conversation then ensued, which showed that what would suit a person of one temperament would not do for another with an opposite type of organisation.

The meeting was larger than usual, there being several visitors present who were much interested. Several new Teachers also entered the School. The latter part of the evening was spent in making changes in the position of the Teachers, with the view of arriving at an harmonious arrangement. The differences of feeling produced by these changes were very marked, and at last the conditions became quite pleasant, enabling the Teachers to give expression to their thoughts with more ease and clearness. A plan of the sitting was taken down that the same places may be occupied by the sitters at the meeting on the following week. Stricter rules will be followed in the introduction of new candidates and the placing of visitors.

At the close, Mrs. Watts was controlled by her guide, and gave some practical remarks on the condition of the School.

## THE SEANCES FOR THE DEVELOPMENT OF PURE SPIRITUAL GIFTS.

On Tuesday evening last a numerous company assembled at the Spiritual Institution, to make arrangements for the holding of seances for clairvoyance and other forms of mediumship. Among those present were Mr. Carson, late of Melbourne, Australia; Mr. Burns, Mr. Towns, Mr. Lambelle, and others, together with a fair proportion of the lady element. The object of the meeting was stated by Mr. Burns to be the formation of a circle wherein might be cultivated the higher forms of mediumship, and, after imparting some practical ideas relative to the object of the circle, and its mode of management, he hoped all would work with the one aim of bringing about the desired result.

Mr. Towns was then entranced, and gave advice to intending sitters how to proceed so as to induce spiritual mindedness, which was stated to be the groundwork of all spiritual expression.

After passing from the trance condition, the meeting, in accordance with the desire expressed, elected Mr. Carson as the chairman for the occasion, he having had much experience in such duties while a resident of Melbourne.

Mr. Towns gave descriptions of several spirits present, which were easily recognised by the persons to whom they claimed connection, and finally was entranced by one "Johnny Falkner," as he used to be called, intimately known to Mr. Carson, and the founder of the city of Melbourne. Such a very graphic description as that given by the entranced medium could only proceed from one of the earliest settlers, and one who must have known everything connected with the rapid strides of development made by that colony. It was quite satisfactory, both to Mr. Carson and to the entire company present. Other spirits were described, and the scenes witnessed by the different clairvoyants were found, on comparison, to be strictly in harmony. It was decided to limit the circle to thirteen sitters, and strangers only to be admitted by the direction of the spirits present.

The question of healing was next discussed, with special reference to the mission of Mrs. Watts and others among the suffering poor. One case now receiving the attention of Mrs. Watts was referred to, showing how the guides of Mrs. Watts had found an old woman who had been paralysed in the back for five years. She was first visited by Mrs. Watts, and then by Dr. Mack, who treated her, enabling her to walk, and restoring the warmth into her hands and feet. She was said to be in a low condition, wanting support for her physical body, and the meeting agreed to make a collection towards this case, and such others as might seem necessary. The sum of ten shillings and threepence was thereupon subscribed.

Many other interesting items were considered, and after arranging for future meetings the circle separated after a very enjoyable evening.



## HUDSON TUTTLE'S REPLY TO J. J. MORSE.

Esteemed Brother,—My heart thrilled with pleasure when I read your letter in the *MEDIUM* of December 7—not only at your warm words of appreciation of the task that I have been selected to perform, but more because it told me of your own zealous activity and the progress of the Cause. I cannot, in the limited space allowed me, answer all your questions, nor will it be desirable that I should, for I hope Brother Burns will place my "Ethics of Spiritualism" before the English public, and in that all are treated at length. I presume you only desire my opinions in relation to God, because you say I am accused of atheism, and probably soon will be of other and far worse misdemeanours. Well, I had rather be an atheist than to believe in a God who will command his chosen people to slaughter a whole nation, as he did the Hebrews to the Midianites, reserving the virgins for themselves; or who created nine-tenths of mankind for the purpose of damning them—a God who can rejoice as he hurls his own children into hell because they did just as he created them to do! But I am not an atheist. I do not claim to know anything about God. God must be infinite, and man is finite—hence, from his constitution it is impossible for him to comprehend the attributes of the Deity. My efforts are directed to gain an understanding of the world, its principles and laws. These are all we *know*. The laws are modes of action growing out of the constitution of matter itself. By the limitation we can *know* nothing beyond.

In that misty land of clouds and conjecture, the theologian and metaphysician have an ample field to wander, and perhaps they may bring forth something which the present methods of science cannot obtain, but the experience of the past does not hold out inducements of hope. They can no more pass words for thought, however intricately interwoven. The age has outgrown them and their methods. What we know, what we can prove, is its inexorable demand. Beyond matter and its laws may stand an Infinite Supreme; but in the absolute impossibility of our understanding him, in the total absence of any revelation, except nature, to us from him, we can learn nothing by reasoning on his attributes, and must rest content. How idle and preposterously puerile to wrangle over creeds representing God as a Unity or Trinity! The universe will move on, and we shall fulfil our destinies, however unknown be the divine total, or however far removed beyond the grandest generalisations of the human mind.

