



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

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**ORIENTAL CONTROLS.**

By A. T. T. P.

**"MENU."**

At a seance on March 10th last, "Menu," the celebrated Hindoo law-maker, controlled, and spoke as follows:—

"Life on earth, Brother, is made up of units that vanish away, forming but the cradle of the immortal soul, giving it both form and personality; so be careful of these falling units, that so hastily vanish. In just these same words was the solemn spiritual warning given to me—humble, though favoured in having been blessed with communication spiritually. Oh, the city of my birth, whose area to-day points a lesson to the unthoughtful in its utter desolation and profound waste! The utterances of human beings that were, like myself, blessed with spiritual communications, had it conveyed to them that the proud and beautiful should become the desolate and ruined—that the gorgeousness of its architecture and all its beauteous constructions, with its vast and well-ventilated lengths of streets, its high-standing protecting walls, its overhanging pleasure-gardens, its gorgeous palaces, its artificial lakes, should be but dreams to generations that were to come hereafter; that in future time neither man nor beast should inhabit its vast area, and that the very fowls of the air should not seek a shelter for the purpose of rest amidst its desolate ruins.

"Like utterances that were given to those seers of old were also given to me. 'Arise from a worship that is in its best form degrading to the supremacy of the God I loved, and whom I'll teach you to know,' was said to me. 'What is your will?' was my startled answer; 'inhabitant of a higher state of life than my own, what would you have me to do?' 'Arise,' was the reply, 'and gather round you young men and old that are warriors among your people, and take them to a land I will show you; but be careful in your selection of those who are to follow you. In your footsteps there are perils among these people. There are some who are worthless and scorn the true worship of the one true God. Gather together the best of these people from your city of a hundred gates.' The name of my native city was Bael or Babylon. I had earth's experiences between three and four thousand years ago—a long lapse of time—a short vista of eternity.

"I gathered together all I thought worthy, all that still kept to the worship of the one true God, that had not given themselves to polytheism or to bow down in adoration before the firmament—the sun, the moon, and the stars—and consider them separately as deities, like so many of its inhabitants did; personifying them, worshipping, in fact, a multitude of false gods. Such lengths had idolatry reached that they had erected a tower where they could approach nearer to the sun, worshipping it under the name of Adonai.

"We travelled onwards by sea and land, I and my chosen army, and we came to the pleasant valleys of the Himalayan ranges, and there we came in view of a people more advanced in arts of civilisation than ourselves, though we could boast of mighty architecture, of figures colossal in their proportions, of a knowledge of masonry which is not excelled to-day; yet we were as children before these peaceful people. They called themselves *Sudras*, and their knowledge of worship went side by side with the true worship of the supreme God as given to them spiritually. Arts which were undreamt of among my warrior followers were well known to these people; and, though it became an easy matter to overcome them in war, which had been carried out perfectly by ourselves,

the art of war having reached the highest extent among our people. But then the knowledge of war was unknown to these people. They looked on us as a wild race of idolaters. We had sprung upon them from a land that had never been explored by them. We received embassies from all nations in our city of Bael, but I had never seen in our city any of these people.

"There were among my followers those who nourished secretly in their hearts opposition to the oneness or unity of the God providing spiritual communication, and bowed down secretly to the worship of their apostate fathers—deifying elements, worshipping nature in the shape of water and air, kneeling in prayer to the moon, and considering the sun as a god second in importance only to the supreme God.

"I was considered a ruler among my followers, but I was not endowed with supreme power of life and death, else I would have killed them. After joining themselves in a band of strong opposition to my will, they mystified the inhabitants, and met the anxious question on the lips of thousands among their people, 'From whence are you?' With lying words they answered: 'We are the Twice-born, a superior caste of men to yourselves; our worship is identical with your own, agreeing in the belief of a supreme God.' 'Yes,' was the answer among the chiefs of this conquered people, 'you that are of the highest class, or Twice-born, as you call yourselves—you that come from the land where no rain falls—you certainly believe in a God, like ourselves, supreme; there the similarity of our faith and belief ends. There are but few among you who believe merely in this supreme God; but a majority have come among us with an unsupported assertion that you are twice born; and further, to cover the injustice of that you are twice born; and further, to cover the injustice of many of your proceedings, you offer up sacrifices to what but forms, in the consideration of the race you have conquered, God's attributes only—his highest and noblest services for the welfare of his creatures. These elements of his superior power you have deified, and offer up propitiations in the shape of sacrifices, and the walls of your homes you have adorned with pictures personifying these types of God's power, and ye have worshipped them. In these things are you different to ourselves.'

"Oh, how I prayed to God to strengthen my hands to keep the people we had conquered pure in their religion, and to make (oh, arduous task!) their conquerors their pupils; for God himself knew that they had raised themselves to the high position of being capable to lead the way onward to a better worship on earth and a higher state in the spirit-spheres.

"No cry so loud has pierced so deeply into my heart as the cries of the descendants of those men whom we conquered. A great many cries have ascended to the spheres breaking in on the sweet tranquility of the lower homes, of which I am an inhabitant.

"I, Menu, teacher of my people, taught God in his oneness, in his power, not subdivided, not shared by other minor deities; but He alone is to praise, He alone to condemn. Cries have ascended that are false and misleading in their theories and conclusions, and latterly the cry has been that there are many men, converted or inspired teachers, who will teach to man life, and how to enjoy it; death, and how to escape it. And at these gatherings the cries tell us they give blasphemous utterances, calling them apostle gatherings—salvation services. These cries, among others, have reached me, disturbing my tranquillity; but there are cries that I notice, that have a prior claim to my attention, and these cries come from the same pleasant valleys. They come from these people whose forefathers, as generation succeeded generation, began



to look on the descendants of their conquerors as a caste set aside to worship and to serve, whose descendants to-day still hold the same erroneous impressions, and look on those who still they claim as having come from the stock of their Babylonish conquerors, or, as it is called in modern times, the Brahmins—worshipping and looking on them to-day as a race superior from the beginning. A cry reaches me from these people louder than the cry of salvation through spilt blood. Loud is the cry of nearly two hundred millions of souls, and nearly all subjects of your sovereign lady to-day—men, women, and children, crying aloud for light, and Menu, accompanied by Basiris, has resolved to give these people light. There are many hundred millions of spirits that are asking it spiritually; with these are we to work now, but soon the cries that have ascended to us shall be responded to by efficient help.

"Nothing but the love of self and the hope of worldly advantages caused my followers to deny the unity of God, giving themselves up unreservedly to the most polytheistic practices, hindering and preventing these people who clung so earnestly for a time to their own original religion and form of worship. It was observable in the first few years, the numerous spiritual communications that these people received immediately after our conquering them; but as years rolled on, it became observed by me, as well as by others that were spiritually blessed, that the communications to them and to us were becoming fewer every succeeding year. We were getting further away from the spirit-world and its influences, and the more my followers and the Sudras gave way to polytheism, the fewer communications we received.

Communications that were frivolous in their counsel, and senseless in the advice given, were from time to time received, until at last, after I had passed away from earth into spirit-life, when idols and gods became the rage, when the Brahmins trading on the credulity of their followers became more marked in their pretensions,—then spiritual communication ceased altogether, and the great cause of it was as if spread over that ill-fated land there was a black pall or cloud of immoral aura, through which the power of the spirit failed to pierce, hiding from their gaze both inhabitants and territory. Shut out from heaven, they were shut out from the superior world. Then, left to their own devices, they began to offer up human blood to appease their human conception of a God. They began to embrace the creed infernal, that a shadow or spirit passing from earth to spirit-life required an attendant spirit, furnishing him or her with a companion, even at the expense of murder.

"God has said the soul of the meanest is immortal. Then, how are unaccounted millions of souls hidden from my gaze? We find millions on millions of souls unhappy, in darkness. To them, according to the will of God, do we attend, to raise them up from darkness to light, to teach them to know and to love their God. What is Time but a servant to the Supreme God? Though a servant to the soul disembodied, it is a master to the soul embodied. Time, then, is it that these people that are embodied—these souls that are, like ourselves, immortal—should have their false gods destroyed, that they may lift up their eyes to the Supreme Maker of all. Millions and millions of His creatures are waiting for light, and it hath pleased our Father, God, to place them under the care of a nation which He is about to favour with His love, though many of the descendants of those who followed me from my native home and fought side by side with me, many descendants of my followers, Brahmins, who claim descent from my followers, are left still to their own ungoverned will and unbridled passions, for we cannot approach them."

Here followed a long foreshadowing of events to happen in India, and the probability of which I can see, and many of which have for years seemed to me likely to take place some day or another, and in my opinion now soon, very soon; and in that opinion I am not singular, as coming events cast their shadows before them.

After the control had finished this portion of the seance he said:—

"We do not wish you to publish this and bring trouble on your head unnecessarily. Let the recorded writings of these things prove themselves hereafter. If there is not a general acceptance of them now, you yourself will know they have been given and recorded."

I think the advice given is good, as, were the whole published, not only might I get into trouble, but in all probability the respected Editor of the MEDIUM might find himself attacked by some of the still embodied spirits who figure in the narration. What not only this control but what others also have said, would cause a stare among high men in high places. They might get a serviceable hint here and there. How they would stare if they saw the instrument out of whose mouth all these things came in his normal state and then listened to him in trance, but *reconnos à nos moutons*. After the request not to publish certain parts, the control proceeded to say:—

"There is a spirit in a lower sphere visiting for the purpose of inquiring into their spiritual temper, and then seeing whether their imaginations have given form to what has been particularised by your guide who belongs to the Mid Home. Protected by your guide, he obtains a view of the gods personified or imaged in their spiritual temper—not personated there, but formed by their wills—formed by the strength of their beliefs; gods with snakes round their bodies and round their heads; gods hideous in their formation, showing plainly the depth of degradation to which the immortal mind of man can sink; so that in those sketches you are obtaining, you are getting *fac-similes* of gods worshipped even now spiritually.

They are gods whose images on earth were formed in their minds whilst their souls were embodied; and in the connection or sphere to which they entirely gravitate; they find millions of spirits of the same belief, having the same hideous gods mirrored in their minds spiritually; which, when they are gathered together in their vast spiritual temples, and directing their eyes earthward, they imagine their gods gave them form through the strength of their wills,—saying in their hearts and afterwards crying aloud, 'Give unto us no Unknown—no Unseen God, to worship, but one we can recognise both in power and form.' Without your Great Father's assistance, then had these souls better have been annihilated; but God in His time attends to all. May God be with you and yours—may He ever keep and bless you." Here ends the control of "Menu."

As probably the last part of what is written may be unintelligible to your readers, I will give a slight explanation. About ten weeks ago a control ordered me to procure water colours, paper, pencils, &c., for the purpose of enabling a control called "Freeholder"—but who, I am informed, is the disembodied spirit of the celebrated Benvenuto Cellini—to draw me likenesses of the different controls that speak through the medium in my presence. I obeyed orders, and I am getting, week after week, two or three sketches of men who have passed away. Every succeeding week shows an improvement in the drawings. They are done at the medium's home. As to how they are done, I have only the medium's word; but I believe that word, as I have had in one case actual proof before my eyes; and, as both the subject-matter and its execution are utterly beyond the power of the medium, nor has he the means of paying a confederate to help him. Lately he said that he was drawing such hideous pictures that he could not bear to look at them, and he thought the devil must have controlled him, and that he did not like to bring the pictures. At last, when I did get one, I saw it was an image out of the Egyptian mythology. The picture was one of a four-armed man, holding in the double right hand, in one of them the branch of a tree, in the other a knife. In the double left hand, in one a small baton, in the other a cock by the legs, with the head downwards. At the feet is standing what I suppose to be the bull Apis. At the end of each foot is a claw. He has a necktie formed by the heads of two cobras, or hooded snakes. Out of the mouth on either side is a tusk, like that of a boar. It is artistically drawn, and well coloured, although the paper is not suited to water-colour. At the foot is written: "The people that walked in darkness have seen a great light. They that have dwelt in the land of the shadow of death (spiritual), upon them hath the light shined.—FREEHOLDER, Spirit-artist." And lower down is a note to this effect: "One of a set of twelve of heathen gods. Origin and explanation will be given you by Basiris the Ancient." This No. 1 has been succeeded by three others, the description of which would take too much time, but they are evidently carrying out what is said in the above foot-note.

I may here state that since this outburst of spirit-drawing has commenced, the medium has been controlled by "Wm. Blake," the spirit-artist, and who said that it was through "Freeholder" he drew nearly all his extraordinary designs; also by "Benjamin West," "George Farrington," and "Flaxman." I am promised a control by "Sir Edwin Landseer." These different controls say they are forming a band round the medium, assisting "Freeholder" in his work. All this is passing strange to those who have not followed out Spiritualism. To me it seems but the forerunner—the foreshadow of things still more strange.

#### A COMMUNICATION FROM "ST. PATRICK."

A correspondent in Ireland who has sent us previous communications obtained spontaneously at a private circle, says:—"I enclose you a communication from 'St. Patrick,' which came on Patrick's Day, March 17, which is a great day in Ireland. It came as usual, and is quite authentic." Of course, all communications must be taken for what they are worth to the reader. The following contains some good points:—

"Why is my tomb in ruins, and my name almost forgotten? There is only a small plant and a printed line to tell that I have ever been. The place where I lay down and took my last sleep, to wake on my resurrection morn, is a disgrace to those who pretend to revere and remember me. I that was the founder of religion and worship in this once barbarous island, have no memorial church, chapel, or cathedral raised on the scene of my labours. I, who was the pioneer, of all the mighty bishops who came after, am considered by some persons as merely a myth, and they tell of me tales and legends, as they do of the fairies and bogies of their island.

