



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

SPIRITUALISM.

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TRANCE DISCOURSES ON THE ORIGIN OF RELIGIONS.

A very fair and select audience again met on Sunday evening last, to listen to the third of a series of discourses being delivered in Doughty Hall by Mr. Lambelle. Though the audience was not so large as on preceding evenings, yet a general representation of the London Spiritualists who usually meet in the above hall was in attendance—a fact which speaks much for the interest manifested in these meetings. Mr. Burns, presided, and Miss Waite read an excellent poem entitled, "Ecce Home," from "Poems of Progress," in her accustomed artistic manner. A brief report of the address we append below.

THE RELIGION OF THE CHINESE.

There are no problems connected with the philosophy of human existence more difficult of solution than those associated with the origin and distribution of the human species; for there are almost as many views entertained upon these interesting subjects as there are tribes of men existing. We do not wish it to be understood that we are upon the present occasion going to settle the difficulty by any remarks of ours, our present aim being to trace the religious opinions of past times, and to show what influence they bear upon the religious world of the present.

We have already stated our opinions on the subject of the origin of man, and have asserted that he first found life in the northern part of the Indies, and that the people whose history we traced on the previous occasion, were the ancestors of the race. To-night we are to view the ceremonies of worship practised by the Celestials.

The founders of the Chinese Empire were a rude, wild class of men who refused to submit to the government of the ancient Hindoos; their minds exercising an undue amount of authority, they were the outcasts of the more enlightened of the Hindoo race of worshippers. They had certainly strong spiritual feelings, in a sense superior to those who had cast them forth, and it was their anxiety to preserve in an original form the religious views of their forefathers that led them to act in so rebellious a manner, and to incur the displeasure of the Hindoos.

As we previously remarked, the worship of the Hindoos had descended from that of a pure system of devotion to one Supreme God, to that of a combination of deities, from whom they expected they would receive the blessings desired. But the dissenters from these idolatrous practices resolved to no longer submit to these impositions, and determined to spread into a place where they might exercise, in an unrestrained manner, the objects uppermost in their minds. Carrying their conclusions into effect, and with the aid of their ingenuity, they crossed the burden of the waters, and found a tract of country in every way fitted to their conceptions and desires. There were leaders amongst them, as there must be in every movement and society of men, but their free disposition, and their sense of liberty, would not allow them to submit even to their direction and rule. They swept to one side every form of power, and lived essentially a free, careless, but intelligent people.

During these changes of mind and country, the arts did not stand still, neither did their thirst for spiritual knowledge abate. Records were kept—rude certainly, for that was the character of the people—first, by means of the leaves of trees peculiar to that part, long and narrow, which they tied in shapes as their thoughts suggested them. Later on, knots were employed to mark the various events, until finally a system of hieroglyphics was introduced, the base of their present confused system of writing. This was truly one advantage they possessed over their brethren the

Hindoos; for we find that not till long after did the latter people invent any means of marking the changes, or preserving in any form the teachings of their leaders or masters. This would also account for the fact claimed by the Chinese, that their records are the oldest in existence, claiming to have transactions recorded which transpired thirty or forty thousand years ago. So claim some of their modern leaders, but of this there is no positive proof, for one of their countrymen, in revenge for a supposed insult, burnt the palace wherein were preserved the originals, and the records extant now are only the deductions of later years.

The term "Celestial," which they claim as their birthright, meaning that they are of the *Maruts*, or the heaven-born sons of God, has caused them to look with disdain upon many of their humbler brethren; but no one cherishing the thought of God as Infinite Justice can possibly believe that He made one class of people superior to another. The Chinese, as we have remarked, were endowed with a greater amount of spiritual perception than those from whom they had separated, but we must not lose sight of the fact that whatever virtues they possessed, they inherited them solely from the Hindoos.

Their religion at this time consisted in worshipping one God, the sun his messenger. They also cherished a most ardent affection for those of their friends who had crossed the vale of mystery, and their thoughts of death were anything but those of distrust, for they most firmly believed that death was only the first step in an endless career, and that their dead friends would not be removed from them until the third generation had come to maturity of wisdom. They did not measure time till long after the period of which we now speak, and their only means of reckoning were those of a life or seasons. The sun nor the planets they did not worship, neither did they till long after this time pay any tribute to the graves of their parents. Their faith was simply the adoration of a God, the Producer of all things, whom they called Tao, and their worship consisted in kneeling in silence when they felt moved to do so. No form of prayer was then used, but the soul in silence flowed out to drink of the waters of eternal wisdom. Though they prayed not, yet their thoughts on certain appointed times took the form of solicitation, and then they desired that they might be blessed with three things—wisdom, long life, and strength of mind.

But the more depraved of their people sought a more substantial form of God than that of an incomprehensible, unseen Power, the source of light and intelligence. They worshipped stones that possessed certain properties which they could not understand, but which nevertheless conveyed to their minds an active idea of the Power controlling the universe. Later years disclose the fact that, no longer content with the rough stone, they must have something more in human form, and, consequently, the use of chisel and hammer were brought to the fashioning of an idol to which they paid their devotions. This class of worshippers, however, at one time formed a very small proportion of the population of China, and in your conclusions we hope that they will in no wise influence you to the opinion that they were all an idolatrous people. These were but the lowest, or more gross in their spiritual perceptions, that could not rely on the sacred voice within, but must look to a more palpable embodiment of their thoughts as the object of adoration. If, on the other hand, we view the more enlightened of them we gain a more perfect view of the ancient form of worship of China, which will stand a favourable comparison with those of other and so-called civilised lands.

In the time allotted to our review, we can pay but a small share

of attention to the internal workings of this growing nation; we can but view the more salient points as they rise in their attractive forms, or of universal importance, and only these points presenting to us, or you, these characteristics can be noted in our passing flight. Therefore we pass, it may be, thousands of years between each of the changes of which we have spoken, and would have you understand that we speak not of succeeding changes as though rapidly transpiring, but as being the outgrowth of thoughts and experiences, and the changes of mind and dispositions of ages.

The more cultured among the people, clinging seriously to the old faith of their forefathers, conceived the notion of approaching nearer to God by the offering of sweet smelling savours, and to accomplish this betook themselves to the highest hills, where they erected a tabernacle or temple, whereon an altar was laid, and there offered the sacrifice of their produce. In solemn form they bent before the altar, and the elder of the party taking the active part besought God that He would receive from them their offerings of gratitude for past favours, and earnestly desired a return in the future of the same good offices. There the spirits of their departed friends met them and conversed with them, and there, away from the contentions of their people, they remained in the enjoyment and practice of their belief. In the city below them great changes had been working their effects; the name of Tao had been resuscitated, and to him they reared temples simple in form and construction, and worshipped his name. There were no priests at this time, none in whose hands they (the people) had committed their soul's concern; leaders or masters who taught the various branches of knowledge were the only acknowledged heads in the country. Their worship consisted in bending before a tablet upon which was inscribed three words—*tien, hoangtien, and Shangti*; or in their English equivalents—heaven, supreme heaven, Sovereign Lord. Such worship continued for a long period of time, until the whole was perverted again by the reasoning of their philosophers. But among this latter class there was one who had been trained in all the subtleties of their art, but who, possessing a noble, independent spirit, besides a clearer insight into things spiritual, began to reason upon them, and laid down the basis of a grander philosophy than China had yet beheld. That was Lao, afterwards named Lao-tze. In order that you may understand the terms employed, we will tell you that *otze* means master, lord, or teacher. Hence the disciples of Lao, in honour of his worth, gave him the title of teacher, or lord, and thus his name was Lao-otze. In the same way was his disciple Kongf also called Kongf-otze, or, as it has been rendered by translators, Confucius. Lao-otze established a school, and taught the principle of Tao-otze or *Shangti* the Sovereign Lord, or Creator of all things. But his teachings were wrapt up in such allegorical language that none but his followers could understand, and although he committed them freely to the scroll of record, yet the difficulties of their writing, especially in the philosophical or academical style, rendered it impossible for the ignorant and uneducated to understand. Thousands flocked eagerly to his religion, and few, very few understood the beauty of the Lao-ist's religion, which, even to this day, is veiled in such obscurity that modern abilities cannot fathom nor penetrate.

However grand and beautiful was the philosophy of Lao-otze, his disciple and follower Kongf-otze conceived defects in it, and to remedy these, separated from his master and formed another school, founded another form of religion and morality, wrote a bible called the "Chung-Yung," and entered into the mysteries of man's nature, of the existence of God, and of the immateriality of the soul. His principles were certainly an advance upon those of his master, but he, like Lao-otze, fell into the same error of enclosing his thoughts in mystical terms. He taught that the soul was in existence in a superior state before it had been identified with matter; that it was essentially pure, but that it had suffered in coming in contact with matter, from which it would cleanse itself in a successive change of bodies, and finally become absorbed in the infinitude of God. The name of God was not allowed to be used by his followers except they asked that glory might abound unto them, and that they might be enriched in spiritual goodness. In any other way the use of the name of the Supreme was strictly forbidden. He taught that God was the foundation of love, and that He could not inflict punishment upon his followers, but that whatever evils befell them, or into whatever punishment they fell, it was of their own doings, and that they must work themselves clear of these ills by their own earnest efforts. Strange that the same principle should pervade the doctrines of Kongf-otze as those of the ancient Hindoos. Strange that they should both acknowledge the spirit of *Indra-Agni* as operating through the laws of matter and producing the various effects observed in the world. How shall we account for this unless we say that both peoples had originated from the same source? No communication was allowed to be carried on between these peoples. The Hindoos would not allow a stranger to enter their temples lest they should in any way take from them their religious secrets; and so great was the enmity entertained by the Chinese against their ancient foes, that what was customary for one to observe, the other forbade. While the Hindoos thought that the hair of the head should grow and conceal or protect the head, the Chinese, in contradiction to this, taught that the fore part should be shaved off to show that they were different entirely from the Hindoos. Many other practices were indulged, which clearly show that there was no communication allowed between the two sects or divisions.

A little later on and the sublime teachings of Kongf-otze were likewise perverted. The rule that God should only be solicited on things spiritual was too stringent for the free and independent

mind of the Chinese, and they soon introduced another person into the Godhead, to whom they might at least pray for the good things of earth. This person or function they called *Vergashii*—a sort of intermediate God that would intercede on their behalf with the supreme God: for earthly favours—for rain, for bountiful harvests, for success in the field, or against an enemy—the name of *Vergashii* was always extolled. Thus the redeeming principle was incorporated with the interceding power into the Chinese theology, but, be it said to their honour, they never required a personal devil to make them worship God. Evil they considered only as the correlative of good, as dark is of light, and was attributable to every man's inclinations.

Thus far have we traced the progress of religious changes in the ancient empire of China; we cannot possibly exhaust the subject, but in our review of a sect that spread from this ancient people, we shall have to refer to them again, so we trust, in conclusion, that the thoughts here presented will sink deeply into your minds, so that when we come to summarise the whole, you will be able to follow us, and also to submit questions bearing upon the subject, and which may be calculated to afford more light than the hasty manner in which we have to look at events in these addresses will possibly permit. That the light of truth may dawn upon your understanding, affording knowledge and consolation to every hungry soul, and at last lead you to the realisation of one perfect God, is our most earnest wish and desire.

SPIRITUALISM IN THE PRINCIPALITY.

MR. MORSE AT CARDIFF.—Continued from last week.

(Reported by Mr. A. J. SMART.)

WHAT IS SPIRITUALISM?—DARWINISM.

March 13.—Premising that the subject chosen, "What is Spiritualism?" was not a difficult one for a Spiritualist lecturer to treat of, the speaker announced his intention to attach to the discourse some remarks having special reference to the credibility of the Darwinian hypothesis—which had also gained a share of the votes of the audience—since Spiritualism had something to say, not only in regard to the destiny of the human race, but with regard to its origin also.

Spiritualism, measured by the popular gauge, was a conglomeration of utter absurdity; in the opinion of certain exceedingly clever scientists, one of the greatest waves of delusion that have swept over mankind in modern times; looked at by thoughtful and inquiring men, a matter deserving of the deepest consideration—but "we do not commit ourselves to the 'spiritual' hypothesis, you know"; looked at by Spiritualists, the all-in-all, the Alpha and Omega of existence, something that speaks to the soul, to the mind, to the daily life; something that deals with the here and now as well as the hereafter; something that leads mankind out of the petty cares of this mortal existence and brings them face to face with the deep and subtle problems of eternity that underlie the constitution of this world's life and run like golden threadings through all the life to come.

Spiritualism is not a gospel of dancing chairs and tables, and darkened rooms, and nothing else. If spirits communicated with this world at all they must do so with a holy purpose, with a great work carved out before them of helping mankind to live a purer life here that they may gain a higher life hereafter. Its phenomenal facts were, however, essential to a proper understanding of the question of immortality, and formed its foundation, for in every department men and women were to be found who either openly or covertly doubt the doctrine of a future life, and are materialists at heart. Spiritualism was a science, and led to a reconsideration of all the psychological and metaphysical problems of the present day, besides requiring a re-adjustment of many of the ancient landmarks of physics. It was more than a science, it was a religion; for, as through the phenomenal facts of Spiritualism information could be gained from the inhabitants of the spiritual world regarding their state and condition, and since that life followed this, we were enabled to profit by their experience, cast aside all seeming virtue and similitude of goodness, take those qualities on us in real life, and be men and women in the purest and noblest sense of the term. Further, science and religion, like two chemical agents united, mingled and formed a third, and in this Spiritualism rose to the grandest altitude it could possibly attain, and might be correctly termed the philosophy of universal existence. Its office, in this aspect, was to deal with the origin of the human soul and of the spiritual world; the relationships that exist between the spirit of man and the body of man; between the spirit of man in this world and the spirit-world beyond it; with the God problem; the creation, development, and government of the universe; the rationale of the spirit-world in the same directions; and this philosophy formed the connecting link to bring into harmony the science and religion of the future.