Yet, most remarkable paradox! there is not probably a man in England who, if asked how a blade of grass sprang up from the mouldering soil, or a rose expanded its petals, would dare attempt the solution of the mystery. There is probably not a man in England, if asked, What is God, but would at once unhesitatingly state his views of the nature and attributes of an Infinite Being who not only makes the blade of grass to grow, the petals of the rose to expand, but holds the mighty forces of creation in the hollow of his hand!

My dear friend, if I must be called an atheist because I am honest, and not possessed of such towering egotism, then I must submit. But I leave the impartial to decide who is the atheist—I who slowly plod my way upward from the material world, in the light of Spiritualism, seeking for the threads of divine force tending centre-ward, with faith in the plan of creation and trust in the inborn goodness of man, or they who teach that man is a sham, nature a lie, and God a despot.

I say that we cannot at present *know* beyond law, which is the method of procedure between cause and effect. Law may be an expression of the divine will, and thus God be imminent in the Cosmos, as its vitalising force. I will not dispute, for as I said in the beginning, I recognise human fallibility and the impossibility of arriving at demonstrated conclusions. If there are those who derive satisfaction from the belief in even a personal God, or even, to assist their devotion, carve him on a crucifix with bleeding wounds, I would have them nourish their belief. At the same time, let them have a care, in the wide liberty granted, they do not stand in their doors and with mockery cry "Atheist!" to those who have reached a clearer atmosphere.—I am most fraternally yours,

HUDSON TUTTLE.

Berlin Heights, Ohio, January 1, 1878.

## RESULTS OF A PERSEVERING FAMILY CIRCLE.

I am not ashamed to confess that I am a believer in the doctrine of Modern Spiritualism; for if spirit-communion is a groundless doctrine, why do the Scriptures tell us that Moses and Elias appeared to Jesus and three disciples on the Mount?

When I was induced to become an investigator into the phenomena, I began, like the most of people, with a fixed idea that it was a strong delusion; but after a careful examination of the subject, I found that my preconceived opinions were most erroneous. Much could be said as to how I became a Spiritualist and the many seances I attended; but let it suffice that I was not fully satisfied, until at length I determined, in the month of March, 1876, to hold sittings in my own house, with my own family only. And this, after all, is the most satisfactory way of pursuing the inquiry, and I would strongly recommend every person to adopt the same course who is desirous of finding out how much truth there is in Spiritualism.

We repeatedly sat for weeks and months with little signs of any improvement; but at length the table began to move and tilt, and we soon after had messages from the spirits of some of our departed relatives by making use of the alphabet. Shortly after, at one of our sittings, one of our female sitters was controlled by one of my little sons, who passed away at the early age of two and a-half years in 1837. At following sittings other controls took possession of the medium, and spoke to us in different languages, both foreign and English.

It would be tedious to go into details, but let it suffice that we enjoyed much pleasure and profit at our seances. At length I heard Mr. Rowe give his experience with the planchette, in the Hall, Weir's Court, Newcastle, with much profit. I was induced to make and use one with pleasing and satisfactory results. We soon had lots of spirit-friends who were not before able to communicate with us, but are now able to write with the planchette, with one and sometimes two individuals' hands placed on the top of the little instrument. We have, with the use of the planchette, had a very large increase of spirit-communion; besides, we have developed two other young mediums, a boy and girl, aged respectively twelve and fourteen years. The girl's controls have so far developed now, that they have laid aside the planchette and make use of the medium's hand, and write with a pencil very plainly.

Much could be added that we have experienced at our sittings, were it not that I would be trespassing too much on your valuable space. But, however, you will allow me just to add one sitting more, and that was a wonderful seance, which will be long remembered by all who witnessed the marvellous phenomena. We had been long promised by some of our spirit-friends that they would materialise at no distant date; so the other Sunday night we stretched a cord across the corner of the room, and hung a curtain to form a cabinet. Wm. Petty, the medium, after entering the cabinet, requested us to sing. After singing there was presented to our view, in a very good light, a beautiful form, robed in pure white. We had, in all, at our sitting five forms one after the other. My much-beloved wife, who passed away in June, 1876, in her 64th year, being the first to materialise; I scarce need say a very welcome and pleasing sight to me and all present. She answered our questions by a very gentle bow of the head. The medium was at length brought out of the cabinet by the control, when the bell and other instruments were used by the spirits in the cabinet. In fact, we saw the hand ringing the bell at the top of the cabinet.

Now my only object in thus giving a portion of my experience is to encourage all investigators in the doctrine of Modern Spiritualism.—Yours truly, a Truth-seeker,  
Skinner Burn, Newcastle.