"I came from a far country, where the early apostles preached the gospel, and I was one of Peter's disciples (Peter, the disciple of the Great Apostle of all). We scattered far and wide, over country and island, to preach the glad tidings of an enlightened gospel to those who worshipped wood and stone, or refrained from all worship. I was the first who brought the gospel into Ireland. I had no carriage nor prancing horses; I had no mitre nor costly stole, nor gilded cross, nor cross-keys; I did not sell pardon for sins committed, for I had no jurisdiction, except to speak my Master's will, and to tell of the only One who had jurisdiction to pardon. I gave no penance to miserable souls, nor long journeys to weary feet, nor aching fasts to hungry stomachs. I showed them where the light, and the truth, and the love reigned. I showed them the small plant that grew on their own island—that sweet trio of Hope, Faith, and Charity, the three cardinal virtues; and those who possess these three virtues, and cultivate



them, and never turn their backs upon them, possess the true gospel in their hearts and in their lives.

"I was supposed to banish all the reptiles out of Ireland, but that is not accomplished yet. The reptiles that I strove to abolish were cruelty and rapine, ignorance and bloodshed. But there are reptiles at present, and some of the reptiles profess to believe in me, and to believe that they are my followers. There are reptiles in the garb of saints, in the garb of bishops, in the garb of sanctimonious laymen, and it may be long before the Green Island is entirely free from reptiles of all kinds.

"They do not believe falsely in my power, for I had power given to me by the Good Lord whom I served and worshipped, to heal the sick, the wounded, and the dying, and to sway and govern stubborn and rebellious hearts. I had power that has never been written of me, but I used it in the service of Him that sent me. I and my brothers (not brothers by blood, but by sympathy,) were followers of Jesus of Nazareth, and we, through the teachings of his own apostles, helped to bring light to the world. We were the first trine after the apostles, and there has been good after us.

"PATRICK."

"I was called Patrick because I forsook my own country, or threw off the allegiance of my own country to take to that of another. The town in which I was buried takes its name from my death, and in that town I got very bad treatment, and many shouted, 'Down with Patrick.' I loved my own country, and was a true patriot for it, but I expatriated myself for the sake of Ireland, and so was called Patrick. I was called by my disciples Patrick, because I was the father of all the priests that came after me, but I was called Patrick by my own colleagues for the reason that I have stated.

"One of the gifts of the Good Lord is, that those who desire to visit earth can do so by His permission, and this will account for the strange appearance of spirits that have long left the earth. There are those that never come back to earth, but there are also those who can gain permission to come back, and have the power to do so. Spirits are not omnipresent, and they cannot see as the Lord himself can see, and sometimes they yearn over the old scenes of their labours, as a father yearns over his children, and they come back to look on.

"Many ages have passed since I have gone away for ever; but the gospel has not progressed; it has gone backward; and the innocent symbols that were introduced in the early religion to explain matters to ignorant minds, as we lift up a picture to teach a child,—these symbols and pictures are now alone considered, and not the sacred truths that they were intended to represent and explain. The early gospel was a gospel of parables, and that accounts now for the worship of forms and ceremonies, while the real soul and spirit of religion is almost dead and forgotten, except by a few.

"Ministers were then appointed by spiritual voices and spiritual urgings, not by the forms and ceremonies that are considered necessary now. To fit a minister of any creed or sect to teach an ignorant people, apostles—they ought to be called—were then sent by the Lord himself, and ordained by his ministering spirits, and not by the hands of men.

"When will the gospel come back to be a spiritual gospel?

"Will there be another prophet?

"What more truths can be written than have been written?

"What more truths can be spoken than have been pronounced?

"They have got the light; they must answer for the perversion of their light."

#### "JESUS OF NAZARETH."

Dear Sir,—Since the publication of Dr. Peebles' lecture, as recorded in the MEDIUM of the 15th February, this year, and the account of a vision of Jesus, seen on Saturday, the 9th March, and published in MEDIUM No. 416, 22nd March, 1878, I beg herein to send you an account of a private developing circle, and a further brief circle held on Thursday evening, 24th March, under the following conditions. According to rule, Miss Bertha May and the writer were sitting alone for development. We usually set apart one hour for such a purpose, previous to holding any important sitting, to induce pure conditions; moreover, our medium (Miss May) is yet only partially developed. Every circumstance apparent to the writer seemed favourable and pure, and we darkened the room, and offered our prayers, sitting facing each other, hands joined in hands, overlapping each other upon an open Bible. That refreshing and energising outpouring of spiritual power flowed down upon us from above. Spiritualists of the pure school will not be in wonder at this statement. We say it comes upon us as a cooler air encircling and permeating our every tissue, and seeming to run the whole course of our body through and through.

"Purity," one of our spirit-guides (who, as yet, has refused to give her name, but communicates under this *nom de plume*), first moved the Bible under our hands to signal her presence, and then requested that Miss May pass under control of "Rose," another of our friends.

Communications of a personal character were made by "Purity," as also by "Rose," through the medium; and we sat conversing, and at other times quiet, until the following was spelt out by "Purity," by means of the Bible: "Bertha sees Jesus and his disciples." None will be at a loss to understand the writer's feelings in the presence of one so high. But I reserve comments.

The medium was speedily restored, and immediately described the vision as she had seen it: Jesus dressed in white, with six

disciples on each hand, standing before her. Jesus she knew by the aura of light which encircled his head. Her pleasure, and humility, and thankfulness were pleasing to witness, and as "Purity" moved the Bible, corroborating every statement the medium made, our spirits were lost in praise. By means of the Bible "Purity" immediately after requested us to invite our usual sitters from another room to the circle (the circle when complete consists of Mrs. and Mr. May, sen., Miss Bertha May, Mr. Henry May, jun., and the writer). The medium's family were accordingly ushered into the room, and, after being apprised of their daughter's vision, expressed their approbation, and exhibited manifest signs of deep feeling and devotion. A little change of element was noticeable, but that delicate harmony so evident before was soon restored by an earnest prayer to our God. Only a little conversation was held with our guides—perhaps occupying five to seven minutes, when the medium, being quite conscious, said, "Jesus is again present"—("Purity" by the table signalled "Yes")—and, said the medium, "he is coming with his disciples," six of whom, she said, walked towards us, and stood each one behind one of our chairs, and placed their hands upon our shoulders. We all bowed our heads, and our spirits were filled with delight. Once more the vision faded, and for a moment stillness reigned, when suddenly the medium's hand moved upon the table five times, the signal for "welcome." The medium was entranced. We asked who was her control. "Jesus," was replied. We listened, waiting in humility and hope. The medium's hand again moved as gently as before "alphabet," which being called, "Time to close" was spelt out, and within a second or so Miss May was normal. Just a short, fervent prayer ensued, after which we sang the Doxology. Gently the table kept time to the tune, as if the angels, too, catching up the sound, were singing the echo of our praise.

We have no comments to make upon our circle, and present to you the account only as we saw and felt, leaving other spirit-friends, as we are confident they will, to corroborate this beautiful night.

"Saul of Tarsus," no doubt, through Mr. Lambelle, will be the first to offer warrant of these words.

Our medium, Miss May, is not only clairvoyant, but clairaudient, and upon a question, subsequently, "Rose" returned, by a voice in her ear, "Jesus will visit your circle once a month." This voice was corroborated by "Purity" to the writer, at a further developing circle held with the medium on Saturday last, 23rd March.—I am, dear Sir, very truly yours,

A. T., No. 190, Dalston Association.

[The subject of this letter was brought before "Baal Bereth" controlling Mr. Lambelle at the Star Circle, as stated last week. The spirit, in answer, said he had been much in the earth-sphere of late, and might be seen as described, but under the circumstances he could not recognise the facts stated above.—Ed. M.]

#### ARE MINERAL MEDICINES BENEFICIAL OR INJURIOUS?

To the Editor.—Dear Sir,—On Sunday evening the 13th inst., we assembled as usual at the house of Mr. De Main, when a very animated discussion arose upon the efficacy and medicinal virtues of the mineral kingdom. After the meeting had been opened, the intelligence rebukingly complained of the difficulty he felt in restoring the mind of the medium to a proper equilibrium, in consequence of the activity occasioned by his participation in the debate, and deprecated our want of discretion in agitating his mental faculties previous to control. He then, as on previous occasions, allowed us the liberty to select a subject, when the above was suggested as suitable for the occasion, whereupon the following discourse was delivered, which I hope you will consider worthy of insertion in the columns of the MEDIUM.

#### ADDRESS.

Although humanity is subject to disease, the Great Eternal, in his infinite wisdom, has prepared an antidote for all the evils that afflict his children. The remedy must, however, be in accordance with the laws of Nature if the malady is to be eradicated. If you go down the vista of ages, you will find that the ancients had no knowledge of the action of minerals upon the human organisation. They gathered herbs, fruits, and balsams, and studied their effect. The priesthood of that time were the only individuals in possession of the knowledge necessary for alleviating disease, and the ignorant multitude regarded them with as much reverence and superstitious awe as the medical faculty are recognised at the present day. This simply resulted from the fact, that the people were denied the valuable knowledge possessed by the priesthood. The science of astrology also received their undivided attention, and they became conversant with the planetary effect upon the vegetable kingdom. Thus, by experiment, they ascertained that certain plants under certain planetary influences were highly beneficial to the human organism. Many marvellous cures were effected by this means, but as man advanced he became too proud to consult the Astral Light and to receive information through the medium of this grand science; but thinking that he would acquire more fame, he forsook the pathway of Nature and entered into the dark places, and having become cognisant of the action of mineral poisons to deaden the sensations of pain, he thus established a vile and pernicious system by which thousands of human beings have been launched into spirit-life prematurely.

Minerals have been a curse to the human race. The individual who first introduced them into medical science was one of the greatest villains that ever existed on the earth-plane. His predecessors had acquired a world-wide fame, and the canker-worm of jealousy gnawed at his heart, and he envied them their notoriety. He, therefore, struck out a path for himself, and the results of his action are too terrible to contemplate. There is now scarcely a single individual that cannot testify to the injurious influence exerted by this pernicious system. That individual even now is wandering about in the desert places of spirit-life, and there he must remain until his vile system be swept away from the earth.



View all things by analogy. For instance, if you had a garden and prided yourself upon the beauty there displayed, and the perfume exhaled from the choicest floral gems afforded you exquisite delight, you would never dream of watering them with water from the stagnant pool, but by supplying them with the pure life-principle from the spring the beneficent effect is at once made manifest: they become invigorated and endowed with new life. Therefore, if you go out into the vegetable world and select the herbs which possess the life-principle, the human frame becomes renovated; Nature is assisted in her efforts, and the individual is benefited in consequence. But if you go down into the earth and bring forth that which has not the life-giving principle, and impart it to the human system, you would be considered insane. In order to preserve life you must apply the life-principle; you thus supply a power which renovates and restores the body to its natural condition.

It is astonishing what ignorance prevails in the nineteenth century. Can the animal body be restored to a perfectly healthy condition by that which is deadly destructive and poisonous? Every individual who partakes of the doctor's drugs will meet with a premature grave. They enter into the system and there they must remain. No power in the body is able to dislodge them. So long as the individual lives in the material habitation will this pernicious element adhere to his organisation; and even when the frame is reduced to ashes, these same drugs will be found among the chemical constituents which composed the human frame. When the vitality is low and nature becomes deranged, if you would eradicate disease you must assist her, and she will eventually turn out the deadly foe. You look up to the Medical Faculty with much reverence and awe, and almost worship them, and fondly imagine that if they were swept away, it would be an universal calamity, when, in fact, it would be one of the greatest blessings that ever could come to humanity. The time will come when they will be banished from their position. Their system is doomed. The spiritual power is descending, and the highly injurious system of drugging will be eclipsed by this simple but efficacious remedy which is born, not of earth, but of heaven.

Unless the temple of the spirit is kept in repair, you place a barrier in the way of your future advancement. If there could be a devil it would be that individual who has introduced this diabolical practice into medical science. The little innocents that, like the beautiful roses of summer emitted from their pure and unpolluted natures the delicious fragrance of their spiritual beauty, have been blasted and ruthlessly expelled from earth-life by the uncongenial influence of a false medical science. No person can take these poisons with impunity. How often do you find individuals send for the doctor, and for a time they are relieved, but the symptoms occur again and again until the unfortunate victims are launched into the other world. The relief is only temporary, and although the pain may be deadened, the disease still remains and other portions of the body suffer in proportion.

You talk about war and its attendant evils, but what are these compared with the great and mighty multitude that have been swept away by the medical faculty? It is absolutely necessary that you should watch with jealous care every encroachment of injurious external influence upon the physical body. God has given you Nature's book, and by turning over her leaves you acquire knowledge which enables you to become masters of yourselves. The purpose for which you were created on earth was not to indulge in sensual pleasures, but to make the material subservient to the spiritual. If you neglect to preserve the body from disease, as a natural consequence you must be the greatest sufferer in the end.

Blessed indeed is he who makes the body a fitting temple of the soul, and grand and glorious will be his reward in the future. Many look upon this life as an evil, an existence devoid of all pleasure; for them the sun seldom shines. They go through this world dissatisfied with their condition, and do not live out half their days.

It is incumbent on every individual to keep the physical body in harmonious action, so that the spirit may be ripe for a superior condition when the material organisation has accomplished its purpose. Thus he will be spared the mighty struggle caused by the human soul being wrenched from its tenement prematurely; and he will not have reason to regard with bitter wailing his neglected opportunities. Therefore, see to it that you fulfil the purposes of your existence, or you will have reason to look back upon your past life with remorse and bitter lamentation, and vainly wish you had benefited thereby.

