

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

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

No. 433.—VOL. IX.]

LONDON, JULY 19, 1878.

[DOUBLE SHEET—PRICE 1½d.]

**PHOTOGRAPHING THE SPIRIT-FORM IN DAYLIGHT.**

Intimations have already been made in these columns that through Miss Fairlamb's mediumship photographs of the physicalised form of the spirit "Geordie" had been obtained in daylight near Edinburgh. This is the first time that such a result has been achieved, and the following account of the details will be read with much interest. The writer is well known in Edinburgh and wholly reliable:—

Mr. Burns.—Dear Sir,—We delayed sending you the promised account of our extraordinary materialisation experience in the open air, expecting to have been able to give you the sequel to it at the same time, but owing to the medium (Miss Fairlamb) having a bad cold last week, her guides would not allow her to try it again.

Miss Fairlamb having visited Scotland as much for recreation and rest as for holding seances, we invited her to come and stay a few days with us at our little cottage by the sea, to recuperate and rasciate after her work in town was accomplished. We had no idea of holding a seance, and consequently made no preparation whatever. We simply desired that Miss Fairlamb should be comfortable and happy, with perfect freedom to enjoy herself in an unconventional manner. She came to us on Saturday morning, June 22. It was a lovely day; and she sat for hours in the garden or on the beach, positively drinking in new life from the pure ozone of an atmosphere uncontaminated with town smoke; for the cottage stands perfectly alone, not another dwelling within a mile of it. The north side of the garden runs down to the Forth, with a gate leading to the beach, and the east, west, and south are surrounded by cornfields. We have, therefore, no neighbours but the birds.

In the afternoon my husband amused himself photographing our visitor in the garden. Mutual hopes were entertained of some other presence manifesting itself on the plate, but no one appeared. Before retiring to rest Miss Fairlamb requested that we would sit quietly in the dark for a little to see if anyone could come and be photographed in that way. We closed the shutters, and my husband prepared his camera and materials. "Cissy" soon came and controlled the medium, saying we need not expect anything that night, but "Geordie" would try to-morrow what he could do outside.

The day ended as it had begun, in perfect peace and harmony, and we retired to rest as usual, with the full assurance of bright guardian angels surrounding us in our lonely cottage by the sea.

Having asked Mr. Armstrong to spend the Sunday with us and his protégé, he arrived to breakfast about nine o'clock, after which, the sun shining brightly, our little tent was put up on the green facing the door. Being made simply of stout canvas for sketching purposes, we darkened it all over with cloaks and table-covers, fastening a black shawl in front so as to form a curtain for the ingress and egress of the medium. She was scarcely seated, ere "Cissy" controlled her, and said "Geordie" liked the tent and its surroundings very much; and if Mr. Armstrong and I would sit behind it, and my husband with his camera at the porch, he would try his best to appear; the only stipulation being that Mr. S— would not look at him while being taken, as it would make him lose power.

We obeyed, and in less than ten minutes "Geordie's" deep bass voice announced he was ready. The plate was exposed fifteen seconds, and developed. To our intense delight there appeared an unmistakable portrait of the spirit-form called "Geordie" lifting

the curtain, and looking out from the tent. By permission, a second plate was prepared, and another portrait of "Geordie" appeared, even cleaner than the first. This in broad daylight, the sun shining strongly.

My husband being an amateur photographer, there was no inward feeling of the hope of gain to mar the confidence, or spoil the harmony; and the medium stepped out from the cabinet immediately to look at the plate, allowing no time for even the possibility of her having disguised herself to represent the spirit. To those who know Miss Fairlamb personally, such a supposition would never arise, and to those who do not, I would merely ask them to seek the first opportunity of comparing her profile with that of "Geordie." The absolute facial line cannot be thus altered by simply putting on a beard, nor can the development of the perceptive and reflective organs be raised or lowered instantly at will.

The rest of the day was passed in the quiet, peaceful enjoyment of nature, and recounting our different experiences—the harmony still further heightened by sweet "music from the spirit-shore."

Mr. Armstrong being obliged to return to Newcastle that evening, after tea we escorted him part of the way along the shore and sent him on his way rejoicing, with a print of the photograph of "Geordie," taken that morning, to show to the friends of our noble Cause.

As the evening advanced the serenity increased, the sea became like burnished silver, not a ripple to disturb the shining surface; the hills on the opposite coast were bathed in a soft luminous atmosphere, and a deep stillness reigned on all around. The thrush's sweet note and the gentle fall of the water as the tide receded were the only sounds that caused the least vibration in the air. It was truly hallowed in its exquisite quietude, that calm, Midsummer, twilight Sabbath eve, June 24th. One might almost imagine one heard the deep sympathetic loving wings of St. John brooding over us, as we stood speechless, watching the fading away of the last tinted clouds of a glorious gold and crimson sunset. "What a beautiful spot!" said Miss Fairlamb. "I cannot go in; let us have a seance out here to-night and the tent will be the cabinet." The idea was so novel, and at the same time so charming, we agreed to sit if her guides approved of it. About ten o'clock, as the solemn twilight advanced, Annie Fairlamb entered the tent, and we two sat outside waiting for directions. "Cissy" controlled, and said the spirits were all so happy, and the conditions so beautifully harmonious, they wished to test their power, and "Minnie" and "Geordie" would try and appear to us, if we would sit a little farther from the tent.

In a few minutes Miss Fairlamb spoke in her normal condition, and said she could see the spirit-forms in the tent quite plain. "Minnie" was trying to come out, and "Geordie" was there also. The curtain opened, and a tall white form timidly appeared and quickly disappeared again; "Geordie" spoke from within, and said "Minnie" had not power sufficient to walk out. Almost while speaking he stepped out himself, the medium saying, "Oh! dear." He went in again to gather power, and then walked boldly forward, talking in his deep, guttural, broad Scotch all the time.

The tent was standing in the centre of a plot of grass thirty-three feet long, and the form called "Geordie" walked the whole length and breadth of it, dressed with the usual white turban and gauze-like drapery, but his legs and feet were bare. He admired the flowers, and expressed his pleasure at seeing them "sae bonnie." He then stepped on to the gravel walk, and with well heard



deliberate footsteps marched beside the garden wall, and round the house. He noticed our cat in the distance and called it to him. The animal obeyed, but as it approached near enough for him to touch it, puss perceiving it was a stranger ran off. "Geordie" then walked into the lobby and brought out an umbrella, which he opened, saying it might rain. He seated himself on one chair and placed his legs on another in front of him, talking to his medium at the time, asking her if she was comfortable, to which she replied from the cabinet, in her normal voice, in the affirmative.

After a little conversation, "Geordie" bid us "Good night," with a deep "God bless you!" saying he must leave as the power was diminishing, but if Mr. S— would prepare his camera and apparatus by six o'clock on Tuesday morning he would try and show himself standing at the tent-door; he also promised another materialisation on Monday night if we would sit under the same harmonious conditions. On entering the cabinet he spoke a few words to his medium; and little "Cissy" appeared for a few seconds at the curtain; then Miss Fairlamb stepped out, quite enchanted with the seance, it being the first of the kind she herself had ever experienced. It only lasted about three quarters of an hour.

Thus ended this night of wonderful manifestation, never to be forgotten by those present, viz., Miss Fairlamb, my husband, and myself.

The next night, Monday, June 25th, according to promise, we seated ourselves as on the previous occasion, but half-an-hour later, to ensure perfect quiet and deeper twilight, owing to the clearness of the atmosphere after another splendid day of unbroken sunshine and an equally glorious sunset. We chatted together in a friendly way for a few minutes and then "Geordie" stepped out so suddenly we were quite taken by surprise. He said "Bretimo" was also there trying to come out, but he was afraid he would not be able. The form was in every respect the same as that of Sunday night, but he appeared even more muscular; and though pale, was very life-like and substantial looking. The calm composure apparent in all his actions, and the quiet, deliberate manner in which he spoke, were so perfectly in harmony with the peaceful scene around us, and the stillness of the night, that we all felt it was a season of absolute rest.

In his walk round the garden, again admiring the flowers, "Geordie" came much nearer to us than before; and he also stood on some stepping-stones and looked over the wall. He went into the house and brought out, not one umbrella this time, but the iron umbrella-stand itself, lifting it with one hand. It contained three umbrellas and a walking-stick, the latter he threw over to Mr. S—, saying, "That is yours." There was also a little garden trowel in the stand, which "Geordie" took out and stuck very firmly in the earth, on the grass, at one stroke, showing good muscular power. He then walked into the kitchen, stamping freely with his feet to let us hear him, and returned with a hassock which he threw down on the grass, saying, "That is Pussy's bed"—which was quite true. He also remarked that there was a fine fire blazing in the kitchen. After walking about 100 yards in all, "Geordie" seated himself opposite to us and talked about his photograph, which he hoped would be taken in the morning. Before bidding us "Good night," he said he was so sorry he could not shake hands with us, as it would use up too much power for the morning. He begged we would not feel hurt at him not doing this, for he would so like it himself, but he felt that it would not be wise. Now I must go to the "wee lass," he said; "God bless you, my friends!" He entered the cabinet, from which the medium emerged immediately, having been in her normal condition during the whole of "Geordie's" peregrinations.

Marvellous indeed was the experience thus permitting us to witness the absolute power of spirit over matter, and to substantiate the blessed reality of the possibility of spirit-communication.

It was exactly a quarter to twelve as we stepped into the house amid reiterated exclamations of surprise and delight. We rose at five the next morning and prepared for the promised photograph, Miss Fairlamb simply wrapping herself up in my ulster and knitted shawl instead of dressing herself as usual. We adhered to the former directions, with the exception of placing a camp-stool in front of the tent that "Geordie" might sit or stand as he was able. We were soon informed that he was ready. The plate was exposed and a wonderful negative produced, considering that the sun was shining in the face of the camera. "Geordie" stood outside the tent with one leg resting on the camp-stool. He apologised for the leg being so badly made, as he had not power enough to materialise it in proper proportion to the rest of the body, but he said he would try a larger head and no body if we would sit again. We did so, and a capital portrait of "Geordie's" bust was the result. The two negatives taken on this morning were decidedly superior to the former ones. As they have been all forwarded to Mr. Bowman, of Glasgow, to print from, we have no doubt they have already been seen by many at the Spiritual Institution. Miss Fairlamb left us that day, Tuesday, June 26th, to spend a week or two in Glasgow and Edinburgh to fulfil some engagements, but she promised to return on Saturday, July 6th, to enjoy the sea air and quiet little cottage again before leaving Scotland.

"Bretimo" promised, if it were possible, on her return he would try and give us his portrait also. While away, however, Miss Fairlamb got a severe cold, and, on her return to us, her guides would not allow her to hold a seance in the open air, though she greatly desired it herself. We thanked them for taking such care of her. "Cissy" said we might try the photographing in the

morning, again, at 6 o'clock, with the tent. Having invited Mr. Armstrong to stay with Miss Fairlamb, he was with us on this occasion, which made us hope for more powerful results. However, the medium's health evidently prevented "Geordie" doing as he wished, for he was desirous of showing both himself and the medium at the same time; but he could not.

A little black child, called "Janaletta," materialised upon Miss Fairlamb's knee, in her normal condition, and the plate was exposed: the result was a weak negative, in which both are faintly seen, scarcely strong enough to print from. "Bretimo" tried hard, and also failed; then "Geordie" came again, but it was not equal to the last portrait of him, as he said he could not keep from laughing at "Bretimo's" very long face.

In fact, with our bright anticipations from our former experience, we were all as much disappointed as "Bretimo;" and considered this attempt next to a failure, showing it to be beyond the control of the medium.

Before leaving that evening, "Geordie" appeared to us all, without a cabinet; the medium simply lying down, while we closed the shutters, leaving only a soft light coming through an opening, covered with a blue blind. "Geordie" seemed delighted that there was no cabinet, and he expressed his gratitude for the progress they had made in the development of their medium during their short stay at the cottage,—having obtained three decided steps in advance of any of their former manifestations, viz.: walking, visibly, in the open air at twilight; being photographed in broad daylight, in the garden; and materialising without a cabinet.

These are plain, unvarnished facts, and we do not attempt to account for them in any way; we simply state what we saw and heard.

As we are strangers to you, dear Sir, and to most of your readers, it will not add any strength to the guarantee of our veracity for you to publish our name and address (though I enclose both for your own use), therefore I sign myself, as baptised through Mrs. Tappan,

July 10.

#### HISTORICAL CONTROLS.

(Reported and communicated by A. T. T. P.)

FLAVIUS JOSEPHUS—FIRST COMMUNICATION.—April 7, 1878.

"I received the knowledge of spiritual communication even as did the seers and prophets of old: upon earth I was known as Flavius Josephus, the Jewish historian. I was the author of 'The Antiquities of the Jews,' and also the author of 'The Martyrdom of the Maccabees,' to whose royal lineage I lay claim: I am not going to enter on that now. I have a long communication to make concerning the sect which I joined (the Essenes), and Jesus of Nazareth was one of that sect. I have also to communicate to you what is not generally known—the charge of traitorous conduct towards my troubled country which has been made against me. They that charge Flavius Josephus with cowardice make a great error, for unnerved I faced my infuriated yet vanquished countrymen and bade them surrender ere the fierce and unbridled passions of the Roman soldiery broke bounds, and I was not only bailed with curses by every scowling face I saw, but missiles flew round me—one striking me, hurled me down to the ground.

"I was trusted by Vespasian, and also by his son Titus. I have also to communicate to you the rise of the Christian tenets and what they really consisted of—very different to the inconsistency of the Christian doctrines of to-day. I held the government of the two Galilees—I am speaking of the time prior to the surrender of Jerusalem, before I had seen the noble-hearted Vespasian or his son Titus, before I had defended Jotapata. May he whom in earth-life I worshipped protect you. Good morning, good noon, good night—I know not which."

SECOND COMMUNICATION.—April 9, 1878.

"I promised to come again. I, too, am much interested in this Movement. I wish to put a question to you. I don't know how long my stay will be—therefore without delay I shall ask my first question most respectfully. I was the spirit that controlled at the last sitting you had, and gave hurriedly my name and a few incidents of a career which on earth was most marked. I am Flavius Josephus. The first question I shall put is in reference to the Nazarene being an Essene. From whence did you derive that information?—whence did you get it? I want to ask you another question—perhaps two more. I want you to answer me to the extent of your knowledge about the sect of the Essenes."

I told him I had read works in which the Essenes were supposed to be disciples of Gautama Buddha, and that Jesus of Nazareth was one of them.

"You of course need not be told that one historian deals with facts in one manner, and another in another manner, and the most successful historian is the one that makes his facts most interesting for perusal. I am not going to treat you to an immense quantity of dry historical facts. I am going to tell you of my hopes and wishes when a young man on earth, and that I was well qualified to sift all things, or, as Saul of Tarsus writes, 'examine all things,' having been brought up, like yourself, to the study of the law.

"First, as to my ideas of theology during my boyhood, and the ideas inculcated by my father, who was of the blood of the high priests of the tabernacle. I found that I was enabled only to reject his propositions and his teachings, but I was never formed for any great heroism—I mean in the martyr's manner. I did not want to estrange myself from my father's love—I was of a cool



and calculating disposition—nor did I want to surrender the advantages of the station which I enjoyed; but I had, in fact, at this time no religion of any sort. I rejected the religion of my father in part—only in part—and was ill satisfied with the religion of any of the existing sects by which I was surrounded. Each different sect had ideas distinct and different one from each other. There was, however, one sect that seemed to have no meeting-places, no particular rules, and no fixed or marked difference from any of the others. I was brought in contact with several members of this sect, and I found them the most liberal minded, the most tender hearted for any suffering brother in affliction or distress, and who in a strange manner seemed to get along—I mean not in the world's riches, for they were peculiarly unsuccessful in the world's business—rather a strange thing, too, for any of my people to be unsuccessful in trading affairs. These people were happy: whenever they met each other they interchanged greetings in a peculiar manner; they helped each other in a most remarkable way, and as to who were the rulers or who the ruled, it was impossible to distinguish. They had had given to them the name of, or been called, Essenes, the name of the high priests' breast-plate, and they were peculiarly devout among themselves, and kind to all they came in contact with. The Jewish rulers hated them, for they seldom trod the aisles of the tabernacle. They feared them also, and to know why they feared them I joined them.