E. ELLIOTT.

## OBITUARY.

COTTERELL.—Passed to spirit-life at 10, Addison Place, Melbourne Square, Brixton, S.W., on Monday, the 7th inst., at 5.30 a.m., Mr. Joseph Cotterell, in the 67th year of his life.

For the last four years he has been a staunch and devoted Spiritualist, having received some of the best evidences of spirit-presence and identity that it has been my lot to meet with.

His wife materialised and walked out from the cabinet at Bastian and Taylor's seances on more than one occasion. He also succeeded in obtaining a photograph of her, going, at her instigation through writing, to Mr. Parkes, which was recognised by anti-spiritualistic relatives with great surprise, as no photograph of her was in existence. He was a genial warm-hearted intelligent man of charitable disposition, and quite prepared for the good seed of Spiritualism. He passed away in full assurance of his wife's presence, and trusting to meet her in the higher life.

He assured me on the Saturday previous to his liberation that he had no fear or dread of the change, but was looking and longing anxiously for the bright angel of death; he had "no abiding city here," and was ready to be reunited to his loved partner in their bright spirit-home, where he will be able to work more earnestly in the good cause of human progress.

E. W. WALLIS.

SANDERSON.—We regret to hear of the bereavement sustained by Mr. and Mrs. Sanderson, Felling, in the departure from earth-life of their eldest child, a girl of about 12 years, who has been sinking for a long time under an incurable internal disease. It was Mrs. Sanderson who so much benefited Mr. Burns, after his lecture at Newcastle, on his recent tour. She is a most valuable healer, but has been kept down by the long sickness of her daughter, and the recent event has entirely prostrated her.

We hope she will soon regain her true tone of mind and body, and prove, in the hands of her spirit-guides, of great advantage to her suffering fellow-creatures in the years to come.

## PROGRESS AT WINDY NOOK.

A letter from our earnest workers John S. Ancrum, John Wilson, and W. A. Ritson, of Windy Nook, brings an account of the work they are doing in that district. They are working very successfully a series of Sunday meetings, which are causing great stir in the neighbourhood. We extract the following from the letter of our correspondents:—

"On Sunday, Dec. 23, 1877, we had the pleasure of listening to one who had passed from earth but six years and a-half ago, and who was for some time before his departure, a Wesleyan local preacher in the Thornley circuit. He gave us a graphic description of his experiences in spirit-life, and told how different he found things there to what he taught in the pulpit on earth. He said he longed for the power to take again his body from the grave, and preach to all that the spiritual state is a state of progression, instead of eternal misery, as at present taught by the churches. The medium's name is Livingstone of Fatfield.

"On Sunday, Dec. 30, 1877, we had a good attendance, notwithstanding the wet weather. Mr. Thomas Smith delivered an excellent address on these words 'They have Moses and the prophets; if they believe not them, neither will they believe though one rose from the dead.'

"On Sunday, Jan. 6, we were favoured with an address through Mr. T. M. Brown, of Howden-le-Wear, by "Bretimo." Subject: "I will pour out my spirit upon all flesh"—Matt. ii. 28. This was a very good address, and was attentively listened to by upwards of 200 persons; in fact, our hall was nearly filled with intelligent people. At the conclusion of the address, questions were put and satisfactorily answered.

"After the meeting we three had a private sitting with Mr. Brown, and we had some very good tests from many of our relatives who have been many years in the spirit-world.

"On the Monday night following, a few friends met at the house of Mr. Ancrum and had valuable thoughts given to us. Many of those we had loved on earth came and spoke through the mediumship of Mr. Brown, and we would recommend all who desire to enjoy these blessings, to have a sitting along with him and they will get satisfied.



"Meetings have also been held at Wreckenton, where Mr. Brown and others have spoken. Much good has been done in the neighbourhood. We must also mention the services of our old and esteemed friend and fellow-worker Mr. James Wilson. This friend walks miles to preside over our meetings and to help in spreading gospel truth."

It is astonishing to see the zeal with which those people work for the diffusion of pure spiritual truths. Some of them undertaking journeys of six and seven miles to attend a meeting, and this through a dark and dreary night, and often very bad roads to walk on.

The MEDIUM they also push. Notwithstanding the distress in the district, they always afford a small amount for spiritual literature. We are grateful for their support and wish them every success in their work. And to all let us say, "Go and do likewise."

#### MR. COLVILLE AT DOUGHTY HALL.

One of the most harmonious meetings we have attended for some time was that addressed by Mr. Colville at Doughty Hall on Sunday evening. A great many of the usual audience had gone to Dr. Monck's opening meeting, yet there was quite a solid residue left, who very much enjoyed the oration, questions, and poem. The subject, chosen out of many by the audience, was "The Condition of the Earth on the Advent of the Coming Christ." By "Christ," the speaker said he meant the aggregate of redeemed man. All would be redeemed ultimately, as all are alike in soul—God-like. The new era would be characterised by the subjugation of the animal and selfish passions to the inner or divine principle: man and woman would be united together in harmony to overcome evil. Hitherto we had lived under the symbol of the cross, and the teachers of truth had undergone perpetual persecution and suffering, but with the coming of the angel of harmony, the circle would be the symbol indicating completeness and equality.