We hope you cannot fail to see the evil of applying deadly minerals to the human organism. It is contrary to nature. Whatever you may be afflicted with, if you take drugs you may expect to go spiritually unprepared into the great beyond. This ought to arrest the attention of every thinking being.

How many of your doctors prescribe their medicines when they are totally ignorant of the nature of the malady. They examine the patient very minutely, but they know not what disease he is labouring under. They begin by experimenting on him, and they thus sacrifice him to their blind ignorance, and in this way thousands are sent out of time into eternity by the medical faculty.

However, some may say, what system is so efficacious as the drug system in extreme cases, such as inflammation, or when the victim is suddenly and severely attacked without a moment's warning? Now, in this case, our remedy is very simple but powerfully effective. What is the cause of inflammation? There is a certain life-principle permeating every particle of the body, inciting its functions to action. While this life-giving force is in full operation, the harmonious and normal action of the organs is perfect; but there are certain times when it becomes deviated from its natural course. The place affected is where it fails to exert its power; the life-giving principle is absorbed into other portions of the body, and the emanations lose their transparency. Now, to restore the necessary power, and supply the deficiency, we would say, apply the life-giving force of magnetism, that power possessed by the healing medium of to-day, and which is capable of eradicating every disease that human flesh is heir to.

When an individual is suddenly attacked, it frequently happens that all the power on earth could not prevent the spirit from leaving its tenement. And why? Because nature has been outraged. The victim feels unwell, and Nature calls with an unmistakable appeal, but she is disregarded. The afflicted individual follows his occupation until at last outraged nature cannot hold out longer, and refuses to perform her

functions; she has borne as much as possible; her cries for assistance have been unheeded, and dissolution must be the inevitable issue.

The disease of small-pox is but the effort of nature to expel a superabundance of morbid matter which has accumulated, making the blood impure. Then Nature endeavours to throw it out to the surface of the body. All that is required is to keep the patient warm, in a light sweat for a time until the morbid matter is ejected from the system. Give him relaxing fluids to open the natural avenues of the body. Keep from the drugs as you value the life of the patient, for instead of gently assisting the efforts of nature to expel the foreign matter, they cripple her normal action by their insidious influence, and the object desired fails to be accomplished.

However, there is a use to which minerals may be applied to alleviate suffering. When the doctor entertains no hope of recovery, and the patient if left alone would suffer excruciating pain, if the drugs be applied he will be enabled to pass from the body in an unconscious state, so far as pain is concerned. But we emphatically repudiate the necessity of having recourse to such an expedient, as it has an injurious effect in the end.

Death is not a painful experience to the individual who has endeavoured to live in conformity with the laws of nature. When dissolution approaches the blood takes into itself morbid matter. It then enters the brain and intermingles with the nervo-vital fluid. He is thus insensible to pain, and passes from his earthly habitation in obedience to a divine law.

However, there has been certain improvements in the medical system. The nineteenth century will not pass away without recording some wise and beneficent work accomplished. The doctors were once not content with giving the poisons, but they went even further. They let out the crimson tide of life. The poor victim was then at the mercy of the red-handed assassins. We are glad this has been abolished; but enough remains to stamp the whole system with opprobrium. But a better day is dawning, and the power of the medical faculty is destined to pass away. A star appears upon the horizon, whose brilliancy will eclipse the light of medical science, even as the brilliant rays of the sun render the scintillating rays of the planetary system feeble and ineffectual.

There are those rising up whose bosoms are overflowing with love and sympathy, and whose bowels of compassion yearn to relieve the sufferings of the human race, and these, working in concert with high and lofty souls, will establish a system, pure and efficacious, which will enable humanity to enjoy this material life, and render the barren wilderness of sorrow and gloom brilliant and beautiful, and the various diseases which now afflict humanity will vanish like the mists of the morning.—Yours fraternally,  
C. G. OYSTON.

Henwick, Willington, Durham, Jan. 21.

## 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.

### QUESTIONS.

18. To me, and doubtless to numbers of others, it would be a matter of great interest if some of your readers would give the teachings of their spirit-friends and the duties, employments, location, and pleasures of the future life. Probably we should find that these differed in the different spheres.—E. F. G.

### 19. EVOLUTION AND CREATION.

To the Editor.—Dear Sir,—At the "Star Circle" I see the control gave the opinion "that each distinct organic form was a special creative act of the divine volition." Now, would it not be more in harmony with wisdom to use the term "formative act," signifying an evolution, which would prevent the thoughtful mind from looking outside of Nature for the divine volition? Allow me kindly and earnestly to recommend Mr. W. Avery, and all searchers after a knowledge of the theory of evolution, to read "The Principles of Nature, her Divine Revelations, and a Voice to Mankind," by Andrew Jackson Davis, to be had at the Spiritual Institution.—Fraternally yours,  
69, High Street, Stamford, March 30. JOSEPH REEDMAN.

### 20. THE "WATCH."

Will some of your readers who may have heard the above expression explain what they consider the meaning of it, as said to be used by the insane? It may be met with in asylum reports in describing the peculiar notions of some patients, who seem to have a constant dread of being "watched." I think, perhaps this, and some other impressions of the so-called "insane," may have some reason in fact, and may be capable of a rational explanation by the light of peculiar psychological conditions, and the influences that are sometimes brought to bear upon some individuals by others with whom they constantly associate.

"SENSITIVE."

### THE RESPONSIBILITY OF MAN.

To the Editor.—Dear Sir,—I was glad to find this matter again referred to in the MEDIUM, and am quite disposed to agree with Mr. Reedman that it is a subject of vast importance.

The doctrine of free-will (a title for a thing which is unimaginable) is extremely important, because on its corollary, human responsibility, hangs the doctrine of redemption, the cardinal doctrine of the Christian religion; and because on this foundation of human responsibility the whole towering structure of orthodox theology is erected. Those, therefore, of your readers who are of opinion that the Christian doctrine is mischievous in its effects (as all doctrines founded upon error must be), if they wish to destroy this monument of priestcraft, and build up a positive religion in its place, should (to use another simile) lay the axe to the root of the tree, and not content themselves with simply topping the branches. Let the friends of progress displace the bases of this



erroneous Christian theology, and the majestic edifice will shortly topple to the ground: it has its easily-moved foundations in the sands of an unthinkable dogma. And let the friends of progress erect in its place a positive religion, all the "Articles of Belief" in which can be demonstrated as clearly and undoubtedly as the propositions of Euclid; but let them dig for a foundation till they come to the solid rock.

It is a matter of prime moment to lay your foundations aright. The most ridiculous tenets held upon the face of the earth are simply the logical outcomes of erroneous basilar dogmas. There is a sect of religionists who refuse medical assistance when ill, because it would be flying in the face of God to attempt to get well when He has sent sickness as a punishment or a trial. Now, if their theory of the cause of sickness is correct, their action is very reasonable; but the orthodox parson holds them up to scorn, although he preaches the same theory of sickness, and, by following common sense instead of logic, while endeavouring to get well, he is himself the unreasonable person. Again, if Jesus Christ is the Son of God, and if the Pope of Rome is His inspired representative on earth, it is anything but unreasonable to suppose that the *ex-cathedra* utterances of the Pope are infallible. And if the Virgin Mary is the mother of God, her immaculate conception is, to say the least of it, very likely. So, if we believe in free-will and responsibility, it is not illogical to believe in the atonement of the Son of God, or in the hell fire prepared for those who reject so great a salvation. I might go on multiplying instances *ad infinitum*; in short, there was not a wild, insane belief of the fanatics of the Dark Ages but what would have been reasonable and admirable if only the basilar dogmas on which these fanatical opinions were laid had been philosophically correct: let these suffice, however, to show the immense importance of laying the foundations of religious belief on a philosophical basis.

If this were done, people would not be blown about as they are by every wind of vain doctrine, and would not be so ready to receive for doctrines the commandments of men. As the result of a neglect of this precaution, many volatile personages, in and out of the ranks of Spiritualism, began by disbelieving what the parson said, and have apparently ended by believing what everybody else says.

Mr. Atkinson gives a fair view of the question of responsibility, and I was edified by the perusal of his letter of last year. The converse of the responsibility doctrine, "philosophical necessity," is founded upon the principle of the absolute, the unvarying uniformity of natural law. In buding up a philosophical belief, therefore, this is the first matter to be demonstrated.—Yours faithfully,

W. T. LIGHTFOOT.

#### THE PERSONALITY OF GOD MAINTAINED.

To the Editor of the MEDIUM AND DAYBREAK.—Dear Sir,—There are a few words in Dr. Peebles' discourse reported in the MEDIUM of March 22, on which I feel constrained to remark, with your leave. God is represented as "not a human-shaped, personal being, of the size and appearance of man, but the incarnate life-principle of the universe." That is, I suppose, the universe is the body of Deity, who is its life-principle. There may be a meaning in this, but it requires to be defined. It is true, not because it is declared, but only when it is logically demonstrated.

"To speak of God as a personality merely implies shape, form, dimensions; and then, whatever we personalise we localise, and whatever is local is limited, and that which is limited is imperfect; consequently the personality of God implies limitation and imperfection." This seems quite logical, but does it hit the truth? Is God a reality at all? If real, He must have substance of a sort; and if substance, He must have form or shape. Surely it is not thought that any kind of substance can exist without possessing or presenting some shape, symmetrical or otherwise. If God is not a substance He is nothing; but if He is substance He is also form, for form and substance are one: where one is, there is the other.

As to a (or the) life-principle, we know nothing about it, apart from the organism of which it is the life. The terms "infinite," "unconditioned," "unlimited," are words without any meaning. The infinite is inconceivable. We men are finite, and existences, and all existence—God included, if we can conceive him—are to us finite. Anything infinite is as good as non-existent to us.

If Dr. Peebles believes that God is substance without form or dimensions, he believes in a substance infinite in extension, which is impossible; but the possible is the substance that is limited; and if God is substance he is limited substance as to space, solely related to the divine substance. But if Dr. Peebles believes that God is neither form nor substance, it follows that God is non-existent as a being apart or distinct from material or spiritual existences, according to this present reasoning.

If God is not a divine form with human shape, how is it or can it be said that he formed man in his own image? Man is man because of his form; a dog is a dog because of its form. The brain of man, with its high moral faculties, is a part of his form. If God made man's form, where did He get the copy or pattern for it, if not from Himself? It is sheer folly to talk about God willing this and doing that if He is not divine substance organised, for where there is not an organised human form, volition and intelligence are not to be found.

Dr. Peebles uses the term "principle," but a principle is commonly understood to mean a law or attribute of an organism, not being anything in itself apart from the form. If he means by "life-principle" the substance, element, or essence underlying and penetrating all physical, psychical, and spiritual phenomena, I grant the words have meaning in my belief. But this essence, or supreme spiritual or divine aura, I do not call God absolute, but the spirit of (off) God—the emanation or efflux of Deity—His odic sphere, so to speak, whereby He effects all creative processes. In my belief this is the error of the pantheistic thinkers of the time, the confounding of the spirit of God with God. The aura or sphere of Deity has no volition or thought in itself; it serves as the medium between Himself and the creation, which floats upon and is sustained by it, i.e., the divine sphere. The divine human person of Deity centralises this sphere, and this person is the life-principle, life-substance, and life-form for all the creation. Somehow men cannot help conceiving of the "great universal spirit," the "supreme power," but this universal spirit is but the out-flaming garment of Deity, whose person is the primal substance and the primal form from whom all substances and forms are evolved.

Let no man, however, think of His form from what he knows of man's mortal, debased, dying form. If the substance of the sun of suns is evolved from Deity, what must the substance of Deity not be? No man can escape this thought: that as form and substance are one and co-eval, God is as truly supreme form as He is supreme substance, and that He could not originate forms (organic beings) if He were not typical and perfect form, even as He could not originate substance (spiritual or material) if He were not the substance of substances. He is the perfect goodness and the perfect wisdom, because He is the perfect form (organisation). His beauty is thus one with His wisdom and goodness. He is not the specially Good Being, or specially Wise Being, or specially Powerful Being; but all these are at a balance in Him—thus He is the utterly human one; and, being this, He is the Divine. In this sense, to my thought, man has a heavenly Father.

It has not been my especial wish in the above sentences to point out errors in Dr. Peebles' thought—I do not wish to set myself forth as his or anybody's teacher—yet I thought the subject not adequately dealt with. I wish to raise no controversy. If my words have any truth, they will be, like all truth, as seed not vainly sown.—I remain, dear Sir, yours sincerely,

JAMES SLATER.

Edinburgh, March, 1878.