"Now, Brother, what is a generally-received belief to-day was entirely ignored in my day—the spirituality of Man—God in Man. God was known to the Essenes as Life; as Life, then, they recognised their Creator. It then became a fixed resolution on their part to know, that as they had a living God, a Lord of Life above them, whether they had not also a living future for themselves. Spiritual communications had traditionally been common to our people for centuries, but since the last prophet in your collected writings we had had no spiritual communications worthy of recording. I arrived at the conclusion that the origination of the sect of the Essenes was a spiritual circle. Recognising God as the Lord of Life, they wished to arrive at the truth of man's living in the future. I was an eye-witness that they had such proofs given to them in abundance. The greatest man in the world's great change that took place about that time belonged to this sect, but it had greatly changed its character since his time. I am speaking of thirty or forty years after the first circle or germ of the Essenes was formed. I came to the conclusion that the sitters at their circles were each of them *sensitives* in the highest degree, and after the first sitting rendered themselves obedient to the lessons spiritually received. I class the Nazarene as one of the original Essene Reformers; I class also other names that you have got historically recorded in your book the Bible as such; I am referring to those whom he chose from the same station of life as himself.

"The first communication I received after I joined them was against the device of a mortal redeemer to work out the promise made to our fathers (if such a promise ever was made). My father, in his lifetime, had often spoken to Jesus, my father being one of the high priests of the Temple, by name Matthias, and in their discussions would Jesus tell my father of the extraordinary occurrences which took place at their meetings, such peculiar occurrences having existed since his childhood. He said that he was firmly convinced the spirits of the departed comforted him. Then we have the remarkable incidents of his short career. First, what did he set himself to do? To offend members of his own people, and disgust his country's conquerors by teaching the resurrection of the dead. Now, there were thousands—nay, millions—that had no conception of a future life; my people had not any. You will open book after book of prophetic writings and will not find in plain terms man's conscious individuality in a future state set forth. This was the feeling among my people. Amongst the Romans they had a numerous host of gods and goddesses, and they rejected with scorn his teaching of a resurrected life. How, then, did he ever teach the resurrection of the body? I say of the Essenes, that fifty-seven years after his death, myself then having arrived at manhood's prime, my age being twenty, I never heard any of the sect of the Essenes to acknowledge such a belief; it was Roman ridicule that first put in motion the idea. The theory of a resurrected body, and the enthusiasm of some of the first circles of the Essenes, carried away beyond their reason, wrote prose and rhyme in prophecy of that event, likely to happen in the far-rising future. But the grounds of their theory had, in all the cases that I examined, been unsuitable and unworthy of reasoning upon; they were mystifying and useless; but the great change from the time of the Essenes, at their first formation and the time when I studied their views, was not so much in its theology or doctrine, but the unchangeable moral obligation that was felt by all its members, that moral obligation being universal brotherhood; that meant a great deal in those days. In every Jewish house there were degraded slaves; in every Roman household, polished and cultivated masters, yet their dependents were slaves ludicrously ignorant. Yet the doctrine of the Essene taught universal brotherhood; it taught the master to think before he kicked or beat his slave; it taught the slave to hope that the rights of mankind should be his some day.

"Then the Essenes at the time in which I joined them were Republicans in their tendencies, aiming to throw a network from one end of the land to the other, under the name and under the feeling of universal brotherhood. It had taken the position of a strong political power. And how had they proved to each other that men lived in the future?

"I say I have been in the homes of seers, among them, and one

of the seers that communicated with six of the principal spirits of men who had had earth's experiences, would converse, teaching that all men had equal chances of progressing towards one great focus, their Creator. With such teachings they could not go back into the world from their gatherings and speak harshly or unkindly to those dependent on them for their bread. But I can assure you three long years were necessary on hard fare before I was allowed to be at any of these home meetings. To-day, in the present, it is thought derogatory to a gentleman who has been educated in your highest academies to take part with the noisiest or most enthusiastic sect that dissent from your governmental worship. As it is now so it was then among my people; I was looked upon by my people as a descendant of the Maccabees, and it was considered derogatory to me to be outside the sect which constituted the Temple authority. I then joined the sect of the Pharisees for the purpose of worldly advantages, though my love went ever with the Essenes.

"God was revealed to me in a new light: the frivolity of our people's hopes; the vainness of their expectations; the blindness of their reason with which a decaying nation looked with childish expectation to some *supernatural*, or rather *extra-natural*, occurrence to free them from the hard grips in which the well-trained soldier of Rome held them. I pitied the dissenters or misguided followers of the Essene doctrine with a pity equal to that I bestowed on the rulers of my people; but the greatest subject of pity with me was that the nation who had conquered us through barbarous practices and unknown conduct had thrown an immense cloud of dark aura between themselves and the spiritual world. Left to their own devices, they flung themselves into the most fearful idolatry—unchaste goddesses and immoral murderers for gods; bad fathers in the past, bad sons in the past made deities of in the present; the worse the character the greater the homage; yet I passed many happy days in Rome, the place of the fruit of my labours as an author, the place in which I wrote all my works. This was in the closing years of my life; but on my first visit to Rome I was young and strong and well educated, with ideas above the masses.

"When I was in Rome I never was much of a gallant. No immoral tendencies had I; had I any I had chances sufficient. Poppa, Nero's wife, would come far too close for my refined notions of morality; although she stood me in good stead in my intercession for Felix, a prisoner sent from the Holy Land as it is so called to-day. Still, the vain dream of shaking off the Roman yoke was indulged in by the fathers of my people. I was recalled home. My father still had great power among his countrymen. I was made Governor of the Two Galilees, and fought bravely at the suburbs of Jerusalem, at Jotapata. We were conquered there, fighting against Vespasian. I was the author of my own "Life," in which I have recorded instances which are termed mythical and bombastical. Let them pass; but I knew, when I made the proposal for lots to be cast, after our escape from the storming of Jotapata, that I should survive. There was a talk of surrendering. There were forty or fifty in all, and rather than surrender it was agreed we should kill each other, as we would rather die of mortal wounds by the hand of a friend than be slowly tortured by the hands of the enemy. The proposal I recorded as having been made by myself, and that another and myself, according to the fortune of chance, were the only two survivors. Now, I knew I should see Vespasian face to face; I knew it before the General, or his hosts, or his legions had come near to Jotapata, which I defended. How did I know it? I was an Essene. You would call the voice I heard that of a spirit, the voice not passing the lips of a mortal similar to the way I am speaking now, but coming directly over me. These were the words I heard, "In your hour of greatest distress, when brought, jealously guarded, a prisoner before your conqueror, by name Vespasian, promise him the purple, and it shall save your life." I knew I should see Vespasian face to face. We, the two survivors, surrendered, and my knowledge was proved correct. I spoke and promised the purple to Vespasian; I saw in his face a glow of joy, and after events proved that the knowledge mercifully given to me was evidently God-directed.

"I retained, through the same influence, the friendship of Vespasian, and also of his son Titus, after his father had left him to prosecute the siege alone, a long-contemplated siege. Again that warning voice came to me. The communications I received as an Essene were not happy. The voice said, "Service is required from you. From the rage and fury of these barbarians use your influence to spare the lives of your countrymen; they will give ear unto you. We would have you give your people a last chance. You are the favoured son of one of their most trusted high priests; you are of the lineage of their kings. Pray them to surrender, else will the cry of thousands of fathers, of mothers, of sons, and of daughters be heard piercing the air; the bitter pangs of famine; the despairing efforts of desperate and doomed men will be seen. At the peril of your life speak to these people; give them one chance more ere their city is razed to the ground, and the golden pinnacled roof of their Temple lies low, and the flowery base of its pedestal are hurled like common blocks of granite one against the other, defacing their beauty. Go to this people and tell them their forms and ceremonies and their blood sacrifices are an offence against their Father, God the Spirit; that He has willed a wave of spiritual progress to pass over the land, and who are they that should stand in the gap against their God, not worshipping him from their hearts, for their heart's utmost endeavour is for the furtherance of their own selfish ends?" It was some time ere I saw these things come to pass; some time before I saw Jerusalem's walls encompassed by heathen barbarian soldiers; but that time came, that time in which the spirit-warning was to be obeyed, that time in which I was:



prove myself a true Essene. Oh, I could have knelt to my countrymen in entreaty to them as I stood outside the city wall—cursed at, spat upon, my body a target for their missiles, until, bleeding and wounded, my entreaties ridiculed, myself treated as a traitor, I was assisted back again to the ranks, where I was held a prisoner, succeeding only in bringing my brother Matthias from the doomed city. At the time of the storming I was wandering about dispirited, hearing the moans of those I loved dearly, seeing Jerusalem's daughters dowered on every side—plunder the main object of these barbarians. With truly barbaric kindness, Titus gave me the opportunity of selecting anything from my city's ruins. He was a noble-hearted and generous man. I, broken-hearted and dispirited, fled back and witnessed his triumph.

"In the contentment of happier surroundings at Rome, I forgot for a time the sufferings and troubles of my people, and a faithful history which I compiled at Rome, the 'History of the Jewish Wars,' brought me still more into the favour of Vespasian, and afterwards of his son Titus. I enjoyed a pension for years from them.

"And what is the object of my coming to you? Men try in vain to stifle the waves of spirit-progress. These waves succeed each other at regular intervals, and the change must come, for God directs these spirit-waves.

"There was a fierce contention between these spiritual callings in my day. The next great spiritual wave after my day was the severance of men of thought and reason from those who did not think and reason. I am speaking of the spirit-wave in this country, and on the continent of Europe. That spirit-wave is called by you the Reformation. Caused by the blasphemies of a system which had a pure origin or germ, but, which as it grew on apace, instead of growing in beauty, got distorted and offensive. Such was the Roman Catholic Church, and the spirit-wave laid the foundation of spirit-freedom once more.

"God in his wisdom sees another wave is necessary; another awaking is necessary, and these manifestations that are coming round in Great Britain are but the pioneers of this great spirit-wave of progress; are, in fact, but the foam, by and by will come its mighty, weighty mass. Oh that the servants of God may do their utmost to prepare men's minds! Even as I did at the peril of my life, so may they prepare men's minds at the peril of their lives.

"It were unjust that in any direct or independent manner you should enter the list of pioneers. It is in the future that God has provided your work; but there is also a work for you to do on earth. The means by which God chooses to work out his purposes may not seem clear to your vision yet; but you are fulfilling the task allotted to you, and it will prove itself to thousands on earth, and to you in the higher life. Already we can see your work has put forth blossom-buds, some of which are opening, and plenty of inquiring minds are preparing their lives so as to catch a glimpse of the flower. They will find it; they will find a rich harvest for their inquiries; and if you are doing this, if you are setting the spirit of inquiry free to go amongst men, you are doing a right good work, even if the purpose ended there, but it does not; the purpose you are working out will even then only be at its commencement. May the spirits of these, who, like you and myself, and several of the ancient fathers of my people, guide and govern you! May God in his mercy hold you in his keeping! May God bless, keep, and preserve you! Flavius Josephus bids you good-day."

#### A BAPTISM WITH WATER BY A MATERIALISED SPIRIT-FORM.

To the Editor.—Dear Sir,—On Saturday, June 22nd, 1878, we were favoured at Old Hunwick, with a visit from Mr. and Mrs. Brunskill, of Cockfield, who fulfilled an engagement made last December.

The same night, about eight o'clock, fourteen persons, baby and medium included, entered our seance-room. After seating ourselves in horse-shoe shape and singing, Mr. Lobley gave an invocation. We put the light out, but soon received in exchange spirit-lights, numbering from one up to six or seven at one time; we also had bell-ringing and other physical manifestations, amongst the lot a square table with stalk and three claws was turned upside down and put on the top of many of our heads, and several times we heard the claws strike the ceiling of the room with quite as much force as I desired: when we got a light we could see the prints on the ceiling where the feet had struck. Mrs. Alderson was told to lay the baby on the floor near her feet, which she did. In a short time little baby-forms with their small lights were seen passing along past the child, which was lying on the floor: "Sam" also partly showed himself with his light near the cabinet, then favouring us again with physical demonstrations. Mr. Lobley asked "Sam" if he would write his name on the ceiling of the room, whereupon fingers came and took a pencil 2½ in. long from the hand of Mr. Lobley. "Kato," controlling the medium, told us to sing softly, and in a short while the pencil was returned to Mr. Lobley; having struck a light, we found the name "Sam" written on the ceiling, and which still remains. I may add that the height from floor to ceiling is 8 ft. 7 in., and Mr. Brunskill, who was the medium, was seated at the end of the circle; when the medium is standing on his feet he is only able to reach 7 ft. 8½ in., the tallest man in the room could reach 7 ft. 9 in.

On the following night, Sunday, June 23rd, the same persons sat, with the exception of one change and one more sitter, which made our number fifteen, including all. We seated ourselves in

horse-shoe form with the medium in the cabinet; after opening in the usual way and singing for a short while, orders were given to lower the light, we then received spirit-lights, &c. On being told to raise the light "Sam" showed himself at the aperture of the cabinet, and in a little time advanced to Mrs. Alderson and baby and completely covered them both with his raiment which was splendidly white. "Sam" stood before them with up-turned face and hands for a while, then seated himself on a chair which was at one end of the circle, then going into the cabinet seemingly to get more power, he came out and arranged Mrs. Alderson with baby and Mr. Lobley on chairs within the circle, giving the basin, with the water in it, to Mr. Lobley.

After putting all in order, greeting us through the tube, and showing himself well before all the circle, he then retired into the cabinet. While we were singing "Katie," who is a young spirit-girl eighteen inches short of the height of Mr. Brunskill, brought with her a spirit-baby, and seated it upon a chair which had been previously arranged by "Sam" at the end of the circle, and to the right of Mr. and Mrs. Lobley. She came across to Mrs. Alderson and baby, and covered both with her garments for a while, then, taking the baby from the mother, baptised it with water from the basin held by Mr. Lobley, and carried the baptised baby to let the spirit-baby see it. "Katie" then passed into the cabinet with Mrs. Alderson's baby, and in a little while returned it to the mother, and cast her flowing robes over them again. We were requested to sing. "Sam" again marched out, and took the chair that the spirit-baby had sat upon, and passed with it to the other side of the circle, and sat down on it opposite to Mrs. Alderson. Taking the tube "Sam" said, "Sarah Alderson," which is the name of the baby just baptised. "Sam" took two musical pipes, filled them with water, and imitated the singing of birds and the whistling of a steam engine. "Sam" then helped the company to tea and bread, and after manifesting in various ways he bid us "Good-night," and we concluded one of the most successful seances it was ever our lot to attend.

JOHN BINNS.

WILLIAM LOBLEY.

June 30th.

Names of sitters at the seance—

William Lobley, High Hope Street, Crook.  
Mrs Lobley, High Hope Street, Crook.  
Mr. Golightly, Cockfield.  
Mrs. White, High Grange, Howden-le-Wear.  
Miss Summerson, Cockfield.  
Mr. J. Binns, Old Hunwick, near Willington.  
Mrs. Binns, Old Hunwick, near Willington.  
Geo. Simpson, Valley Terrace.  
Mrs. Brunskill, Cockfield.  
Mr. M. Alderson, Oakes Row, Hunwick.  
Joseph Binns, son of Mr. J. Binns.  
James White, High Grange, Howden-le-Wear.

#### WHICH IS THE CHRISTIAN?

We have received the following memorandum, which we gladly print, and append thereto the reply which it seems to demand:—

Stupid attempts to strike at the fundamental principles of the Christian religion, in such words as are contained in the MEDIUM, p. 435, where allusion is made to the "Man of Nazareth," and in the article, "Spiritualism in Liverpool," such remarks must be highly detrimental to the prosperity of the paper referred to, for although our religion rests on too solid foundations to be hurt by such weak attacks, still they may have a tendency to unsettle the faith of the young and the wavering, and be the means of preventing the MEDIUM from entering many hundreds of families who otherwise would be glad and able to give the paper substantial support. At all events, the nonsense alluded to can do the publication no good, and may to a great extent account for the pecuniary difficulties referred to by the Editor. W. B.

To "W. B." we would say, "Judge not, lest thou be judged." If to call people "stupid," without "rhyme or reason," be Christianity, then we are no Christians. What Christianity is we have no idea of, as it differs in every specimen; but in the case before us it appears to be a ban upon the free expression of opinion and the desire to think otherwise than popular prejudice dictates, and hence we are not "Christian," of the pattern before us at any rate. We do not go in for sectarian nicknames at all, but for truth, pure and undefiled by human perversions. There is something called The Gospel, or the glad tidings of spiritual truth which God has from time to time given to man as he had the power to receive it. In that we believe, and it has in all ages been striking "at the fundamental principles" of man-made dogmas miscalled religion.