Passing on to the consideration of the second part of his subject, the credibility of the Darwinian hypothesis, the lecturer referred to various theories respecting the origin of man. It was not a question to be settled by bookworms, theological conclaves, or the fiat of councils of any kind, character, or form, but by an appeal to the book of Nature, which never lies. Any book of purely human origin, and preserved by purely human means, was subject to a whole host of untoward accidents that might seriously impair its truthfulness in coming times. We were taught to believe that man was made of the dust of the earth, and that the Lord breathed into his nostrils the breath of life, whereby he became a living soul. The doctrine of development was simply that from the

lowest forms of nature man had been progressively built up. Where was the difference between the dust out of which man was made, according to the Mosaic account, and the rocks, which were ground down, making the vegetable and animal kingdoms, and elevating the organic structures of matter step by step until man was at last made the crowning result of all?

Indulging in a little abstruse philosophy, the lecturer reminded his hearers that their physical bodies were composed of certain chemical elements in due and proper proportions; that at death these bodies could be reduced by chemical analysis, and all the constituent elements made plain and comprehensible to the sight and sense of touch. Their bodies being composed of these chemical compounds, the waste and decay that arose from the natural exercises of their daily lives must be supplied, if the body's life and vitality was to be sustained, with substances having the chemical affinities necessary to build up and mingle with those particular portions that had lost their due and proper quantities of the same materials. Secondly, the substances so taken into the system were nourished in the earth, sustained by the potent rays of the sun and the vital atmospheric life around. There was, therefore, a chemical relationship existing between the foods taken into the system and the world wherein they grow.

Having now got down to the ground itself, and since the ultimate analysis of external nature brought us to the same kind of elements that the ultimate analysis of the human body brought us to, it followed that between external nature and our own physiological bodies a perfect chemical relationship and communion exists—a chain of connecting links, which proved clearly and incontestably that between the solid rock, the alluvial soil, the waving tree, the golden corn in the fields, and our own lordly, regal selves, there was physiologically and chemically a perfect and close connection. That animated nature was sustained by inanimate nature was a simple aphorism. Inorganic nature must have preceded organic nature, and the question arose—Was the organic nature of those early times different from the organic nature seen now? In one respect it was, the organic nature of pre-historic ages being lower in development, and narrower in extent of environment, than at the present day; but in the essential fact that it was sustained by the chemical vitalities extracted from the inorganic nature around it, it was at one with ourselves, and there never had been any variation in the order since or before. The animal kingdom, then, was the last evolutionary act that Nature accomplished. To produce that, she must have built up conditions adequate to sustain this crowning order when it was unfolded, the vegetable kingdom, which again was dependent upon the soil and the atmosphere for nourishment. The first effort, therefore, would be to build up the mineral kingdom—the external, lower, inorganic life of nature, so to speak, the purification of the atmosphere following as a natural consequence. They were thus led back to the conclusion that there was a time when man did not exist upon this planet. If so, what was the condition of the planet at that period? For information as to this they must turn to geological evidences, which proved that two powerful forces had been at work, which had effected great and marvellous changes from time to time in the earth's surface, viz., fire and frost. These potent giants had been God's gardeners in this paradise of ours, ultimately fusing and melting, then freezing, and then bursting the iron bonds, sending tons of ice careering upon their downward march, scoring valleys and defiles, and leaving traces on the highest mountains to-day.

The action of fire on the globe was referable to its first condition as a ball of igneous, fiery mist, which, cooling down, condensed and stratified, laying the foundations of the possibilities of glacial action, and the possibilities of the earthquakes, and all their inner fires, which, bursting through their bounds, scattered their molten seas far and near, leaving their records in the igneous rocks, even as the glacial action had left its records in the scooped-out valley that was now the arable and cultivated land.

But would it not be deemed an absurdity to state that men, and horses, and sheep, and all the vast variety of animals which now exist, had been in the ball of fiery mist? And trees, and fruits, and flowers,—a ball of fiery mist have all these things in it? Was not the world created out of nothing, and did not God make man out of the dust of the earth, and breathe into his nostrils the breath of life? Well, either all that is in the world was derived from it by natural processes of evolution and progressive development, and always will be, or else there was supernatural intervention in the order of nature, and man was specifically made, and a separate and distinct production in this world. One or the other must be accepted. The universe in every department was sufficient for the purposes and destiny God designed it to unfold and accomplish; all that was in the world, ever had been, or ever would be, was potent in the world from the commencement, and unfolded itself, step by step, as nature rose to higher levels and permitted greater and grander results to be produced.

The doctrine of Darwinism had been tritely summed up in the saying, "from mud to monkey, from monkey up to man." But was a pedigree of this kind any worse in its initial point than from dust to man—from man to the immortal soul? Mud was but damp dust, only the difference of a little oxygen and hydrogen. This, however, dealt with but one half of the question. It accounted for the existence of man's body, but said nothing about his soul. The religious world had been vanquished every time this problem had been brought before them by the materialistic philosophers of the present day. There were two alternatives here: either the souls of men had been put into them, and were put into them now, by some miraculous intervention in the established order of nature, or the

souls of men were not so created. But science repudiated altogether the doctrine of miraculous intervention, and in that respect Spiritualists shook hands with modern science. The Almighty probably knew what he was about when he made this world, and therefore there would be no necessity to alter the plan of it in the smallest degree. To account for the presence of man's soul, we must take a species of spiritual Darwinism. The difficulty with philosophers and sceptics had always been to reconcile the existence of an abstract entity with the condition of materiality wherein it was supposed to reside. Consciousness, the bridge that united the inner soul, if there be one, with the outer brain, was the *Pons Asinorum* that they had never yet been able satisfactorily to pass over. Man, as had been shown, was physically a part of Nature.

The inherent power Nature possessed to mould, and move, and change, and progressively unfold, was a fact well known;—from bone to muscle, from muscle to nerve, from muscle to muscular force, from nerve to nervous force, from brain to consciousness, from consciousness to what? to that which is behind consciousness, a factor in the problem that no one could adequately analyse, and give a proper estimate concerning. In nature there was a power which asserted itself as determinately, as intelligently, as positively as the dictates of our own consciousness, the power of our own soul, the desires of our own interior being through our own organisms. Might it not be said that as we had come up from nature, and were a part of nature, that the spirit which animates our being was like unto the spirit that animates the being of nature? And what was that spirit? It was the spirit of the eternal God, the all-wise and mighty and beneficent one; the divine Oversoul, the eternal *Ego*, the great positive mind, working through all things, through all beings, steadfastly to the one end, that every flaming world, every unfolding planet shall, in its turn, and power, and order, and degree, individualise the Divine Mind in the form of conscious, finite, intelligence. God worked through nature, and manifested Himself in individual human kind.

This was a kind of Spiritual Darwinism that made the labours of Darwin small by comparison, since it took the question further than the purely physical confines of the problem.

The concluding portion of the discourse bore reference to the problem of a spiritual universe. If that universe was a separate and discrete order of existence, it could not possibly be discovered by those living in the mortal life, because there would be no connection between it and ourselves. But if there was a continuation, if the Divine law of evolution and progressive development was susceptible of a deeper application than was commonly dreamed of, then that spiritual universe might almost, so to speak, be within our grasp. And the hope of the spiritual philosopher of the future time was in the direction indicated, that the spiritual world was a continuous, and not a discrete one, in relation to this world of ours. To illustrate,—by the application of heat of sufficient intensity, the granite rock, or the huge boulder, could be reduced, first to liquid, and finally to gas, the most ponderable of substances thus becoming, comparatively, imponderable. Why, then, regard the spiritual world as separated from this by a discrete, and not a continuous, degree? What man does by art and science, Nature does by her grander art, her deeper science. What wondrously subtle chemistry was displayed in the transmutation of the solid granite into the living, sensitive, flesh! Nature was continually refining, continually lifting up her essential elements through the human organism, and scattering them abroad. What became of these imponderable elements and forces after they were liberated, after perfecting their round of changes through this world of ours?

Ere proceeding to answer this question another must be asked. What is man after he is dead? To conceive him to be an incomprehensible entity reduced us to something that could never be intelligently discussed. If he be a rational entity he must have shape, and some elements of reality and substantiality belonging to him. What kind of world would he want? A fanciful, immaterial, unsubstantial kind of world—that is, and is not—that has no reality, and yet is real. How could a thing be immaterial, and unsubstantial, alien altogether from the common ideas of matter, and yet be talked about? The thing was absurd. Either the spiritual world was a real world, or there was no spiritual world. As a fact, it was both real and existent, it was not a separate and discrete degree or order of existence, but the natural and legitimate outgrowth of this universe, and the fulfilment of all the potent prophecies that Nature puts before our eyes daily and hourly. Every noble sunrise, every gorgeous sunset, were but prophecies of greater glories, and more regal splendours—over there. Every pure noble man, every chaste and gentle woman, were but prophecies of the sublimer humanity—over there. The world's beauty, in all its infinite variety, was but a prophecy of the beauty of a brighter world, of a sweeter and broader variety—over there. All that this world had and showed, were but prophecies of what Nature shows us in a spiritual degree, in the higher life that is naturally and progressively evolved from this world's existence.

Nature being a unity throughout, and uniform in her methods and modes of working, what was true of the evolution of a spiritual universe was true also of the evolution of the soul of man as a spiritual being. The spiritual universe being the necessary complement to the natural or physical universe, man's spiritual body would be a necessary complement to the natural body, would be created as a refinement of that natural body, and would at death be withdrawn from the natural body. This was a natural theory of progressive development, accounting not only for the origin of

man as a physical being, but taking us deeper than that, and showing why he had become a conscious being, and why he becomes a spiritual entity in the world to come.

There was, then, a law working through Nature, urging her to unfold herself continually, laying the foundations of the mineral, then the vegetable, then the animal kingdoms, and ultimately elaborating from the whole of the labours of the three departments, the human kingdom. Physically, Nature would mature that grand and glorious millennial age, when mankind shall be free from disease, freed from moral vice and foul contamination, pure, noble, wise, virtuous, and upright. Nature was working forward with that end in view, and though it took many ages to accomplish it completely, we might rest assured the full result would come in due and proper time.

Spiritualism grappled with the question of the origin of the soul of man, and the circumstances appertaining to its destiny hereafter. It was an all-embracing and comprehensive system, that strove to master the difficulties that have perplexed the ages. It was an honest, earnest effort by thoughtful, wise, and judicious minds to grapple with the vital problems of the age, prove man's title-deeds to immortality clear and fair before the world, overthrow the scepticism threatening to engulf mankind beneath its cold waves, bring back the glorious life of religious truth and spiritual good which seemed to be wrested from humanity, and help mankind to a glorious life, not only in the world to come, but in this world where he lives now. It would show that progression, the law of evolution, was not confined to this world, but runs onwards for ever, over the immortal heights of the great Beyond, where man shall unfold in goodness, progress in power, and continually draw nearer to God.

[The lecture on "Pre-Adamite Man: or Was this World Peopled before the Advent of Adam?" and, if so, What became of the People living therein?" delivered on March 14, is reported in *Human Nature* for May.]

OBJECTIONS TO SPIRITUALISM.

The evening of Friday, the 15th of March, being devoted to the answering of questions from the audience, "Tien" gave a short prefatory address concerning the objections commonly made to Spiritualism, and a criticism of certain theories propounded, in the course of which the laws of Nature, which certain very wise men of the West sagely advance as all-sufficient to account for the phenomena, were invited to "come along down here; tip this table, and say you are somebody's grandmother, somebody's grandfather, somebody's mother, father, wife, husband, sister, brother, or the dead child of some weeping mother. Laws of Nature! Come down here, and do these things. Your professors and prophets say that you can do them. Why, then, be silent, when we invoke your presence here, and now?"

The laws of Nature were certainly concerned in the production of spiritual phenomena, but to say that these laws produced the phenomena was certainly a stretch of the argument that experience and evidence would not substantiate. Who ever heard of the law of chemical affinity, of mechanical cohesion, or any other of the physical laws of Nature, taking on itself a personal identity, and saying, "I was so-and-so, and lived in this world such-and-such a time?"

Then there was the conventional objection: "My dear fellow! you are going soft; don't have anything to do with it. You will only go off your head." What was there in this objection? A person hears of Spiritualism for the first time. "I don't believe a word of it." Was that insanity? "I tell you it is the sheerest rubbish ever brought into the world." "Well, come to our place of meeting and see for yourself." "Well, that is the only rational way to understand the matter. I will investigate it." Was that insanity? "Well, I have certainly seen things I cannot account for, except upon the hypothesis of the existence and operation of an intelligence directing force outside and beyond the ordinary normal constitution of natural life." Was that insanity? The conclusion came to *transcend* their previous notions of what Spiritualism should be. Was that a trait of madness? Was that evidence of any preconceived "dominant" idea in its favour? The investigation of any subject, which led to a conclusion directly opposite to the one usually accepted concerning it, was by no means evidence of insanity upon the part of those who so investigated the matter. It might just as well be said that Galileo was mad, when he looked through his glass, and saw the planets in the sky. The madness, however, was not on Galileo's part, but rather on the part of those venerable ecclesiastics who would not look. It proved Galileo to be of strong and vigorous intellect.