#### REMARKABLE PHENOMENA AT HOLLINWOOD.

We extract the following communication from the *Oldham Gazette*, as addressed to the editor of that paper:—

"Dear Sir,—With your permission, I will relate and put on record, a most astounding occurrence which took place at a house in the neighbourhood of Oldham, about a week ago. The parties met about seven o'clock in the evening, as they have been accustomed to do, and sat to hear, see, and receive, what might be granted to them. One of the sitters is a young woman about nineteen years of age, and through whom, on this occasion, the wonderful events I am going to relate took place. After having sat a short time, she passed into what is called the trance state, with her eyes wide open, and mostly cast in the direction of the ceiling, as if looking for the appearance of some angel messenger. In a short time from this the messenger or messengers from the spirit-world made themselves visible to her, and she then went direct to the red-hot fire and deliberately put her hand in and took out a handful of red-hot cinders, and held them in her hand for several minutes, and also handled the top bar, which was at the fire, with as much ease as if it had been cold. She also rubbed the red-hot coals between her hands, and also conveyed the same to her face, and head, and hair, and rubbed them with the red-hot cinders, as if in the act of washing herself, and her hair was not singed in the smallest degree, nor the minutest mark on her face or hands visible. She also stood for a period of forty minutes within two or three inches of the fire-grate where the fire was, and the fire had no more effect on her clothing than if she had been three yards away. And as a further proof of the reality of these manifestations, when these things were taking place, one of the company who is clairvoyant, perceived a brilliant apparition, who announced himself as the angel 'Gabriel,' and who was endowed with wings, and he was spreading them as if in the act of protecting the medium from the fire, as he himself said to the clairvoyant, and also that he was the same angel who was with the three Hebrew children Shadrach, Meshach, and Abednego, and protected them from all harm while they were in the fiery furnace under the command of Nebuchadnezzar, as related in Daniel, chap. iii., in the Bible; also he declared he was the same power that delivered Daniel from the power of the lions, in the lions' den, under the order of King Darius, as related in Daniel, chap. vi. A spiritual vision was also given of Shadrach, Meshach, and Abednego, with the angel 'Gabriel' by their side, to the same person of the company who was favoured with the other visions.

"If such occurrences can take place in the present day, it behoves all thinking and inquiring men to place themselves *en rapport* with such superior, and I had almost said supernatural, intelligences, and thus realise in the present times, the power and importance of revelations, such as our forefathers had in ancient times, as related in the Old and New Testaments in which most persons in Christendom believe. Hoping you will give this a place in your next issue.—I am, yours, on behalf of the witnesses,

"107, Henshaw Street.

"VERITAS VINCENT.

"[The above statements being so incredible, we required in our last the names and addresses of the persons present and have since received the subjoined note, and we must therefore, in accordance with our promise, give publicity to the letter.—Ed. O. G.]

"The seance was held at the house of Mr. Matthew Glossop, 69, Drury-lane, Hollinwood. The mediums were Miss Ellen Glover and Mr. Kenyon, Woodhouses; and the witnesses to the foregoing events were Mr. M. Glossop, 69, Drury-lane; Mr. John Hilton, Failsforth; Mr. John Holt, Manchester Street; Miss Worrall, and others."

#### MISS WOOD AT NEWCASTLE.

Mr. Editor.—Twelve members of the Newcastle Psychological Society have made arrangements with Miss Wood for a series of twelve seances. We have commenced the series with three dark sittings, and have received phenomena of the most astounding character. Five of us have received the ring test, the ring used being a solid iron one belonging to the society, and made for the purpose,—a very substantial thing to look at—and the adroit manner in which "Benny" places it over our clasped hands is indeed startling. This test was given to three of us in one evening. Miss Wood is in very good power after her rest.

We are delighted to have her amongst us again, and do not intend to allow her to leave us if it is possible to retain her. Kindly insert this and oblige—Yours truly, on behalf of the circle,

J. WALTON,

S. COMPTON.

THE "EASTERN QUESTION."—A correspondent sends the following:—"I beg to refer to the last chapter but one of the prophecy of Daniel and take the following as landmarks:—The 'King of the North' is Russia; 'King of the South' is Turkey; 'Ships of Chittim,' Britain's navy; 'planting the tabernacle of his palaces between the seas,' resting the Russian camp between the Black and Mediterranean Seas—that is, at Constantinople and Gallipoli; 'stretching his hand even to Egypt,' &c., meaning, as security for the indemnity."



## ANNIVERSARY CORRESPONDENCE.

A very large number of communications respecting the Anniversary Services at Doughty Hall, have been received from the most active Spiritualists in England and America. We must find space for a few of these this week.

FROM MR. J. SUTCLIFFE, ROCHDALE.

With regard to your kind invitation respecting Doughty Hall, of course you know between here, there, and back again means 400 miles. I shall look forward with great interest to your next issue of the MEDIUM, when I hope I may find an extensive report of the Anniversary Festival. It is an event that will be looked forward to with much pleasure by those who can fortunately participate in its enjoyment. The programme, as per MEDIUM, is an extensive feast of good things. It is pleasant to reflect upon the fact that Spiritualism has made such astounding progress in such a short period, 30 years; and in all directions its operations are extending wonderfully.

Your present series of meetings in Doughty Hall seems to me very opportune, the conferences in particular, for by these gatherings you have a calling together of the energy, life, and stamina of the Movement; and so long as you can command the assistance of such powerful leaders as "M. A. (Oxon.)," Mr. Dawson Rogers, Mr. Desmond Fitzgerald, Major Forster, Dr. Peebles, and other noble pillars of our Cause, you may congratulate yourselves upon accomplishing a glorious work.

The work the Lancashire Committee is doing is something wonderful. I never saw such interest taken in meetings as there is at the present time. Not only with Spiritualists and their friends, but by outsiders as well—crowded and respectable audiences in all places.

Mr. Morse and Mr. Colville's mission has done a surprising amount of good.

FROM MR. JOHN LAMONT, LIVERPOOL.

Mr. Burns.—My Dear Sir,—I have only just come home, and received your note asking if I could be at Doughty Hall on Sunday next. I regret to say that I cannot possibly be with you, if only on the score of health. I have been very unwell for some weeks, and had some difficulty in fulfilling my engagement at Notts last Sunday; since then I have been resting in Derbyshire, but am not yet well. I trust the Doughty Hall meetings may be in every sense a success. As I move about the country I see increased signs of activity, and that our principles are permeating the community, and this is the case in quarters where it would not be expected. As each Anniversary of Spiritualism comes round, its adherents have increased reasons for believing that its origin is divine—that is, if we lift our eyes from its mere basic facts to its philosophy, we must realise its tendency to set the mind free to search and penetrate into the realms of mind, thus placing man in his true position in the universe of life and intelligence. The crumbling away of nearly effete notions about man's future, gives the subject of Spiritualism a special significance at the present time, when so many are looking about for solid standing-ground.

FROM MR. W. JOHNSON, HYDE.

Dear Friend and Brother,—Thanks for your kind invitation; should have been most happy to have been able to attend your anniversary meeting, but duty calls me to labour in another part of the spiritual vineyard. You have my sympathy in your work; be assured if we work on, we shall succeed. Our Cause is the cause of Truth, and therefore shall be victorious. Our Cause in Lancashire, I think, never was more active; the workers seem to have more than ever devoted themselves to the work. Morse, Colville, and others, have done glorious things, and spiritual truth has been scattered broadcast. Dear brother, let us take encouragement, for while some have sown the seed, others are being able to reap the harvest. Friendly greetings to all. I remain, yours, &c.

W. JOHNSON.

Mottram New Road, Hyde, March 30th, 1878.

FROM DR. BROWN, BURNLEY.

My Dear Burns,—Finding it is your festival to-morrow, and anniversary of Spiritualism, I long to be with you to listen to the discourses through the various mediums, normal and inspirational, but I find it will be almost impossible, so I must be content with reading the reports which may appear in your valuable journal; and if I am not with you in body, I shall be in mind. I hope the time is not far distant when I shall have the pleasure of meeting with many of my brother and sister Spiritualists in London. It is now between five and six years since I began to investigate the glorious truths of Spiritualism, and they have been to me a boon and a blessing beyond all price. They have taken from me the fear of hell and the fear of death, and I know that when I cross the river I shall meet with those I have known and loved, and who have walked with me through this wilderness of gloom, cheering my downcast heart when pressed by the cares and anxieties of this world, for they have

"Led me on from things below to things above,  
And filled my heart and mind with God's almighty love."

Often would I give up in despair were it not for their counsel. Hundreds of beautiful discourses have been given by them through my organisation, as friends who have had the privilege and pleasure of listening to them tell me. They take me, as it were, by the hand, tell me of the beauties of the Summer-land, so I can say that when I leave the clay I shall meet with those I love. Hoping you will have a glorious time, and harmonious meetings, and that each heart will be cheered by the so-called dead, and led to the truth of the spirit,—I am, dear Sir, yours truly in the cause of love and truth,

WM. BROWN.

40, Standish Street, Burnley, March 30.

MEDIUMS AND SPIRITS.—A correspondent remarks:—"Mediums should not be forced or coerced, nor should they invoke any spirits. The good spirits, who are sent as teachers, will come of their own accord, when they have warnings, or light and truth to give. No orgies should be gone through. Let the mediums speak as they are impressed, and they will never give anything bad. There is a good time coming for Spiritualism; in the meantime, let each one do his best to spread the truth, and the right."

## CHAMPION HILL PARAGRAPHS.

By J. M. PEEBLES, M.D.

William Howitt, born of Quaker parents in the year, 1792; and who, with Mary Howitt, passed their golden wedding day in Rome, April 16, 1871, has just written me a most interesting letter from Meran, Tyrol. Mr. Howitt, as the literary world knows, has been a most industrious author; and, though now aged, he writes with all the force and mental strength of a vigorous manhood. He was one of the earliest to embrace, and bravest to defend, Spiritualism, when it cost a man something to avow his convictions upon the subject. He is still an avowed Spiritualist; but some of his experiences with untrustworthy mediums, lying spirits, and the blunderings of clairvoyants, have been anything but desirable. How sound and sensible this injunction of the apostle: "Beloved, believe not every spirit, but try the spirits."

There are in this weird world of ours, a Coptic, a Greek, a Roman Catholic, a Protestant, and several other kinds of professed Christianity. The following stanzas, found in, though not endorsed by, the Rev. Mr. Hopp's *Truth Seeker*, almost lead one to think there's a Railway Christianity, with clergymen for engineers. The lines run thus:—

"Hark! hark! the train stands waiting now,  
Come all the world! come sinner, thou!  
Yet there is room—OBEY THE CALL,  
And 'book' with Him who died for all.  
"Come, passengers, O! why delay?  
'Book' through to glory now,—TO-DAY;  
Free Tickets stamped with Jesus' Blood,  
Will land you on the throne of God."

William Avery, speaking in the last MEDIUM of my "Darwinianism versus Spiritualism," asks "What man developed from?" I answer, "Not from and through monkeys. Beastly apes are neither our fathers and mothers, nor our remote brothers and sisters; but man developed from that God-atom which may be denominated the soul-germ." "And from whence this soul-germ?" "From the divine idea of the over-soul, God." "And from whence?"—"Stop! the finite cannot grasp, describe the 'how,' nor define the methods of the Infinite."

Col. J. C. Bundy, the able, clear-headed editor of the *Religio-Philosophical Journal*, says that—

Spiritualism recognises the sentiment of religion—indeed, gives birth to it; all true seers and mediums recognise it in their inspired moments; it is a factor in this world's progress; it is a vital current of refreshment and of joy in the world unseen. Let the sentiment be cultivated; let the young be brought up to feel and to cherish it. Let it be broad as humanity in its sympathies; and let us show to the world—but more in acts than in words—that there indeed is a religion in Spiritualism—a purifying, ennobling, and yet a free, unincumbered religion—one in harmony with natural law—springing from the reasonable wants of man, and approved, if not inspired, by all that there is of good and pure and excellent in the spirit-world.

Sir John Lubbock, in his thoughtful lecture upon "Modern Savages," has this telling passage:—

Savages are passionately fond of ornaments. If in the very low races the women are often wholly undecorated, this is only because the men keep all the ornaments to themselves. As a general rule we may say that races inhabiting hot climates ornament themselves; those of colder countries, their clothes. In fact, all savage races who leave much of their skin uncovered delight in painting themselves in the most brilliant colours.

Is it true, then, that people increase their external ornaments just in the ratio that they approach or are allied to the savage state? Such is the result of my observation.

"Psychography"—such is the title of a beautifully bound volume of about 150 pages, from that able and scholarly writer in the ranks of Spiritualism, "M.A. (Oxon.)." It is a book of facts—a book devoted largely to that phase of psychic studies known generally as slate-writing. It will certainly puzzle and interest, if it does not convert, the materialist. It will also encourage the half-doubting investigator to continue his researches, as well as furnish a rich repast for many well-established Spiritualists.

Arriving in England for the first time some ten years since with a letter of introduction from Mr. E. Harrison Green to his venerable father in Yorkshire, he kindly accompanied me to the old city of York, where I identified, after searching many musty documents, the spirit "Aaron Nite," so long controlling Dr. E. C. Dunn of America. A letter received yesterday from Mr. E. H. Green informs me that his father has just passed to spirit-life. I remember him with gratitude for his personal kindnesses and many excellent and noble qualities of character. He passed away in the full faith and knowledge of Spiritualism. The friends, sad and tearful, feel to say—

"Oh, for the touch of a vanished hand  
And the sound of a voice that is still."

One of my American co-workers in the lecture-field of Spiritualism is reported to have said, "That whole horde of lazy, indecent, and ignorant monks, that once swarmed like locusts in Europe,



only deepened the darkness of the Dark Ages." The following testimonies, all from non-Catholic writers, tell a different story:—

Dugald Stewart says: "To the monks we are indebted for the most precious advantages that we now enjoy."

Kemble asserts of the monks: "Painting, sculpture, and architecture were made familiar through their efforts, and the best examples of these civilising arts were furnished by their churches and monasteries."

Neander acknowledges that the monks "restored peace between contending parties, reconciled enemies, and made collections for the poor. The monasteries were seats for the promotion of various trades, arts, and sciences."

It would be better for some of my brothers in the lecture-field to read and study more, and dogmatise less.

MR. W. WALLACE, the pioneer medium, is at present in Hull. Letters for him may be addressed Mr. W. Wallace, 329, Kentish Town Road, London, N.W.