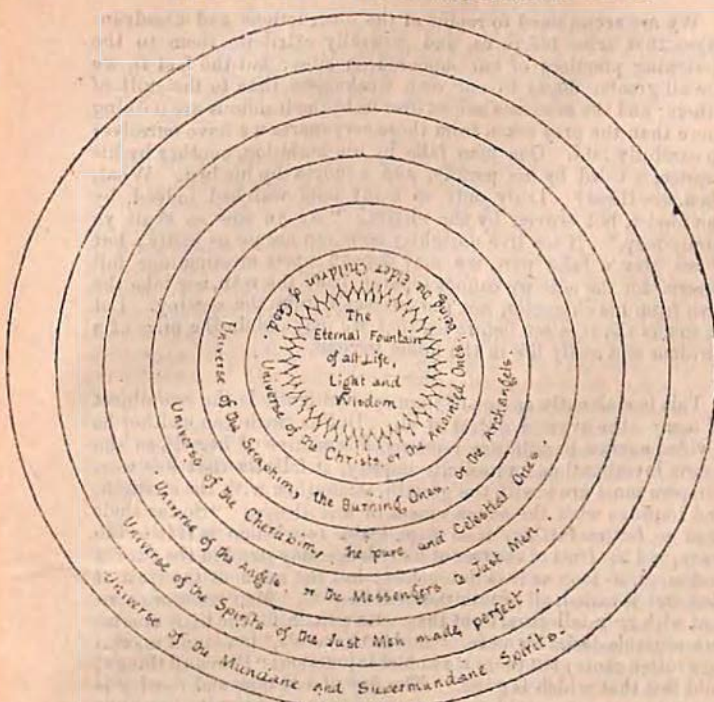
We raise these issues: the "Man of Nazareth" and "Christ" are altogether separate and distinct; hence to allude to Jesus as a "man" is in no way to strike at the foundations of even orthodoxy. Is he not called by the strictly proper "the Man of Sorrows"?

Our object is not the prosperity of this paper, but the prosperity of Truth and of man as a spiritual being. Our Spiritualism has not yet become a marketable commodity, as it would appear "W. B.'s" Christianity is.

We do not seek to enter families to pander to their prejudices that we may gain commercial support thereby, but, like the apostles of old, we rejoice even in stripes and other forms of suffering for the Truth's sake. We do not honour the "weak attacks" of "W. B." as an indictment. We hope he will turn over a new leaf and send us something towards our "pecuniary difficulties," and thus set himself as one of the brotherhood of self-denying teachers who constitute the true apostolic succession.



## DIAGRAM OF THE SPIRITUAL SPHERES.



## EXTRACTS FROM THE MINUTE BOOK OF THE FAMILY CIRCLE.

June 14, 1878.—Feeling the spirit of inspiration coming on me, I was impressed to draw the above, being a rough diagram of the spiritual spheres. It is thus perceived that there are seven spiritual universes, and I am impressed to say that each of these is divided into seven spheres, the seventh or the highest of each of the seven spheres being the connection between that universe and the one above—that is to say, it is the seventh sphere of one universe and the first of another. The seventh or lowest of these universes is related to innumerable worlds or earthy globes, and their surroundings. These seven spheres relating to the lowest spiritual universe are classed thus: the two lowest comprise Hades or Hell; the third (the mid-sphere) is the sphere of the innocent, the sphere where children are born into; the fourth, fifth, and sixth, comprise the heavens. Into the sixth sphere (third heaven), the Apostle Paul was taken up in spirit; the seventh, as I have explained, acts also as the first sphere in the sixth universe.

Each of these spheres is again sub-divided into minor spheres, and according to communications received April 7th, 1878, the six lower spheres of the seventh universe are sub-divided as follows:—

Spheres .....	1.	2.	3.	4.	5.	6.
Sub-Divisions ..	5.	8.	14.	19.	24.	50.

The spiritual rays of light and wisdom rush forth from the fountain-head and centre, and permeate through all the universes and spheres. The source where they spring forth is Almighty, Omniscient, All-wise, All-seeing, and All-good, and therefore All-perfect. As they flow forth and spread, they become less perfect, or, rather, the spheres through which the rays permeate are less perfect, in so much as the gloom of ignorance penetrates in the reverse way. These rays of light penetrate even to the furthest sphere but one, where their light is very fickle and uncertain, so that the dwellers therein make an evil use of it; while the furthest sphere of all is utter darkness, so that the denizens, being not able to see their pathways, stumble, by "striking their feet against the dark mountains."

This can be illustrated by placing a small candle in the centre of a large dark room; the gradation of light may thus be easily perceived diminishing as it spreads from the centre (flame of the candle) to the further corners of the room, where it is utterly dark.

To the Editor.—Dear Sir,—Since we have discovered these sub-divisions of the spheres we have found them to be of incalculable value, for we find it a trustworthy standard to measure individuals, always commencing with ourselves. It creates aspiration, and fills us with a desire to advance and always climb upwards, bearing boldly aloft the noble ensign "Excelsior," for we find that every forward step, as well as every backward slip we make, is recorded on the spiritual standard. We very often inquire of our spirit-friends, and thus always know the exact sphere we are in, and would be in if the silver thread of natural life be snapped.

It also assists us to measure our acquaintances, whether every professing friend is a friend indeed. Hypocrites are easily and distinctly picked out by their very low standard. We have been very many times surprised and vexed at the standard given of some professing religionists in high places in the Churches, but upon minute examination it has invariably proved correct. On the other hand, we find that non-religionists as a rule are not so low as we are taught to take them to be.

I heartily recommend the above to the notice of our army of Spiritualists, as a new weapon of warfare, beseeching all to take

up also the banner "Excelsior," for the time is at hand when all shall be measured by the spiritual standard.

We have not been able as yet to get the sub-divisions of the other universes. Will some kind brother or sister lend their assistance in doing so?—Yours in the cause of Progress,  
Nantymod, Bridgend.

T. G. EVANS.

## SPIRITUALISM AND SHORTHAND.

As will be seen by an announcement in the *Phonetic Journal* of July 13, there is about to be commenced what is known among phonetic shorthand writers as an evercircular, for the purpose of affording Spiritualists who may be phonetic writers the opportunity of knowing more of each other and of exchanging their opinions and experiences upon matters relating to Spiritualism and phonography. For the benefit of those who may be unacquainted with the subject a word of explanation may not be out of place.

In the first place there is a cover (which is neatly got up for the purpose) similar to an ordinary book-cover without the leaves; inside there are a number of fasteners for the purpose of fixing a number of sheets of note-paper. The members' names and addresses are all entered upon a list, and after the conductor has inserted his article, remarks, &c., it is sent by book-post to the next on the list, who, after perusing the contents, inserts his or her article, which may be either original or selected, but must be written in phonetic shorthand in the reporting or corresponding style. It is thus kept going on from one member to another until the postal list is completed. On the second and subsequent rounds each member takes out their old paper and puts in a new one instead—thus there is a fresh stock of matter each round. By this means a great deal of interesting matter is circulated.

When it is taken into consideration that phonographers of all creeds and shades of opinion have their evercirculars discussing their theories, there are surely as many shorthand writers in the ranks of Spiritualism as might keep an evercircular going in the Cause of Spiritualism. It would be very interesting, and likewise effect a bond of union among Spiritualists in all parts of the country.

As there is some little expense incurred in getting up the evercircular, there will be an entrance-fee of 3d. and a half-yearly subscription of 3d., any surplus money to go to the Spiritual Institution. There will be no entrance-fee nor subscription for ladies, who are cordially invited to join.

Seeing the great benefits which are to be derived from the practical application of shorthand in the investigation of Spiritualism, every encouragement ought to be given to increase its usefulness. As the evercircular is about to commence the first round, those who may wish to join should apply at once to

Gallowgate Steam Mills,

JAMES CAMERON.

Newcastle-upon-Tyne.

P.S.—Name and address to be written in longhand. The name of the evercircular will be "The Spiritual Visitor."

## SPIRITS ON A STEAMSHIP.

To the Editor.—Dear Sir,—I think the readers of your paper will take interest in a singular spiritual prediction recently verified. On the morning of May 21st, the steamship "Idaho," of the Gulon line, left New York for Liverpool. Among the passengers was Mrs. Anna Loomis-Chittenden, the American clairvoyant and healing medium, now in London. The passage from Sandy Hook was very rough. Sunday evening the 26th, five days out, I put the medium in a trance, and was told by her control that the "Idaho" was going to be wrecked, and that the passengers would be saved. I asked for definite time, and was told not to be anxious, that it was best for us not to know. Monday morning, while the storm was raging, I informed Mr. Peter Doremus, of New York, a passenger, of the prediction I had received. He was very much disturbed, and wanted to ask again as to the time of the disaster. Monday night I asked again, but was told that we would land safe in Liverpool, and "not to worry." Saturday night (June 1st), in a dense fog, the steamer struck Connelagh rock, on the Irish coast, sixty miles from Queenstown, and went to the bottom in twenty-two minutes. Six life-boats were lowered, and 151 passengers, in this short space of time, were taken from the sinking steamer and safely landed. I cite this instance to show that some predictions from the spirits come true, and that they have power to foresee events, coming unexpectedly to inhabitants of this earth. The prediction here noted was given to Mr. Coates on our arrival at Liverpool, and can be fully substantiated by Mr. Peter Doremus.—Yours for progress,

D. G. CHITTENDEN.

2, Vernon Place, Bloomsbury Square.

## MISSION TO FRIENDLESS AND FALLEN WOMEN.

At a committee meeting held on July 6th, it was reported that Nos. 4 and 6, Kerby Street, Poplar, had been taken, one for a shop and residence, the other for a Sunday and work-room, with a few beds for sick. Two ladies have gone to reside there, and are doing their best to obtain means to furnish and open the houses. The shop will be ready on the 22nd inst., and the committee earnestly beg that aid may be given in addition to the same already reported. Mrs. Woodford gives her name as a monthly subscriber, 2s. 6d.; Mrs. Maudslayi Gregory a second subscription of £1; Mrs. Tyndall, of Birmingham, £1; Mrs. Matheson, 38, South Street, Grosvenor Square, second subscription of £9; Mrs. Maltby, monthly subscription, 2s.; Mr. E. Harry, 2s. 6d.; Mrs. Harry, 2s. 6d.; Mrs. Thornton, 3s., and some useful articles for the kitchen; a poor widow, six plated teaspoons.



## SPIRIT-IDENTITY THROUGH DIRECT WRITING.

The following account of a private seance we quote from the *Cincinnati Daily Enquirer*, of May 5th, 1878, which is alike remarkable for the test afforded as to spirit-presence and spirit-identity. The leading persons are well known in their respective spheres:—

A few evenings since there were gathered at the residence of a gentleman, living in the West end, the two physicians above referred to and two or three others, who were also sceptics. The conversation turning upon Spiritualism, one of the ladies announced that she was a medium, and has frequently held seances for the gratification of her friends. She was immediately urged to give a specimen of her powers, and after a pledge that her name should not be made public she consented.

The party were all sitting in the parlour, which was brilliantly lighted, and the only preparations which were made were the bringing in of a double slate belonging to one of the children of the host, and drawing the centre-table to the middle of the floor.

An ordinary slate-pencil was then broken, and a piece, not more than half an inch long, was placed within, and the slate thrown upon the floor under the table, but in sight of all. There were no turning down of lights, no attempts at stage effects, no break in the conversation which flowed round the circle, until the lady picked up the slate, when it was found to be filled with writing in a legible hand, the following being an exact copy of the words written:—

"When I left this sorrowing world—  
When the vital spark had fled—  
My parents were weeping o'er my bier,  
Murmuring 'Little Joe is dead.'  
Oh, no! not dead. Only passed away  
To a lovelier world than this,  
Where all is light, and all is day,  
My spirit dwells in bliss."

The question was then asked, "Who is it?" and the slate being replaced, the following was written under precisely the same circumstances as above described:—

"Papa, don't you know your little Joe? I am with little sister B—all the time, and dear little cousin D—. Papa, I think mamma will be with me soon. She is expecting to do so, and all that troubles her is that you don't believe in a future existence. Make out to mamma that you do believe, to ease her last days. Papa, I am going to be your guardian angel, to keep you along in the great trials of earth. Always have faith that your dear little boy is near you. **LITTLE JOE.**"

The singular fact connected with this matter, aside from the manner in which the writing came upon the slate, is: One of the physicians had lost a little son named "Joe" four years before, of which no one in the room except himself and wife was aware, and the message addressed to him, an avowed unbeliever, signed by the pet name of his dead son, created a sensation.

Considerable discussion ensued, and when the slate was washed and again placed under the table, it was watched with intense interest. Hardly had it become still before the sharp scratch, scratch, of the pencil was heard, and as soon as it ceased the slate was opened and the following found written:—

"Jenny P. is here, and would like to speak a few words."

The slate was at once replaced on the floor, when the following message, addressed to the wife of the host, was written:—

"Dear Lou, we will soon be together again. Oh, the good old days we used to see in the sunny South."

The name was at once recognised as that of a young lady, a former schoolmate of the hostess, who had died some fourteen years since in the South. The medium could not, by any possibility, have ever heard the name, for it had not been mentioned for years by the lady.

Several other messages, equally startling, were received in a similar manner, and the interest of all was aroused to the highest pitch, when, without premonition or warning, ghostly hands made their appearance from beneath the table. Not once or twice, but dozens of times did this occur. The hands of those sitting on different sides of the table were caught and pressed at one and the same time, the sensation being apparently that of a natural hand, and all this in the glare of a well-lighted room.

One more and I am done: One of the gentlemen, the host, remembered that shortly before leaving the South he had heard many strange and unaccountable noises in the house in which he then lived, and in which Jenny P. had died, and he asked the medium to inquire if they had been caused by her.

The slate was again resorted to, when the following was instantly written:—

"Doctor, I have shown you my hands and written to you, and now I want you to have faith."

Now, bear in mind that these manifestations were not those of a "professional" medium, but of an estimable lady who only uses her powers to gratify the curiosity of her friends. They were not given on the stage, but in a private parlour. There were no trap-doors nor false-bottomed tables, but they occurred in a full-lighted room, at a table where all could see, and which none touched, and that the slate lay on the floor in plain view of the whole party. The gentlemen were old, clear-headed, strong-nerved, hardened practitioners of medicine, who had prejudged the question, and they frankly acknowledged that, while they could not believe the manifestations to be the result of disembodied spirits, yet they were utterly and wholly unable to account for them in any other way.

These men were neither rogues nor fools, yet they saw the things which I have described; they felt the disembodied hands; they heard the scratching of the half-inch pencil in the closed slate, which lay untouched upon the floor; and, out of the wealth of their study and experience, were only simply able to say: "We don't understand it." Will any do more?

A. P. S. (New York).—The money order for 14s. 3d. has been safely received and placed to your credit. We will continue sending the *Medium* as desired. We have no agent in America for our pure solidified cases, but a box of seven pounds or more could be forwarded to you per express. This would be the best way of trying it. A small sample could not be sent to your country by post or any other cheap route.

## REFLECTIVE NOTES.—No. 14.

We are accustomed to repine at the obstructions and disadvantages that arise before us, and generally attribute them to the designing practices of our supposed enemies; but the fact is, we are all greater dupes to our own weaknesses than to the skill of others; and the successes gained over us by the insidious are nothing more than the prey taken from those very snares we have ourselves so carefully laid. One man falls by his ambition, another by his avarice, a third by his perfidy, and a fourth by his lust. What, then, are these? Truly only so many nets watched, indeed, by the fowler, but woven by the victim. "As ye sow so shall ye surely reap." If we live uprightly none can accuse us justly; but if we play a false part, we may depend upon meeting our full deserts, for the acts we cannot separate from the man, nor take the man from his character, nor the character from the destiny. Let us so run the race set before us, that we may obtain the prize of a virtuous and godly life in the home beyond.