That there were persons—few and far between—of imperfect organisation, and unbalanced mind, who became so engrossed and bewrapt with the idea of Spiritualism that they lost their balance and became insane, was true. But the blame lay not at the door of Spiritualism, but of those conditions which brought people into the world with inorganic imperfections of brain and nerve; people who, through hereditary predisposition, would go mad upon any subject, which they were imprudent enough to allow to dominate too much over, and absorb, their minds. How many people had revivals put in lunatic asylums? how many had popular crises turned off their balance? how many victims of mania had come into the world, and lived miserable lives, in consequence of religious excitement? When you come to number them up, and look at the statistics concerning such matters, it would be found that the

people who had been victims of religious mania, far, very far outnumbered those who were asserted to have been rendered insane by the action of the "modern delusion" called Spiritualism. On the contrary, the consoling influence of the spiritual philosophy, soothing, as it did, the troubled and anxious mind in the deepest trials of life, went directly to counteract and avert insanity.

Of that ancient theological pet, the devil, short work was made. If he and his "imps" were indeed the source and mainspring of the phenomena, then, in his old age, he was doing good work for humanity and the Church, in shattering to atoms the pretensions of certain Materialists who, like the Sadducees of old, believe neither in spirit (good or evil), nor angel, nor resurrection, nor in spiritual power and activity of any kind. Encourage the devil, therefore, by all means.

Then there were the heavy philosophers, who talk in exceedingly long-winded sentences:—"We—ah!—quite admit the—ah!—truthfulness and honesty of these hysterical men and women, you know; but there are certain abnormal conditions of the human system, predispositions and dominant ideas in favour of these matters,—certain nervous and mental operations, transfers of force, and all the wonderful peculiarities possible to the exceedingly complex physiology of the human body, which are, in our opinion, quite sufficient to account for the abnormal facts witnessed, without necessarily embracing the spiritual hypothesis."

These philosophers (?) found favour with, and were, in fact, hounded on by, a large section of the religious world, very unfortunately, however, for themselves, inasmuch as they forget that these theories cut both ways, and recoiled on their own heads; for if the evidences of the spiritual marvels of modern times could be disposed of and accounted for by such hypotheses as these, so also could the miracles of the Old and New Testaments. And if modern science could succeed in crushing down Spiritualism, she would turn round to her theological allies, and demand proofs and evidences of the doctrines enunciated by them, a demand which they would be powerless to comply with, since the proof positive of immortality could only come by the inhabitants of the next world coming back to this. They would, therefore, be in a worse position than the Spiritualists, and would inevitably be swept off the world's surface.

From the questions submitted by the audience I have selected the following four:—

Can you prove that man has an immortal soul?

The facts of Modern Spiritualism give substantial evidence in favour of the hypothesis. We will give you another class of evidence. You have all heard of mesmerism, and perhaps some of you have seen its operation. What is mesmerism? Simply this. You have seen its operation. A man or woman, boy or girl, is placed in a complete state of torpor,—absolute unconsciousness. Cases have been, and can be reproduced, where sharp instruments might be inserted into the flesh of the sleeping somnambulist, and no evidence of pain exhibited. While the eye is sealed against the action of light, while the ear is closed against the action of sound, while the senses are locked in unconsciousness, and the body is almost as near dead as it can be without actually being dead, that sleeping subject will see people, places, and things, even far away, and describe matters that he knew nothing of previously, and would appear to have a conscious and volitional existence, over and apart from the ordinary, normal, conscious and volitional existence, expressed through the ordinary avenues of the senses. We ask,—what sees? what hears? what cognises? what is it that is able intelligently to ascertain what is required of it, and intelligently to express the results of its interior labours? If matter does all this, then matter is indeed most marvellous. If there be nothing beyond the composition of the human physiology in your make up, then the greatest of all marvels is revealed in this nineteenth century, that man has not a soul, yet has something in him greater than the normal consciousness, and ordinary powers, which under these abnormal circumstances is capable of range and exercise. We would answer that these evidences point clearly to the existence of supermundane consciousness and ability upon the part of this sleeping somnambulist, which is strong evidence in favour of the existence of an abstract entity which we will call the soul of the individual.

What law would the Spiritualist desire if the Christian law of marriage were done away with?—If social and marital virtues were the exclusive prerogative of Christians, and universally practised by them, we could conceive the strict justice and propriety of the question propounded. But as it is known, and the fact can be easily proven, that these distinctive peculiarities of virtue are not universally practised, even by Christians themselves, the question is simply a waste of time, for Spiritualists, like their Christian brethren in the community, are interested in the maintenance of virtue and honour, and believe, when that honour is lovingly and honestly plighted in the sacred bond of wedlock, that they should bind most sweetly and holily. Love should be the cementing link; then indeed you could say marriages were made in heaven and solemnized on earth. Spiritualists are not anxious to see the social tie of marriage abolished; believe us, they are more anxious, perhaps, than many give them credit for, to see that tie upheld, not in the tyranny of legal enactment, but with the sweeter and diviner sanction of loving honour and mutual trust, which should bind kindred souls in communion in this or any other world.

If men and animals are derived from the lower kingdoms of nature, from whence does consciousness come?—Consciousness is a degree of development dependent upon a certain condition of organic structure. As that organic structure approaches the human,

the opportunities for the unfoldment of consciousness become more perfect and complete, until finally they are thoroughly accomplished, and the consciousness becomes an established and indubitable fact.

When a soldier meets his general in the spirit-world, does he still acknowledge him as his superior?—Supposing the soldier to retain the same opinions concerning his general after death, he will certainly acknowledge him as his superior. But supposing, on the other hand, he should grow out of those opinions, then he will not acknowledge his general as his superior, but will come to the conclusion that the only real superiority in life is virtue and personal worth.

(To be concluded next week.)

REFLECTIVE NOTES.—No. 8.

Many writers of sterling abilities have exerted their reflective faculties in endeavouring to elucidate the question of matter, mind, and spirit, and though far from flattering myself with the thought that my humble contribution will do aught towards the effecting of a clear solution of the difficulty, I would still throw in my mite with the hope that it may call forth the expression of others more capable of dealing with the subject than I am.

Many persons do not require to draw their knowledge of futurity from philosophical deductions, and do not require the voice of revelation to re-echo to them the truths of immortality, still there is a very large per-centage of men who are not so inwardly gifted, and it is to them I would direct my remarks. There are many causes conspiring to increase the trunk of infidelity; but I think it will be conceded that Materialism is at the root of them all. The interests of all men demand that a belief in the future should be general; and though the probability of such a state being the final goal of all men is affirmed by revelation and agreeable to reason, I would rather confine my reflections to such proofs only as matured thought and reason afford, and in doing so would neither attack men nor motives.

One philosopher asserts that "the mind is infantile with the body, manly in the adult, sick and debilitated by disease, and annihilated by death." Of the first two, in earthly relations and knowledge, I will admit the truth; the third is sometimes right and sometimes wrong; but the last I claim as a mere assertion unsupported by the smallest tittle of evidence. These conclusions, if accepted, place us under the necessity of supposing that the mind is identical with the body, and that the process of thought is carried on solely in the brain, in contradistinction to a separate substance superior in every respect to matter, as claimed by another school of thought. Though we are unable to define this substance, it is no argument that it does not exist. In the same way we cannot measure the wind, grasp it in our hands, or discern its colour. Shall we then say there is no wind? This is exactly what certain anatomists have done; because they cannot transfix the soul upon the point of their knife, they deny its existence. Locke has well observed that "we cannot become cognisant of anything except through the medium of our senses;" if these senses are capable only of reflecting certain things to which they are related, how is it possible for them to reveal things to which they are not related? We may reason as long as we please about the existence or non-existence of matter, and may succeed only in establishing not matter but sensation, but if we reason upon mind and doubt it, the very act of doubting proves its existence.

It is as unphilosophical to say that a lump of brain thinks, as to say that the eye sees; they only minister to some superior faculty. The eye undoubtedly is both necessary and subservient to the power of seeing, but it can no more see than a microscope or telescope; that it is a finer instrument I will not deny, but, like them, it is only an instrument that can be assisted by them. The eyes in seeing paint two minute and inverted objects upon the retina, and this is all they can do. What power is it, then, that rectifies these errors, as to number position and size, and presents to the understanding one object, upright, just in dimensions and proportions? This is not done by the eyes, for if paralysis seize the optic nerve their power is instantly and totally destroyed without affecting their organisation at all. The eye and the optic nerve are necessary for the purpose of seeing, but the question is—Are they all that is necessary? Certainly not; for if we carry our observations on a little farther we shall find that certain effects working upon the brain will completely destroy the power of vision, while the optic nerve and the eye remain essentially the same. These causes are or may be brought on by inflammation or increased action, or by diseased structure, and an eminent writer records the fact that a few scribbled characters on a piece of paper have been known to deprive man of life. This, then, is an instance of mind acting upon matter, and those who believe in the connection between body and mind will easily reconcile the cause with the effect, but to those who hold that body and mind are identical it will not be readily understood.

But supposing that this power of mind as usually held by the materialists is material only, why can it not be seen, felt, and weighed? Where does this palladium of the temple reside? In the inmost recesses of the sensorium? This has never yet been proved. The evidence of facts says that "there is no part of the brain, either cortical or medullary, not even the pineal gland itself, that has not, in one instance or another, been totally destroyed by disease, but without producing any alienation or hallucination of mind; in some cases, without any suspicion of such disease during life, and without any discovery of it until after death, by dissection." Some have supposed that the power of mind resided in "the very centre of the pineal gland, but that it was so very

minute as to survive the destruction of that in which it is enclosed." Dissection shows that the pineal gland does, indeed, contain some finely complicated particles; unfortunately for those however, who consider that they are the originators of all our thoughts and feelings, they are proved to be nothing more than phosphate of lime.

That there is a positive connection between the body and mind, no sane person can deny; but that connection between two does not imply that they are one identically; that through this connection the mind, the active agent, acts upon the body, the passive recipient, in proportion to the power possessed; thus the quickened circulation follows the anger, the start the surprise, and the swoon the sorrow; and those who deny this primary action of the mind upon the body, introduce difficulties around them from which they will find it hard to extricate themselves.

It is admitted that the body becomes entirely changed, that every component particle is replaced by others at certain periods of time; the first expression of this idea was twenty years, then seven years was stated as the time for the completion of the change; but now a more advanced and rational idea has taken possession of the philosophical mind, and it is asserted that the body is entirely changed every three months. If this be true, then a man who attains the age of three score and ten, the prescribed limit, will have had 280 successive bodies, none of those containing one particle of their predecessors. If the mind be indeed the part of the body assumed by materialists to be, *i.e.*, identical with the body, will the same changes not affect its condition, as affected the mere corporeal part? If the mind, identical with the body, changes, how comes it to pass that moral identity is strictly preserved? The memory of events, unimpaired except by disease or a want of brain structure, which records these events, remains as fresh as ever. Could those results obtain if the materialistic view was the right one? I think not; for the mind, as a part, would sympathise with the whole. Again, in many things we see that the mind is not *infantile with the body*, for in the case of young children and infants they have often a tolerable idea of the thing desired or feared, long before the organs of the body will permit them to express their feelings. The mind in such cases precedes the tongue, and the desire to speak often evinces itself much earlier than the power to do so.

The loving affections of a mother are often experienced and realised, and the infant recognises its maternal parent long before the lagging members of the body allow it to call her by the name—mother; the mind here precedes the body, as, in fact, it does at every other period of life, and so soon as the powers of expression become more developed, so soon, and in the same ratio, will the power to comprehend manifest itself. This will, perhaps, be taken as an admission that the mind grows with the body; not so, however, only that the mind is dependent upon the body for its expression.

But there is still another argument to consider, and I hasten to express it in as few words as possible. If mind be material, then it must be both extended and divisible, for, as we are given to understand, these are properties inseparable from matter. One, perhaps, of the greatest minds who have reflected on the philosophy of mind conceived this difficulty, and as he has been considered a reliable authority in such matters, I will quote his own words. "There is one argument commonly employed for the materiality of the soul, which seems to be remarkable; whatever is extended consists of parts, and whatever consists of parts is divisible, if not in reality at least in imagination. But it is impossible that anything divisible can be conjoined to a thought or perception, which is a being altogether inseparable and indivisible. For, supposing such a conjunction, would the indivisible thought exist on the left hand, or on the right of this extended divisible body, on the surface, or in the middle, on the back or fore-side of it? If it be conjoined with the extension, it must exist somewhere within its dimensions. If it exist within its dimensions, it must either exist in one particular part, and then that particular part is indivisible, and the perception is conjoined only with it, not with the extension, or, if the thought exists in every part, it must also be extended and separable, and divisible as well as the body! which is utterly absurd and contradictory. For can anyone conceive a *passion of a yard in length, a foot in breadth, and an inch in thickness*? Thought, therefore, and extension are qualities wholly incompatible, and can never incorporate together into one subject."

Thus one of the cleverest of men met a difficulty which he tried hard afterwards to defeat, but in this he utterly failed, as the following quotation from his works will show:—"A moral reflection," says he, "cannot be placed either on the right or on the left hand of a passion, nor can a smell or a sound be either of a circular or square figure. These objects and perceptions, so far from requiring any particular place, are absolutely incompatible with it, and even the imagination cannot attribute it to them."