The questions answered were of an interesting kind. The poem was on the "Departure of the Soul from Earth."

Mr. Burns conducted the service, and spoke highly of Mr. Colville's labours in London, and regretted that he was about to leave the Metropolis for a time.

#### A DIETETIC EXPERIMENT.

Dr. T. L. Nichols, of Malvern, in a lecture recently delivered at Salsbury Hall, London, related an experiment he had been making upon himself.

He had always been temperate, his only excess being over-work. He usually rose at 5 or 6, and worked on through the day, but not late at night. He had been able to maintain good health, seldom knew pain or illness, and took no medicine. He ate usually but twice in the twenty-four hours, 9 and 5, because for him, long rest for the stomach was better than shorter intervals. He slept better for not eating after 4 o'clock. Late suppers should be avoided, as one should sleep upon a quiet stomach. He had carefully noted the "dry weight" of the food he had taken. The weight of water, which formed a large portion of all foods, had not been reckoned, because it did not supply nutrition. Eggs and milk, which were perfect food, were largely composed of water. Milk was the most perfect of all foods, though not the best for adults.

His experiment began on Nov. 5, his food being bread, fruit, milk, and vegetables. During that period he had taken no flesh meat, wine, beer, spirits, tea, coffee, or tobacco. With regard to smoking, if it was the good thing people said it was, why, the lecturer asked, did they not encourage their wives and daughters to smoke? As to the quantity of food that should be eaten, the medical authorities differed considerably; and it was a popular belief, that the more food we eat the greater would be our strength.

During the first week, the lecturer stated, he lived on bread (and its equivalents wheatenmeal, oatmeal, rice, &c.), milk, fruit, and vegetables, the total weight for the week being 3 lbs. 9½ oz., at a cost of 3s. 9d., averaging per day 8½ oz., value 5 2-7d., and he felt better, and clearer, and brighter than usual. The second week he ate "food of health," milk, and fruit; total weight 4 lbs. 4½ oz., value 3s. 8d.; daily average 9 5-7oz., costing 6 2-7d., and nothing could be better physiologically than the effect of that diet upon him. His digestion was perfect, and the action of all the various organs was as good as it was possible to desire. The third week, with a similar dietary, but excluding milk, the total weight of his food was 3 lbs. 2oz., costing 1s. 9d., which would be at the rate of 7½ oz. at 3d. per day. He knew that doctors recommended 2 or 3 lbs. per day to make up for waste, but he contended that the loss of brain atoms and nerve force for a given length of time could not be stated in ounces or grains. Whatever was eaten had to be disposed of, and at great cost of life and strength to the system. The wisest plan was to take the smallest quantity of food which would properly support the body. The fourth week his food weighed 3 lbs. 6oz., and cost 1s. 2½d., being a daily average of 8oz., at a cost of 2d. per day. He considered 8oz. the minimum and 12oz. the maximum quantity of food that should be taken per day. The total weight of the four weeks' experiment was 14 lbs. 6oz., costing 9s. 8½d.

Average weight per week...	3 lb 9½ oz.
" " per day ...	0 lb 8½ oz.
Average cost per week ...	2s. 5d.
" " per day ...	0s. 4 1-7d.

He then added soups, fried potatoes, cauliflowers, eggs, and puddings. The total weight of his food for the fifth week was 3 lbs 12½ oz., costing 3s. 4d.; daily average, 8 4-7oz., value 5 5-7d.; and for the sixth week 63oz., value 25d.—an average of 9oz., at 3 4-7d. per day. He had adhered to that diet without stimulants, and had experienced a constant increase of health, and strength, and power to work, and his weight had remained at about 12st 2 lbs., except that at the end of the fourth week there was a slight falling off in weight, which had since been recovered. The experiment had been fairly made, and upon an average subject, and he believed that any person making a similar experiment would be well satisfied with the result. The stomach required rest, and this would cure all cases of dyspepsia. He had seen remarkable cures by diet treatment. The question of diet was the root of the matter. In order to make pure blood, the food must be pure. Pure blood would give perfect health. A proper attention to diet would reduce the present excessive mortality among children.

## Questions and Answers.

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

#### QUESTION.

5. TO MEDIUMS.—A gentleman who resides in Germany, at present on a visit to London, desires to take back with him to Germany for a few weeks a non-professional medium, a lady preferred, who can obtain materialisations. All expenses will be paid. The visitor would be well treated, sit in a family circle under the protection of genuine Spiritualists, and though no fee or bargain is proposed, deserving merit would not be allowed to pass unrewarded. Applications by letter should be made to the Editor of the MEDIUM.