This is eminently an age of inquiry, and truth is the *real* object of many—the avowed object of all. But as truth can neither be divided against herself, nor rendered destructive of herself, as she courts investigation, and solicits inquiry, it follows that her worshippers must grow with the growth, strengthen with the strength, and improve with the advancement of knowledge. "So far shalt thou go, but no farther," is as inapplicable to wisdom as it is to the wave, and the fruit of the tree of knowledge may stand in the garden undesired, so long as it is untouched; but the moment the fruit of that tree is tasted, all prohibition will be vain. Men are more content with no intellectual light than with a little, for the little creates an unsatiable desire for more. "*Quia ne moveat*," is a sound maxim for a rotten cause; but there is a nobler injunction: "Prove all things; hold fast that which is good." The day of red tape and routine is past when custom could procure acquiescence, antiquity or power obedience to error; and although error, and that of the most bold and dangerous kind, has her worshippers in the very midst of us, yet it is simply and solely because they mistake error for truth. There is nothing more mischievous than a man half intoxicated, so there is nothing more dangerous than a mind half informed. It is this semi-scientific description of intellect that has organised those bold attacks, and is still making them, upon Spiritualism. The arguments used by this class of minds are put forth with a degree of flippancy that prevents them from being dull, professing at the same time to be didactic; while the errors pervading the whole of the arguments lie too deep to be detected by superficial observers; drawing, as they do, plausible conclusions from false premises, their readers concede the "*petitio principii*" without knowing it has been asked for. In this nineteenth century we want neither the vindictive and dogmatic spirit of a Calvin, nor the violent temper of a Luther, but a "*charity which is not easily provoked*." It is for those who thrive by the darkness to hurl their anathemas against the diffusion of light; but wisdom can render harmless the covert attacks of these unprincipled writers, and even disarm the *brutum fulmen* of the Vatican. Let us hail, then, the march of intellect, feeling sure that a reason that is cultivated is the best support for a religion that is pure. The temple of truth, like the indestructible pillar of Smeaton, is founded upon a rock, which triumphs over the tempest, and enlightens those very billows that impetuously and impatiently rush on to overwhelm it.

W. H. LAMBELLE.

## APPRECIATION OF MR. A. R. WALLACE'S MERITS BY THE DUTCH.

Dear Brother Burns,—I have been some few days in London. I just got a post-card from a brother Spiritualist, with a communication which, I think, will interest you much. He tells me that Mr. Alfred Russel Wallace has been elected Honorary Member of the Batavian Society of Arts and Sciences. This society has a splendid name, not only in our country but also abroad.

Now, as it is pretty well known that Mr. Wallace occupies himself with Spiritualism, and everyone can read this in several Dutch publications, and in the translation of his works on Spiritualism in Dutch, I think the nomination a good proof that the Dutch do not think a man ought to be a fool to feel interested in Spiritualism, and I am very glad to be able to give you this news about the appreciation by my countrymen of our brother's scientific merits.

Let me also say this: I heard you in Doughty Hall last Sunday. A pity there were no more there to take a good lesson. I like the straightforward manner in which you tell the things, and in spirit I give you a hearty squeeze for it. Perhaps I can send you another note next week, if I can find time. Your town is so immense—the Babel of the nineteenth century.—Brotherly yours,

26, Southampton Row.

A. J. RIHO.

No. 1 INSTITUTION SEANCES.—On Tuesday evening last there was a very large gathering at the above seance, but the influence was broken by partially developed mediums, who interfered with the control of our medium by spirits who are *en rapport* with our circle. Several tests were given and gratefully acknowledged. Mr. Wootton made a few practical observations, which we shall profit by. On Tuesday evening a committee meeting will be held to consider the advisability of opening a free seance, to which, if commenced, we invite mediums to assist our medium (Mr. Towns), who has already given twenty-six nights to our benefit, besides contributing the same as any other member to the expenses. We hope all will come prepared to discuss the best steps for the future.—J. KING, O.S.T.



## FEATURES OF THE WEEK.

Mr. and Mrs. Riko, of the Hague, are at present in London, enjoying the friendship of metropolitan Spiritualists. Of Mr. Riko's earnestness and intelligence our readers are already well assured from the luminous reports from his pen which have appeared in our columns.

We are pained at the eccentric inconsistency of *Social Notes*. On July 13 it publishes a harrowing article by W. Howitt on the horrible cruelties of vivisection. A few weeks previous the leading article in the same weekly applauds vaccination, and opposes, with the steepest of exploded arguments, the reasonable demands of anti-vaccinators. It appears, then, that it is utterly inhuman to vivisection cats and dogs, but human babies may be cut into with poisoned lancets and tortured for life with the virus of syphilis and other disgusting diseases. Vivisection, vaccination, materialism, atheism, and degrading sensuality, all stand or fall together. They are children of the same God-dishonouring, devilish stock, and the man who apologises for any one of them proves his immediate kinship to all the rest. We know that Mr. S. C. Hall is sound. Let him vindicate his fair fame by giving the anti-vaccinators space to plead for truth, purity, humanity, and the cause of defenceless infants.

Mr. Lambelle's health quite broke down last week from the extreme exertion to which his recent lectures have subjected his nervous system. The series did not terminate too soon. The strain on the brain is great, for each lecture has to be preceded by the spirit who gives the information becoming familiar with the sphere of the medium, and the language in which the address is spoken. This often causes the loss of sleep, sometimes for more than one night in the week, and development under such circumstances is a painful experience when aggravated by controls at public meetings where the conditions are not harmonious. Thus, after the lecture at Quebec Hall, the spirits could not control at all on the following evening. Mr. Lambelle gives these lectures in the unconscious trance. He knows nothing about the matters treated, and the quotations from old languages, and the terms and proper names introduced, are very striking. Then, to crown it, Mr. Lambelle writes the lectures out next day in the conscious state, spelling in a most extraordinary manner queer names and quotations that would puzzle an antiquary in philology. We know that he produces these reports without reference to books of any kind, so that if he was even acquainted with the subjects, to write the essays unassisted by books of reference would be quite a feat in itself. Mr. Lambelle is rapidly recovering his strength.

## APPROACHING PESTILENCES ASTRONOMICALLY PREDICTED.

Dr. Keapp has shown, in an historical paper to the *New York Medical Journal*, that all wide-spread pestilences for three hundred years past have occurred with the perihelion, or nearing of the large planets to the sun. At former periods it has been noticed that the near approach of one or more of the larger planets of the solar system occasioned disturbance in the atmosphere, causing great heat and cold, rains, droughts, blights on the crops and fruits, epidemics among human beings, and epizootics among animals.

Dr. R. J. Trall, in the *Philadelphia Star*, says:—

"We shall not have to wait long for the appearance of the expected pestilences, for we are approaching a very pestilential period; Jupiter, one thousand times as large as the earth, revolves round the sun every twelve years; Saturn once in about thirty years; Neptune once in 164 years. The perihelion of all these planets does not occur at the same time more than once in thousands of years. In the sixth century, and again in the sixteenth century, the first three were coincidently in perihelion, and these were the most pestilential periods of the Christian era. The perihelion periods of Jupiter and Saturn coincide with extensive prevalence of plague, cholera, and other epidemics. But in the future, from even now to 1885, we are to have what has not happened for 1800 years, viz., the nearest approach to the sun of all four of these large planets coincidently. The obvious deduction from this fact and theory is, that the changed condition of its atmosphere, consequent on the interference with or abstraction of the usual amount of light and heat, will be increasingly unfavourable to life and health on our globe from the present time to 1880; and from 1880 to 1885 the adverse influences will be the greatest, after that they will gradually diminish."

—*Bristol Daily Times*.

## THE INFLUENCE OF HERSCHEL.

The following, says a correspondent, is from a friend who is both an astrologer and Spiritualist, also a medium for seeing and hearing:—

"I had a communication the other night respecting astrology. I am told that we make many errors in astrology, by looking at the present solar system as the all-in-all in the shaping of human destiny; whereas there is another and greater outside, to which the present is subordinate."

"I am told that the planets Herschel and Neptune are intermediates, more particularly Herschel; that the nature of this planet is such as worldly-minded men cannot understand."

"He is called a malefic by astrologers, but this is an error. He is only a malefic when his influences are vitiated by the baneful course of Saturn or Mars."

"His nature is to revolutionise the present order of mundane affairs, and to overturn old-established systems and religions; and to those minds that cling to the past he is terrible, but to those who are longing for a reign of righteousness, truth, and justice, he is the harbinger of a new day."

"His influences are increasing, and will continue to increase, until this world will be revolutionised. His growing influence has introduced

Spiritualism, and, as his influences are on the increase, Spiritualism will grow under different phases. It is not a mere tidal wave, but a gradually-increasing inundation. It might be well if spiritual-minded men would direct their attention a little more to this orb; they would come in contact with an order of beings that could assist them in ways of which they have at present no knowledge."

July 9.

SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, HOLBORN, LONDON, W.C.

OUR MOTTO: *The Discovery of Truth, the Diffusion of Truth, and the Application of Truth to the Welfare of Humanity.*

OUR OBJECT: To supply Educational Agencies to Spiritual Workers and Inquirers, and in all possible ways to promote a knowledge of Spiritual Science, and dispense such teachings as will benefit mankind morally and spiritually, inducing a better state of society, and a higher religious life.

OUR CONSTITUTION is on the voluntary principle, free, and unsectarian, and independent of party, society, or human leadership. We work with all who see fit to work with us, allowing every Spiritualist to take advantage of our agencies, whatever his opinions, society relations, or position may be.

## SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION.

	£	s.	d.
P. G. ... ..	10	0	0
M. A. B. ... ..	5	0	0
Sir Charles Isham, Bart. ... ..	4	16	0
"Roma" ... ..	2	0	0
Major C. Bradish ... ..	1	0	0
Mrs. Hemmings ... ..	1	0	0
Mr. G. N. Clark ... ..	0	10	0
Mr. Beckett ... ..	0	10	0
B. T. ... ..	0	5	0
Mr. Gannaway ... ..	0	5	3
S. E. G. ... ..	0	2	6
T. G. D. ... ..	0	1	6
Mr. John Fletcher ... ..	0	2	6
Collected by Mr. W. J. Colville at Reception in Manchester, 12th July ... ..	0	9	0
Per J. Robinson, Booth Street Circle, Finsbury ... ..	0	4	6
Mr. J. Kelleys ... ..	0	5	2
Mr. Strudwick ... ..	0	3	0
Mr. T. M. Brown ... ..	0	5	0
M. E. ... ..	0	5	0
Amount acknowledged last week ... ..	189	7	1

Subscribers are entitled to the use of books from the Progressive Library for their own reading or to lend to inquirers. Thus the literature of Spiritualism may be rendered accessible in all parts of the country. A guinea subscription entitles to two books at a time for one year; larger subscriptions in proportion.

In addition to the supply of books, these subscriptions are the sole support of the Spiritual Institution, for the following and other purposes:—Gratis distribution of literature on occasions when it is of great importance to do so; information for inquirers by post and orally; rent, furnishing, cleaning, lighting, and warming rooms for the use of subscribers, and for any useful purpose connected with the cause; periodicals, &c., for the reading room; salaries, travelling expenses, postages, and personal outlay in connection with the Cause; secretarial work and correspondence; platform teaching; advising and pioneer work; literary work—reporting, editing, illustrating the MEDIUM; printing, stationery, postage, &c., &c. These expenses are unavoidable in a public institution of this kind, which is of great service to the Cause. It is not in any sense "business," and hence Spiritualists as a body are respectfully invited to take a share of the burden and sustain the Institution and its officers in their good work.

## VISITORS FROM THE COUNTRY AND FROM ABROAD

Will at all times find a cordial welcome and be supplied with information useful to a stranger, maps, guide books, &c.

## LECTURES AGAINST SPIRITUALISM.

We desire to be informed of such occurrences, and are at all times ready to supply literature for distribution to those who attend. In this way our opponents may be made useful workers for the Cause.

Address all communications to J. BURNS, O.S.T.  
Spiritual Institution, 15, Southampton Row,  
London, W.C.

## SYDNEY (NEW SOUTH WALES).

A correspondent writes:—*The Herald* excludes, as far as practicable, references to Spiritualism or its advocates, but I see that the Melbourne correspondent of that journal in to-day's issue, reluctantly alludes to Mrs. Britten's worth in the Victorian capital. He says:—

"I have been surprised to find how many adherents cremation has gained since it was first brought up for consideration in this colony."

Among those who have contributed their opinions on the subject is Mrs. Hardinge Britten, the lecturer on Spiritualism and other various topics. She has described what she has actually seen of cremation, and so far has the advantage of the other disputants. And talking of this lady, she is obviously believing at least a considerable commercial success by her lectures, which are crowded every time she appears."

It is probable Mr. Thomas Walker, the trance-medium, will follow Mrs. Britten here. Afterwards there seems likely to be a vacancy. Mr. Morse or Mr. Colville would do well by a trip to the Australian Colonies, and would be warmly received by those who have read and heard about them.



### SUBSCRIPTION PRICE OF THE MEDIUM FOR 1878.

	s.	d.		£	s.	d.
One copy, post free, weekly	0	2	per annum	0	8	8
Two copies " " "	0	4	"	0	17	4
Three " " "	0	5½	"	1	3	10
Four " " "	0	7½	"	1	12	6
Five " " "	0	9	"	1	19	0
Six " " "	0	10½	"	2	5	6
Thirteen " " "	1	6	"	3	18	0

Additional copies, post free, 1½d. each per week, or 6s. 6d. per year.

#### 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, JULY 19, 1878.

### A NEW SEASON OF WORK AND SPIRITUAL PROGRESS.

There has been for a long time depression, conflict, suffering, in nearly all parts of the world. For two years we have, as Spiritualists, entered on no new or great enterprise. One year of the time has been employed in getting rid of false methods, and the second and last year in establishing new ones, which are now happily in a condition to be put to use.

The promotion of Spiritualism is really the diffusion of knowledge, followed by a culture of the spiritual nature in man. This is the sum and substance of our work as Spiritualists. It is a work that every man must do for himself; no man can be enlightened, generous, spiritual, moral, for another. Hence the philosophy of Spiritualism throws each one on his own resources. We can help one another; this is, indeed, one of the most important measures for individual development. The more we do for the good and the improvement of others, the better and the more improved we are in ourselves, so that missionary work is one of the needs of the Spiritualist. He cannot be a Spiritualist and have no thought except for his own gratification and welfare. His welfare as a Spiritualist consists in the well-directed concern which he manifests in the welfare of others.

Organisation consists in devising methods of work whereby we can help one another, and co-operate towards a general result with the greatest returns from the means we employ. The first principle is that everyone resolves to do his share, and in his own person and acts represent the cause in his immediate neighbourhood. The second principle is that a definite course be adopted for securing a desired end. The third principle consists in devising means to supply the wants of each one in doing his share of work.

These points are, we think, well set forth in the advertisement on our last page; by adopting it all may be free and independent, and yet secure the advantage of the co-operative power of all. This is not a new method, it has already supplied the movement with a popular literature, and diffused 20,000 of volumes in five years. This is an educational work of incalculable importance, and only the beginning of what may be done for the diffusion of knowledge.

We hope every Spiritualist will regard himself as the centre of the movement, as far as he is concerned; take a share in this knowledge-producing capital, and feel and act in that free and independent spirit which is the mainspring of manly bearing and the means of social usefulness.

### AN ACKNOWLEDGMENT TO A FAITHFUL WORKER.

For six months Mr. W. Towns has presided at the Tuesday evening seances at the Spiritual Institution, and in that time has given a great number of tests, much instruction, and afforded conditions for the development of others. On Tuesday evening week, there will be held at the Spiritual Institution a Complementary Social Meeting, to express to Mr. Towns the thanks of those who have been so much benefited by his disinterested conduct at these seances. On Tuesday next there will be a committee meeting at eight o'clock, prompt, so that all business matters may be disposed of in time to begin the usual sitting. Friends are earnestly requested to be punctual, and ready to afford their hearty co-operation.

### PORTRAIT OF MR. W. EGLINTON.

We have received specimens of excellent likenesses of Mr. W. Eglinton, taken by Mr. B. Pearce, 31, Union Street, Torquay. The friends of that distinguished medium could not possess a better memento of him during his absence in the southern hemisphere.

### FRIENDLY VISITS FROM J. BURNS, O.S.T.

Invitations pour in upon me so rapidly, that it will be some time before I can attend to them all. I will select such places as I can effect the most good in. I am strictly limited by conditions: I can only be away from London from Saturday till Monday, except under very special circumstances; I must be able to make my expenses, or achieve some permanent or prospective good to warrant outlay on my part; I am willing to earn my expenses, and solicit the co-operation of friends to that end; I do not go out as a mere professional to earn a fee, I go forth in the spirit of brotherhood to take counsel with those who desire to adopt measures to benefit the Cause permanently; I think my brother Spiritualists require my presence and aid quite as much as I require any pittance of "expenses" they may bestow upon me, so I go amongst them in an independent manner, and not under a feeling of obligation; I do not go forth in the name of any society or committee, but as the Servant of Truth, and in all places I desire to meet with all truth-lovers, irrespective of local distinctions or societary differences. My course has always been guided by the desire to follow my highest aspirations; knowing well that all inferior needs will be supplemented thereto; and it is only with such as are similarly influenced that I desire to have any dealings. Let us endeavour to create a high and noble spiritual basis for the Movement, and get rid for ever of the selfish schisms, ambitions, and bickerings of the past.