It has been again asserted that a total suspension of the thinking faculties takes place during sleep, and from this they have supposed that what could be temporarily suspended could also be destroyed. But the philosophy of dreams proves conclusively that there are seasons when the thinking faculty is not suspended. Some dreams are quite vivid, and others diminish down to nothingness; and, although we do not remember everything that transpires during sleep, it is no reason for asserting that the thinking powers are suspended. This thought reduced to its shortest and narrowest limit may be thus expressed, apprehension of the operation of thought is not necessary to its existence, but that its existence is absolutely necessary to our apprehension of it.

To conclude this brief review of this most important subject, I would say that if the mind be not composed of a substance infinitely superior to matter, or if the mind be material and identical with the body, what has death to do with its annihilation, since death has no such power over matter? It is unreasonable to suppose that the mighty intellect of a Bacon or a Newton could originate such principles of thought if the mind was only a complication of parts. It is unreasonable and illogical to presume that a combination only could so act upon a substance whose very nature is to be inactive and inert, and to make it active and powerful. And though we cannot affirm with certainty how that life is associated with the body, let us not be so foolish as to deny its existence. There is as much difficulty in explaining the union of life with body as there is in the union of mind superadded to both. Let us affirm of each and all that we know nothing of them, *only by their effects*, which, however, do most fully establish their existence.

W. H. LAMBELLE.

IS PRAYER AN ESSENTIAL ELEMENT TO SPIRITUAL ADVANCEMENT?

To the Editor.—Dear Sir,—Will you kindly insert in your next issue the following discourse, which was recently delivered through the mediumship of Mr. S. De Main, High Grange?

The controlling intelligence usually requests any person present at the circle to select a subject upon which to base his remarks, in order that there may be no possibility of previous preparation on the part of the medium. As on former occasions, the subject was chosen by the circle, whereupon the medium instantly rose up and expressed the following ideas, which I hope will merit a small space in your columns.

ADDRESS.

Prayer is simply the soul making its requests known to its great Author, God. There is, however, a wide difference between true and formal prayer. All the great minds of the past that have wielded an influence for good have been assiduous in their devotional exercises. In the old Jewish dispensation the patriarchs were powerfully persuaded of this imperative duty. Had it not been for the efficacious power of prayer, Moses would not have been endowed with the spiritual power he possessed, nor could he have entered into the society of spiritual beings and received the spiritual baptism which enabled him to dictate to the people what was required of them. Then there was Elijah, that individual who, of all men, reposed such implicit confidence in its power; when the court of King Ahab became corrupted, strong in the power he possessed, he boldly and fearlessly denounced the conduct of the king, and on Mount Carmel he had recourse to this expedient, and great and decisive was the victory. It will be unnecessary to recount the many instances on record in the Old Testament of the marvellous effect of this spiritual weapon, but we will come down to the time of Jesus. That individual is frequently found at the still twilight hour retiring from the busy haunts of men into the quiet seclusion of Nature, there to breathe out the offering of his soul to the Great Creator, where no harsh or external influence could intervene, but where he could place himself *en rapport* with the spiritual world and receive that spiritual food which would fortify him against the attacks of the enemy. From the time that he entered on his ministry to the end of his useful career, he religiously observed this sacred duty of devotion. He taught his disciples to pray that they might be enabled to draw out their spiritual natures, in order that they might be fully prepared for the work before them. Jesus told them when they prayed to enter into their closets, where they could enjoy the sweet converse of spiritual beings, and receive that divine co-operation, thus giving them spiritual strength to enable them to bid defiance to all opposition.

It is vain to imagine that you can be spiritually minded without frequent recourse to prayer. It is not necessary that you should give verbal expression to your requirements, but if you pray in spirit from your inner self, though silently and earnestly, your soul's aspirations will ascend, and you will receive a gracious response to your appeal, and the requisite blessings will be bestowed upon you. We are sorry to say there are Spiritualists to-day who ignore the necessity of prayer, and who imagine if they can enter into communication with spiritual beings the exercise of the power of prayer is superfluous. Now, by breathing out the offering of the soul you become united with a power which nothing can withstand, and there will be a continual stream of light descending into the soul. How can you expect individuals can commune with the high and lofty ones in the superior condition, who never endeavour to establish harmonious conditions to receive the beneficent spiritual gifts so much desired, and which the angel-friends are ever anxious to bestow? They enter into conversation with beings like themselves, whose chief delight is to satisfy a morbid propensity for the marvellous, and too many are ever ready to pander to this depraved taste and thus leave the vital point at issue out of the question. Instead of judiciously exercising the power at their disposal, they pervert this God-given boon from its legitimate purpose.

Spiritualism will ever be held in disrepute as long as men flock into its ranks with impure motives, and simply to gratify an idle curiosity. Their outward line of conduct is notoriously inconsistent, being sordid and degraded, and their attractions are for the low influences of earth. These are they who cast odium upon Spiritualism.

Prayer is as essential to the spiritual as sunshine and air are necessary for the harmonious development of the material. You might as well expect to keep your physical body perfectly healthy

deprived of these elements, as to suppose the spiritual can be supplied with the requisites of its nature without the necessary food for its elaboration and development. Although the Great Eternal may be perfectly cognisant of the desires of your soul before you give to them expression, yet He demands this tribute at your hands, so that you may realise your dependence upon Him, and recognise Him as your Father and your God. If the spiritual blessings were showered indiscriminately on the world at large as a matter of course, and whether man requested that they should be disseminated or not, man would cease to recognise his necessary dependence upon Providence, and the Great Eternal would not receive that homage, honour, adoration, and worship to which He is so justly entitled, and His angelic messengers would be entirely ignored. By this system of divine intercourse your spirit goes out and catches the fragrant breezes from the Summer-land, and thus you become refreshed and invigorated for the conflict of material existence. Some individuals pray for material blessings, forgetting that they must make them efficacious themselves. Now these may pray from morn till night and it will be of no avail, because they have ample facilities for obtaining what is necessary if they will but use the power at their disposal, and labour will bring the desired benefits, for Nature beautifully supplies all that is necessary for the material wants of man. Spiritualism and prayer go hand in hand, and without prayer many blessings are denied you which you might otherwise enjoy. If there be a human soul entitled to receive that which the Eternal Father desires to impart to his children, surely it ought to be that individual who essays to enter into holy communion with the angelic hosts, and who is apprised of the necessity of making his requests known to the Deity continually.

If you neglect this important duty your spiritual nature becomes torpid and you never think of praying at all; and should the angels endeavour to draw near their influence is entirely ineffectual. But when the soul is full of divine love, the fortunate possessor is all alive, and he can hold constant communion with the invisible world, and only then can he look up and claim God as his Father.

There is a law in nature, and it is a remarkable one too. When the dews fall, look upon the trees and you will perceive that they are dripping with the crystal drops from heaven; but if you examine a tree from which the life-principle has departed you will find that it is incapable of attracting the dews; and so it is with the person who neglects to pray. He may be among those who attract the heavenly dews, but his nature is barren and fails to do so, for he is destitute of the essential element for absorbing the necessary nutrition which spiritual-minded individuals enjoy. The spiritual morbidity of the prayerless man renders him like a vessel without a bottom: whatever is poured into it as quickly flows out. He may visit all the spiritual seances that opportunity affords, and listen to the heaven-born truths expressed by angels, but if he does not pray it will be all in vain.

Until Spiritualists become more spiritually minded, until they enter into the secret places and breathe out the soul, Spiritualism will be held up with contumely and loaded with reproaches. Therefore endeavour on all occasions to establish unobstructed intercourse with high and lofty souls in the spirit-spheres, and thus you will go forth fully equipped for the encounter, and while holding aloft the pure white banner of truth you will fearlessly surmount the many difficulties that beset you, and cheerfully pursue your journey through your earthly existence, and when you pass to the higher condition thousands of bright angelic beings will greet you with smiles of approval, and your joy will be such as earthly language cannot possibly portray.

—Yours fraternally.

C. G. OYSTON.

Hunwick, Willington, Durham.

SOUTH AUSTRALIA.—We have received several batches of the *Gawler Standard*, edited by Mr. L. E. Hareus, formerly of Newcastle-on-Tyne. It is a well-printed and pithily-written sheet. A correspondence on the "Future Life" gives expression to progressive ideas.

MRS. HARDING-BRITTEN is at work in the southern hemisphere. The *Echo* (Sydney) reports her lecture at the Temperance Hall of that town, on February 27; the Hon. J. Bowie Wilson in the chair. The audience numbered 400, and the proceedings appear to have been enthusiastically received.

HOLLOWAY (Matlock District).—A correspondent of the *Derbyshire Courier* (Chesterfield) gives a long and excellent account of Mr. Johnson's visit and trance-address and answers to questions. The meeting took place in a private house, but it seems to have been entirely successful, and, with the report added, must do a great deal of good.

SANDHURST, AUSTRALIA.—Our correspondent, Mr. J. Williams, writes regretfully of the low ebb at which Spiritualism is at Sandhurst at the present time. He was desirous of a visit from Dr. Peebles, and thinks some such influence would impart new life to the Cause. We would suggest that the few faithful and devoted truth-lovers commence weekly or bi-weekly sittings, strictly in private. The School system of the O.S.T., with an hour's passivity for development, would soon introduce a spiritual element that would set all alive. Try it for twelve months.

MR. E. W. WALLIS IN DERBY.—Some few days ago Mr. E. W. Wallis was engaged to give a few private seances and one public discourse for the benefit of the friends in Derby. The public discourse, which was on Sunday, May 5th, was upon "The Divine Humanity," and gave great satisfaction to the friends present. The private seances were well attended, and proved quite a success. If there are any friends who have not heard Mr. Wallis recently, I am sure they could not do better than give him an opportunity, for the various addresses were deep in spiritual thought, instructing, and amusing.—W., 15, Railway Terrace, Derby, May 10, 1878.—On Sunday, May 19, Mrs. Gawthorne, a local trance-speaker, will give her first public address in the New Co-operative Hall. To commence at 6.30. Admission free.

WILLIAM HOWITT VINDICATES HIS VERACITY.

Rome, May 2, 1878.

Dear Mr. Burns,—I ask you to do me a piece of justice—to allow me to vindicate my veracity in the *MEDIUM AND DAYBREAK*. The enclosed paper will explain itself, and, I think, amply justify itself.—Yours very truly,
WILLIAM HOWITT.

[Without taking part in the dispute in any way, we comply with Mr. Howitt's request.—ED. M.]

DOCUMENTARY REFUTATION of the Calumnies of the *Spiritualist Newspaper* on William Howitt.

Letter to Mr. Morell Theobald.

Rome, May 2, 1878.

Dear Sir,—Though I do not carry my books on my back from country to country, I find, luckily, that I have the very *Spiritual Magazine* which prove what I have said, not merely just lately, but at any time these four years, and what you and Harrison have cavalierly and bluntly denied before the public, namely, that the so-called British National Association of Spiritualists, or more properly, the Bloomsbury clique, set out with ostracising Christianity, and embracing every other species of spirit-faith.

In the *Spiritual Magazine* of October, 1874, I commenced my "Protest against the Congress of the National Association of Spiritualists," held in London, August 5, 1874, from the report of the *Daily News*, thus:—"Members of the National Association at this Congress proposed to expunge all mention of sympathy with the doctrines of the Gospel from the principles and objects of the National Association of Spiritualists, because it is impossible to please everybody. Mr. Morse, the medium, approved of this, and proposed that all mention of sympathy with the teachings of the New Testament be expunged from the rules of the National Association. No dissent from this proposition was expressed, so far as appeared from the report of the *Daily News* of August 6. The Association, therefore, tacitly accepted and proclaimed its adherence to this astonishing principle. This was the doctrine of the National Association at their first great London Conference of 1874."—*Spiritual Magazine* for 1874, p. 455. This is point first. There was clearly entered on the proposed rules of the Association an expression of sympathy with the teachings of the Gospel, or it could not have been expunged. To have been expunged it must have been first entered.

Just below this strange paragraph I stated: "Spiritualists profess to be, and many are, scandalised by clergymen and others; by the whole Catholic Church branding Spiritualism as delusive and devilish; as inspired by misleading spirits, certain to conduct them deeper into fatal error. But why do Spiritualists, even the most sound and Christian, complain if they allow these men of their self-elected national representatives of Spiritualism, thus before all the world to declare their rejection of Christianity? Here is this so-called National Association, meeting in public congress, in the capital of the British Empire, and having their proceedings reported by one of the most popular of daily papers, doing the very thing which our enemies charged upon us. They denounce Christianity, and propose to expunge all sympathy with it from their accepted rules and principles."

Thus, nothing is clearer than that, in their programme, they at first recognised Christianity, but at the suggestion of Mr. Morse, they expunged it, and all sympathy with it, from their rules. And this evidence of the fact is not all. Mr. Algernon Joy, the then hon. sec. of the association, in a letter addressed to the editor of the *Spiritual Magazine*, Nov., 1874, p. 527, admitting the thing fairly. "Our reasons," he says, "for expunging the clause in question was that, whereas it had been insisted upon solely in deference to the feelings of Christian Spiritualists, we found that it gave offence to most of them." Thus the hon. sec. himself testifies to the fact of the clause and its erasure. So much for the fact of the ostracism of Christianity with which I charged him, and still charge the association; an assertion which you and Harrison have publicly designated in me as a lie!

And now for point the second, namely, admitting all the other beliefs. At the same conference it was declared that "Their primary and fundamental object was to form a bond of union betwixt all Spiritualists of every shade of opinion."—*Spiritualist Magazine*, Oct., 1874, p. 464. Of course, as a direct consequence, as I have over and over stated, the association thus patronised and included in their embraces Mormons, Shakers, Free-lovers, South-eastians, and Zezidees, or Devil Worshipers, p. 465. Then, at the meeting at the Crystal Palace, July 7, 1874, I find them proposing to rescind the Declarations of Principles and Purposes. Thus running into the other extreme, and instead of well-defined principles, having none at all.