ROCHDALE.—Mr. C. Parsons says in a recent communication:—"We are making a little move in Spiritualism since our friend Colville was with us, and have made arrangements for opening Regent Hall again for a time, for Sunday services. I hope we shall succeed."

AINSWORTH.—"Mr. Colville, the celebrated spiritualistic 'inspirational' lecturer, preached in Ainsworth Chapel on Sunday morning last, the text being furnished to him by myself at the moment of his entrance into the pulpit. There was a large congregation. The text was the 3rd verse of the 17th chapter of St. John's Gospel, 'And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent.' The sermon was very fluent, able, beautiful, and good. Its ideas and doctrinal views were in complete harmony with those which are proclaimed by the most earnest and religious ministers amongst us. Orthodox Christians would fail to agree with what he advanced, and men whose forte lies in extreme negation would doubtless think that he believed and affirmed too much; but most of us would find nothing whatever to object to in the ideas of his discourse. I do not at all believe in what is called Spiritualism. I do not believe for a moment that the discourse was what is termed 'inspirational,' that is, that a spirit from the spiritual world was speaking through him, he being simply a 'medium.' There was nothing in the sermon beyond the capacity of a thoughtful, fluent, and religious young man; and I certainly hold that it was his own personal discourse. But, for what it was, it was very good. No one of us could listen to it without admiration and a feeling of having received great benefit. I feel that apart from his special theory—which I regard as a delusion—he is doing a great and good work. He is spreading Unitarianism; he is maintaining the essential truths of true religion; he is a witness for rational religion and pure piety against the superstitions and falsities which abound on every hand. I, for my own part, wish him well. I believe that his Spiritualism will fail, while his religion will prevail.—ERHRAIM TURLAND.—*Christian Life*."

DREAMS.—Alice King, writing in the *Argesay* of March on the above subject, concludes her paper by relating a couple of dreams, one of which we append:—"One winter evening about fifty years ago, a post-chaise, with a single gentleman inside it, drove up to the little inn on the Pentland Firth, in the north of Scotland, where passengers who were going to cross to the Orkneys usually spent the night. The gentleman, whom he will call Mr. Mac T., was the owner of a large estate and an old house which had belonged to his family for hundreds of years, in the Mainland, or chief of the Orkney Islands, and was now about to visit his property. It was a blustering, stormy night, but that only made more pleasant the cigar and the glass of whisky, and the crackling wood-fire by which Mac T. sat chatting with the landlord, who was an old friend both of his father and himself, and who was proud of entertaining the "young laird," as he called him, with his wildest tales of adventure on the sea. They did not, however, sit late, for the Orkney packet sailed very early in the morning, and Mac T. soon found himself in his cozy, well-appointed little bed-room. The wind was chanting a grand Berserker melody, and the sea was roaring a deep bass accompaniment. Mac T. loved those sounds, for they had often been the lullaby of his childhood, and soon fell asleep. For some hours he slept without an image or a thought reaching his mind; but at length, when the morning was glimmering grey in the east, a strange dream came to trouble him. He dreamt that he was in the ancient banqueting-hall of his old house, in the Mainland, sitting at the head of a very long table. The banqueting-hall was now in reality almost a ruin, but in his dream, Mac T. saw it hung with tapestry, and blazing with a hundred lights. The table was well filled on both sides, and he thought he glanced curiously down its length to see who his guests were. As he looked he shuddered in his dream. Those who sat at table with him were all his dead ancestors for many generations back. He knew their faces and dresses well from their portraits in the picture gallery. Next to him sat his own father, who had died about a year before. And at the bottom of the table sat a fair-haired man in a dress of skins, who was a Norse chieftain, the founder of the family. It seemed to him that he sat for some minutes as if spell-bound, while the spectres murmured together in low, hollow tones. At length they all rose, and slowly, one by one, in turns, left the hall. But before they went, each one paused at the door, and turning, raising his hand in a warning attitude, fixed his eyes on Mac T., and said in a deep voice, the word "Beware." "The packet starts in twenty minutes, sir," cried a loud voice at the door, rousing Mac T. suddenly from sleep. Confused at first, yet soon remembering where he was, he sprang out of bed and began hurriedly to dress himself. Being a bad sailor, his first glance was naturally enough at the sea, close to which the inn stood. The wind had risen in the night. The waves thundered on the shore, and the little Orkney packet was tossing up and down like a limpet-shell. As he gazed, his strange dream rose up with sudden distinctness before Mac T.'s mind. He was infected with a good deal of thorough Scotch superstition. Besides, he did not much like the look of the sea, and so he resolved not to go till to-morrow. That day the Orkney packet was lost, with every man on board, and Mac T. and his little wife, who was left at home with the babies, had to thank that warning dream for his life."

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

## THE MEDIUM AND DAYBREAK.

FRIDAY, APRIL 5, 1878.

### THE DOUGHTY HALL ANNIVERSARY SERVICES.

The success of last Sunday's meetings at Doughty Hall exceeded the most sanguine expectations. The morning meeting was well attended, considering the weather and the hour. The harmony was indescribably grand, and the spirit-presence was most palpable. As a spiritual meeting it was the best of the series. Mr. Dale and his family sustained the musical department with great taste.

The afternoon meeting was better attended. The speakers were exceedingly happy in their remarks. Mr. Morse's normal address was excellent, and Dr. Peebles fired all hearts with his glowing eloquence. Mrs. Newton, Mrs. Warnford, and Mrs. Whelan Davies sang solos; Mr. Dale presided at the harmonium.

The evening meeting was crowded to excess by Spiritualists of all parties and forms of thought. It was indeed a demonstration of the Spiritualists of London. The proceedings were intensely interesting, so much so that the packed audience gave their undivided attention for four hours. Mrs. Ward presided at the harmonium. Anthems, solos, and a duet were sung, in which the Misses Ward took an important part. Madame Sievers gave two performances on the harmonium. Mr. J. C. Ward, Mrs. Whelan Davies, and Mr. Dale sang solos. It was altogether a grand service. The chairman of the evening, Mr. Tebb, performed his difficult functions in an able and pleasing manner. His address was full of good matter. The same may be said of the other chairmen, Mr. Everitt and Mr. Burns. The committee in all things made excellent choice.

Mr. Dale supplied an elegant selection of refreshments of the highest class.

### TO THOSE WHO DID NOT OBTAIN LAST WEEK'S MEDIUM.

Some of the wholesale parcels left London last week unsupplied with the MEDIUM, and thus a large number of our provincial readers must have been disappointed in not receiving their copies. As that number contains valuable matter, which all should read, we beg to announce that copies may yet be had by giving orders to any newsagent, or we will send the paper post free direct on receipt of 1½d. Back numbers or recent numbers of the MEDIUM may be at all times obtained through all newsagents, and our readers should insist on being supplied.

Mr. EDWARD WOOD will give two trance addresses in the house of Mr. John Dearden, at Summit, on Sunday, April, 7 at 2.30 and 6.

Dr. MAURICE DAVIES, author of "Unorthodox London," will preach on "Modern Spiritualism," at St. Andrew's Church, Tavistock Place, W.C. (near Gower Street Station), next Sunday morning at eleven. Archdeacon Dunbar is the incumbent of St. Andrew's.

The Sunderland Spiritualists will be happy to receive a visit from the Seabam Harbour Spiritualists, or those of any other place who may feel disposed to visit them. Further information can be obtained by communicating with Mr. J. H. Airey, 46, Hendon Road, Sunderland.

S. H. QUAMBY.—Thanks for your good opinion of the Spiritual Institution and of Dr. Monck's mediumship. The merits of these agencies are potent to all, but no doubt they sometimes suffer from the words of those who think evil. Let us in honour prefer one another as far as we may deserve it.

To the Editor.—Sir,—I heartily agree that there ought to be more workers in the glorious Cause, but working men are so poor they cannot afford to pay for the services of mediums and speakers, so must be content with the voluntary help of those who choose to assist. On Sunday last, Mr. C. Campbell from Ouston, visited Wreckenton and delivered an excellent address on the subject, "Has Man a Soul?" and a poem on "A Mother's love to her Child." Mr. Alison presided, and Mr. Pickford supported the speaker along with other friends. The service was satisfactory and harmonious, and the applause of the audience testified to the appreciation of the subject.—Yours truly, JACOB BELL.

### DR. PEEBLES' LAST SUNDAY AT DOUGHTY HALL.

On Sunday week, April 14, Dr. Peebles will give his last discourse for the present visit at Doughty Hall. A crowded audience is invited to assemble, and participate in the gracious truths that our esteemed visitor will be influenced to utter on that occasion.

### NEXT SUNDAY AT DOUGHTY HALL.

The service will consist of a seance, presided over by Mr. Burns. After the opening address Mr. Lambelle and other mediums will be controlled and give addresses. A very interesting evening is expected.

Doughty Hall, 14, Bedford Row, Holborn, at seven o'clock.

### INSTRUCTIONS TO MESMERISTS.

We have been favoured with a perusal of the written instructions supplied by Miss Chandos Leigh Hunt to her pupils in mesmerism. In number they are over 1,000, and afford minute directions how to proceed in every class of experiment. This treatise is full of information and valuable reading, even to those who have no thought of becoming practical mesmerists. We never in the same space found so much useful information on psychological subjects. It seems to be a compendium of all that is useful and worth being known. Any person who is adapted for the task cannot fail to become a successful mesmerist and healer after a study of this comprehensive work. We print the contents on another page, which gives a faithful indication of the scope of these instructions.

The following opinion has been received from Mrs. Emma Hardinge-Britten, translator and editor of "Art Magic" and "Ghostland," who is quite an authority in psychological and occult matters:—

118, West Chester Park, Boston, America.

Dear Madam,—Permit me to express my warm admiration of the very able and exhaustive manner in which you have treated the subject of vital or organic magnetism in your written instructions.

Among the numerous treatises extant on this subject, it appears to me that yours is *par excellence* the most thoroughly practical, clear, and forcible of any I have ever read, and I can hardly understand how any really pains-taking student of ordinary intelligence can fail to be successful by following such admirable instructions.

With sentiments of high appreciation,—Believe me, dear Madam, sincerely yours,

Miss Chandos Leigh Hunt.

### NOTES OF THE WEEK.

Mrs. Berry, who was so well known to our readers some years ago, and whose spirit-painting has long been celebrated, has recently been influenced to produce some extraordinary spirit-paintings on tiles. They have been exhibited in Minton's china warehouse, King's Road, Brighton, and have attracted much attention. We are glad to know that Mrs. Berry is still so much interested in this cause.

Observe the harmony that is apparent in some of the statements of "Menu," as reported by "A. T. T. P.," and the message of the Druid through Mr. Lambelle. These communications are entirely independent of each other.

Thanks for all kind inquiries after the state of Mrs. Burns's health. She is just able to sit up for a short time each day, but is yet very low and far from being recovered. It is impossible to get well while the severe strain rests upon the work, near the centre of which, sensitive invalids are located. To accelerate recovery, speed the work and ease the burdens at the centre.

Mr. Herne has returned to town and has his seances at usual at 61, Lamb's Conduit Street. For particulars see his advertisement.

Dr. Monck has left London for the Continent with Mr. and Mrs. Cranstoun. Letters for him may be addressed 15, Southampton Row.

Dr. PEEBLES' last visit to the provinces will be on Sunday to Sowerby Bridge Lyceum.

PASSED from life to the life immortal, William Glynn, of Torquay March 26th, 1878. Aged 57 years. Kind, generous, and loving to all who knew him, and a warm and consistent friend of the spiritual movement.

THE *Truthseeker*, by John Page Hopps, 3d. monthly, is filled with sterling matter on the current phases of religious progressive thought. It is a monthly indicator of the mighty transformations that are being so rapidly effected in some departments of the religious world.

Mr. T. M. BROWN will leave home next week on his tour South. His first call will be Malton, afterwards proceeding to Selby, York, &c. Letters intended for him should be addressed Mr. T. M. Brown, care of Mr. George Hall, stationer, Finkle Street, Malton, Yorkshire.

At the Eleusis Club, 180, King's Road, Chelsea, the vaccination question will be re-opened on Sunday, the 14th, by an address from Dr. George Wyld on Calf Lymph. It is expected that Dr. Pearce, Mrs. Lowe, Mr. Tebb, Mr. W. Young, Mrs. Hallock, Miss Leigh Hunt, and others will take part.

LADBROKE HALL.—Finding that the majority of those interested in the services at Ladbrooke Hall strongly object to the alteration that has been made as to the time of meeting there, it has been decided that the meetings will commence as heretofore at 11 a.m., and in the evening at 7. It has been decided to hold a special meeting on Sunday morning next, for the purpose of discussing the proposed line of action in the future. Friends of the Cause are requested to attend and take part in the proceedings.—T. L. HENLY.



# THE 30th ANNIVERSARY OF MODERN SPIRITUALISM. SPECIAL REPORT OF THE DAY'S PROCEEDINGS AT DOUGHTY HALL, LONDON.

Every Spiritualist is earnestly solicited to make the utmost effort to secure an extensive circulation for next number of the MEDIUM, containing an ample report of last Sunday's meetings at Doughty Hall, which began at ten o'clock in the morning and lasted till ten at night.

The utterances of the following speakers will be recorded:—

## MORNING SESSION.

Mr. W. Towns: Trance Invocation.  
Mr. Burns, Chairman: Inaugural Address.  
Miss Keeves: Trance Address.  
Mr. E. W. Wallis: Inspirational Address.  
Mr. J. Ashman: Normal Address.  
Mr. W. H. Lambelle: Trance Address.  
Dr. Peebles: Address—introducing a communication from America.  
Mr. W. H. Lambelle: Trance Communication from a delegation of American Spirits.