J. BURNS, O.S.T.

#### TO THE WEST RIDING.

On Sunday, July 21, I will attend the open-air demonstration at Howley Hall, Batley. Services at 2.30 and 5.30. Mr. W. Johnson and other friends will speak. If the weather be unfavourable, the meetings will be held in Batley Carr Meeting Room. See special notice in another column.

#### TO WEST PELTON.

SATURDAY and SUNDAY, August 2 and 3. Lecture and social meeting on Saturday afternoon and evening. Select spiritual conference on Sunday morning. Lecture by Mr. J. Burns in the afternoon. Lecture by Mrs. Batie in the evening.

#### TO STOCKTON-ON-TEES.

Mr. Freund kindly offers the hospitalities of his home and his services to bring together the leading Spiritualists of Stockton and Middlesborough. Time not yet fixed.

Mr. Burns contemplates visiting Derby, Howden-le-Wear, Crook, Sunderland, Bishop Auckland, Shildon, Darlington, Stockton, Bradford, Halifax, Batley, Leeds, Cardiff, Merthyr, Aberdare, Edinburgh, Glasgow, Lowestoft, Framlingham, Ipswich, Yarmouth, Norwich, Torquay, Southampton, Portsmouth, and other places as opportunity permits. To promote organisation and place the movement on a self-sustaining spiritual basis will be the main object of these visits.

### ANTI-VACCINATION CONSIDERED AS A RELIGIOUS QUESTION.

Mr. Pitman has sent a report of Mr. Burns's lecture at Manchester on the above subject, which will, we hope, find a place in our next issue. It is well worthy of a wide circulation. Those who require extra supplies may thus have an opportunity of sending in their orders.

### PHOTOGRAPHS OF THE SPIRIT "GEORDIE," TAKEN IN DAYLIGHT.

The set of three, described in our opening article, are now ready for distribution. One of them will be given in *Human Nature* for August, with a descriptive article of deep interest. We shall be glad of early orders for that number, that a sufficient quantity may be printed.

### AN APOSTLE OF HEALTH AND CLEANLINESS.

Mr. Metcalfe of Priessnitz House, Paddington Green, is now one of the most eminent of hydropaths. His great work on baths, "Sanitas Sanitatum et omnia Sanitas," is highly spoken of by the press. No work contains so much information on the present condition of the bath question, and its chapter on small-pox is the best thing on the question that we have read; it should be issued in a separate form. Mr. Metcalfe has just issued an instructive work, "Testimonies to the Efficacy of Hydropathy in the Cure of Disease." This collection of facts and opinions must give confidence to anyone about to undergo the treatment. One of the chapters of this handbook has been issued in tract form—"A Plea for Hydropathic Dispensaries." If we had compulsory bathing and cleanliness in place of compulsory vaccination, and hydropathic dispensaries in place of vaccine stations, the health and purity of the people would be promoted. Mr. Metcalfe is an apostle of hygiene, prophetic of the better measures which ere long must thrust themselves upon this superstition-stricken and doctor-ridden age. Tweedie is Mr. Metcalfe's publisher.

A GENTLEMAN residing in Italy would be glad to hear of any reliable mediums in Milan, Genoa, Lausanne, or Geneva. Particulars to be sent to J. Burns, 15, Southampton Row, W.C.



## COULD YOU BE HAPPY OTHERWISE?

I could not be happy if I did not do all in my power to promote the spiritual improvement of my countrymen. There is happiness in every function of man's nature, but the joys of the animal department or of the intellect fall far short of the spiritual, through which we act not for our own pleasure alone, but for the glory of God and the good of the whole human family.

It is fortunate that I am not a rich man. If I had unlimited wealth I would be inclined to defray all responsibilities therewith, and leave other Spiritualists partakers of that which did not belong to them, thereby placing them in a dependent and inferior position. If it is a pleasure for one man to do work, and perform some little sacrifice in Spiritualism, so it must be for all when they come to the development of their spiritual natures. The existence of the Spiritual Institution upon the basis of voluntary help from its sincere well-wishers has been one of the grandest principles in Spiritualism. It has caused thousands to open their hearts and do their little part, because the urgent claims of the Movement tapped at the doors of their affections, and in giving the response they felt blessed indeed.

Part of my work as a Spiritual Teacher is to teach unselfish regard for the needs of the Movement. I could not do this unless circumstances compelled me. I am so situated that I cannot help it, and I am glad to say that the great proportion of the good and the true in our ranks sustain the work by their kind co-operation.

Again I print a short list of subscriptions received this month. I know for a fact that these helpful brothers and sisters are the happiest of Spiritualists. Their hearts are full of love; their generous countenances beam with good will; their kindly hands are ever ready to help the needy. If they disregarded their duty as Spiritualists, and let the Cause and those employed therein drift on as they might, then they could not be thus happy, for they would by their reticence show that they had not the sensibility to feel the claims of duty, nor the faithfulness thereto to respond with hearty approval.

My share is WORK. When I go forth on one of these tours I do as much as is equivalent to a very decent subscription; so, good friends, I am not a beggar, I am a giver—the heaviest giver, and with proper countenance I can say to all, Come forward with what help Providence has confided to your care, and then you will have reason to be as much gratified by the progressive work of Spiritualism as I am.

I am yet a considerable sum of money out of pocket over the expenses of the last half-year, and I shall be glad to receive the annual donation of every true friend, that I may be immediately relieved from the inconvenience which the bearing of their burdens casts upon me.

J. BURNS, O.S.T.

*Spiritual Institution, London.*

## A NEW BOOK WRITTEN BY SPIRITS.

We have this week the pleasure of announcing a new work by the clairvoyant and medium through whom was given "Strange Visitors," a book which has excited great interest, and is yet as popular as ever. The new book will be entitled "The Next World." We had a sitting on Monday evening with the worthy lady and gentleman through whose instrumentality these books have been given to the world, when, amongst other occurrences, the lady was entranced and the following letter was written through her hand, addressed to Mr. J. Burns:—

"My dear Friend and Brother: we have met together for a special purpose, and I do not intend to be defeated in it. I wish to congratulate you on the work you have undertaken, and to assure you that it will prove a success both financially and spiritually.

"I greet you as the pioneer in England of American Spiritual Literature; as the great worker in England in the spiritual field. I have long known you spiritually, and feel the deepest interest in your success. I often impress you and hope to work through you more effectively. The book you are about to publish is a companion to "Strange Visitors;" it is a work which I have personally superintended, as I desire the public to become better acquainted with the life beyond. But, alas! how little can be told, and how slowly comprehended it is when told.

"J. W. EDMONDS."

It can be imagined with what enthusiasm we received these friendly greetings. We hope all Spiritualists will participate therein, and in aiding in the distribution of this book co-operate with us and the spirit-world in effecting its beneficent purposes.

## MR. ROBERT HARFORD HARE AT DOUGHTY HALL.

It gives us sincere pleasure to announce that on Sunday evening Mr. Hare, son of the late Professor Hare, of America, will deliver an address at Doughty Hall, 14, Bedford Row, at 7 o'clock. We hope the friends of the Cause will come forward in a body, and extend to our distinguished visitor a cordial reception.

## SPIRITUALISM—PAST, PRESENT, AND FUTURE.

On Sunday evening Mr. Burns spoke on the above subject at Doughty Hall, and intimated that on one Sunday in each month he would hold an experience conference there to stimulate the efforts of those engaged in the "Spiritualism of the Future." It was announced that Mrs. Ward would have to leave town for Paris, and would not be able to preside at the harmonium for some time. Miss Pearce will act in that position till the return of Mrs. Ward.

## Contents of the "Medium" for this week.

	Page		Page
Photographing the Spirit-Form in daylight	449	Features of the Week	455
The Historical Controls—Flavius Josephus	450	A New Season	456
Baptism by a Materialised Spirit-Form	452	Portrait of Mr. Eglington	456
Which is the Christian?	452	An Apostle of Health	456
Diagram of the Spiritual Spheres	453	Professor Hare at Doughty Hall	457
Spiritualism and Shortland	453	Order of Spiritual Teachers	457
Spirits on a Steamship	453	Spontaneous Materialisation	458
Mission to the Friendless	453	Missionary Work in the West	458
Spirit-Identity through Direct Writing	454	Mr. C. Reimers at Marylebone	458
Reflective Notes No. 14	454	Mr. Colville's Receptions	458
Appreciation of Mr. A. R. Wallace	454	Questions and Answers	459
		Professional Mediumship	459
		Delineations of Character	459
		Appointments	460
		Advertisements	461-464

## The Order of Spiritual Teachers.

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

It was unfortunate that there was such a poor attendance on Thursday evening, June 27, but those who were present had a treat. Mr. Wootton entered the rooms, accompanied by Mr. Rita and Mr. Husk, and all other considerations were set aside in view of having a sitting. Physical manifestations of a refined kind were soon obtained. The spirit "Charlie" materialised, and walked round the circle, showing himself at various points with his spirit-lamp. He talked freely with the School, of which he was constituted Monitor for the evening, and by what he said and did he offered no small degree of instruction. This is the first time that a physicalised spirit has taught orally in a School of the Order of Spiritual Teachers, and it is hoped that it is the beginning of a long course of spirit-teaching. Mr. Wootton, and the gentlemen who accompanied him, were warmly thanked for their kindness. On Thursday evening, July 4, there was a good attendance, and fair harmony, the chief exception being the general lack of vital magnetism. By moving the sitters several times, polarity was established, and a sensible change for the better was felt by all, the mediums in particular. The evening was chiefly devoted to an experimental lesson on the psychology of the spirit-circle, and very instructive observations were made. Mr. Towns was controlled by "Theodore Parker," and delivered an eloquent speech, addressed chiefly to the Chief Monitor. Mr. Crawford, of Glasgow, was controlled by two spirit-friends, and added much to the interest of the meeting.

The Chief Monitor suggested that the lessons should be determined on in advance, and advertised in the MEDIUM the week prior to their being studied, and that the researches in the psychology of mediumship and of the spirit-circle should be continued. Of this the School approved most heartily.

## COMPETITION FOR THE PRIZE.

At the meeting on July 25, the School will compete for the prize offered in last week's MEDIUM, page 439, on Matt. vii. 7, 8. We quote the passage referring to this question:—

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." The points I called attention to were, For what shall we ask? of whom shall we seek? where shall we knock? In these answers was involved the whole scope of spiritual work. I leave the elucidation of these important questions to the various Schools of Spiritual Teachers; and I offer a prize of one guinea's worth of spiritual literature for the best answers, to be conveyed in a report of the proceedings of the School, and to be printed in the MEDIUM. All reports to take part in this competition must be received on or before August 1, 1878.

It is hoped that many other Schools will consider these points during the same week, and send in the report of their deliberations to the Editor of the MEDIUM.

On August 1 the subject will be "The Psychology of the Spirit-Circle." All mediums and experienced sitters are invited to attend and give their evidence.

*Human Nature* for July is an excellent number, as will be seen from the contents. Two of the articles are continuations and need no introduction; the other three papers are quite fresh and new, though from well-known pens. Dr. Brittan's paper should be thoughtfully read; we have some remarks on it in preparation. Mr. Colley's essay is suggestive, but the most practical article is "The Psychology of Mediumship," being a continuation of the theme discussed by the Order of Spiritual Teachers in the previous number. This article is one that all Spiritualists should read, study, and experiment upon; particularly the members of so-called Psychological societies. There is but little psychology studied by Spiritualists, but this article contains good lessons on the subject.

MR. R. H. FRYAR calls attention to an article entitled "The Mysterious Letter," which appears at page 126 of "Short Stories for School and Home Reading," published by W. and R. Chambers. The leading incidents are almost identical with "Murder Discovered by Direct Writing," quoted by "M. A. (Oxon.)," in "Transcendental Action of Spirit," *Human Nature*, vol. xi. p. 396. In the one instance the clergyman is near Aberdeen, in the other in Lancashire, and other similar modifications are introduced. It is not likely that there were two incidents so nearly alike, but as the story would be retold at various times before it got incorporated with collections, this divergence would be thereby occasioned.



## SPONTANEOUS MATERIALISATION.

The following account of spiritual manifestations which happened in the presence of Mrs. M. F. Kane on the morning of the 12th (Saturday), at 12.30 a.m. Mrs. Kane was sitting in her parlour, the servant-woman, Mrs. Carden, only present, when suddenly the doors were violently thrown open and a tall form of a gentleman clothed in black entered abruptly. The form then went up to the gas-burners, turned off the gas; Mrs. Kane then re-lit the burners. The form then re-appeared, and the whole floor shook and trembled. Every picture in the room was lifted and moved, the bell-ropes swayed to and fro—loud, powerful rapping accompanying these strange phenomena. The servant-woman then appealed to all the holy spirits to aid and drive away this intruder. Meanwhile, as she attempted to expel the form she was held down by great force in her chair, her body glued to the floor and chair. The form then disappeared and again entered, repeating the phenomena. The form then closed the door abruptly in the face of the servant and walked downstairs with a heavy step, the staircase vibrating as the form disappeared. Every inmate of the house heard the rappings and footsteps, and all were much frightened.

2, Vernon Place, Bloomsbury, July 17, 1878.

## VITAL FORCE A HEALING POWER.

To the Editor.—Sir,—Permit me to offer you a brief account of the manner in which I was cured of an acute attack of neuralgia. About a fortnight since I was suffering so much from this affliction that I could not masticate my food, nor, indeed, open my mouth, when a friend recommended a trial of the healing power of Mr. Omerin. I accordingly saw him; and by the simple application of his hand to my face, I was cured in five minutes. The pain was completely removed by means which seemed wonderful, though very simple and natural. Out of gratitude to Mr. Omerin I should like, through your kindness, to make the case public.—Yours faithfully,

M. P. G. LYONS.

31, Bedford Place, W. C., July 16.

## MISSIONARY EFFORT IN THE WEST OF ENGLAND.

To the Editor.—Sir,—During the last ten months' ramble amongst the Spiritualists in the north of England and Scotland, I have often been surprised to find how Spiritualism has penetrated into the most out-of-the-way places. Villages, collieries, and isolated farm houses, cottages on the hill-side far away from the towns, show the result of spirit teachings and spirit truths. I see that some binding principle or practice is wanted to unite the friends together for mutual intercourse and benefit; and such would have a most powerful effect. The experiences of these last ten months have caused me much reflection, and ruminating on the efforts of the past that have been made to bring about such results; I trace the subject upwards from the time that Mr. D. Richmond came from America to teach Spiritualism in England. He landed in Glasgow 26 years ago, journeying southward leaving traces of his work in Glasgow, Edinburgh, Durham, and Yorkshire; in Keighley the subject took root and flourished, permeating Yorkshire and Lancashire. Mr. Brown, the crystal seer of Nottingham, established an organisation which worked admirably well, and circulated a knowledge of Spiritualism abroad; and though, like other organisations, it has proved a failure, yet the information conveyed through its agency still lives and progresses, defying opposition and annihilation. But I often wonder why no effort has been put forward to establish Spiritualism in the West of England. I know that nothing can be done without money, but cannot a fund be raised of sufficient strength to keep a missionary in Cornwall, say for twelve months? Such a person might go from town to town establishing circles in any town or village wherever practicable. We have various organisations. Will they not help to do something of this kind for the nation? Should this proposition—viz., to send a missionary into the West of England—be entertained by any friend or friends, I should hold myself open to such an engagement.

320, Kentish Town Road, London, N.W.

[We have received on behalf of Mr. Wallace's work 2s. 6d. from Mr. J. Rogers.—Ed. M.]

## MR. C. REIMERS AT MARYLEBONE.

On June 18, Mr. Reimers lectured in Quebec Hall. The lecturer proceeded in the outset to relate his own experiences in "Experimental Spiritualism," and traced the gradual development of the phenomena through the various stages, culminating in permanent proofs of their objective reality. Many of the failings of the past, the lecturer said, were attributable to the conditions, and so soon as these were improved, so soon did all such doubts as "doubles," the "face of the medium," and such-like, fade from the experience of the truthseeker.

After referring to the moulds of hands and feet taken from spirits, both in his own room and in that of Mr. Martheze, and to the strictness of the test-conditions under which they were taken, the lecturer said:—

"In a conspiracy against the onward march of Spiritualism, nothing would be more effective than to encourage dark seances at late hours in gambling and drinking club-rooms! Indeed the fanatical priests would find such rich harvests to warn outsiders, and thereby protect their own license of spirits."

"The use of Dr. Monck's mediumship, after his release up to the recent manifestations, is remarkable. In my circle 'Bertie' developed marvellously, and many direct letters to me forced me to reflect on the theory of affinity in the spiritual order of nature."