Here, then, is a full confirmation of what I wrote in the *Christian World* of March 22, that the so-called National Association has expunged Christianity from its programme, and admitted every other species of spiritual belief. And yet this is what you so stoutly said in your lecture at Dalston, I had "belied myself" in; and what the editor of the *Spiritualist* has over and over asserted was not true.

In fact, in a most offensive article in the *Spiritualist* of April 26th, in a vulgarity of style peculiarly his own, he says: "Our specially-sanctified friend has uttered a 'whopper,' injuring the interests of Spiritualism;" adding, "Mr. Howitt has brought his venom and gall to a maximum by telling hundreds of thousands of persons that the National Association of Spiritualists called upon its members to renounce Christianity;" and suggests that I should apologise to the Association.

Now who has uttered the "whopper," and who ought to apologise, I leave to every candid reader to decide. We have the assurance that the Association set out by putting on its records the renunciation of all sympathy with Christianity, a fact confirmed by the hon. sec. at the time. If calling on their members to renounce all sympathy with Christianity be not renouncing Christianity, there is no meaning in words.

And my protest against this anti-Christian movement, forsooth, is declared "injurious to the public interests of Spiritualism." But my war is not against Spiritualism, but against its abuses. Injurious to Spiritualism, indeed! But my constant endeavours have been to main-

tain Spiritualism pure and independent of degrading adulterations, whilst the editor of the *Colney Hatch Gazette* has contrived, for a man of such slender intelligence and so meagre information, to damage and deform Spiritualism beyond any other man. I appeal to the pages of the *Spiritualist* for years for proofs of the wholesale superstition, rickety and fetish notions, which he has freely permitted to run riot in it. In its pages we have had incessant sneers at Christianity, wholly unreprieved by a single word of disapprobation. There all the shaggy-breeched satyrs, the chimeras and gorgons of exploded mythologies, the fungus growths of myth and legend, have assembled, as on chartered ground, to kick and caper, and howl. Buddhism, Fai-ism, Brahminism, Occultism, Freeloivism, Re-incarnationism, and Fetishism, have had their day, to flaunt their tawdry rags in the face of Christianity, and boast of their superior divinity. The very "Limbo of Fools" of Ariosti, which he had prudently relegated to the moon, seemed to have fallen to earth and made a Bedlam of the visible and invisible in mad chaos. There Atys seemed to have set up her express battleground. Every man who found entrance to *Colney Hatch Gazette* seemed seized with a psychologic feeling, and ran a-muck at all around him. All the winds of controversial fury there blew from all quarters at once. It was Pandemonium in a tornado. All was battle, clamour, and intestine conflict. Every man boasted that he was going to establish faith and certainty, and nothing has been established as certain but utter uncertainty. I could quote hundreds of pages of such things were they not perfectly familiar to the readers of the *Colney Hatch Gazette*. Lately, a Col. Olcott was exulting in it over the speedily-anticipated downfall of Christianity, because Canon Farrar had preached against eternal punishment, as if the whole sum and substance of Christianity consisted of fire and brimstone; whereas, every man who can read the original, knows that no such dogma exists in the Gospel.

But does this editor of the *Spiritualist* know any general knowledge? A man who a year or more ago asserted twice in his journal that they were the *Spaniards* who persecuted Galileo! Imagine the laughter of the few Spiritualists who take the paper in Rome, as they read this in Rome! Imagine mine, as I took my daily walk past the Palace of the Medici, in which Galileo Galilei was confined when brought hither for trial, or when I entered the very room in the Minerva Convent, the great hall of the Inquisition, now the public reading-room of the Library Vittorio Emanuele, in which the "starry Galileo, with his woes," was compelled to deny the great fact of the earth's motion. This man so ignorant of the most common-place facts of literature that he lately reprinted Defoe's splendid hoax of Mrs. Veal's ghost, as a genuine ghost story! Such is the man who has coolly and repeatedly given me the lie as to the rejection of Christianity by his Bloomsbury faction, when it first endeavoured to bull-frog itself into a National Institution. I have now given the documentary and irrefutable proof of my own correctness, and of his hardy and impudent attacks on my veracity. Henceforth, taking Tennyson's advice, "I shall let him rave! let him rave!"

As you and he have, however, so brusquely called in question my word, never through my long life questioned before, I shall be compelled to print this letter. So far as you are concerned, I freely give you credit for having accused me from a little want of caution and of reference. What I think of the conduct of the other party this sheet sufficiently shows.—Yours faithfully,
WILLIAM HOWITT.

MELBOURNE, AUSTRALIA.—The *Harbinger of Light* for March has come to hand. The leading theme is the success of Mr. Thomas Walker's impromptu orations in the Prince of Wales's Opera House, which is now crowded, though the Press have engaged in a conspiracy of silence to prevent the popularity of the speaker. Mr. Walker was announced to debate with a rev. gentleman for six evenings. Mr. W. H. Terry has been elected conductor of the Lyceum. Mr. Deakin has held that office with great success. We see that a "New Pilgrim's Progress" is advertised, through a Melbourne writing medium. "John Bunyan" is the reputed author. We should be glad of a copy of this work, which is well spoken of.

THEOLOGICAL CHANGES.—One thing the student of ecclesiastical history cannot fail to perceive. From the dawn of the Protestant Reformation there has been, rightly or wrongly, a growing tendency to cast overboard one tenet after another which was originally deemed an integral part of immutable religious truth. There was a time when it was thought blasphemy deserving of death for any one to believe that the earth revolved round the sun. Bernardino Ochino suffered martyrdom at the hands of the clerical authorities for denying the irresponsible authority of the Pope. John Wesley declared that belief in witchcraft stood or fell with the entire contents of Holy Scripture. Some clergymen nowadays, both in the Scotch and English Churches, reject the doctrine of Old Testament infallibility, and others have ceased to believe in the historical accuracy of the New. Canon Farrar openly disavowed in Westminster Abbey, the other day, the doctrine of Eternal Punishment, and Dean Stanley has long repudiated that conception of the Atonement which represents it as a punitive and vicarious sacrifice offered to Divine justice to expiate human offences. Other well-known clergymen have renounced faith in the existence of Satan, and more still have eliminated all supernaturalism whatsoever from the Bible, and resolved alleged miracles into superstitious myths. A party within the borders of a prominent Nonconformist sect has become organised of late on the avowed principle that the reality and possession of religion in no way depends on history. The Protestant Church of Prussia, the Reformed Church of France, and the Lutheran Church of Holland are in the throes of a theological revolution; and timid spirits, unable to command the time and learning requisite to grapple with these abstruse questions, are bewildered at the contention and tremble at the prospect before them. Under any circumstances, when men of exalted ability and profound learning, animated by a sincere desire to find out the truth, are brought by long and careful investigation to conclusions foreign to their early convictions, modesty in controversy with them surely becomes those laymen who are incapable of pursuing critically the study of theological topics. Above all things, orthodoxy without charity is an austere form of religion, which can never win really devout and cultivated natures.—*Daily Telegraph*.

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TO SPIRITUALISTS IN THE COLONIES.

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

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

The MEDIUM is sold by all news-vendors, and supplied by the wholesale trade generally.

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, MAY 17, 1878.

THE DEPARTURE OF MRS. HOLLIS-BILLING FOR ENGLAND.

The *Religio-Philosophical Journal* refers to the departure of this respected lady from Chicago in the following terms:—

"It is with profound regret that we announce the departure for Europe of this most amiable lady and excellent medium. Mrs. Billing, during the year passed in Chicago, has endeared herself to a wide circle of friends, who have learned to love and respect her for those admirable traits of character which stamp her as a lady of refinement. As a medium she has been eminently successful, and the vacant place she will leave in the ranks of the profession will be hard to fill."

Mrs. Billing is expected in London daily. She will be cordially welcomed by many who have pleasant memories of her former sojourn amongst us.

MR. LAMBELLE'S GUIDES ON BUDDHISM AT DOUGHTY HALL ON SUNDAY NEXT.

The subject suggested for the discourse on Sunday next is the "Origin of Buddhism as an offshoot from the Chinese Religious System." The views presented on this branch of the subject will no doubt contain statements which are quite new, and possibly not in accordance with the speculations usually entertained. The interest created by these trance addresses deepens as they proceed. The audience is earnestly urged to be in time, that the meeting may not be disturbed by untimely intruders.

To commence at 7 o'clock, Doughty Hall, 14, Bedford Row, Sunday evening.

MISS WAITE'S ELOCUTION CLASS.

Those who desire to secure the assistance of Miss Waite in the study of reading and elocution should wait upon her at her residence, 6, South Crescent, Bedford Square, W.C. She is at home daily between the hours of five and seven. This arrangement will perhaps suit the convenience of intending pupils better than to be restricted to one evening in the week.

PHENOMENA IN KENT.

Mr. J. N. Tiedeman Martheze, in a letter to the *Banner of Light*, describes some wonderful manifestations obtained through the mediumship of Mrs. Jencken. Thinking them of interest, we make the following quotations from the source already named:—

Having had lately Mrs. Jencken staying with me for a fortnight for the benefit of her children's health, I had several interesting presentations of phenomena. Two years ago at Brighton, "Benjamin Franklin," through Mrs. Jencken, gave us four pages of direct writing with ink, which was for me the first time of seeing this manifestation. That communication contained predictions which have since been fulfilled. This time I had again several communications by direct writing from the same intelligence. * * * * He gave the direct writing, the paper and pencil being placed underneath the table.

I had some very happy predictions made to me by his communications, and do not doubt that they will be fulfilled, as the previous have been. Dr. Malcolm, who assisted at the seance at Brighton (when the four pages of direct writing with ink were given), wrote lately to me that the predictions made to him through Mrs. Jencken and Mr. Fletcher have been fulfilled.

ASHTON.—On Tuesday evening, May 21st, Mr. Morse will deliver a trance-address in the Temperance Hall, Church Street, Ashton-under-Lyne. The chair to be taken at 7.30. Friends in the district are respectfully invited.

MR. A. DUGUID'S VISIT TO THE GLASGOW SPIRITUALISTS.

On Sunday evening the meeting at 142, Trongate, Glasgow, will be addressed by Mr. A. Duguid, the medium of the Kirkcaldy circle. The communications from ancient Druids through Mr. Duguid have made the circle famous far and near; but in Glasgow the friends will no doubt extend a cordial welcome to him as the brother of Mr. David Duguid, the celebrated painting medium, and through whom "Hafed" has communicated. We trust Mr. Alex. Duguid will meet with a warm and cordial greeting from the Glasgow friends. Meeting commences at 6.30.

LETTER FROM DR. MONCK.

My dear Mr. Burns.—I am somewhat better. My pulse has been at 120, but now it is only 100. My chest is severely affected with a kind of bronchitis. I feel very weak, but with such healthful surroundings as we have here in pure air, charming scenery, and delightful weather, I hope soon to be myself again. In due time I shall be at my old post in London, and resume my Sunday services at Ladbroke Hall. I am glad to learn that my good friends continue to stand by my work at Ladbroke Hall, and trust every effort will be made to keep the doors open till my return. I am thankful that my three months' labours there were so kindly appreciated that every Sunday I had a crowded audience to hear the exposition of those great truths which we all know and love.

Friends who wish to communicate with me will be so good as to address their letters to me at 15, Southampton Row.—With best wishes, believe me, very heartily yours, F. MONCK.

A WORD TO MOURNERS.

In his sermon in memory of George Dawson, the celebrated Birmingham preacher and lecturer, John Page Hopps gave expression to the following description of what appears to be veritable experience:—

First shines out this fair truth, that death is no calamity,—that it is progress, promotion, and fulfilment of joy; and surely, if we were as wise and good and strong as we hope to be when we have gained the experience of the unseen world, we should mix songs of triumph with our strains of sorrow, and wait with joy-bells the good soldier to the skies. And here I have promised to tell you what came to me, I know not how, whether in dream or reverie I cannot say, "whether in the body I cannot tell, or out of the body I cannot tell, God knoweth," but it came as a message, telling of his experience on the other side. "He walked very quickly till he came to a flood, which he found was all of tears, but he was able to cross it because he was very strong. But when he got past the flood and found he could walk on, he got sorry for the people that shed the tears, so he came back just a little way; and what he wants to say is—Such tears are the tears of the weak, and those who shed them are wrong, because they have not faith enough to see that death, for such a spirit, is only another word for flowers, and light, and love."

Had he not been "very strong," this flood, it is presumed, would have kept the spirit back. The figure and counsel conveyed thereby are quite Dawsonian; but what is more important, they no doubt convey a truth.

THE *Bedfordshire Herald* contains a somewhat spiritualistic poem, entitled, "*Occultus non Extinctus*," by J. F. H. Bigglewade.

ROCHDALE.—Mrs. Batie's meetings have been highly successful. In the Regent Hall 200 in the afternoon and 300 in the evening assembled, and the local *Times* says the address was "one continued flow of eloquence."

OBITUARY.—George Metcalf, of New Shildon, passed out of this life into a higher state of existence on the 8th inst., aged 47 years. He has been an earnest advocate for truth and justice, and an enemy to all things false and deceitful tending to demoralise the human mind.—JOHN MENEFORTH, New Shildon, May 12.