At the close of this session, a gentleman rose and proposed that the report of Mr. Burns's address should be printed in a separate form, and he would subscribe for 1,000 copies.

## AFTERNOON SESSION.

Mr. T. Everitt, Chairman: Spiritual Experiences.  
Mr. J. H. Herbst, of Cape Town: an Address.  
Mr. Whitley, of Marylebone Association: Address.  
Mr. J. M. Peebles, M.D.: a soul-stirring Oration.  
Mr. J. J. Morse: Normal Address.  
Mr. Avery, an American from the district where Spiritualism originated: Address.

## EVENING SESSION.

Mr. W. Tebb, Chairman: *Resumé* of Spiritual Victories over Theory.  
Mr. T. Shorter: Address on True Spiritualism.  
Mr. D. FitzGerald: Address.  
Mr. J. J. Morse: Trance Oration.  
Mr. J. M. Peebles, M.D.: Inspirational Oration.  
Mr. A. Thorn: An Investigator's Experience.  
Mr. W. Wallace, the oldest medium in England: Early Experiences.  
Mr. J. Burns: Closing Remarks.

## APPENDIX.

Communications from Eminent American Spiritualists.

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J. BURNS, 15, Southampton Row,  
London, W.C.

## DR. PEEBLES' FAREWELL SOIREE.

On Monday evening last the executive committee met at the Spiritual Institution. Mr. Towns was called to the chair, and the secretary stated the objects of the meeting. It was decided that the *soirée* take place on the 18th April, and that the same be held in Doughty Hall. That there be a tea, followed by an entertainment, interspersed with short speeches. Tickets for tea and entertainment—single tickets, 1s.; double, 2s. 6d.; entertainment only, 1s.

From the promises made to the committee by ladies and gentlemen willing to sustain a part in the meeting and contribute to the harmony of the evening, the committee feel sure that the forthcoming meeting will be as great a success as the anniversary celebrations on Sunday last.

The following ladies and gentlemen are expected to be present and take part in the musical programme:—

Madame Sievers,	Miss Maltby,
Mrs. Newton,	Misses Ward,
Mrs. Whelan Davies,	Mr. Ward,
Mrs. Ward,	Misses Everitt,
	Mr. Dale.

The following ladies and gentlemen will also recite:—

Miss Dietz,	Miss Waite,
	Mr. Dietz.

And speeches will be delivered by Dr. Peebles and other friends of the Movement.

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## The Order of Spiritual Teachers.

No. 1 SCHOOL, 15, SOUTHAMPTON ROW.

At the last meeting the following letter was brought before the School for discussion:—

### SPIRITISM AND SPIRITUALISM.

The production of the dead alive is of course the great fact of Spiritism, but is not Spiritualism. I should like Mr. Burns or Dr. Peebles to tell us how, through Spiritism, Spiritualism (in its highest sense) is making progress: whether men, by the knowledge conveyed, and the now long contemplation of the phenomena, have really and truly become more comprehensive in their views—more elevated, refined, moral, and magnanimous; or is it merely a question of gain in the contemplation of continued existence? And can it be said that the spirits exhibit the evidence of a higher intelligence and nobler existence?

I think we are bound to put this solemn question to ourselves, and to reply to it honestly and fairly as in the very palace of truth. As I read the journals I see that Spiritists are disputing and assuming, satisfied with the indefinite and content with bad logic, just as with those outside of the magic circle. Dr. Peebles tells us that God is not a personal supreme being, but "the incarnate life-principle of the universe, to be considered, like the soul, only by negatives," and hence is no more intelligible than Mr. Herbert Spencer's "unknowable, unconditioned absolute," to which he thinks our religious sentiments relate. But Mr. James Martineau replies that a God, to be a God at all, must be a person; and, indeed, it would seem so, for how can our devotions relate to a something absolutely unknown and unknowable, or mere abstract idea? Now, does Spiritism throw any light on this most deep and solemn question?

Then, on the question of the will and our human responsibility Dr. Peebles is not very clear. He does not seem to see that there must be a reason or cause for every effect, and a reign of law, even in the realm of mind, and which is the very reason of our responsibility—responsible for the education and training of the young, and in every way to do our best that good may follow; responsible in the high, philosophical necessarian but not in the libertarian sense that supposes man to be a free agent, in himself capable of all excellence, and hence to be rewarded or punished as the case may be.

Man requires cultivation, just as your garden does, to keep out the weeds and plant there all that is most beautiful and delightful. Such is the teaching of science and philosophy, but the question now is of the teachings of Spiritism.

HENRY G. ATKINSON.

The following is a synopsis of the comments made thereon:—

That the "contemplation of the phenomena" engenders "more comprehensive views" is evidenced in the case of Mr. Atkinson himself. Who would have thought ten years ago that the gentleman in question could have possibly penned such a letter as the above, and it is only one of many of the liberal and elevated tendencies which his mind has given expression to of late, and all through his knowledge of what he calls "Spiritism," which, to come to his last line, has the same effect on the mind as other departments of "science and philosophy." Mr. Atkinson need scarcely have made that last remark, nor should he endeavour to kick at the ladder which has helped him up.

As Mr. Atkinson somewhat mistily conceives, Spiritualism is composed of two parts: (a) a knowledge of the fact of spiritual existence, or a spiritual life in man which shall exist after physical dissolution; and (b) an aspiration to meet the requirements of that spiritual existence in the present and in the future. He calls a "Spiritism," and b "Spiritualism," and seems to think there is some incongruity or antagonism between them. The first is the body, the phenomenal; the second the soul, essential. They are both necessary to one another. Metaphysical subtleties about mind and spirit, without a practical realisation of spirit-life and communion with the unseen, fails in building up a rational religion or sustaining a broad philosophy or pure social state. The fact that men become experimentally convinced of their innate spirituality must be a most powerful incentive to their becoming "more elevated, refined, moral, and magnanimous;" otherwise "the teaching of science," to which Mr. Atkinson alludes, must be useless to man as a moral being. When by "Spiritism" man knows what he is as a "garden," he will begin to study its best mode of culture, and discriminate as to which of its products are weeds and which are plants "most beautiful and delightful."

"The production of the dead alive is the great fact of Spiritism," says Mr. Atkinson; and, as we have shown that Spiritism and Spiritualism are one and the same thing, we take exception to his opinion thereon. We are also somewhat astonished that he should ask, "Can it be said that spirits exhibit the evidence of a higher intelligence and nobler existence?" for if the "dead" can be produced "alive," what is to hinder them from displaying the nature of their mental and moral capabilities? We think Mr. Atkinson's acquaintance with the phenomena is rather of a second-hand des-



cription, for if he had been favoured with the most meagre practical experience with spirits, he would never have asked the question. He cannot cause the exhibition of spirits—spirits can; therefore it is settled that they “evidence a higher intelligence” than he does. Their existence is nobler, for in all their service to man they impose none of the requirements that man does in return for the help he may confer on his brother or on society. Those who have had experience of spirit-communion well know that the exalted spirits supersede in their attributes the grandest conceptions of the human character.

As to the use of “bad logic,” we do not think Mr. Atkinson should be particularly noisy on that point. His own letter does not hang together very harmoniously; possibly the mote may be in his own eye. We, at any rate, can see no relevancy in bringing forward the *dictum* of Mr. James Martineau as to the personality of God, unless he can at the same time give him logical legs to stand on. Let Mr. Atkinson endeavour to explain himself. He regards “Spiritualism in its highest sense,” which, for all we can learn, may be “unknowable,” for he does not attempt to define it, as being superior to Spiritism. Now, if God be a person, He must be known by that category which is regarded under the term “Spiritism,” which Mr. Atkinson depreciates. Surely that would never do. But is there nothing knowable except that which appeals to the senses—phenomena? In worship do we kneel before a figure, person, or image? We elevate the aspirations towards ideas—spiritual lineaments. To worship God because he is a person is as much Fetishism as to worship the human form; and yet, when we worship—when we aspire spiritually, we always do so through the consciousness of a human personality, for the act of worship is to express ourselves through those brain organs by which we grasp the attributes of the perfect being which we thereby endeavour to be, or seek to derive aid from.

When we nourish the body we do not necessarily eat a man, neither need we derive our spiritual pabulum from a personal God. The human system, body and soul, has the power of assimilating heterogeneous elements to its diverse uses. The aliments on which man subsists are not “personal” till they become a part of man’s body, nor is God “personal” till he is conceived of by the human mind. When measured by human understanding, God must be personal, just as water takes the form of the vessel which contains it, or as the image of light shining through an aperture into a dark room takes the form of the opening through which it is introduced. We must not by any means make God in our own image; spiritually he may be so, but spiritistically he assuredly is not.

Mr. Atkinson makes an excellent point on the freedom question, which he defines as man being “capable of all excellence.” We interpret it thus: On the phenomenal plane (spiritist) man is limited, while on the spiritual plane he is free. Man as a spiritual centre is free. It is when he reaches his physical circumference that the strain of bondage affects him.

#### MR. LAMBELLE’S CIRCLE.

On Friday evening last, Mr. Lambelle passed under control in a very peculiar manner. His form assumed a bent and shrivelled aspect, and the muscles on his face became gathered into prominences, making him appear almost another individual. He spoke in a peculiar accent, something like an American sailor:—

“I experience great difficulty in speaking to you. There is a deal of difference between talking in your own body and in that of another. I have not been accustomed to speaking through another, but I feel there is a great work to be done by the spirit-world, and, as a member of that world, I feel it to be my duty to reflect the light I possess and beat down ignorance and superstition.

“When I lived upon earth, long ago, there were many matters that were not regarded in a superstitious sense, but which have since been thought so because of what men have added to them; as men think, so they change and reduce things to their own modes, in the same way that the clearest light is affected by the colour of the glass through which it passes. The principles of our faith were drawn from observations in the worlds and systems of worlds that range over your heads, afterwards known as the science of astrology; and if that science was properly understood, many things connected with the religions of to-day would be explained and the truths appear in their own garments. To explain these things I want language, and not being familiar with your form of speech you must excuse the hesitancy, for I am much indebted to the other friends near me who are assisting in my efforts. It will be observed that certain influences affect one man one way, which will produce quite an opposite effect upon another man; and our belief is, that these influence are, in a great measure, due to the action of the different planets: hence the faith of our body of worshippers. In our descent direct from the ancient Buddhists we retain their great principles, which were: the sun, symbolic of God, as the creative source; angels and men as emanations from Him; and the world as the outward expression of His power. But while I say that you have reduced these principles into creeds and dogmas which have blinded the reason of man, I do not say but what the people to whom I belonged had not in like manner personified these things and worshipped the creature rather the Creator; this, I say, is the tendency of all minds, in all ages, and in all countries. Instead of beholding the constellations with their influences, and looking upon them as representatives of other laws, we have given them a power for good and evil.

“In evidence of what I say, let me tell you that in former times, when a man had committed a fault or error he was subjected to the influences of the solar and planetary worlds, that he might, by

the magnetic influences of these worlds, be no longer under the action of that desire which led him to the evil act. Afterwards they sought a more outward observance. The constellations became personified in the form of some animal or other object, and the cock was in certain cases used as the type of the changing influence; the sinner held the fowl by the legs, and swung it over his head nine times, and he was purified. Later still this method of benefiting man reached the extreme of superstition, and the lamb was offered upon the altar, because it symbolised innocence and purity. Other animals have in like manner been offered up as sacrifices to appease the Divine wrath, and thus we see the beginning of the doctrine of atonement. The most ancient people had a reverence and regard for these creatures, but lapse of years and want of spirit-light have led the way to such debasing practices. As these things now appear, man cannot understand them, and what he is incapable of understanding will never profit him spiritually; flood him with light, show him the origin of these ceremonies that he is asked to accept, and lead him by the hand of reason, and he will gladly follow. The ancients never taught that this world would be destroyed, but they taught that the end of the world meant the dissolution of the outer body, and not that the earth would be burned with fire, and that the stars would fall on this little earth to consume it. These things are impossible and unnecessary. I never was a long talker; my mission is to give information by question and answer, and I would be happy in answering on these matters, so that the truth might be known regarding my sect.”

A very interesting conversation then sprang up between the spirit and the chairman, Mr. Burns, who first asked the control what people he belonged to, and what was his sect. The answer was, “The Celtic Druids, and belonged to the circle of Stanheng.” This is how the control pronounced “Stonehenge.”

At what period of history did you live there?

“Was alive at the time of the landing of Julius Cæsar. One of the old castles still stands on your sea-beach, but the sea almost washes its feet now, while it was formerly two miles from the sea.”

What was the position of this castle?

“Opposite to the coasts of Brittany at the narrowest part. Galleys were used to convey the members from one circle to another, and to maintain communication with each other.”

In answer to further questions the spirit replied that “It was a watch-tower of defence. We were often attacked by hordes of Romans and Gauls.” This fortification was understood to be Dover castle.

In answer to other questions it was stated that when the control was on earth, Stonehenge was in use; the circles of stones were at that time complete. It was also stated that the stones were so placed that they did not form a circle, but more of an ellipse, and were so arranged that those persons standing outside could not possibly see what was going on within. If three persons stood in the doorway, no one could see inside, because the stones were so placed as to prevent the openings in the circles to come in line.

Much information was given as to the use of the stones in determining summer, winter, and other periods of time; also that the Druids did not use human sacrifices at his time. The seasons had very much altered since his time, and more so since Buddhism originated in central India. The Druids were directly descended from the ancient Buddhists, and, like their predecessors, regarded the sun with reverence, as symbolising God.