MESMERISM.—A Student of Mesmerism would be glad to meet with a suitable subject (a young girl); all inquiries to be addressed to the office of this paper.

"MEDICUS."

CARTOON wishes to make the acquaintance of Spiritualists in Bristol or Clifton. Any of our readers who desire to be introduced to our correspondent may address her at 15, Southampton Row, London, W.C.

"FREE SPEECH."—We do not entertain the communications of persons who have not a name of their own, or if they have are ashamed to use it; nor do we discuss the topics to which your note refers.

MR. SHELDRICK'S PHONETIC CLASS.—Mr. Sheldrick gave the first of his course of lessons on Phonetics, on Wednesday, the 8th inst., at Miss Leigh Hunt's, 17, Brunswick Square, W.C., and a more comprehensive discourse embodying the fundamental principles of Mr. Pitman's system, could hardly be delivered in the short space of one hour. Every pupil, even those possessing some knowledge of the science, was surprised to find all the apparent difficulties so simplified, that the explanation of each point, often accompanied with an excellent mnemonic, could scarcely be forgotten. As a lecture it was a most interesting one, and as a lesson it was an invaluable road to verbatim reporting.

MR. J. COATES, the mesmerist, gives three grand Mesmeric Entertainments, under the distinguished patronage of his worship the Mayor, A. B. Forwood, Esq., this week, in Queen's Hall, Bold Street, Liverpool; the proceeds of one entertainment will be given to the distressed miners of South Wales. The professor's Masonic brethren will muster in great numbers to each entertainment. Mr. J. Coates will give a Phrenological Entertainment on Saturday, the 26th inst., in aid of the funds of the Progressive Spiritual Lyceum, Sowerby Bridge. Also he will give two lectures on Sunday, the 27th inst.: afternoon on the "Spiritual Outlook," and in the evening, upon "Healing Gifts."

"MERCURIUS'S GREAT PREDICTION."—A correspondent desires us to publish the following remarks:—"The late 'Zadkiel' made several sensational predictions. 'Mercurius' is more bold, and bids fair to out-rival him, for in his 'Predicting Almanac, 1878,' for January, he predicts as follows:—'Victor Emmanuel's nativity is afflicted; let him beware!' and in this very month we have the sad news of the death of the King of Italy. In his Almanac for 1876 he foretold the death of the late Sultan of Turkey, and the accident to Her Majesty the Queen in September; also the death of the late Queen of the Netherlands in 1877, and the Russo-Turkish War, which 'Mercurius' predicts will terminate this Spring. His daily weather predictions are also very correct."

ASTOUNDING phenomena took place at Mr. Herne's last Sunday evening seance, at which the well-known medium Mrs. Bassett was present, as well as other known Spiritualists. "John King," with his light, passed two or three times round the table and delivered an invocation full of beauty of language. "Peter," materialised, turned a somersault over the table, and otherwise displayed his talent as a humorist and acrobat. A gentleman was present who had around him his whole family of wife and four children who had recently passed away, and although sceptically inclined, was obliged to admit the truth of the phenomena, and feelingly expressed himself. "James Lambert" also spoke in the direct voice, and "Charlie," the brother of "Peter," played on the mouth-organ and spoke thereout. On the previous Sunday it was stated that several materialisations took place, and in one particular instance the husband of one of the sitters, who conversed with him.

#### SPIRITUAL WORKERS.

ALLWOOD, C. W., Phrenologist, Electro-Biologist, &c. Normal.  
 BANCROFT, GEORGE, 4, Cornwall Street, Werneth, Oldham. Inspirational.  
 BLAND, J. L., 2, Caroline Street, Hull. Healing medium.  
 BROWN, MR. T. M., Howden-le-Wear, R.S.O., Durham. Trance.  
 BROWN, MISS E. A., Howden-le-Wear, R.S.O., Durham. Trance.  
 BURNS, J., 15, Southampton Row, London, W.C. Normal.  
 CHARLESWORTH, E. J., Lower Spennymoor, near Durham. Inspirational.  
 COLVILLE, W. J., 15, Southampton Row, London, W.C. Inspirational.  
 CRISP, W., Greatham, West Hartlepool. Normal.  
 DE MAIN, SIMON, High Grange, Howden-le-Wear, R.S.O., Durham. Inspirational and Healing Medium.  
 DIXON, VIOLET, 6, Pierce Street, Macclesfield. Inspirational.  
 DOWSING, T., 1, Albert Place, Framlingham. Inspirational.  
 DUNN, J., New Shildon. Trance.  
 HARPER, R., Soho Hill, Birmingham. Normal.  
 MAHONY, J. W., 1, Cambrian Place, Anglesea Street, Lozells, Birmingham. Normal.  
 MORSE, J. J., Warwick Cottage, 518, Old Ford Road, Bow, E. Trance.  
 NORMAN, JOHN, J., 6, St. Sidwell's, Exeter. Normal.  
 WALLIS, E. W., 15, St. Peter's Road, Mile End, E. Trance.  
 WILSON, A. D., 33, Haigh Street, Pellon Lane, Halifax. Inspirational.  
 WOOD, EDWARD, Greaves Street, Oldham. Trance and Healing.