MR. T. M. BROWN will be in Belper, Derbyshire, at the end of this week, for the purpose of holding public and private meetings. He will also visit other counties southward afterwards. Letters for him to be addressed Mr. T. M. Brown, care of Mr. A. Bodell, 4, Chapel Street, Belper, near Derby.

MRS. E. A. BROWN intends making a tour southwards, through the Midland Counties, so soon as arrangements are completed. Those desirous of securing her services for the platform should communicate at once to the following address: Miss E. A. Brown, Howden-le-Wear, R.S.O., Durham.

MR. W. WALLACE, the well-known pioneer medium, is still in Manchester, and will speak at Oldham next Sunday. He is open to engagements, either publicly or privately, in any part of the country. Communications for him to be addressed to 329, Kentish Town Road, London, N.W.

THE Gallery of Illustration, Lime Street, Liverpool, where Mr. Coates, the mesmerist, has his office, is one of the sights of the town. It contains over one thousand objects of interest. In Mr. Coates' department are a large number of heads illustrative of the principles of phrenology, and electric and scientific apparatus, including Professor Bell's telephone and the phonograph. Mr. Coates is in attendance daily from 10 a.m. to 10 p.m.

VOCAL and Elocutionary Entertainment on Monday, May 20th, in Providence Hall, 8a, Church Street, Paddington Green. During the evening a paper will be read by a working man on "Waste Paper; what can be done with and may be done by it," showing that a real charity might be instituted and maintained (and is also needed) by it alone. Tickets of admission, 1s., 6d., 3d. Doors open at 7.30. To commence at eight punctual. Tickets may be had at 50, Crawford Street.

UNITE AS ONE MAN.

My thanks are due to those friends who kindly and promptly responded to my words of last week.

My desire is to see the names of all true and hearty friends of the Cause on the subscription list of the Spiritual Institution. For years past it has received the support of the best in our ranks, and why not of all? You are asked to support no untried scheme. For many years the work of the Institution has been a universally recognised success.

Look at the powers now at work, or that lately have been, amongst us! Mrs. Tappan, Dr. Peebles, Mr. Morse, Mr. Colville, Mr. Lambelle, Mr. Wallis, Lancashire Committee, Newcastle Society, and indeed all other useful workers and agencies. How greatly has their influence for good been augmented and their objects served by the existence of the Spiritual Institution!

This Institution is not a party or sectarian affair; it is not a society trying to despoil other bodies. Its aim and end is Spiritualism as an undenominational and educational work. It clashes with the views of none. Now this kind of work is costly and unproductive in a commercial sense. It incurs expenditure, but as now carried on it ensures a maximum of results at a minimum of cost.

The subscription list this year leaves me £100 short of what it ought to be; and as the business department cannot spare means to make up this deficit, I am much harassed and impeded in my work. All Spiritualists unite, then, and take on a share of this obligation which we owe to spirit-friends for developing amongst us a plan for the promotion of Spiritualism so efficient and moderate in its demands.

There are only a few Spiritualists comparatively who have an opportunity of taking part in the work of the Cause. Those who are thus prevented from active service can best do their part by helping the Spiritual Institution.

I respectfully invite all former subscribers to renew for 1878. New names will also be gladly accepted.

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

A SPIRIT ON THE FUTURE OF SPIRITUALISM.

The spirit "James Nolan," who usually attends Mrs. Hollis-Billing at her seances, and who speaks in the direct voice, has been lately giving answers to questions that have been prepared by different persons and forwarded to the circle. In the issue of the *Religio-Philosophical Journal* of April 20th, answers extending over one and a half columns appear, which were given by the spirit in the direct voice at the residence of Mrs. Hollis-Billing, 24, Odgen Avenue, Chicago. Previous to the departure of that lady from Chicago for Europe the spirit delivered a farewell address, at the conclusion of which the following answer was given in response to the question, "Please give your ideas of the present outlook of Spiritualism":—

Ans.—"I feel that the rapid progress made in Spiritualism during the last thirty years is only a small beginning of what the next thirty years will bring forth. Spirits will walk out in broad daylight, and give manifestations that cannot be doubted. The Bible, that was written many years ago, told one fact, that nations will be converted in a day; if they see their friends, and know that they have returned from the spirit-world, could they resist conversion in a day? No! That is a prediction to be literally verified. The troubles and trials that Spiritualism has been passing through during the past two years have been needed, for the same will result in removing the dross, leaving only the pure gold. It has brought suffering on the innocent—they must always suffer more or less with the guilty. Truth will live for ever, however, and spirit-communion, being a truth, cannot be controverted; it is governed by a fixed law, and no hand can wipe it away, and no voice can crush it down. It will live and grow through all time. And why should people wish to crush it out of existence when it tells of the home they are going to in the spirit-world, and brings to the mother her child, and messages from friends? Why should any hand try to take it from them? Why should any man cry it down, because it is beautiful and bright, and those who sincerely believe it are made better thereby."

We may remark that we had many interviews with "James Nolan" when Mrs. Hollis was in London. A conversation with that spirit, during which he spoke in his direct voice, was reported in the *MEDIUM* for March, 6, 1874, No. 205.

LIVERPOOL.—The conference on Sunday is reported to have been highly successful.

THE Third Annual Report of the Sunday Society—"to obtain the opening of Museums, Art Galleries, Libraries, and Gardens, on Sundays," has just been published, price 3d. The report gives an account of the progress of the movement during the year, and shows that the Parliamentary opposition is gradually giving way. This Annual Report may be obtained at the Sunday Society, 19, Charing Cross, London, S.W. Mark H. Judge, Hon. Sec.

MISS FAIRLAMB, accompanied by Mr. W. Armstrong, will leave Newcastle on a short tour in Scotland on May 27, so that the Sunday morning seance will be discontinued after the 26th. They expect to visit London in July. Friends in Scotland who desire to participate in any seances which may be given during the Scottish tour should apply to Mr. W. Armstrong, 3, Cross Houses, Upper Clarendon, Newcastle-on-Tyne.

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MATERIALISATIONS AT MR. EGLINTON'S CIRCLE.

To the Editor.—Dear Sir,—By inserting the following you will not only oblige me, but also give my friends in Cape Town the opportunity of knowing something about the medium who is so soon to visit Africa's shores, and coming from one who has been amongst them, and who participated in their earnest endeavours and perseverance, while seeking for truth and light, I am sure it will be doubly welcome. By invitation, I attended one of Mr. Willie Eglinton's private seances, on Sunday last, May 12, 1878, at his residence, 32, Fopstone Road, Earl's Court, and I may say that not only was I highly pleased with what I saw, but the seance was certainly the best I have had during my stay in London. Glad as I am that Mr. Eglinton is going to gratify the desires of my Cape Town friends, I cannot but feel sorry that the Spiritualists of London are about to lose one of their best and most reliable mediums.

I am sure that Mr. Eglinton, before leaving, will receive the heartfelt sympathies of all true Spiritualists, and great thanks are due to him and his spirit-guides for the way that they have served the great Cause. Many, no doubt, will try and find time to see Mr. Eglinton off, and from what I know of him, I doubt not but that he will leave many friends behind who will feel his absence on that account, and who will not appreciate the act of their brethren in the South in robbing them, though only for a time, of their esteemed friend.

It was about 8 p.m. that eight of us, including the medium, sat down in a subdued, but nevertheless distinct light, not long after which, the table tilted and slightly rose, raps were heard, and on inquiring we found that the spirit "Joey" was busy. I may state that while we were at tea "Joey" was rapping, and on Mr. Eglinton requesting him, he decreased the weight of the table, so that we lifted it with the greatest ease, after which, Mr. Eglinton asked him to make it heavy, and when we then tried we found it rather a difficult task to raise the table, so light only a few minutes before. During tea, the table moved rather forcibly from one side to the other, though not so much as to inconvenience us.

To return to the seance. I stated that raps were being heard, when Dr. Nichols asked if it was meant that the light should be put out, the answer was in the affirmative; accordingly the light was put out, and all of us joined hands; immediately the mouth-organ was heard, and a very excellently timed tune was played, and after that the ditty "Poor Old Joe." The ladies had by this time been touched, and now we heard "Joey," who greeted each of us with the usual "How are you? glad to see you," &c. On its being mentioned that someone had suggested to those present that the burglar who got into the house on the Tuesday night was "Joey," he said, "Ah, that is my friend Mr. Herbst, but I will pay him off," and suddenly the lid of the musical box was slammed rather violently three times, which was anything but pleasant for me to hear, knowing that I might expect something similar on my head, and sure enough the box was taken into the air, and gave me three good bumps, which amused all of us very much, for the sound was louder than the actual collision was violent. After entertaining us in his usual witty manner, we heard a rustling on the table, as if someone was arranging paper, and immediately after, the sound of drawing or writing was heard. The signal for the light was then given, and on the table was found a sheet of note-paper on which was drawn a circle of intersecting circles the inner margin of which impinged on a centre circle.

In each of the outer circles something was written, and on looking closer it was found to be the names of the eight sitters in a small, clear, and beautiful hand. The circle in the centre was to represent the table, and on asking whether that was the order we were to sit in, the answer "Yes," was rapped out. This drawing did not occupy more than half a minute. I have it in my pocket, and showed it to Mr. Burns, who agreed with me that it was done without the aid of compasses, and yet the circles are so accurate as to merit the praise of perfection.

During this dark seance a beautiful luminous cross was seen floating about, which I knew to be that of the spirit "Earnest," having seen him on previous occasions, and especially once at the Dalston Association, where he came right amongst the sitters, carrying a light with him, larger than any I had seen; in appearance like unto a huge block of illuminated ice. "Joey" having informed us that he was going to commence the materialisation, we took our seats accordingly, in a curved line, opposite the cabinet,—a gentleman from Wales (Mr. Docton) sitting at the left, whilst I occupied the right-hand end. The light at this time was turned on full. The medium was sitting talking to us before the cabinet, which consisted of two curtains drawn across one side of the room, where stood a couch behind the curtains, on which the medium is usually entranced.

After talking to us for some time he suddenly parted the curtains, closed them behind him, and before he had stretched himself on the couch, a figure came out. It was a lady dressed in flowing robes; she looked round the room, and rested her eyes fondly on one of the sitters, then, without speaking, retired. Dr. Nichols was sitting next to me, and on entering into a discussion with him, "Joey" said, "If you want to discuss you had better go out, but if you want to talk you are welcome." Of course, I apologised to him, which was accepted, and good-humouredly he said that he liked conversation, but that discussion always lead to argument, which oftentimes destroyed the harmony and conditions of circles. Seeing the justice of his remarks, I fully coincided with him. While we were conversing—I mean "Joey" and myself—and while the medium was breathing hard as if in a deep sleep, there suddenly appeared a form so distinct and clear in every part that I own it was the best materialisation I had seen.

Everyone recognised "Abdullah." His tall and graceful form, at least a foot higher than the medium, stood there eyeing us all, and with a suddenness that gave one of the ladies a start, he made a graceful movement forward and was in the centre of the room under the chandelier. He stood there rocking his body gracefully to and fro; then looked at me, made another step forward, and made a deep salaam, holding his right hand to his forehead. Again he was upright, and, being so much nearer to me, I took the opportunity of examining him closely. Every limb of his beautiful form could be traced through the delicate, pure white drapery that enfolded him. I saw that the left arm looked as if it had been amputated just above the elbow, and on inquiry found that in earth-life he was an eastern prince, and had lost his arm in battle. I will not comment on this, but simply confine myself to relating that which I saw. In his cap, which was also composed of the same white material that covered his form, I observed a jewel that seemed to me like a large ruby. His face expressed determination; a handsome black beard formed a distinct contrast on the white background of his dress; a quick and piercing eye, a straight nose, and thin lips—such were the features I distinctly perceived while the form stood within a foot of me. Making another profound salaam, to which I responded, he disappeared behind the curtain.

"Joey," ever-busy "Joey," had been keeping up the conversation with someone else all the while. He now asked Dr. Nichols to lessen the light, for he himself was coming out; this was done. We could still see the smallest object in the farthest corner of the room, so that there was light enough to distinguish the features of all the sitters. Suddenly a form darted out and grasped the hand of Mr. Docton, who sat at the opposite end to me on the extreme left. He immediately recognised the spirit, and told us that it was a "Captain Harding" that he had before met thus materialised elsewhere, and also in his own house. This spirit-form retired as suddenly as it came. I, however, from my peculiar position, had the opportunity of seeing the form during its movements without the drapery, proving that thereby the flowing dress is used because time is saved, which is everything.

Now came "Joey," "Hillo! Mr. Herbst; there you are, are you?" "I hope so, Joey," I replied. And well I might, seeing "Joey" playing with his robe, kicking it out in front of him as if not satisfied with the fit. Then he came forward, took a chair, sat down near to me, crossed his legs, took hold of the musical box, set it going and swung it in the air, holding it at arm's-length, then put it down, conversed with me with regard to Africa, said he thought my plans of establishing a *rapport* practicable, got up, swung the table about, sat on the table and placed it in front of me, then sat on the table laughing, and was altogether highly satisfied with himself and everybody else. Why, I was thunder-struck! "Well, 'Joey,'" I said, "we must shake hands." "Oh, we must? hey, well, if we must we must." Whereupon he suddenly caught hold of my hand, gave it such a grip that made my eyes water, and then laughed. We were again chatting, when another gentleman requested a shake of the hand, and instantly "Joey" gave him a squeeze also—he, quite as much astonished as myself, at the extraordinary power. The medium was still breathing hard within the cabinet. One of the ladies now requested "Joey" to keep a promise made earlier in the evening, that he would write her a few lines as a keepsake, she being about to leave London and might not see him again, knowing that Mr. Eglinton is leaving for the Cape. Well, he got up, came to the mantelpiece where I was sitting, got pencil and paper, sat down at the table, and all of us saw him writing. He pretended to spell very badly, which made us laugh heartily; however, on receiving her letter, we traced the following:—

"My Dear Fanny,—I like you very much, &c.—JOEY."