"One time I sealed the windows and door of my room after placing a letter in my room, and went to Doughty Hall to hear Dr. Monck, 'Samuel' controlling Dr. Monck. He looked sharp at me when alluding to a window in his speech. To me he said, 'I say, Christian, you have been dabbling your window, and you want a postmaster and a flower.' When I arrived home, the door and window were still sealed, and in place of the letter, a flower."

"Again I sealed the window and door of my room, and went to London. Returning home too late for supper, I wished for a nice glass of wine and piece of cake. When I arrived home, I found the window and the door the same as I had left them, and to my great delight, my wish was fulfilled."

On behalf of the Marylebone Association,

R. R. DALL.

## MAN'S MORAL GUIDE IS WITHIN.

Mr. Charles Bright's lecture on "The Higher Law, or Conscience and Convenience," was delivered at the Princess Theatre, on Sunday, 28th April, before a more than usually large audience. The prefatory reading was taken from a paper by the late Dr. Hind, formerly Bishop of Norwich, written in reply to the question, "If we cannot rely on the Bible, what have we to rely on?" In this paper Dr. Hind contended that this query was merely a repetition, in another shape, of the one put three centuries and a half ago, "If we cannot rely on the Church, what have we to rely on?" and now, as then, people are being gradually taught that it was not professions of faith God sought from them, but better lives. In his lecture Mr. Bright drew attention to papers read during last week at the Educational Institute, on Physiology, Mental Science, and Morals, and pointed out that while it was generally admitted that God's laws governing physiology and intellect were to be discerned by an examination of the facts of life, God's laws governing morals were supposed by some persons to be dependent on axioms to be sought for in ancient literature. Without such external sanction, morality had, in their opinion, no basis. After showing wherein lay the fallacy, in his idea, of this contention, the lecturer proceeded to argue that in spiritual culture, obedience to the higher law, or in a word, religion, the only sanction was to be sought within the individual conscience. It might be said this was very well for the amiably disposed, for well-balanced philosophical minds, careful not to outrage the rights of society, but it would not do for the evil-minded, the badly developed, the Calibans of civilisation. But such beings came within the scope of quite a different law to that to which he had been referring—viz., the law of social convenience. Society, for its own sake, had to keep them in order by authority. The gaols and gallows in this world, and hell-fire in the next, had their effect upon people whose motive of action was self-interest, individual convenience. A man who calculated chances in this way, and shaped his actions so as to avoid punishment here or hereafter, might be a successful man, but he was not one who could be made to understand the working of the higher law, the law of conscience, wherein God spoke to those who were enabled to hear His voice. Men and women engaged in cultivating their higher nature through truly religious development, never gave a thought to what might or might not be human law. Frequently they were in conflict with it, as had been all the reformers of the past, and through such struggles society advanced to superior conditions. Still, whether in conflict with society or not, they must learn to act in conformity with conscience, cultured as far as possible by knowledge, and must not be induced to shape their conduct so as to escape inconvenience, and get into good society, either in this life or the next. Let them put their trust in the nature of things as ordained by the Supreme Mind, and the time would surely come when they would enjoy the holy communion, without the need of bread, or wine, or officiating priest—communion of the human spirit with the Divine, at the table of Nature, beneath the majestic canopy of the Infinite.—*Otago Daily Times*, May 6, 1878.

## W. J. COLVILLE'S RECEPTIONS.

On Friday evening last, July 12, a very pleasant evening was spent at 159, Strangeways, Manchester. The attendance was not so large as on some previous occasions, but all present appeared inquirers into truth. A series of short addresses and an impromptu poem were delivered, and many questions were replied to. The subject treated embraced many important religious, social, and political questions, elucidating to some extent many vexed problems of human life and destiny. A collection was made for the benefit of the Spiritual Institution, which amounted to 9s.

On Friday next, July 19, a reception will be held as usual, but on July 26 there will be no meeting, owing to Mr. Colville's unavoidable absence in Newcastle. The receptions will be resumed the first Friday in August. All friends of Spiritualism and their friends are cordially invited. Admission free. Voluntary collections for special objects.

ROCHDALE.—Mr. W. J. Colville delivered two inspirational addresses in this place on Sunday, July 14—in the afternoon on "Social Conditions in Spirit-life," and for the poem "Music"; in the evening, "The Difference between Matter and Spirit," and the poem "William Cullen Bryant." The subjects were chosen by the audience and thoroughly mastered. The attendance was large, and the people left the hall amazed, wondering whence the information was obtained. Mr. Colville is engaged to speak in the same place on Sundays, August 18, and September 15 and 22. On Sunday next Mr. Bottomley of Shaw will deliver addresses at 2.30 and 6.—*SAMUEL BREAKEY.*

WIDBY NOOK.—We had a very interesting meeting with Mr. Burnside, of South Shields, who read Mrs. Tappan's oration, "The Many Mansions," on Sunday, July 7th. After the reading, and we had sung a hymn, Mr. Burnside was controlled, and delivered a short, pithy address on the state of education in our schools and churches, showing that their teachings were but superstitious and erroneous doctrines. The control was seen and described by Mr. Bell, sen. Having to go into the West, I took with me nearly 100 copies of the *MEDIUM*. Mr. Burnside sent to us for free distribution; I put some of the "Slade sheets" in them, and distributed them on my way at Blyth, Wylam, Prudhoe, Scotswood, Hexham, and other places on the North Tyne. I met a friend going to Gillsland, to whom I gave a few for himself and friends. Everyone received them thankfully, with the exception of a Church of England minister; I offered him a copy of the *MEDIUM* containing the Rev. Thos. Colley's report of materialisation, he looked at it as though it were a venomous snake, and refused even to touch it; and looked at me as though I had offered a deadly reptile instead of a ray of light.—W. A. R.



## 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.

#### THE ANALYSIS OF PERCEPTION.

47. Lord Verulam says most emphatically that "He who hath not first, and before all, intimately explored the movements of the human mind, and therein most accurately distinguished the course of knowledge and the seats of error, shall find all things masked, and, as it were, enchanted; and, till he undo the charm, shall be unable to interpret."

Mr. Edmond Savary says that "man is constantly a dupe to illusions created by his organs and senses." Will Mr. Savary be good enough to make known the illusions he refers to, as the knowledge "first and before all" most essential to the inquirer, but not supplied by Bacon himself, for his idols are quite a different matter? H. G. A.

48. Can any one give me any information on Dr. Buchanan's "Anthropology," or tell me where I can either borrow or buy a book on it. Any information will oblige.—H. S. G.

### ANSWERS.

50. In respect to the query of "Inquirer," "Theodotus" says he desires to have an interview with the querist, that they may compare experiences.

#### REPLIES TO QUESTIONS FROM MR. COLVILLE'S GUIDES THROUGH HIS MEDIUMSHIP.

##### Reply to Question 44.

51. The philosophy of prayer is as simple from the standpoint of a spirit as it is simple to mortals, that though things are around us, we have to use our own powers in order to secure them for our use. Food on the table, if not eaten, will not nourish the body; light will not enter a room without an aperture. The idea of persuading God to bless his creatures we consider puerile, but conceive it to be in direct harmony with law to stretch out the powers of the soul by aspiration and intense desire, thus giving higher spirits the opportunity of conferring on us the blessings we stand in need of. Cases in direct answer to prayer are numerous in daily life; apart from any records, there is evidence to satisfy any who inquire. By prayer you may not outwardly receive exactly what you ask for, but you receive an answer spiritually as the direct result of Nature's law, which makes an effect follow every cause. By prayer you stir the spiritual atmosphere, and throw off something that spirits can use to effect a purpose. From the standpoint of the spirit, prayer is simply regarded as a sound, producing an echo, faint or loud, according to its power.—this echo, in the mental atmosphere, being the current which brings to you the results of your petitions.

##### Reply to Question 45.

52. The idea suggested by your correspondent is doubtless the epitome of a grand philosophy, and is doubtless the innermost interpretation of the Garden of Eden and the fall of man—the Garden of Eden, typifying the human body unquestionably by a misuse of the reproductive powers. Sin is on earth to-day. Love versus Lust is the question of the hour. Any marriage from other motives than love is a fall of man, and any use of the functions of mind or body for any other purpose than a pure and definite one, is an immense bar to human progress. Your correspondent has condensed admirably one of our lectures, which he has probably never heard, as it has never appeared in print.

We believe the Golden Age will arrive when no inter-communion between the sexes ever takes place except for the direct purpose of producing pure and healthy offspring, and it is undoubtedly an eating of forbidden fruit to indulge in sensuality of any kind.—I am, yours truly,

"W. J. COLVILLE'S MAMMA."

53. In Byron's noble poem of "The Giaour" occurs the following passage, referring to the degeneracy of the Greeks:—

"The hearts within thy valleys breed,  
The fiery souls that might have led  
Thy sons to deeds sublime;  
Now crawl from cradle to the grave,  
Slaves—nay, the bondmen of a slave,  
And callous, save to crime."

What are the last three words intended to convey? [Insensible to every impulse but that which actuates to crime.]

Again, in the "Prisoner of Chillon," the following does not seem to me to tell anything:—

"A sunbeam which hath lost its way,  
And through the crevice and the cleft  
Of the thick wall is fallen and left;  
Creeping o'er the floor so damp,  
Like a marsh's meteor lamp."

Omitting the word *and* I have italicised, I can make something of it. The opinions of some of your able correspondents on the above would be very interesting to J. W. [The sunbeam hath lost its way and fallen through the crevice.]

#### 44. TRANSMUTATIONS OF SUBSTANCE.

54. With the ancients, Proteus represented the infinitely diversified changes in form and condition of the substance of nature we call matter, so that if anyone asserts that there is a substance called spirit essentially different from the constantly differentiated matter, it is for him to make good his affirmation, though, in fact, we are very much driven to the question of analogy and probability—for instance, let us refer to water, with the remarkable properties and laws belonging to it: then we find it in the marvellous solid and crystalline condition of ice, and in perfect crystals in hailstones, and altogether a different form of crystals as snow; then we have cloud and vapour and invisible steam, whose power, by heat, we work to such astonishing results; then by an

electric current we decompose the water into its elementary gases; and then find it again as part of animal, vegetable, and even mineral bodies; and so on, in a hundred combinations we need not name.

Then surely from analogy the probability is that what we call spirit is but a more rare and subtle condition, as Dr. Peebles thinks, and as Bacon and Newton thought. But if there be two essentially different substances, why not a hundred, as by the ignorant supposed.

"Jacobus" says that "spirit is cause and matter effect," but what he means is not clear. If worlds gravitate and gunpowder explodes with tremendous consequences, it is surely very certain that matter is cause, however fundamentally constructed, whatever its ultimate nature, which Bacon declares to be far too subtle for the human sense and understanding, and certainly the potent and physical passage of light through seemingly solid glass or crystal shows a nature and subtlety as astonishing and inconceivable as anything you can imagine of spirit. I don't see what principle is in danger by referring all effects to matter, as Bacon did, as Tyndall does, and as I do, whatever it may be—and in its amazing differences—sending an electric current through a solution of acetate of lead, the lead is liberated, and its free atoms build themselves into crystals of marvellous beauty; they grow before you like sprouting ferns, exhibiting forms as wonderful as if they had been produced by the play of vitality itself. Now surely all this is physical—then how can we say that "spirit is cause and matter effect"? Bacon accuses Aristotle of dragging in facts captive to his theories, but here we have mere assertion without facts or explanation at all.

HENRY G. ATKINSON.

#### PROFESSIONAL MEDIUMSHIP.

To the Editor.—Dear Sir,—Mr. J. J. Morse, in his admirable letter on the above subject, in last week's MEDIUM, has uttered no "uncertain sound," and one cannot help thinking it is a pity that the state of affairs in the Movement is such that there is necessity for such an article; or, if it is painfully true that there is a necessity, that it should have been left for Mr. Morse to ventilate the matter—that it has not been taken up and inquired into by some of those whole-souled men and women in the cause, of whom we hear so much. To employ a medium, either for instruction, personal amusement, or what not, and not to make inquiry into his circumstances, and grant fair terms of remuneration for his services, is as praiseworthy as to employ the time and "gifts" of a lawyer, doctor, baker, or any other tradesman who has goods for sale, mental or material, and having obtained what you require, decline to pay, on the score that it is his "gift," business, or calling. Such honesty is equivalent to pocket-picking, and utterly unworthy of such enlightened beings as Spiritualists, who so proudly boast of their privileges, prerogatives, and intercourse with angels. If persons engage teachers, mediums, or servants to minister to their wants in intellectual and spiritual things, it is their bounden duty to minister to the physical wants and requirements of the persons employed in return. In olden times it was considered irreligious to "muzzle the ox that treads out the corn." Here we have mediums, professional if you will, whose time and services have been so called upon that they have thrown up their former means of livelihood to devote themselves entirely to the Cause of Truth. This necessitates them to ask a "fee" or reward for their labour. There is nothing unjust or improper in this, and it must recommend itself to all lovers of "fair play"—that element of British boast.

The question of work and fees comes under the heading of "supply" and "demand," and will be regulated accordingly; hence the folly of mediums demanding heavy fees and then working for nothing, or persons offering "a poor day's pay for a hard day's work." The whole blame, however, is not to be thrown upon the public. The professional medium is often to blame in demanding too much for the article he has for disposal, whether called phenomenal or educational. If the term "mediumship" means anything, it implies a medium who is little or nothing without his or her spirit-guides; raised by the spirit-world, frequently from the unwise, and unlearned, and foolish things of this world, to confound the wise. They are at first confused at the novelty of the position, are flattered, made much of, and "answered from their friends." In conclusion, I would suggest that no medium should take a fee when, like St. Paul, he can labour with his own hands; that no medium demand a greater fee than he intends to take; that societies should contract with mediums for definite services, for a defined series, for a definite sum; that all mediums (professional, of course) politely decline the "gift" or alms business, give their reasons honourably for so doing, or preach charity sermons without reasonable remuneration.

12, Lime Street, Liverpool.

J. COATES.

#### DELINEATIONS OF CHARACTER.

The well-known and skilled character-reader of Bristol, Prof. B. Short, after a year of almost fatal illness, with five little ones to support, but with no other means of advertising than friendly recommendation, is now so far recovered—for the time being, at least—as to write out from photographs per post, his inimitable and marvellously correct delineations of character for those of his wide-spread circle of friends, or the public generally, who feel inclined to assist him at this the most trying and critical juncture of his life. It is to be feared, but short stay with those that know, and knowing appreciate, his noble struggles, fortitude, and forbearance through his long season of suffering. I hope these few lines may be generously responded to, at least by friends who now learn for the first time his sad and lamentable condition, addressing him at 4, Hemmings Parade, Lawrence Hill, Bristol.

Bath, July 8, 1878.

ROBERT H. FRYAR.

WRECKENTON.—Mr. Robinson sends a lively account of Mr. Pickford's recent address at the Mechanics' Hall, Wreckenton. On the way he walked with a lady who had travelled five miles to be present. It reminded him of the Methodist enthusiasm of old times. Mr. Dodds of West Pelton presided, and alluded to the freedom of thought enjoined by Spiritualism, placing it above that plane occupied by Methodism, in which he formerly had laboured. Mr. Pickford, controlled by "Sir Thomas Fowell Buxton," spoke on "For the lack of knowledge man dieth" for about an hour. It was an eloquent and practical discourse, enforcing many things the adoption of which would have the most salutary influence on the people.



### THE THIRTEENTH QUARTERLY CONFERENCE OF THE LANCASHIRE COMMITTEE

This Conference will be held in the Grosvenor Street Temperance Hall, Manchester, on Sunday, August 4, at 2.30 and 6.30.

The Conference business in the afternoon will be the arrangements with mediums and speakers for the proposed Memorial Mission, whereby it is intended that Spiritualism will be carried to everyone in the Lancashire district; the best means to extend mutual help to societies and the Movement generally; the reports of representatives, and the election of officers for the next quarter.

In the evening, at 6.30, the following speakers are expected to address the meeting:—Mr. Sheperd, Mr. Coates, and Mr. Lamont, of Liverpool; Mr. Johnson, of Hyde.

We hope all our friends will attend, and support our work. We extend a cordial invitation. Tea will be provided as usual in the hall.

JOHN LAMONT, President.

135, Mottram Road, Hyde, July 15. CHARLES PARSONS, Secretary.

### MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Sunday last Mr. W. Wallace, delivered a trance address on the "Origin of the Christ idea," to an appreciative audience; in the evening sitting as medium, to the satisfaction of all present.

On Tuesday, July 16th, owing to the continued illness of Mr. Hocker, Mr. Alsop delivered an address, bringing forth useful discussion. A vote of thanks brought the meeting to a close.