Other names that may be sent in will be added to this list.



## EAST END SPIRITUAL INSTITUTION,

15, ST. PETER'S ROAD, MILE END, E.

On Sunday last the guides of Mr. Wallis delivered a discourse on "The Mystery of Life," a subject chosen by the audience. The address lasted over an hour and was much approved.

After the close of the service the friends were requested to stay a little longer, and Mr. Wallis stated that he was compelled, though reluctantly, to announce that he would have to give up the work of the Institution in March next, if not before. He pointed to the fact that after incidental expenses had been met there was only a balance of £26 towards paying the rent and taxes—rent alone being £40 per annum—at the annual balancing in November last; that the Institution had entailed a deal of anxiety, care, and responsibility upon him and his wife, and now they were not in so good a position, financially speaking, as they were twelve months ago; therefore they were compelled to give up.

It was suggested by one, that if the moneyed friends of the Cause knew the position and condition the Institution was in, in the East End of London, they no doubt would help to meet the deficiencies. Another thought it would be a disgrace if the work were allowed to fall through. Another suggested that when it was decided when Mr. Wallis would give up the place and what money was wanted, a number of friends should be asked to do their share to meet it, and a meeting called to know what course should be adopted for the future.

Mr. Wallis said that if a committee was formed, and a hall taken, he should be happy to give his services as often as possible, as he had done in the past, but he could not continue in his present position longer than was necessary to make arrangements to leave the house, which was much too large and expensive for him.

The matter was then left for consideration.

Mr. Wallis has some of his portraits (given him by Mr. Caney, photographer, for the purpose), which he will be glad to dispose of to help meet the deficiency, price 1s. each.

## A VISIT FROM DR. PEEBLES.

Next Sunday Dr. Peebles will attend and speak at 11 a.m. Friends will please be punctual, as a large meeting is expected to welcome this able speaker. The platform will again be occupied by the guides of Mr. Wallis next Sunday evening, when they will speak on the "Temperance Question in the light of Spiritualism."

## ISLINGTON SPIRITUAL INSTITUTE,

19, CHURCH STREET, ISLINGTON.

On Sunday next Mr. Henly will deliver a lecture at the above hall, entitled "The Scientific Aspect of Spiritualism." We hope as many of the friends as possible will make it convenient to attend.

On the Sunday following, January 27th, Mr. Colville will deliver an inspirational discourse, entitled "The Fall and Restoration of Man," on which occasion we may expect a large muster, this being the last Sunday the friends of Islington will have an opportunity of hearing Mr. Colville, previous to his departure for the provinces.

On Sunday, February 3rd, Mr. Henley will address the friends again. Subject—"The Religious Aspect of Spiritualism."

ALFRED MONK, Sec.

P.S.—I beg to acknowledge 2s. 6d. from "Hope," this being the fifth donation from that gentleman.

## SALSBUARY HALL, 429, OXFORD STREET, W.

Last Sunday morning, January 13th, there was a very small attendance in this hall; W. J. Colville delivered an inspirational discourse on "The Mission of Temptation." In the afternoon there was a large attendance, and great interest was manifested in the discourse on the "Occult Sciences," continued from the previous Sunday. Numerous questions were replied to, and an impromptu poem delivered on "Flowers." The oration and poem were both enthusiastically applauded.

Next Sunday, January 20th, W. J. Colville will deliver an inspirational discourse in the morning on "What is Salvation, and Will all Men be Saved?" and in the afternoon, on a subject chosen by the audience. On the following Sunday, January 27th, Dr. Peebles will lecture at 11.15 a.m. on "Travels amongst Buddhists and Christians;" and Mr. W. J. Colville at 3.15 p.m. on "Magnetic Healing." All seats free. Voluntary collection.

DALSTON.—The Hon. J. M. Peebles, M.D., will speak on Monday next, the 21st inst., at the rooms of the Dalston Association, 53, Sigdon Road, Dalston Lane, Hackney Downs, E., at 8.15 p.m., on "Items of Foreign Travel." It is hoped that a large gathering will take place, as the lecture will be of a very interesting nature. All are invited. Admission free.

DARLINGTON.—The Spiritualists connected with the Spiritual Institution have in contemplation the engagement of a medium for materialisation phenomena, if sufficient sitters can be secured to cover the cost of two sittings and the travelling expenses of the medium. Those desiring to attend at 2s. per sitting should apply at once to Mr. David Richmond, North Eastern Terrace, Darlington.