He now went up to the light, turned it out, and said that "Earnest" was coming with his own light. He had hardly finished speaking when out stepped "Earnest," coming straight up to me, while "Joey" was at the same time conversing with the ladies. "Earnest" said "Good evening, Mr. Herbst, God bless you," and then placed his hand over my head; he did the same to all the sitters; and Dr. Nichols telling me he had been touched I requested "Earnest" to do the same for me; he came up instantly with his lamp, and then touched me, repeating the blessing. Then he spoke long and solemnly to me, wishing that our attempts might prove successful, and promising to do all he could, telling me that the occurrences of the evening were done especially for Mr. Docton and myself. He promised to attend my seance also; with this there was a general "good night," the light was struck, I parted the curtain, but "Joey," "Abdullah," "Earnest," and the others

were gone! Was it a dream? No; too real. There was the medium in a deep trance on the couch.

May all Spiritualists live to experience what I saw, heard, and felt on Sunday evening last. I thank Mr. Eglinton for his kind invitation, and Dr. Nichols for having permitted me to see his spirit-drawings and messages, some in Greek, others in Latin, the rest in English, the whole forming a combination of proof that must eventually upset "theosophy," and establish the fact of spirit-communion throughout the world. It was a delightful evening, and though we do not often meet with intellectual treats at materialisation seances this one certainly enlightened me on many points.

I wish my friends in Cape Town to know that Messrs. Williams, Colman, and Eglinton have kindly accepted my invitation to a seance for the purpose of establishing a *rapport* between London and Cape Town, their guides having also consented to be present at the conference. I have invited Herr Christian Reimers to be a witness of the phenomena and arrangements, so that in publishing the results I have some one to refer to. Herr C. Reimers' long experience in spiritual phenomena, his truthfulness, his clear-sightedness, have made me choose him as fully competent to the task.

Mr. Williams is so well known to all my friends, that I think it needless to mention his wonderful mediumistic power, and Mr. Colman having promised me a private sitting, I will defer my statement until then, as it is enough to know that Mr. Colman is perfectly developed as writing, clairvoyant, materialisation and painting medium.

Mr. Eglinton tells me his power is extraordinary, the three mediums being not only friendly, but intimate with each other. I look forward to a wonderful seance.

Mr. Burns sends out a few hundred copies extra of this number of the MEDIUM which I hope will be disposed of, as I have written this report expressly for those who will soon make the personal acquaintance of Mr. W. Eglinton.

J. H. HERBST,
of Cape Town, S.A.

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.

30. In connection with the utterances of "Oriental Controls" and those of "Pierart," and in pursuance of a former query and prophecy, will anyone competent to answer explain, if by any other method than that of extended human reason, spirits are enabled to give prophetic warning?
J. W., Jun.

31. Will any kind brother enlighten me on the following: In the case of a person having a so-called double, is the double distinct from the body and soul, or spirit? Is it in any way influenced by either, and has every person a double? Is the theory of doubles well authenticated and attested to by reliable spirit-guides?
H. M.

32. Sir,—In your issue of May 3, a report is given by Mr. G. H. Adshad, out of which I quote: "Two solid iron rings were laid upon the table, one of which was passed on to my wrists while I firmly held the medium's hand; the same test was obtained by another gentleman later on in the evening." Now, taking this ring-test as a *fact*, it seems to teach that "solid iron" is simply conditioned force, or organic force. It cannot be an incompressible substance, or how could the will act upon it. It seems evident that will-force is stronger than iron-force. This being the case, may I ask by whose will-power is the ring-test accomplished, by Miss Wood's will or by that of the controlling spirit? It is sometimes asserted that a spirit's will is stronger than that of a mortal. I fail to see it, as no disembodied spirit can move a physical object without the aid or use of a medium. Has it ever been proved that man cannot move a material object without physical contact? I think not. I do not see why a man could not will a chair to come to him, or a door to open at his command. Does man possess this ability in an undeveloped state? Will some of our learned friends of this world or the next kindly undertake to clear up this matter, not only to the writer's good, but to the thousands of your truth-loving readers?
Derby, May 5. C. BAKER.

33. Sir,—I shall be glad if you, or any of your correspondents, can help me to clear up a difficulty which I have met with in investigating spiritual phenomena. My difficulty is this: I have found that in communicating with spirit-friends the answers they give are wonderfully correct up to a certain point, and that point is exactly where my own knowledge, or that of others sitting with me, stops; beyond that, i.e., in reply to questions of which I do not know the answer, I find the information I get is not to be trusted; indeed, is often entirely false. To make my meaning clear, allow me to relate what happened last evening. After dinner, about nine o'clock, I sat, as I often do, at a small round table with my wife only, and at our own fireside, where we are favoured in obtaining very interesting communications, by the tilting of the table, from many dear friends and relatives now passed into the higher life. Last night we had, as usual, messages from several of our friends, and among others we were visited by a new intelligence, who spelt out his name, and informed us that he was my uncle. I had entirely forgotten that I ever had such a relative, as he died before I was born, but I was glad to welcome him, and he gave me what I considered unmistakable proof of his identity, by giving me the name of his brother, his son, &c., all which were known to myself only, and not to

my wife, who had never seen or heard their names. At last, and as a final and conclusive test, I asked him to name (by alphabet) the place where he died, and to tell us when his death occurred. The answer was at once promptly tilted out, "Forty-one years ago." I asked if the year 1837 was right, and was told, "Yes." The place was then spelt out, "Wacheren." I knew that my uncle had been with the army in the Low Countries early in the present century, and I had no doubt that he meant to say that he had died at Wacheren in 1837. I noted the replies, intending to make inquiry, so as to verify the answers. I recollected, however, that I had an old book, containing many details of family history, and on hunting up the volume I found noted there that my uncle died in the year 1820, and at Guernsey. I need hardly tell you how much chagrined and disappointed I felt in being thus deceived, and the more so as I felt that it gave an ominous significance to the theory held by so many, that all these phenomena, tiltings, replies, dates, &c., proceed simply from some unconscious action of the brain. I shall be truly sorry to have my faith in the comforting belief that those who have gone before us are not lost to us, but are really near us, and rejoice to show their loving sympathies still,—I shall be truly sorry to have this faith shaken, and I hope, therefore, that some investigator of experience will kindly afford me such explanation as he can of the unpleasant experience I have related.

"EDINBURGH."

ANSWERS.

30. A DEFENCE OF THE TERM "PSYCHOLOGICAL."

Dear Sir,—I have been waiting to see if any other member took any exception to your friendly comments in your issue of May 3rd, respecting the designation of the "Liverpool Society." The "Psychological Society" is, I believe, the title originally adopted and hitherto retained by the Liverpool Spiritualists; though at one time in its history there was an unsuccessful attempt made to change it to the one you suggest, viz., "Spiritualist." Whatever may be the real meaning of this latter appellation, in its popularly-accepted sense it has a very limited meaning, confined generally to an intercourse with disembodied intelligences and communications therefrom; whereas the term "Psychological" has a more comprehensive signification (or presumed so), embracing the nature of the soul, its operations, and manifestations, not only in this world, but in the future life. In fact, psychology in its larger acceptation, may be taken as synonymous with mental philosophy, thus rendering it possible for persons to consistently join a "Psychological Society, who might, reasonably to them, and to be consistent with their "mental philosophy," decidedly object to avowing themselves "Spiritualists" in its ordinary acceptation. I grant that a thorough and candid investigation of the subject must necessarily lead them to become Spiritualists; but in the meantime we can permit them to be honest, and considerably aid such by admitting them as members of a "Psychological Society," without requiring them to become Spiritualists, before they are in reality such. Moreover, it appears to me that "Psychologist" embraces all that a Spiritualist does; for if the former term means anything, it means "one who is versed in the nature and properties of the soul," and this nature and these properties can only be regarded by its internal operations and external manifestations, and thus, in its broadest and highest sense, embraces everything pertaining to man's spiritual nature, in this or any other sphere of existence or action. With this true conception of the word "psychological," I do not see how it can, as you say, be "a word of evil omen," nor can this designation of any society hinder its free development or retard its real prosperity. The name "Psychological Society" has not been retained by the Liverpool friends, from any cowardly motive, to avoid public opprobrium, nor from any desire to disassociate themselves from the Spiritual Institution, but because they have hitherto deemed it to be the best. As this matter is not exclusively a local matter, but one which affects the Newcastle and other societies, I shall be glad, with your permission to see it freely discussed through your columns. I write upon my own responsibility, and am not, as erroneously stated by you, the President of the "Liverpool Psychological Society." Our worthy and excellent friend, Mr. J. Lamont, deservedly occupies that high position.

—Yours truly,

J. AINSWORTH.

34, Crossfield Road, Edgehill, May 11.

31. PIUS IX.

In order to make sure of the facts, will H. S. be good enough to say under what name Nicholas Brakespeare reigned as Pope, and date of his reign, also from what list of popes he quotes? There are more lists than one, and as many as three popes have reigned at the same time; it is even said that a female once filled Peter's chair. In the nature of things, the late pope could not be expected to recognise the female pope, nor three popes all reigning and denouncing each other at the same time. Another thing, the list from which H. S. quotes (if he quotes from any) may not be of authority with the Church of Rome. I have a list of the popes from Linus to Pius IX, by G. A. F. Wilks, M.D., publishers, Francis and John Rivington; London 1851. This list does not contain the name of Nicholas Brakespeare; there was a Cardinal Brakespeare in 1153.

Elm Street, London Rd., Peterboro'.

THOS. M. KINNEY.

May 14, 1878.

28 & 29. A CORRECTION.

Allow me to correct two misprints in respect to Mr. Collen: for "intensified" by the black object read "intercepted," and for "white and black point" read "paint."

H. G. A.

TO THE MEMBERS AND FRIENDS OF THE MARYLEBONE ASSOCIATION, OF INQUIRERS INTO SPIRITUALISM.

At a special members' meeting of the above Association, Mr. Drake in the chair, various matters of very great importance were discussed, among others that of the liabilities of the Association, which, while it keeps on steadily and steadfastly pushing forward the claim of Spiritualism upon public attention by various means, has unfortunately lapsed, during the last few months, into difficulties, that is financially, there being at the present time a debt on the

Association of £16. Various friends spoke on the question of liabilities, urging that the time was ripe for this debt to be entirely cleared off. The question then arose how, seeing that most of the members were entirely of the working classes. I have great pleasure however in stating, that, although there was a very small muster of friends, they betook themselves to the task in real earnest, no less than six friends guaranteeing ten shillings each, to be paid in instalments of one shilling a week, four other friends followed guaranteeing five shillings each, and two others two shillings and sixpence. The majority of the guarantors not wishing their names to be made public, I have not mentioned any.

On this occasion there was not one-sixth of the members present, and on that account it was resolved to forward this letter to the Editor of this paper, that the members might see what course had been taken, and emulate their example as seemeth them best. Many scores of people have met the dawn of truth through the instrumentality of the Association, and at the present time, and for the purpose in hand, it would really be a gracious tribute and an acknowledgment of the unswerving courage and determination that has been characteristic of the management since its establishment in the present form. Any presentations to our growing library will be gratefully received. Members are hereby reminded that on Thursday evening next, the 23rd, there will be another special members' meeting, for the appointment of permanent secretary and other important business, at 8 for 8.30. Any inquiries sent to me will be promptly answered.

CHARLES WHITE, Hon. Sec. pro tem.

P.S.—The quarterly tea-meeting will be held on the following Sunday, 26th May, admission 1s.

"Layman," also makes an appeal on behalf of "that most useful and deserving of better support Association, held at Quebec Hall, Marylebone, where inquirers of all shades are welcomed, and given an opportunity of seeing, hearing, and judging for themselves; and membership also at a very nominal rate, of which many are even unpaid, if I am correctly advised." He urges on all who may read these lines to afford their practical aid towards the needs of the Marylebone Association.

COMPULSORY VACCINATION.

At a public anti-vaccination meeting held in Manchester on Sunday, letters were read from Mr. John Bright and Mr. Jacob Bright. The former, dating from Rochdale, May 2nd, said:—"I cannot write letters upon your subject. I have said what I have to say upon it. I have nothing to add, and nothing to retract. I cannot overcome the unwillingness of Parliament to give you relief. I regret it, but cannot remedy it." In a previous letter Mr. Bright wrote in reference to repeated fines and imprisonment for non-vaccination:—"The law is monstrous and ought to be repealed." Mr. Jacob Bright, writing from the Reform Club, May 3rd, said—"I am altogether opposed to the treatment which Mr. Charles Washington Nye receives. During the last administration a bill passed the Commons limiting the fines to which a person could be subjected. I supported that bill, and regret that it did not pass." It was explained that the bill did pass the Commons, but was rejected in the House of Lords by a majority of one. These letters were written in acknowledgment of a resolution setting forth that C. W. Nye was now suffering imprisonment for the ninth time for refusing to allow his children to be vaccinated.—*Manchester Evening News*, May 6.

The National Anti-compulsory Vaccination Report is brimful of current information on this movement which is becoming more lively month by month.