On Sunday, at 3.30, there will be the usual trance address and seance in the evening at 8 o'clock.

On Tuesday, July 23, Miss Kinsbury will deliver a lecture on "Spiritualism: its Moral Benefits and Dangers."

I have to acknowledge the sum of £3, per Mr. Maynard, from a kind friend, towards reducing the standing debt. This, I believe, is the first sum received from anyone outside the roll of membership. Also the following volumes from E. Vaeser, Esq., "The Soul and How It Found Me," and "England and Islam," by E. Maitland, and the "History of Protestant Reformation," by W. Cobbett.

CHARLES WHITE, Hon. Sec.

### LANCASHIRE DISTRICT COMMITTEE OF SPIRITUALISTS.

#### PLAN OF MEETINGS FOR JULY.

Mr. Ainsworth will speak at			
Liverpool	...	Sunday,	July 28, at 6.30
Mr. Jackson of Hyde at			
Oldham	...	"	" 21, at 2.30 and 6.30
Macclesfield	...	"	" 28, at 6.30
Mr. Johnson of Hyde at			
Bolton	...	"	" 21, at 2.30 and 6.30
Ashton	...	"	" 28, at 6.30
Mr. Brown of Manchester at			
Oldham	...	"	" 28, at 6
Mr. Bottomley of Shaw at			
Rochdale	...	"	" 21, at 2.30 and 6.30
Messrs. Dawson and Mills of Manchester at			
Rochdale	...	"	" 28, at 2.30 and 6.30
Mr. Coates at			
Macclesfield	...	"	" 21, at 6.30
Mr. Taylor of Millom at			
Millom	...	"	" 21, at 6.30
Barrow	...	"	" 28, at 6.30

These meetings are free, and all Spiritualists and friends are earnestly invited to attend.

135, Mottram Rd., Hyde,  
July 2, 1878.

JOHN LAMONT, President.

CHARLES PARSONS, Secretary.

Mr. W. WALLACE, known as the veteran pioneer medium, is now in London and open to engagements in town or country. Communications to be addressed, 329, Kentish Town Road, N.W.

HALIFAX.—On Sunday, July 28, Mrs. Batie of West Pelton, formerly Miss Longbottom of Halifax, will deliver two trance addresses in the Temperance Hall, in the afternoon at 2.30 and in the evening at 6.30. A cordial invitation is extended to all.

Mr. T. M. Brown has returned to Derby for a week, after which he will go northwards, calling at Manchester, Rochdale, Malton, Darlington and Leeds. Letters for the present to be addressed to Mr. T. M. Brown, care of Mr. G. H. Adshad, Victoria Street, Derby. Miss Brown, same address.

TO THE SPIRITUALISTS OF EAST LONDON.—A clairvoyant test-medium, wishing to form a circle for investigation, would be glad to hear of a suitable room in the neighbourhood of Bethnal Green or Mile End Road. Any persons wishing to join the circle please write for particulars to Wm. Shroobree, 12, Gae Street, Goswell Road, E.C.

KNIGHTS.—On Sunday next, July 21, Mrs. Batie of Chester-le-Street will deliver two trance discourses in the Temperance Hall, North Street, in commemoration of the anniversary of the Spiritual Brotherhood Lyceum. Services to commence at 2.30 and 6. Collections will be made at the close on behalf of the Lyceum funds. Friends are respectfully invited.—JOSEPH TILLOTSON, Pres.

THE SPIRITUALISTS OF BATLEY CARR AND OSSETT have made arrangements to hold two open-air services on Sunday, July 21st, 1878, at Bowley Hall, near Batley Railway Station. There will be present to take part, Mr. Burns, of London, Mr. Johnson, of Hyde, and Mr. E. W. Wallis, of London. A cordial invitation is extended to all friends. The grounds are close to the station, and very convenient. Should the weather prove unfavourable, the meetings will be held in the Batley Carr Room. The services will commence at 2.30 and 5.30. A collection will be made at each service to defray expenses.—C. H.

### MR. MORSE'S APPOINTMENTS.

LIVERPOOL.—Sunday, July 21. Camden Hotel, Camden Street. Morning at 11. Special meeting. Evening at 6.30. Subject chosen by the audience. Monday, July 22. At same place. Evening at 8.

NEWCASTLE-ON-TYNE.—Sunday and Monday, August 4 and 5.

GLASGOW.—From August 6 to 16.

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.

NEWCASTLE-ON-TYNE.—Sundays, July 21 and 28, Weir's Court Hall, Newgate Street, at 2.30 and 6.30. Mondays, July 22 and 29, and Wednesday, July 24, same place, at 8 p.m.

PERKINSVILLE.—Tuesday, July 23.

ASHTON-UNDER-LYNE.—August 1.

LIVERPOOL.—Sunday, August 4, Camden Hotel, Camden Street, at 11 a.m., and 6.30 p.m. Monday, August 5, at 8 p.m.; also Sept. 1 and 2.

HEYWOOD.—August 7.

WIGAN.—August 8.

MANCHESTER.—Sunday, August 11, Temperance Hall, Grosvenor Street, at 2.30 and 6.30 p.m.; also September 8.

Reception at 159, Strangeways, Manchester, every Friday evening, from 7.30 till 10, except on Friday July 26.

ROCHDALE.—August 18.

MACCLESFIELD.—August 25.

Mr. Colville is open to engagements to deliver orations and poems in any part of the United Kingdom. Special opportunities are afforded to societies, &c., near Manchester, for week-evening lectures. For all particulars address to him at 159, Strangeways, Manchester.

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

BATLEY CARR AND DISTRICT.—July 21 to 26.

NOTTINGHAM.—July 28 to August 2 inclusive.

NEWCASTLE-ON-TYNE.—August 11, 12, 18, and 19.

CHESTER-LE-STREET.—August 20 to 26 inclusive.

OSSETT AND DISTRICT.—August 27 and following days.

WALSALL.—September 15, 16, 17, and 18.

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, Kingsland, N.

### NEWCASTLE PSYCHOLOGICAL SOCIETY.

Sunday, July 21, at 2.30 and 6.30 p.m. Inspirational Oration and Poem.

Monday, " 22, at 8 p.m. Inspirational Oration and Poem. Mr. W. J. Colville.

Wednesday, " 24, at 8 p.m. "The Coming Man, or New Messiah, the signs of his Advent, and his Mission to the World." Mr. W. J. Colville.

Sunday, " 28, at 2.30 and 6.30 p.m. Inspirational Oration and Poem.

Monday, " 29, at 8 p.m. Inspirational Oration and Poem. Mr. W. J. Colville.

Admission free. A collection to defray expenses.

4, Elington Terrace, Jesmond Road, H. A. KERSEY, Hon. Sec.

HULL AND EAST RIDING OF YORKSHIRE ASSOCIATION

OF SPIRITUALISTS FOR INQUIRERS.

Sunday, July 21, at 6.30 p.m. Seance.

Wednesday, " 24, at 8 p.m. Debate.

Sunday, " 28, at 6.30 p.m. Seance.

Wednesday, " 31, at 8 p.m. General meeting.

CRICK.—A meeting will be held in the house of Mr. Henry Taylor.

Bridge Street, on Wednesday, July 24, when Helen E. Taylor will

deliver an address, and otherwise entertain the meeting. Commence at

7 p.m. A collection will be taken on behalf of the Spiritual Institution.

MACCLESFIELD.—Mr. J. Coates of Liverpool will give two lectures at

the above place, under the auspices of the Lancashire District Com-

mittee, on Sunday next, July 21—in the afternoon at 6.30, in some

central position in the open air, on "The Advantages of Spiritualism

to the Masses;" and in the evening at 6.30, in the New Hall, on "Private

Experiences in Spiritualism and their Lessons." All are invited.

ROWLEY BRIDGE.—On Sunday last the anniversary services were

celebrated by two addresses from Mrs. Batie. The Lyceum building

was well filled on both occasions. At the conclusion of the addresses

questions were ably answered to the satisfaction of all present. Mr.

Armitage of Batley Carr and Mr. Etchells of Huddersfield acted as

chairmen. The choir sang in good style, and the collections taken

amounted to the satisfactory sum of £13. We are grateful for the support

of friends who came from a distance.—E. BROADBENT.

PERKINSVILLE.—Mr. Colville has kindly consented to deliver an

oration on Tuesday, July 23, at 7.30, in the large schoolroom kindly

granted by W. D. Robson, Esq., of Ouston, for the occasion. The

lecture will be in aid of a widow and fatherless children, who are sadly

in want. Admission 3d. and 6d. The Spiritualists and friends in the

entire district are requested to attend. The Chester-le-Street district

committee will meet at the house of Mr. David Heel, Ewe Hill, on

Wednesday July 24. All persons interested in our Cause are requested

to attend. The committee also extend an invitation to all the Spiritual-

ists in Durham and Northumberland to attend their conference to be

held on Saturday, August 3, at 2 p.m. They pledge themselves to do

their best to accommodate and make visitors feel as if they were at home.

It is hoped that all will unite and make the conference a decided

success.—SAMUEL STEWART, Hon. Sec., West Pelton.



"The smallest hurts sometimes increase with rage  
More than all art or physic can assuage;

Yet the hand's soft touch can soon appraise  
The utmost fury of the worst disease."

# HEALING BY LAYING ON OF HANDS,

AS PRACTISED BY

## DR. MACK.

THROUGH THE AGENCY OF ELECTRO-MAGNETISM.

This agency is not necessarily antagonistic to the aims of the Scientific Practitioner, however much it may be opposed by the Medical bigot. The true Physician is anxious to understand the nature of Man and to become acquainted with all agencies that can operate thereon beneficially. Nor does the Magnetic Healer set himself up against the Medical Schools. He feels called to do a certain work, and he does it to the best of his ability, looking after his own duty in that matter, and allowing the Medical Faculty to do the same in respect to theirs. We offer an opinion to which we have not heard Dr. Mack give utterance, viz., that it is the duty of the Medical Faculty to investigate the nature of such a power as this; and so they do in many instances. Not a few medical men having failed to receive benefit from their own skill or that of their brother practitioners, have placed themselves under Dr. Mack's treatment; others have visited his rooms for the purpose of observing the effect of his power. (*Extract from an article by J. BURNS in the MEDIUM.*)

From the very numerous cases reported in the MEDIUM AND DAYBREAK and other papers, in most cases optionally by the patients themselves, a few are selected as follows:—

### Cure of Deafness.

Sir,—I have been deaf for more than two years. Through your kind treatment on the 2nd of August last, as well as the 23rd, yesterday, I have recovered my hearing; I surprised many when I joined in conversation. On Sunday last, I could not hear a word; this morning I could hear the prayers, and attended chapel as well.—I remain, your humble servant, GODFREY MARSDEN.  
296, Men's Ward, Infirmary, St. Pancras,  
August 24, 1876.

### Cure of Lung Difficulty.

Mrs. Priscilla Grainger, wife of Harry Grainger, of 21, Collin's Place, Green Street, Old Ford, E., called on Dr. Mack, in October, 1875, suffering from disease of the lungs and pain in the heart; she was very weak and nervous, not capable of the least exertion without great prostration following it; was an outdoor patient of the London Hospital for six months, and had been under the treatment of Dr. Long. After three treatments from Dr. Mack (one a week) she felt as well as ever,—cough and expectoration all removed.

### Partial Blindness cured.

My son was blind of the left eye for fourteen years. After one treatment of Dr. Mack, he was able to see rightly for the first time in his life to his remembrance. The whole being accomplished within forty minutes, and with only a few drops of magnetised water. Moreover we are glad to say the eye gets brighter every day. We are ready at any time to declare the truth of this circumstance.—Yours, &c., DAVID MITCHELL.  
18, Bright Terrace, Gilw, Bolton, Nov. 30, 1875.

### Cure of Cancerous Tumour.

I have been a great sufferer from an internal cancerous tumour, which began to form fifteen years ago. On the 16th of August last I first visited Dr. Mack, and since then I have regularly visited him for treatment—twice, sometimes thrice, a week—each time feeling great benefit; and the tumour has now, I believe, entirely gone. All this has been done in eight weeks of treatment, without surgical operation or any kind of medical appliance.  
23, Prince of Wales' Road, London, N.W., EMMA SHORTER.  
October 10, 1875.

### Cure of Ovarian Tumour.

About four years ago I suffered from pain and fullness in the left side and back, and was told by Dr. Meadows, of Soho Square Hospital, that I had ovarian tumour. He prescribed for me, and I took medicine for three years, without deriving any benefit. About this time I called upon Dr. Mack; as soon as he took my hands he named all my symptoms. I was under his treatment for two months. I got so well that I again presented myself at the hospital, and was carefully examined by one of the leading physicians; he at once told me that I had no tumour.

I make this statement in gratitude to Dr. Mack, whose treatment removed the tumour without any unpleasant or painful process.

CHARLOTTE FITCHER.

5, Myddleton Place, St. John Street Rd.,  
July 22, 1876.

### Cure of Erysipelas.

For eighteen months I suffered from erysipelas in the nose; it was sometimes swollen to nearly double its size. I called upon Dr. Mack on the 20th of October last, and found many patients waiting. After four hours I entered the consulting room with a violent headache. After three-quarters of an hour's treatment, I left without any pain, still I had no faith that my nose was going to be cured. At the end of eight days there was a marked improvement, and I again visited the Doctor. After three treatments I presented myself to him to show that my nose was cured, and to tender my grateful thanks. My voice is clearer, and my general health better. I enclose my card, not for publication, but as a guarantee of good faith.  
"GRATITUDE."

Dr. MACK'S Residence is 23, Upper Baker Street, Regent's Park, London, N.W.

### Dislocation from an Accident.

My mother, Mrs. Selby, aged sixty-three, who is now in good health, slightly jammed her hand in December, 1875, and the accident working upon her muscles and nerves of the arm soon rendered that member entirely useless, besides being in great and constant pain. While in this state she visited the following eminent doctors—Dr. White, family surgeon; Dr. Hutton, the famous "bone setter" of Portland Place (for it was found that the shoulder-bone had slipped from its proper place through weakness); the German Hospital, Alma Road, Dalston; the London Temperance Hospital, and St. Bartholomew's Hospital, which are so renowned for their wonderful cures,—but to no effect. On Friday, March 16, I prevailed on her to visit Dr. Mack at his rooms, 139, Fleet Street, and after the first treatment she felt decidedly relieved. She visited him again on the following Tuesday, Friday, and Tuesday, making four treatments in all, by which time the shoulder-bone had worked to its proper position, the arm was capable of moving and lifting things, and although the pain is not entirely gone, it is hoped that some magnetised paper which the Doctor has provided her with will eventually remove even that.

101, Shacklewell Lane, West Hackney, P. P. SELBY.  
March 26.

### HEALING AT A DISTANCE.

One of the best Remedies, and often the most convenient mode of giving Magnetic Treatment, is by the means of Fabrics Magnetised for each Special Case, as it involves no feelings of delicacy to a sensitive person.

#### No. 1.

Major Roche, writing from Hyderabad, India, says:—"I can only testify I gave great relief to a teething infant in my house by putting your magnetised paper on his stomach and head; he slept immediately and was relieved in the bowels. Another gentleman to whom I gave it assured me it saved his child's life; everyone in whose hand I put the paper felt the magnetic power."

#### No. 2.

Statement of the case of Mrs. H— by her husband.

In November, 1876, my wife suffered more or less for three or four weeks from rheumatic gout in the great toe, and for the last four days of this period the pain was so excessive that she was obliged to seek medical relief. I called on Dr. Mack, and obtained some magnetised paper for her, which she applied to the part, and almost immediate relief followed. After using the paper two days, she applied the magnetised flannel received from the same source, and used both alternately (that is, the paper and flannel) one during the night, the other in the day, for five successive days, the result being a complete cure, without any recurrence of the pain. She was also suffering from general debility, inactive liver, and complete loss of appetite, the prostration being so great that I scarcely thought she was capable of undertaking the journey to Dr. Mack's, in Fleet Street. She however succeeded in reaching his place, and received magnetic treatment from him. This was continued for about six weeks. The result is, that she is now quite a different person, having recovered her strength, appetite, and good spirits—amounting, in fact, to a cure.

It is necessary to add that previously to coming to Dr. Mack she had been in the hands of allopathic and homoeopathic physicians for several years without any substantial benefit.

O. H—.  
59, Finsbury Park Road, London,  
February 21, 1877.

#### No. 3.

A lady writes from Dublin to say how much her power of digestion had been benefited by the use of Dr. Mack's magnetised paper. Formerly she had to be very careful; now she can take any kind of food.—*Medium and Daybreak*, Jan. 8, 1877.