When was Stonehenge built? it was asked.

“By our calendar I could tell you.” [A pause.] “About 400 years before your time of reckoning.”

Where did the stones come from; there has been much dispute about that?

“They were brought from Ireland in galleys, and moved over the land on sledges drawn by the natives of this land. We have got little credit for our efforts, and have been looked upon as a superstitious people because we dwelt under the oak and regarded a certain plant—the mistletoe—as the panacea for all diseases; but we were the most enlightened people of our day; geometry was better known with us than among any other people. The other inhabitants of the country were in a savage state, and were subject to the commands of the Druids. They were used by them as servants or slaves.”

Did you know anything of the stockade or camp that stands on the hill between Stonehenge and the river?

“That was erected by the Romans. The moat around our circle was to keep off invaders, the outer row of stones marked the twelve principal divisions of the stars.”

Are there other similar circles that you know of in the country besides Stonehenge?

“Yes; there was another near to Wales, and in Dunholm, and in other places.” (A visitor said Dunholm was the ancient name of Durham. The spirit called it Dunholm.) “The records of the temple were concealed under the altar-stone, they were on skin, traced in the Hebrew character.”

No mark of tools is seen on the stones; how were they prepared?

“They were dressed by sharp flints. Formerly, the second circle had all top stones on them. The two large stones with the cross stone on them, belonged to the mysteries of the circle, and initiates who passed these stones were entitled to all the privileges of membership. They (the initiates) were subjected to great privations; to do without food for a time; to live in open places and other things, in order that the spirit might be superior to the body. I cannot tell you all unless I describe the whole process.



The principal of our circle, the Abbo, was just like your mediums; he was the father or arch-Druid. The Druids were not natives of this country. I belonged to Ireland, which was in advance of this country and Brittany. Ireland was much larger then than now, and was called *Buachtania*, the name of a tree that flourished there. My name was Asa, the physician."

When the names of "Caractacus" and "Wolfstad," who communicated at the Kirkcaldy circle, were mentioned, the control manifested much enthusiasm, and said these spirits in communicating would recognise him. Mr. Burns produced a photograph of Stonehenge, and questioned the spirit as to the outer stone, now called the Friar's Heel, and a flat stone which now lies in the outer ditch. The spirit said the outer stone was of great significance, and the flat stone formerly stood erect and served as a screen to the temple's entrance.

#### REFLECTIVE NOTES.—No. 3.

Self-sufficiency and arrogant presumption have done more to dwarf the soul than men usually imagine. Speculations without positive data are dangerous roads for the spiritual student to travel. Humility, like the sunshine, brings forth the budding hopes of immortality; but pedantry crams our heads with learned lumber, and then takes out our brains to make room for it.

"Ill habits gather by unseen degrees,  
As brooks run rivers, rivers run to seas."

This is eminently true, and verified by everyday experience. Corruption, like a ball of snow, the more it is rolled, the more it increases in size. It gives momentum to the knave, but chills the honest man, and makes him almost weary of his calling. Let us learn a practical lesson from this, and when tempted from the path of rectitude, endeavour to ward off the evil, and overcome the temptation. Slander, when once indulged in, becomes so habitually fixed, that we are unconscious of the act. Mediums and Spiritualists, cease this debasing practice, and live in accordance with the high order of your calling.

Spiritualists believe that man is a spirit and has a body, and those who may be fairly considered as their opponents reverse the thought, and say that man is a body and has a spirit—meaning, of course, that the spirit is some unessential part of man. Of all those who have been denominated infidels, none deserve the title more, nor have striven harder to attain it, than the latter class. If those who renounce Spiritualism would sit down and write honourably all the absurdities that they believe instead of it, it would be found that it requires more faith to reject Spiritualism than to embrace it.

Life is truly an enigma, and the inconsistencies of many of the lives lived present curious illustrations of the incompatible doctrines of theology now taught. Few things have done more to make men revel in wickedness than the eleventh-hour repentance, for it allows men to devote the activity of youth to revelry and the decrepitude of old age to repentance; belief in the power to absolve with a legacy to the denomination gives the body a place in the chancel; which had, while endowed with the principle of life, been interdicted from the Church.

The day has dawned when men shall begin to think for themselves, and to cast off all restraints that have been put on by clerical bigots and scientific demagogues. The spirit of thinking and judging for one's self is also creating independence of action. Hitherto, expense of thought has been the rarest prodigality, and, "to dare to stand alone," the rarest courage. With the present facilities for acquiring knowledge, none should be ignorant or uninformed on any subject connected with human welfare or happiness; he that has no resources of mind is more to be pitied than he who is in want of the necessities of the body; and, to be obliged to beg our happiness from others, bespeaks a more lamentable poverty than that of him who begs his daily bread.

It is surprising to see the ingenuity displayed by some minds when a fact or occurrence is made known to them for the first time. They measure it by their own standards, and explain it by their own hypothesis. If these means fail, they create new forms to bring it down to the range of their comprehension. It is a strange fact that such things should be, but nevertheless true, and proven the world over. Jesus was said to exercise his wonderful powers by the aid of Beelzebub; and, similar manifestations have been hooted down by the scientists of this day with all manner of explanations; and those finding all other means incapable of answering or accounting for the displays of power and intelligence have concluded, either that they are of Satanic origin, or superstition—too contemptible to be worthy even of notice. The true disciple will not even waste breath in trying to defeat these assertions, but will work and allow truth to assert herself, especially when the experiences of the past show that professors in every branch of the sciences prefer their own theories to truth; the reason is, that their theories are *private property*, but truth is *common stock*.

W. H. LAMRELL.

#### LAST SUNDAY AT MANCHESTER.

At 2.30 p.m., notwithstanding the extreme inclemency of the weather, there was a large attendance at Grosvenor Street Temperance Hall. A most remarkable poetical oration was delivered through Mr. Colville's mediumship, which, having been reported *verbatim*, will soon be published. The audience listened with rapt attention, and a most profound impression was made on many minds. In the evening, at 7, a very successful meeting was held in Hulme Town Hall. About 450 persons were present, which, considering the state of the weather, was a very

large audience indeed. The subject of the discourse was, "Is the Bible the Word of God, and of what use is it to Humanity?" Mr. Colville's guides delivered a concise and lucid address, which appeared to give great satisfaction to the majority of those present. They discarded the idea of any book, however sacred, being entirely the Divine Word, and stated that God reveals his presence, and speaks his Word, to all humanity, irrespective of creed or nationality. They would not speak of the Bibles of the world disparagingly, but believed them to be divine only in so far as they were calculated to awaken the deity part of man's nature by their perusal; this for their literal sense, but in the spiritual meaning there were truths yet to be unfolded that would prove their divine origin, which was in the far-distant past, when the true mediums between the earth and the higher spiritual states gave forth esoteric truth in an exoteric manner. The world was now being prepared to receive the key to unlock mysteries. The advance of material science supplied the externals needful, and a higher condition of moral and spiritual development would supply the internal instrumentality. The Bibles of all nations were to be regarded as the crystallisation of the highest thought and inspiration of humanity in the past, but the Bible of the future should surpass all that preceded it, and this Bible would be the human body, purified and developed, expressing the divine principle abiding within.

A great variety of questions were asked; those which were in connection with the subject received full and lengthy replies, but those irrelevant the guides of the medium refused to answer. At the request of Mrs. Rowe, who ably presided on the occasion, all discussion was forbidden, and no one questioner was allowed an undue space of time to the exclusion of the rights of others.

After the questioning was over, a poem was given, on "God: Who and What is He?" which was received with acclamation. The order of service was similar to that on the preceding Sunday, Mrs. Rowe presiding, assisted by Mr. Rowe and Mr. Bancroft, both gentlemen taking part in the duties of the evening in a genial and effective manner.

WISBECH.—Mr. Allwood, the phrenologist, informs us of a medium in Wisbech who surpasses all others we have heard of. She speaks in languages unknown to her, and has most astounding physical phenomena. The lengthy accounts which have been sent us we have been unable to prepare for press, because of the force of circumstances, but we hope to make the acquaintance of the circle soon.

READING.—The discussion on Spiritualism at the Unitarian Church passed off well last week. Mr. Smith, the opener of the debate, replied in a most effective manner, and altogether our Cause had much the best of the encounter. There is being distributed to special readers, 350 copies of the MEDIUM, containing recent discourses by Dr. Peebles, which will circulate light of a quality which, it is hoped, will be well appreciated.

MISS BROWN'S MEDIUMSHIP.—Mr. Burns.—Dear Sir,—I shall be glad if you will allow me a small space in your valuable paper for the insertion of the following few lines:—A short time ago, I had the pleasure of having a private seance with Miss Brown, trance medium, of Howden-le-Wear, when one of her guides took control and stated many strange and startling incidents which were to be very shortly brought before my notice. I confess that some of the facts so forcibly represented to me were anything but pleasant to contemplate; but, pleasant or unpleasant, true to the word of the spirit, and in a far shorter time than I had anticipated, everything that had been communicated to me was brought to pass in a most remarkable manner, even to the smallest item. Miss Brown's mediumship far surpasses that of any other medium with whom I have come in contact for test-seances and public orations (trance), and should this passage meet her eye, she and her valuable guides have my most hearty congratulations upon their success in the many instances in which I have had the pleasure of listening to them. —Yours in the Cause, JANE AYL, *Love's Beechburn*, March 12.

CHOPPINGTON.—Mr. Burns.—Dear Sir,—On Saturday, Sunday, and Monday, March 23rd, 24th, and 25th, we had the pleasure of listening to three beautiful trance addresses, through the amiable young medium Miss Brown, in the Unitarian Chapel, Choppington. The meetings were well attended and were quite a success. She is becoming quite a favourite with the Choppington people, and has been invited to occupy the platform here again shortly. She also gave an address in the Lecture Hall, Ashington Colliery. This is the first discourse that has ever been given on Spiritualism in that place, and it has made quite an impression in the village. The large hall was filled in every part, many having to be denied admittance. At the close of the meeting a lively discussion took place between a Methodist leader and the control, when the Methodist had to sit down and confess that he was entirely ignorant as to who had been addressing them. Since Miss Brown left, I have had a deputation from Ashington wanting Miss Brown back again. I have two pieces of poetry which were given at the close of the meetings, which I will send next week. —Yours truly, JAS. ANCHOLD.

NEWCASTLE-ON-TYNE.—On Sunday, March 24, Mrs. Jos. Batie delivered a trance address at Weir's Court. The subject was, "Who is Christ, and Where is Heaven?" The hall was packed to the door, and it was plainly evident that the lady lecturer was a favourite with North country folks; the guides of the medium handled the subject in a very able manner, and delighted the audience with one of the best lectures it was ever our fortune to hear from them; as Mrs. B. works only from her love to the Cause, the usual Sunday custom was transgressed, and a hearty vote of thanks was unanimously accorded to her at the close. On Sunday, March 31, Miss E. A. Brown delivered a trance address at the Society's Rooms, Weir's Court, Newgate Street. The hall was well filled by an attentive audience. The subject treated by the guides was, "The Life of Man, present and future, viewed in the light of natural law," and so successfully did they do it, that the attention of the entire audience was riveted on them. Everyone was delighted and struck with the great improvement in Miss Brown's mediumship. "Visitor" concluded a very successful meeting by reciting a poem of her own composition, entitled "The Beauties of Nature." We would advise Miss Brown to allow "Visitor" to cultivate this department, as it certainly is an additional attraction.



# THE LANCASHIRE DISTRICT COMMITTEE OF SPIRITUALISTS.

## PLAN OF MEETINGS FOR APRIL.

Mrs. Batie will speak as follows:—

Manchester	...	Sunday	April 14, at 6
Macclesfield	...	Monday	" 15, at 7.30
Rochdale	...	Wednesday	" 17, at 7.30
Oldham (Good Friday Tea Meeting)	...	"	19, Evening Meeting
Bolton	...	Sunday	" 21, at 2.30 and 6.30
Bury	...	Monday	" 22, at 7.30
Leigh	...	Wednesday	" 24, at 7.30
Blackburn	...	Friday	" 26, at 7.30
Liverpool	...	Sunday	" 28, at 11 and 6.30

Mr. Sutcliffe at Bolton ... Sunday " 28, at 6.30

Mr. Holt at Bolton ... Sunday " 14, at 2.30 and 6.30  
Oldham ... " 28, at 2.30 and 6.30

Mr. Dawson and Mr. Brown at Oldham ... Sunday " 7, at 2.30 and 6.30  
Bury ... " 21, at 2.30 and 6.30

Mr. Johnson at Manchester ... " 7, at 2.30  
" ... " 14, at 2.30

Missionary Meeting in the afternoon, supported by Mr. Lamont, Mr. Jackson, and other friends. Mrs. Batie at 6.

Ashton ... Sunday, April 7, at 6.30  
Manchester ... " 21, at 2.30  
Oldham ... " 21, at 6.30

Mr. David Brown at Oldham ... " 21, at 2.30

Mr. Jackson at Rochdale ... " 7, at 2.30 and 6.30  
Macclesfield ... " 21, at 6.30  
Manchester ... " 28, at 6.30

Mr. Lamont at Liverpool ... " 7, at 6.30  
Rochdale ... " 21, at 2.30 and 6.30

Mr. Morse at Ulverston ... Wednesday " 10, at 7.30  
Millom ... Thursday " 11, at 7.30  
Barrow ... Friday " 12, at 7.30

Mr. Colville and Mr. Bancroft at Macclesfield ... Sunday " 7, at 2.30 and 6.30

Mr. Colville only at Macclesfield ... " 14, at 2.30 and 6.30

Messrs. Johnson, Hartley, and Ogden at Hyde ... Tuesday Evenings, April 9, 16, 23, & 30, at 8.