JAMES SEARCH.—The questions to which you refer will be thoroughly discussed as the subjects proceed; should you then feel dissatisfied with the opinions expressed, there will be an opportunity afforded you and others for interrogating the spirit at the close of the series.

WALWORTH FREETHOUGHT INSTITUTE, 28, YORK STREET.—On Sunday, May 12th—Mr. Babbs in the chair—George Wyld, Esq., M.D., lectured on "Vaccination from the Calf direct, as a Solution of the Vaccination Difficulties." Dr. Wyld cursorily gave the history of Vaccination, by Jenner joking the milkmaid, and how, in spite of the eminent Dr. Hunter advising him not to be a fool, as all the profession would laugh at him if he put any faith in the milkmaid's story, he vaccinated the boy Giles on May 14th, 1796, from a milkmaid at a fair, and then inoculated him on July 1st, following with small-pox. The Doctor endeavoured to show that calf-vaccination was an improvement upon the present system, inasmuch as no other disease, such as syphilis or erysipelas, was consequent upon it, and he believed it would prove a protection for about twenty years. In America, where everybody is educated, the party opposed to vaccination is feeble. Although there is no State law compelling vaccination, there is a moral law which forbids the admission of unvaccinated children into the public elementary schools; but the Doctor did not know if that was so in all the States. Dr. Bickers, L.L.D., and Mr. Pitt, favoured the lecturer (the latter gentleman thinking the Government is quite right in fining and imprisoning anti-vaccinators), whilst Dr. Pearce, Mrs. Simpson, Mr. Emery, and ten others were opposed to the lecturer, and the question was handled from all points of view. Mr. Brownson was very severe upon the profession, and spoke of the liberty of the subject. A vote of thanks, proposed and seconded by Messrs. Macdonald and Bone, closed the proceedings. Dr. Wyld, although he admitted he had no faith or belief in the present system of vaccination, deserves praise, as he is about the only member of the faculty who will come forward on a public platform to defend vaccination. The platform of this society is open to any member of the profession who can show the benefit of the system, by which "a solution of the vaccination difficulties may be obtained." Next Sunday, May 19th, Mr. Arthur Moss on "Theism Criticised."

MADAME LUCCI SIEVERS,

Italian Professor of Singing and Composer,
From the Academy of St. Cecilia of Rome, and of the Academy of Palermo,

UNDER THE PATRONAGE OF

Her Imperial Highness the Princess Albert of Prussia,
Her Royal Highness the Princess Amalia of Spain,
Her Imperial Highness the Grand Duchess of Baden,
&c. &c. &c.

The Earl of Dudley,
Countess Dunmore. Countess Strathmore,

HAS THE HONOUR TO ANNOUNCE A

CONCERT,

To be held on MONDAY, MAY the 27th, 1878,
At 8 o'clock, at

DOUGHTY HALL, 14, BEDFORD ROW,

HOLBORN, W.C.

Vocalists.

MADAME LIEBHART MADAME LA ROCHE

MISS PALMER (from Her Majesty's Theatre)

MRS. NEWTON (Amateur)

MADAME SIEVERS

MR. GREENHILL (from the Royal Academy)

MR. DARCY FERISS MR. STANLEY SMITH

MR. GLOVER

SIGNOR CAVELIERO (Amateur)

SIGNOR TAGLIAFERRO (Amateur)

SIGNOR MONARI ROCCA (from Her Majesty's Theatre)

Instrumentalists and Conductors.

SIR JULIUS BENEDICT

CHARLES OBERTHURE (Harpist)

HERR SCHUBERT (Violoncello)

SIGNOR TITO MATTEI (Pianoforte)

MADAME SIEVERS (Harmonium)

Tickets: Stalls 2s. 6d.; other Seats, 1s.

May be had of Mr. BURNS, 15, Southampton Row, Holborn; and of
Mme. SIEVERS at her residence, 204, Golborne Road, Notting Hill.

Madame de Sievers has received through a table-medium at Paris, verses to which she has set music; these will be sung by her at the concert. The following is an English version of the words:—

Have faith in us! bright beams and sparks are we,—
Beings emerging from Divinity;
O'er each new-born spirit's cradle bending,
O'er each new exiled spirit weeping.

Have faith in us! blessed spirits by whom
Dim lights hover o'er the friendly tomb,
Who o'erthrow all obstacles, and illumine
The heart where error reigned in rayless gloom.

Have faith in us! To earth gently gliding
Thro' lulled air, o'er your slumbers smiling,
Sweet Ambrosia nectar, honey, bringing,
Shadows and delusion thus dispelling.

Have faith in us! floating in sunlight skies,
Pilots steering you to shores afar:
Have faith in us! beloved exiled soul;
Each fleeting hour draws nearer home.

NEWCASTLE-ON-TYNE.—On Sunday afternoon and evening and Monday evening, May 5th and 6th, Mr. Morse delivered three trance-orations in the hall of the Newcastle Psychological Society, with his usual ability, to large audiences. On Wednesday, May 8th, Mr. Westgarth commenced a series of seances in the above hall. There were but a few met together, and a most enjoyable evening was spent. Mr. Westgarth was soon entranced, and delivered a short address on the utility of such meetings, and at the close several questions were most ably answered to the satisfaction of all parties. These meetings are an intellectual treat, and it is hoped that the Spiritualists in this town will take advantage of them. They will be continued every Monday evening, except the first week in the month, when they will be held on the Wednesday evening, commencing at eight. Admission free. Collection at the close.—R. M.

CONSETT.—Having engaged the services of Miss E. A. Brown, of Howden-le-Wear, to deliver three trance addresses at Medomsley and Consett, respectively on the 4th and 5th of May, she has acquitted herself in an able manner, surpassing our most sanguine expectations. The attendance was all that could be expected, and the New Assembly Rooms, Consett, are admirably suited for the purpose. The audience on each occasion would be 500, and paid marked attention to Miss E. A. Brown's spirit-guides, whose utterances were sublime, and perfectly electrified the whole audience for above an hour on each occasion. The bills announced a collection after each discourse, to meet the expenses incurred, the surplus to be given to the poor of the district, and I am happy to say we have a few shillings to hand over to some poor creatures whom we know to be in real need. We believe these are the first public trance addresses in Consett. We trust that we shall hear Mr. Burns on the same platform when he is on an excursion northwards, knowing that we derive great benefit from invigorating and spiritual presence in this district; also that we may have the honour of hearing other trance and inspirational speakers. We believe that great success will attend the efforts already put forward.—J. HANDY, *Engine Shed, Consett, May 8th, 1878.*

MR. MORSE'S APPOINTMENTS.

MANCHESTER.—Sunday, May 19. Temperance Hall, Grosvenor Street. Afternoon at 2.30. Evening at 6.30. Special meeting.
CAMBRIDGE.—Sunday, Monday, and Tuesday, May 26, 27, and 28. Public Hall, Jesus Lane.
NEWCASTLE-ON-TYNE.—Sunday and Monday, June 2 and 3.
GLASGOW.—Sunday and Monday, June 9 and 10.
LIVERPOOL.—Sunday and Monday, June 16 and 17.
KEIGHLEY.—Sunday, June 23.
CARDIFF.—Sunday, June 30, and week following.
FOR LANCASHIRE DISTRICT COMMITTEE, May 19 to 24, see separate list.
Societies, circles, and local Spiritualists, desirous of engaging Mr. Morse's services for public or private meetings, are requested to write him for terms and dates, at Elm-Tree Terrace, Uttoxeter Road, Derby.

W. J. COLVILLE'S APPOINTMENTS.

ULVERSTON AND NEIGHBOURHOOD.—Sunday, May 19, and following days.
ROCHDALE.—May 26, Regent Hall, Regent Street, at 2.30 and 6.30 p.m. Also on Sundays, June 9 and 23, and July 14.
LIVERPOOL.—Concert Hall, Lord Nelson Street. First Sunday and Monday in each month till further notice.
MACCLESFIELD.—Wednesday, June 12, and Sunday, June 16.
BAKEWELL.—Saturday, June 15.
MANCHESTER.—Sunday, June 30.
NEWCASTLE.—Latter part of July.

Mr. Colville is open to engagements to deliver orations and poems in any part of the United Kingdom, for all particulars address 159, Strangeways, Manchester.

MR. E. W. WALLIS'S APPOINTMENTS.

NEWCASTLE-ON-TYNE.—May 19 and 20.
CHESTER-LE-STREET DISTRICT.—May 21, 22, 23, and 24.
LEIGH.—June 2.

Mr. Wallis is agent for Spiritual Literature, Dr. Nichol's works on Physiology, Solidified Cacao, &c. His guides also deliver addresses on the Temperance Question.

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

NEWCASTLE PSYCHOLOGICAL SOCIETY,

Sunday, May 19, at 6.30 p.m. "Man a Spiritual Being." Mr. E. W. Wallis.
Monday, "20, at 8 p.m. "Immortality, Conditional or otherwise," Mr. E. W. Wallis.
Sunday, "26, 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.

LANCASHIRE DISTRICT COMMITTEE OF SPIRITUALISTS, PLAN OF MEETINGS FOR MAY.

Mr. Morse will speak at			
Manchester	...	Sunday,	May 19, at 2.30 and 6.30
Oldham	...	Monday,	" 20, at 7.30
Ashton	...	Tuesday,	" 21, at 7.30
Macclesfield	...	Wednesday,	" 22, at 7.30
Hayfield	...	Thursday,	" 23, at 7.30
Hyde	...	Friday,	" 24, at 7.30
Mr. Lamont at			
Manchester	...	Sunday,	" 19, at 2.30 and 6.30
Bolton	...	"	" 26, at 2.30 and 6.30
Mr. Sheperd at			
Manchester	...	"	" 26, at 2.30
Mr. Johnson at			
Macclesfield	...	"	" 19, at 2.30 and 6.30
Liverpool	...	"	" 26, at 6.30
Mr. Holt at			
Macclesfield	...	"	" 26, at 6.30
Mr. Jackson at			
Bolton	...	"	" 19, at 2.30 and 6.30
Mr. D. Brown at			
Oldham	...	"	" 19, at 2.30 and 6
Messrs. Dawson and Brown at			
Oldham	...	"	" 26, at 2.30 and 6.30
Mr. Joshua Wood at			
Rochdale	...	"	" 19, at 2.30 and 6.30
Mr. Cordingley at			
Bury	...	"	" 26, at 2.30 and 6.30
Mr. Taylor at			
Millom	...	"	" 19, at 2.30 & 6.30
Ulverston	...	"	" 26, at 2.30 and 6.30

JOHN LAMONT, President.
CHARLES PARSONS, Secretary.

April 28.

MANCHESTER.—Professor F. W. Newman is to preside at a public meeting on the vaccination question next Monday. Particulars may be learned from the bills, or from Mr. Henry Pitman, 41, John Dalton St.

DEBATE ON VACCINATION.—We understand that Mr. Alex. Wheeler of Darlington has accepted Dr. Geo. Wyld's challenge to publicly discuss this question, and the preliminary arrangements are now being made. The debate will take place on Tuesday evening, May 28, at 7.30, at South Place Chapel, Finsbury, and the Recorder of the City of London, Sir Thomas Chambers, has been invited to take the chair.

WANTED at once, in a quiet, regular situation, a sympathetic person as Lady's Maid; of good height, and about 30 years of age. She must dress hair well, and be a good plain needlewoman.—Apply by letter to J. B., 15, Southampton Row, Holborn.



ENO'S FRUIT SALT.

"What nobler end can man attain
Than conquest over human pain?"

A NATURAL WAY OF RESTORING AND PRESERVING HEALTH.

USE ENO'S FRUIT SALT (prepared from sound ripe fruit).
Without such a simple precaution the jeopardy of life is immensely increased.

READ THE FOLLOWING:—

"I have used your FRUIT SALT for many years, and have verified the statement that it is not only refreshing and invigorating, but also invaluable, as giving speedy relief in cases of heartburn, sourness of the stomach, and constipation and its great evils. The thanks of the public are due to you for your unceasing efforts to relieve suffering humanity. Long may you live to be a blessing to the world!"

B. HURST, Ph.D., Vicar of Collierly,
St. Thomas Vicarage, Annfield Plain, Lintz Green, Co. Durham,
March, 1878.

"I feel a pleasure in stating that I have sold your FRUIT SALT for nearly five years, and during that time it has had a very large sale. I have found when once introduced, it is constantly kept, and universally liked, on account of its unvarying effect in producing and securing perfect health."

"68, High Street, Dumfries."
January 28, 1878.

"W. POLL, Chemist."

"ALL our Customers for ENO'S FRUIT SALT would not be without it upon any consideration—they have received so much benefit from it."

"WOODS BROTHERS, Chemists."
Jersey, 1878."

SEA SICKNESS.

A Gentleman sends us this:—

"I have great faith in your FRUIT SALT; it has done me a deal of good. The first time I tried it was last summer. I went to the Isle of Man; we had a very rough passage; it made me very bad; I was not sick, but very ill that day and the next; until a friend of mine from Manchester, who was staying in the same house, gave me a dose of your FRUIT SALT; it put me all right almost directly. I have never been without it since. Wishing you every success."

ACIDITY OF STOMACH, BILIOUSNESS, FEVERS.

"Though unasked by Mr. Eno, or anyone interested in the manufacture of FRUIT SALT, or rather the Crystallised Salts of various fruits, I nevertheless take great pleasure in saying that I have personally used this remedy and know it to be, not alone excellent but really invaluable. Especially must this be the case in the hot countries of the East, where Acidity of the Stomach, Biliousness, and Fevers are so common."

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