OLDHAM PSYCHOLOGICAL SOCIETY.—On Jan. 5 we held our half-yearly meeting for the election of new officers. The following were elected as the committee for the next six months:—Mr. J. Wood, Mr. Prichards, Mr. J. T. Jones, Mr. J. Drinkwater, Mr. E. Schofield, Mr. C. Brooks, and Mr. A. Hough. I am also glad to inform the friends of the district that we have just rented a nice little room, in which we intend to hold our meetings in future. We have had to go to some expense in furnishing it and procuring a more suitable organ, as the one we had was unsuited for the room; but we hope that we shall be able to do much more work than before, as we shall be able to hold sittings as well as public meetings. On Sunday next, the 20th, Mr. Morse will deliver two addresses, afternoon at 2.30, and evening at 6, in our new room, 186, Union Street. All friends are invited to attend.—J. T. JONES, 9, Bargap Road, Oldham, Secretary.

## MR. MORSE'S APPOINTMENTS.

MISSIONARY WORK FOR THE LANCASHIRE DISTRICT COMMITTEE.

OLDHAM.—Sunday, Jan. 20th. At 186, Union Street. Afternoon at 2.30. Evening at 6.30.

Rochdale ... Monday, 21st. Liberal Association, Good Templars Room, Blackwater.

Burnley ... Tuesday, 22nd. At Dr. Brown's, Standish Street, at 8.

Bolton ... Wednesday, 23rd. Society's Hall, at 8.

Bury ... Thursday, 24th. Temperance Hall, at 8.

Manchester ... Friday, 25th. At Miss Johnson's, Bury New Road, at 8.

KEIGHLEY.—Sunday, January 27.

NEWCASTLE-ON-TYNE.—Sunday and Monday, February 3 and 4.

GLASGOW.—Sunday and Mondays, February 10, 11, and 17, 18.

BIRMINGHAM.—Sunday and Monday, February 24 and 25.

CARDIFF.—Sundays, March 10 and 17 and weeks following.

LONDON.—Sunday, March 31.

LIVERPOOL.—Sunday and Monday, April 14th and 15.

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.

## W. J. COLVILLE'S APPOINTMENTS.

LONDON.—Spiritual Institution, Fridays, Jan. 18 and 25, and Feb. 1 and 8, at 8 p.m.—Sunday, Jan. 20, Salsbury Hall, 429, Oxford Street, 11.15 a.m., and 3.15 p.m.; Ladbroke Hall at 7 p.m.—Wednesdays, Jan. 23, and 30, and Feb. 6, Salsbury Hall at 8 p.m.—Sunday, Jan. 27, Salsbury Hall at 3.15 p.m.; Islington Spiritual Institute at 7 p.m.—Monday, Jan. 28, Dalston at 8 p.m.—Sunday, Feb. 3, Salsbury Hall at 11.15 a.m., and 3.15 p.m.

NEWCASTLE-ON-TYNE.—Sundays, February 10 and 17; Mondays, February 11 and 18.

LANCASHIRE DISTRICT.—Feb. 20 to March 7.

Provincial Societies, &c., desiring Mr. Colville's services, are requested to make early applications to him, at 15, Southampton Row, Holborn, W.C. He will be glad to visit any part of the United Kingdom.

## THE LANCASHIRE DISTRICT COMMITTEE OF SPIRITUALISTS.

MEETINGS TO BE HELD UNDER THE AUSPICES OF THE ABOVE COMMITTEE.

The eleventh Quarterly Conference will be held in the Grosvenor Street Temperance Hall, Manchester, on Sunday, February 3.

Morning: Executive Meeting at 10.30.

Afternoon: Conference at 2.30.

Evening: Meeting at 6.30.

Tea will be provided at the close of the afternoon Conference in the hall.

Mr. Morse will speak at the following places:—

Oldham ...	Sunday, January 20,	Society's Room, at 2.30 and 6.30
Rochdale ...	Monday, "	21, at 7.30.
Burnley ...	Tuesday, "	22, at 7.30.
Bolton ...	Wednesday, "	23, at 7.30.
Bury ...	Thursday, "	24, at 7.30.
Manchester ...	Friday, "	25, at 7.30.

Mr. Colville will also speak at the following places:—

Macclesfield	Wednesday, February, 20,	at 7.20.
New Mills ...	Thursday, "	21, at 7.30.
Urmston ...	Friday, "	22, at 7.30.
Manchester ...	Sunday, "	24, at 7.30.
Oldham ...	Monday, "	25, at 7.30.
Rochdale ...	Tuesday, "	26, at 7.30.
Burnley ...	Wednesday, "	27, at 7.30.
Blackburn ...	Thursday, "	28, at 7.30.
Preston ...	Friday, March 1,	at 7.30.
Liverpool ...	Sunday, "	3, at 11 and 6.30.
Bolton ...	Monday, "	4, at 7.30.
Bury ...	Tuesday, "	5, at 7.30.
Holloway ...	Wednesday, "	6, at 7.30.