On Good Friday a general and public tea-meeting will be held in the Temperance Hall, Horsedale Street, Oldham, when Mr. Johnson, Mrs. Batie, and many other friends of the Movement will support the evening meeting. All are invited to attend, as it will be of special interest.

These meetings are free, and all Spiritualists and their friends are earnestly invited to attend.  
JOHN LAMONT, President.  
March 24, 1878. CHARLES PARSONS, Secretary.

## AN EAST-END HALL FOR SPIRITUALISM.

To the Editor.—Will you kindly inform the East-Enders—those desirous of a place for meeting on week-days and Sundays—that I can engage a hall for them (a late Baptist chapel), if a dozen gentlemen would engage with me to guarantee expenses, &c. By writing to the address below, particulars will be furnished.  
J. CAIN.  
8, Bloomfield Road, Burdett Road, Bow, E.

SOVERBY BRIDGE.—Dr. J. M. Peebles will deliver two lectures in the Lyceum Building, on Sunday, April 7, 1878. In the afternoon, at 2.30, on "Life among the Turks—Mohammedanism, Christianity, and Spiritualism." In the evening, at 6.30, on "The Future Life—conditions of Infants, Idiots, Suicides, and the Wicked, in the World of Spirits." Tea will be provided for friends from a distance. The Lyceum choir will sing selections from the "Spiritual Harp." All friends in the district are cordially invited to give Dr. Peebles a warm reception and recognition.

ST. GEORGE'S HALL, LONDON.—On Sunday, April 21, Herr C. Reimers will deliver a lecture in the above hall on "Twenty-five years' Experience in Psychological Phenomena—a Disclosure of Facts and Illusions." Syllabus of Lecture: Strange facts, stranger theories, more difficulties—Faraday's checking influence—Further experiences in England—Suspicious interruptions of a seance—Swelling literature on the subject—Dr. Carpenter's lecture on epidemic delusions—Healthy reaction therefrom—More severe test conditions—Strange reluctance of mediums to submit to them—Critical appliances to test the alleged materializations—Extraordinary and conclusive results—Final separation of fact and illusion.

BIRMINGHAM.—Mr. C. Baker, 3, Wellington Place, Camp Street, Small Heath, Birmingham, is doing useful missionary work. He has introduced Spiritualism, and presented copies of the MEDIUM to hundreds of intelligent persons, and sold hundreds of his little book, "The Moon," price 3d. Those who desire to encourage Mr. Baker should send 3d. for his book.—A seance will be held at the rooms of Mr. W. Perks, 312, Bridge Street, West Hockley, on Sunday, April 7th, at 6.30 p.m. Local mediums, with other mediums and friends from Walsall, have kindly consented to attend and hold a light and dark circle the same evening, for the benefit of Spiritualists and their friends, when they expect a good company present. All seats are free. Voluntary contributions received at the close.

## MR. MORSE'S APPOINTMENTS.

LONDON.—Friday, April 5. Special seance at Quebec Hall, 25, Great Quebec Street, for the Marylebone Association, 8.15.

NEWCASTLE-ON-TYNE.—Sunday and Monday, April 7 and 8.

STOCKTON-ON-TEES.—Tuesday, April 9. Chamber Lecture.

ULVERSTON.—April 10. For the Lancashire District Committee.

BARROW.—April 11. Do. Do.

MILLOM.—April 12. Do. Do.

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

DERBY.—Sunday and Monday, April 21 and 22.

BELPER.—Saturday, Sunday, and Monday, April 27, 28, 29.

Societies, circles, and local Spiritualists, desirous of securing Mr. Morse's services for public or private meetings, are requested to write him for terms and dates, at Elm-Tree Terrace, Uttoxeter Road, Derby. Mr. Morse's guides deliver addresses on the Temperance Question.

## W. J. COLVILLE'S APPOINTMENTS.

MACCLESFIELD.—Sundays, April 7 and 14. The Hall, 76, Derby Street, at 2.30 and 6.30 p.m. Intervening days (Saturday excepted) at 8 p.m.

LONDON.—Langham Hall, 43, Great Portland Street, Good Friday, April 19, and Tuesdays, April 23 and 30, at 8 p.m. Doughty Hall, April 22, at 7 p.m. Ladbroke Hall, April 15, at 7 p.m. 17, Brunswick Square, April 24, at 8 p.m. Dalston, 53, Sigdon Road, May 2, at 8 p.m. Spiritual Institution (not yet fixed).

LIVERPOOL.—Sunday, May 5, Camden Hotel, at 11 a.m. and 6.30 p.m. May 6, at 7.30 p.m.

MANCHESTER.—Hulme Town Hall, May 8, at 8 p.m. Temperance Hall, Grosvenor Street, May 12, at 2.30 and 6.30 p.m.

ULVERSTON AND NEIGHBOURHOOD.—Sunday, May 19, and following week.

ROCHDALE.—May 26, and June 9 and 23.

LIVERPOOL.—June 2 and 3.

Mr. Colville accepts engagements to deliver orations and poems in London or the provinces. Address to him for all particulars, at 6, Pierce Street, Macclesfield, or care of Mr. Burns, 15, Southampton Row, Holborn, London.

## MR. E. W. WALLIS'S APPOINTMENTS.

KINGSTON-ON-THAMES.—Lyceum, Brick Lane, Sunday, April 7, at 7.

LONDON.—Marylebone Association, Quebec Hall. Tuesday, April 9; Sunday, April 14; Tuesday, April 16. (See Society's announcement.)

NEWCASTLE-ON-TYNE.—May 12, 13, 19, and 20.

Friends desiring Mr. Wallis's services should write to him at 1, Englefield Road, Kingsland, N.

## NEWCASTLE PSYCHOLOGICAL SOCIETY,

WEIR'S COURT, NEWGATE STREET.

### LECTURES FOR APRIL.

Sunday, April 7, at 2.30 p.m. "Goodness: What is it?" Mr. J. J. Morse.

" " 7, at 6.30 p.m. "The Mighty Dead," Mr. J. J. Morse.

Monday, " 8, at 8 p.m. "Reformers and their Work," Mr. J. J. Morse.

Sunday, " 14, at 6.30 p.m. Normal Address, closing with questions. Mr. John Mould.

" " 21, at 6.30 p.m. "A Paper on Ghosts," Mr. W. C. Robson.

" " 28, at 6.30 p.m. Trance Address. Miss E. A. Brown.

Admission free. A collection to defray expenses.

4, Nixon Street, Newcastle-on-Tyne. H. A. KERSEY, Hon. Sec.

## MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Tuesday, April 2nd, Mr. Young delivered an address on "Vaccination" at this hall, Mr. Bone, of South London, in the chair. The attendance was very small, but those present entirely coincided with the lecturer in his views on the subject. The champions of vaccination were conspicuous by their absence, although the meeting was extensively advertised. A cordial vote of thanks brought the meeting to a close.

The inauguration of the Sunday morning services last Sunday was very successful, and it is to be hoped that members and friends will attend in numbers, and regularly.

On Friday, April 5th, Mr. J. J. Morse, the celebrated trance medium, will give a special seance in this hall, when "The Strolling Player" will take control. Admission 1s. Doors open at 8; closed punctually at 8.30.

On Sunday, April 7th, it is expected that Mr. Wallace, the missionary medium, will deliver an address. 3 for 3.15.

On Tuesday, April 9th, Mr. E. W. Wallis, of the East End, will deliver a trance address. Admission free. 8 for 8.30.

CLAREMONT HALL.—On Sunday evening next, April 7, Miss Chandos Leigh Hunt will deliver a lecture in the above hall, Penton Street, Pentonville, for the North London Secular Society, on "Vaccination." Chair to be taken at seven p.m. Admission, 2d., 4d., and 6d.

OLDHAM PSYCHOLOGICAL SOCIETY.—On Good Friday, April 19th, the above society intend to hold their annual tea-party and entertainment in the Temperance Hall, Horsedale Street. Mr. Johnson of Hyde, and Mrs. Batie, and other friends will take part in the evening meeting, which will be enlivened by songs, glees, and recitations, rendered by the Oldham members and friends. Tea on the tables at 4 p.m. Tickets for tea and meeting 9d. each; meeting to commence at 6 p.m. Admission to meeting 3d. each, if room permit. As this meeting is of special interest, they desire an early application for tickets.





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SUNDAY, APRIL 7.—Mr. Lambelle at Doughty Hall, 14, Bedford Row.  
 TUESDAY, APRIL 9.—Select Meeting for the Exercise of Spiritual Gifts, at 8.  
 WEDNESDAY, APRIL 10.—Mrs. Bassett's Direct Voice Discourses, at 8.  
 THURSDAY, APRIL 11.—School of Spiritual Teachers, at 8 o'clock.  
 FRIDAY, APRIL 12.—Mr. Lambelle's Spirit-Guides, at 8.

## SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, APRIL 7, Service at Ladbroke Hall, Ladbroke Grove, Notting Hill Station at 7.  
 TUESDAY, APRIL 9, Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8. Developing.  
 WEDNESDAY, APRIL 10, Mr. W. Wallace, 329, Kentish Town Road, at 8.  
 THURSDAY, APRIL 11, Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 63, Sigdon Road, Dalston Lane, E.  
 Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.  
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## SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, APRIL 7, KEIGHLEY, 2 p.m. and 5.30 p.m.  
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Heckley, at 6.30 for 7, free, for Spiritualists and friends.  
 BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.  
 BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.  
 CARDIFF, Intellectual Seances at Mr. Daly's, Osborne Villa, Cowbridge Road, Canton, at 6.30.  
 DARLINGTON, Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 6 p.m.  
 GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.  
 GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.  
 GLASGOW, 164, Trogonate, at 6.30 p.m.  
 HALIFAX, Psychological Society, Old County Court, Union Street, at 2.30 and 6.  
 LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.  
 LIVERPOOL, Lectures in Meyerbeer Hall, 5, Hardman Street, at 7 p.m.  
 LOUGHBOROUGH, Mr. Gutteridge's, School Street, at 6.30.  
 MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.  
 MIDDLESBRO', 23, High Duncombe Street, at 2.30 p.m.  
 NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 p.m. Lecture.  
 NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.  
 OLDHAM, 189, Union Street, at 6.  
 OSELEY, Spiritual Institution, Oseley Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.  
 SHAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.  
 SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.  
 TUESDAY, APRIL 9, SHAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.  
 STOCKTON, Meeting at Mr. Friend's, 2, Silver Street at 8.15.  
 NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.  
 SHEFFIELD, W. S. Hunter's, 47, Wilson Road, Well Road, Heckley, at 8.  
 WEDNESDAY, APRIL 10, BOWLING, Spiritualists' Meeting Room, 8 p.m.  
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development at 7.30., for Spiritualists only.  
 MIDDLESBRO', 38, High Duncombe Street, at 7.30.  
 OSELEY COMMON, at Mr. John Crane's, at 7.30.  
 THURSDAY, APRIL 11, DARLINGTON, 1, Mount Street, at 7.30. Mutual Improvement.  
 GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.  
 LEICESTER, Lecture Room, Silver Street, at 8, for Development.  
 MIDDLESBRO', 23, High Duncombe Street, at 7 p.m.  
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## APPENDIX.

## I. Copies and Fac-Similes of various Direct Writings.

II. *Answers to Some Questions by Ruisdal and Steen.*—Resurrection of the Body. Spirits Cognisant of Natural Objects. A Glimpse of Summer Land. "What Good will it do?" Medium's Sight in Trance. The "Double." Man's Power over Spirits. Employments of the Spirits. How Ruisdal became a Painter. Mediumship and Strong Drink. Ruisdal's First Experience in Spirit Life. A Picture of the Spirit Land. Ruisdal and the Students. Deserved Reproof. Knowledge withheld. "All the work of the Devil!" On Light, Comets, and Spots on the Sun. Sun, Moon, and Planets Inhabited. Materialisation of Spirit Forms. Ruisdal's Visit to Rome. On "Purgatory." Continuity of Earthly Relationships. Ruisdal on Oils, Colours, Varnishes, &c. Spirit Transition. Ruisdal's Betrothed. The Story of Steen and Jan Lievens. Ruisdal on the Ideal and Natural. Lawfulness of Spirit Intercourse. Work of the Spirits. Ruisdal and Steen on their Pictures. Condition of Persons Dying in Idiocy. The Angel of Pain. "Shall we know each other?" Use of the Crystal. Ruisdal's Description of Jesus. Steen's First Experience of Spirit Life. Locality of the Spirit World. Steen on Jesus and his Work. How they Pray in the Spirit World. Red Indian Spirits. Steen gives a Test of Identity. Ruisdal's Picture in the Edinburgh National Gallery—a Test. Interviewed by J. W. Jackson. Ruisdal's Waterfall in Moonlight—a Test. Ruisdal on Home. Eternity of Matter. Recovery of the "Lost." Ruisdal on Contemporary Painters and Painting. Contemporaries' Names (given direct). Steen on Effects of Discussion. Spirit Language—Temperature—Clairvoyance—Cold and Catching Colds, &c.

III. *Other Phases of Mr. Duguid's Mediumship.*—Movement of Inert Bodies with and without Contact. Production of Sounds from Invisible Causes. Perfumes. The Spirit Voice. Levitation of the Medium. Transference of Solids through Solids. Spirit-Lights. Spirit Touch. Distillation. Winding-up and Carrying Musical Boxes. An Overcoat put on the Medium while his Hands are Securely Bound.