Mr. Quarumby will also speak at the following places:—

New Mills ...	Sunday, January 20,	at 6.30.
Bolton ...	Sunday, "	27, at 6.30.
New Mills ...	Sunday, February 3,	at 2.30 and 6.30.

Mr. Jackson will speak at the following places:—

Manchester	Sunday, January 20,	at 2.30.
Liverpool ...	Sunday, "	27, at 11 and 6.30.

The Committee will also send eight speakers for Sunday services to the Manchester Association of Spiritualists during the current three months.

The Committee extend a cordial invitation to all Spiritualists to attend the Conference on February 3.

Subscriptions to the Guarantee Fund are due on Sunday, February 3, and all members not attending the Conference on that day, would they kindly send them to the Secretary, Mr. John Hartley, Brooklands, Hyde.

Much good might result if all societies would send a representative to confer as to the best means of receiving and extending mutual help.

JOHN LAMONT, President.

January 14, 1878.

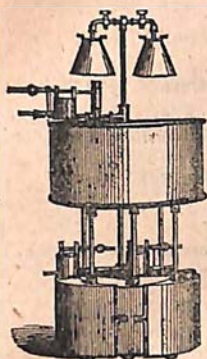
CHARLES PARSONS, Secretary.

THE WALSHALL SPIRITUAL SOCIETY held its half-yearly meeting on Monday evening, Jan. 7, when the secretary gave a report of the work done during the past six months, and also presented the balance-sheet which showed—Cash received, £3 14s.; Expenditure, £3 9s. 10d.; Balance in hand of treasurer, 4s. 1d. After the report and balance-sheet had been adopted, the members then appointed their officers for the next six months, after which it was decided that Monday evenings should be set apart for a developing circle for the next three months.—T. BRINKHORN, Sec., 16, George Street, Walsall, Jan. 11.



AWARDED A MEDAL AT THE EDINBURGH PHOTOGRAPHIC SOCIETY'S EXHIBITION, 1876-77.

### Birrell's Patent Automatic Lime Light Apparatus.



THE BIRRELL PATENT supplies a want in connection with the employment of the Oxy-Hydrogen Flame, whether used as a source of heat in the Laboratory or as an illuminating agent in the form of the Lime Light—combining within itself all the facilities for producing and delivering the mixed gases in any quantity, and at a uniform pressure. As a supply of the gases can be made available at all times, the application of the Apparatus extends to many departments in the arts where the use of the gases have not hitherto been found practicable. The value of the Patent will be readily perceived in the production of Fog and Signal Lights for Railway, Coast Guard, and Life-Boat Stations, as also for Ships and Trains in transit.

A few of the advantages claimed for this instrument are—

1. That the gases are made while they are being used, and, when not required, their production ceases. The demand regulating the supply.
2. The pressure of the gas once arranged will remain unchanged, or may be altered at pleasure, and that without the use of weights.
3. Great economy. No superfluous gas is made, therefore none is lost.
4. A stock of the gases can be retained in the Apparatus for instantaneous use without deterioration.
5. As the Apparatus can be re-charged with gas-making materials without affecting the continuity or brilliancy of the light, a continuous or intermittent use of the same is thereby secured.
6. From the accurate adjustment of pressure between the gases, and the small stock present at any one time, no fear need be appended from explosion.

#### PRICES.

Automatic Oxygen Apparatus for producing the Lime Light, with either the Spirit-Lamp (Oxy-Calcium), House Gas, or pure Hydrogen—  
In Stout Tin .....£3 10s.  
In Copper.....£5 0s.

Automatic Hydrogen Apparatus—  
In Copper.....£3 0s.

The Oxygen and Hydrogen Apparatus in combined form—  
In Copper.....£8 0s.

Orders (accompanied with a remittance) to be addressed to WILLIAM BIRRELL, 13, Chapel Street, Rutherglen, by Glasgow.

Leaves from My Life. By J. J. MORSE. Handsomely bound.

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- CHAPTER I. Birth and Early Life.  
" II. My Introduction to Spiritualism.  
" III. My Public Mediumship and Position.  
" IV. My First Appearance in the Provinces.  
" V. I arrive in America.  
" VI. Samples of American Mediumship.  
" VII. A Spiritualists' Camp Meeting.  
" VIII. Impressions of American Spiritualism.  
" IX. Concerning People I met, Places I visited, and the Portrait of my chief Control.  
" X. American Travelling—Nature of American Life and Social Customs—A few Americanisms—Conclusion.

#### LECTURES.

Spiritualism as an Aid to Human Progress.  
Concerning the Spirit-world and What Men Know thereof.  
The Physiology of Spiritualism.  
The Order of Spiritual Teachers: its Need and Scope.

#### POEMS.

The Shadowy Army. The Power of Kindness. Spiritual Worship.

#### ILLUSTRATIONS.

Photograph of the Author.  
Photograph of "Tien-Sien-Tie," Mr. Morse's spirit-guide, from a drawing by Anderson.

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