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

SUNDAY, JULY 21.—Mr. Hare at Doughty Hall, 14, Bedford Row, at 7.  
TUESDAY, JULY 23.—Select Meeting for the Exercise of Spiritual Gifts, at 8.  
THURSDAY, JULY 25.—School of Spiritual Teachers, at 8 o'clock.  
FRIDAY, JULY 26, Mr. Wallis's Reception Seance at 8 p.m.

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

TUESDAY, JULY 23, Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8. Developing.  
WEDNESDAY, JULY 24, Mr. W. Wallace, 329, Kentish Town Road, at 8.  
THURSDAY, JULY 25, Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 53, Sigdon Road, Dalston Lane, E.  
Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.  
FRIDAY, JULY 26, Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street, Bloomsbury, at 8.

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

MONDAY, Members' Developing Seance; 8 for 8.40. TUESDAY, Lectures on Spiritualism and other Progressive Subjects; 8 for 8.30, admission free.  
WEDNESDAY, Members' Developing Seance; 8 for 8.30. SATURDAY, Inquirer's Seance, Medium, Mrs. Treadwell; admission 6d., to pay expenses; Local and other Mediums invited. SUNDAY, Afternoon, Trance and Normal Addresses; 3.15. Evening, Inquirers' Seance, various mediums; admission 6d., to pay expenses; 7.30 for 8. Admission to Seances by previous application or introduction.

### SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, JULY 21, KEIGHLEY, 2 p.m. and 5.30 p.m.  
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hockley, at 8.30 for 7, free, for Spiritualists and friends.  
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.  
BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.  
CARDIFF, Intellectual Seance at Mr. Daly's, Osborne Villa, Cowbridge Road, Canton, at 6.30.  
DARLINGTON, Mr. J. Hodge's Rooms, Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.  
GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.  
GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.  
GLASGOW, 164, Trongate, at 6.30 p.m.  
HALIFAX, Spiritual Institution, Union Street Yard, at 2.30 and 6.30.  
LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.  
LIVERPOOL, Lectures in Meyerbeer Hall, 5, Hardman Street, at 7 p.m.  
LOUGHBOROUGH, Mr. Gutteridge's, School Street, at 6.30.  
MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.  
MIDDLESBRO', 23, High Duncombe Street, at 2.30 p.m.  
NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 p.m. Lecture.  
OTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.  
O LDRAM, 186, Union Street, at 8.  
OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.  
SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.  
SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 19 a.m. and 2 p.m. Public Meeting, 6.30 p.m.  
TUESDAY, JULY 23, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.  
STOCKTON, Meeting at Mr. Freund's, 2, Silver Street at 8.15.  
STOCKTON, at Mr. D. R. Wright's, 13, West Street, every Tuesday evening, at 8 o'clock for Spiritual Improvement. Inquirers invited.  
NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.  
SHEFFIELD, W. S. Hunter's, 47, Wilson Road, Wall Road, Heeley, at 8.  
WEDNESDAY, JULY 24, BOWLING, Spiritualists' Meeting Room, 8 p.m.  
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development at 7.30, for Spiritualists only.  
MIDDLESBRO', 38, High Duncombe Street, at 7.30.  
THURSDAY, JULY 25, GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.  
LEICESTER, Lecture Room, Silver Street, at 8, for Development.  
MIDDLESBRO', 23, High Duncombe Street, at 7 p.m.  
NEW BILDON, at Mr. John Mansforth's, St. John's Road, at 7.

### BUSINESS AND MEDICAL CLAIRVOYANCE.

MR. TOWNS, having many other Engagements, requests that those who desire his services as Business Clairvoyant, or for Medical Diagnosis, make previous appointment by letter, addressed, 1, Albert Terrace, Barnsbury Road, Islington, or 15, Southampton Row, W.C.

### HUMAN NATURE.

A MONTHLY RECORD OF ZOISTIC SCIENCE AND POPULAR ANTHROPOLOGY, Embodying Physiology, Phrenology, Psychology, Spiritualism, Philosophy, the Laws of Health, and Sociology.

AN EDUCATIONAL AND FAMILY MAGAZINE. In Ten Vols., Cloth, 7s. 6d. each. Monthly, price 6d.; Post-Free, 7d., Annual Subscription, 7s.

This sterling Monthly, established ten years ago, is the only magazine in Great Britain devoted to the study of Man on the most comprehensive basis. It is the oldest Anthropological Periodical in London.

"Human Nature" embraces, as its title implies, all that is known or can be known of Man, and, therefore, much that no other periodical would give publicity to. It has no creed or crotchet, but gives expression to all new facts as they arise. It does not matter what the new truth may be called—Phrenology or Psychology—Spiritualism or Materialism—Sociology or Religion—Mæmerism or Hygiene,—all alike are welcome to its pages, if by their treatment and investigation that heavenly germ Truth may be found.

"Human Nature," besides being an open organ, free to all who have a truth to state in connection with Man, is regularly supplied with high-class Articles and Reviews by eminent University men and students of special themes related to the science of Man. It is not, however, a class publication, courting the suffrages of the learned, and avoiding contact with the multitude. As its title implies, "Human Nature" knows no distinction of position or pretension among its contributors, but welcomes all alike—the peasant or the peer, the scholar or the original genius, the poet or the logician, the rationalist or intuitionist, are all

made free to express any fact or thought calculated to be of use to Humanity, or which will throw light on the facts of existence.

"Human Nature" appeals to all scientific discoverers or philosophic thinkers, whether as readers or contributors.

### CONTENTS OF HUMAN NATURE FOR JULY. PRICE 6D.

#### Leadership and Organisation:

Anniversary Lecture by S. B. BRITTAN, M.D., at New York.

#### The Science of Correspondences in connection with Spiritual Phenomena.

By the Rev. THOS. COLLEY, M.A., late of the Royal Navy.

#### Matter, Motion, and Resistance—(continued).—Optics.

By JOSEPH HANDS, M.R.C.S.

#### Chapters from "The Students' Manual of Magnetism"—(continued.)

(Translated from the French of Baron du Potet.)

Incredulity—Fraud—Causes which diminish or hinder the efficacy of Magnetism—Salary.

#### The Psychology of Mediumship.

By J. BURNS, O.S.T.

Definitions—An Illustration, Man a Telescope—The Human Telescope as an Instrument for the use of Spirits—The Trance Medium—The Impressional Medium—The Inspirational Medium—Guides—Intuition—Aspiration—Closing Words.

POETRY: Gleams of Light on a Lover's Lament.

### CONTENTS OF HUMAN NATURE FOR MAY AND JUNE (DOUBLE NUMBER). PRICE 1s.

This instructive and interesting number contains the following valuable Articles and continued works of standard excellence:—

#### Principles and Credentials of Anthropology.

The system of Dr. Buchanan, defining the following seven sciences:—1. Cerebral Physiology. 2. Cerebral Psychology or Phrenology. 3. Sarcognomy. 4. Psychometry. 5. Pneumatology. 6. Pathognomy. 7. Cerebral Pathology.

#### Pre-Adamite Man;

Or, Was this World Peopled before the Advent of Adam, and if so, What became of the People living therein?

A Trance Oration by J. J. MONSU.

#### Matter, Motion, and Resistance—(continued).

By JOSEPH HANDS, M.R.C.S.

The effects of Light on Ponderable Matter. Considerations pertaining to the action of Light on Spiritual Phenomena.

#### Brahminical Mystic Numbers.—The Papacy and Freemasonry.

The Symbolical Meaning of Numbers—Numbers and Natural Phenomena—The Pope and the Masonic Order, indicative of Ancient Sectarian Distinctions—The Origin of these Ideas in the far East.

#### Material Phenomena.—Apports (Things Brought).

By F. CLAVAIROZ.

History of Alfonso, a Spirit—The great change in his character, and the power he had to carry objects long distances: an instructive record of Spiritual Experiences.

#### Phenomenal Spiritualism.

By JOHN WETHERBER.

#### The Future Australian Race.

By MARCUS CLARKE.

OUR ANCESTORS—Showing what remarkable physical changes have come over the English people within the last 300 years.

OURSELVES.—The materials which constitute the Australians a distinct people in process of formation.

OUR CHILDREN.—The Future of the Australians—Curious Suggestive Ethnological Speculations.

#### Chapters from "The Students' Manual of Magnetism"—(continued).

(Translated from the French of Baron du Potet.)

On the Co-operation of the Doctor and the Magnetiser.

Difficulties to be encountered in Magnetising successfully. Crises.

A word upon the Healing of Wounds.

Can you Substitute Another Magnetiser for Yourself?

The Employment of Magnetised Objects.

Can one Magnetise and Cure oneself?

There exists as much susceptibility to Somnambulism in Men as in Women.

Belief in Magnetism is indifferent to the Success of the Operation.

Theories of Magnetisers.

#### Mind and Soul.

By J. BURNS.

Have all men "Brains"?—Have all men "Souls"?—The difference between Mind and Soul.

#### A Beautiful Test of Spirit-Presence.

Through J. V. MANSFIELD.

#### Human Impersonality.

By EPHS SARGENT.

PARAGRAPHS: Health and Education—Amusement and Pleasure for an Invalid—Professor Buchanan on Psychological Study.

POETRY: Seaside Scenes and Reflections. By James Lewis—The Heart of Man (from the German of George Philipp Schmidt). By S. E. Bengough—Verses from the German of Heine. By A. T. S.

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



## PURE SOLIDIFIED CACAO

Is a preparation of the fruit of the *Theobroma Cacao* by a peculiar process by which all the NATURAL PROPERTIES of the FRUIT are retained in an unimpaired state, without the addition of any foreign substance.

THE BUTTER OF THE CACAO BEAN,

so nutritious and promotive of easy digestion, is all retained in the SOLIDIFIED CACAO, and as no starch, arrowroot, sugar, fat, or other article is introduced to make weight, this Pure Article is agreeable to and digestible by delicate constitutions to which the various articles of commerce known as "Cocoa," "Chocolate," &c., are heavy obnoxious, and indigestible.

The Manufacturer DEFIES Science to DETECT ADULTERATION in the SOLIDIFIED CACAO.

By no process of addition or abstraction is the beautiful produce of Nature, named by Linnaeus *Theobroma* (food fit for Gods), tampered with.

By a method of manufacture which develops all the properties of the tropical bean, the article is presented to the consumer in a condition absolute perfection. The flavour is exquisite, and so abundant that one pound of SOLIDIFIED CACAO will go further than many times the quantity of low-priced preparations.

## SOLIDIFIED CACAO

IS A MOST NUTRITIOUS ARTICLE OF DIET,

containing as it does all the elements contributed by Nature in its growth and chemically supplying all that goes to make up a perfect organism. This cannot be said of Tea, Coffee, or any other article used as a drink.

Solidified Cacao is not a stimulant—does not excite the nerves or heat the blood. It does not occasion or intensify chronic ailment. It is a *bona fide* food of the highest class, and is therefore peculiarly adapted to the Use of Intellectual Workers and

Persons of a Highly Sensitive Temperament.

It is the best refreshment before or after a long journey or severe mental application, and is invaluable to invalids.

TRY IT, AND YOU WILL USE NO OTHER.

Price 3s. per lb. Sold in Packets of 1 lb. each. Full Instructions for its preparation accompany each packet. By sending for a quantity at a time it will be sent carriage paid, preventing the necessity for agencies, additional profits, and the risk of adulteration. When kept in a tin caddy with closely fitting lid, it may be preserved for years without deterioration.

Agent: J. BURNS, 15, Southampton Row, W.C.

## J. BURNS, PRACTICAL PHRENOLOGIST, 15, SOUTHAMPTON ROW, W.C.

\* \* \* Mr. Burns's many engagements render it necessary that visitors make appointments in advance.

MR. BURNS gives his Psychometric Delineations on the following terms:—  
For a full Written Delineation—the remarks made by Mr. Burns being taken down in shorthand, and written out *verbatim*, with Chart of the Organs, 21s.  
For a Verbal Delineation, and Marked Chart, 10s. 6d.

Verbal Delineation, 5s.  
A Short Verbal Delineation, for children and those of limited means, 2s. 6d.

Mr. Burns may be engaged to give Delineations on his visits to the country.

ANNIE WAITE, ELOCUTIONIST,  
Lion Cottage, Apsley Road, Norwood Junction,  
S.E. At 23, Upper Baker Street, every Thursday.

### ASTROLOGY.

"Worth its Weight in Gold."

EVERY adult person living should purchase at once "YOUR FUTURE FORETOLD," a book of 144 pp., cloth, only 2s. 6d.  
London: BURGESS, Newcastle Street, and J. BURNS; or post-free of E. CASSELL, High St., Watford, Herts.  
Instructions to purchasers gratis.

ASTROLOGY.—PROFESSOR WILSON may be Consulted on the Events of Life, at 103, Caledonian Road, King's Cross. Personal Consultations only. Time of Birth required. Fee, 2s. 6d.; Instructions given. Attendance from 2 till 8 p.m.

VISITORS TO LONDON.—HOME FOR SPIRITUALISTS & OTHERS.—The comforts of an Hotel, with the privacy of Home. Terms Moderate. Near to Hyde Park, and close to Rail and Omnibus to all parts of London—37, Powis Square, Bayswater.

## THE PSYCHOLOGICAL REVIEW

No. 2. July. Price 2s. 6d.

### CONTENTS.

- I. The Two Schools of Thought. By St. George Stock.
- II. James Hinton. By William White.
- III. Clairvoyance and Psychography. By Epes Sargent.
- IV. The Abate of San Gaudioso. By J. C. Earle.
- V. Remarkable Psychological Experiences. By A. E. Newton.
- VI. Psychology of the Bible. By J. W. Farquhar.
- VII. Pilgrimages in France.—II. Issoudun. By Rev. H. N. Grimley.
- VIII. 30th Anniversary of Modern Spiritualism. By Thomas Shorter.
- "Leaves from my Life"—An Innocent Sinner—Buddhism—Miss Martineau Defended—More Glimpses of the World Unseen—Concerning Everlasting Punishment—Possible Planetary Influences—An Intelligent Tree—Psychography—The Truthseeker—Views of our Heavenly Home—The Master's Field—Marguerite Marie Alacoque.

E. W. ALLEN, 11, Ave Maria Lane, E.C.

TO PROPRIETORS of Hydropathic and TURKISH BATH establishments.—Advertiser, aged 45, who has had sixteen years' practical experience as Proprietor of Turkish and General Baths and Boarding-house establishment, desires an appointment in any capacity where his services would be remunerated at the rate of £100 per annum. Address—Mr. B. LITT, 7, Vauxhall Grove, Birmingham.

HYDROPATHY.—Ilkley, near Leeds, Rockwood House, under the management of Mrs. Lister (late Miss Butterfield), has been fitted up in the most approved manner for this treatment.

## BROWN'S AMERICAN VEGETABLE VITALIZING MIXTURE.

It restores vital power, it exercises a most remarkable influence over the sensorium and spinal processes in restoring healthy action, invigorating and giving tone to the brain and nerve centres, imparting renewed vitality, reconstructing brain substance and nerve tissue, thereby arousing mental and physical activity; it allays pain in the Stomach and Head, and is a sure remedy for Sickness, Flatulence, Faintness, Dizziness, Low Spirits, Wakefulness at night, and Irritability of Temper, being the most positive Nerve Tonic in the whole range of Medical Science.

DIRECTIONS FOR USE.—A dessert-spoonful three or four times a day.

Prepared by WILLIAM BROWN, the American Herbalist,  
40, STANDISH STREET, BURNLEY;  
Sold in Bottles, at 2s. 9d. and 4s. 6d. each.

BROWN'S CELEBRATED MEDICAL GUIDE: to enable everyone to become his own doctor. Containing a large number of receipts founded upon Medical Botany, and proved by long experience to be invaluable. Price 6d.; post free 6d.

## BROWN'S AMERICAN HIGHLY CONCENTRATED LUNG BALM.

The greatest known remedy in the world in all Pulmonary Affections, Bleeding from the Lungs, Phthisis (Consumption), Asthma, Hacking Cough, Difficulty of Breathing, Spitting of Blood, Pains in the Side, Tightness of the Chest, Tickling in the Throat, Hoarseness, Bronchitis, Palpitation of the Heart, Dyspepsia, Loss of Appetite, &c.; it is also a Tonic of surprising excellence in all diseases of the Digestive Organs, imparting an exhilarating influence over the enfeebled constitution, being particularly adapted to the condition of delicate Females and weakly Children. It is agreeable and pleasant, a desideratum long needed in Medicine.

DOSE.—A dessert-spoonful, three or four times a day.

Prepared by WILLIAM BROWN, the American Herbalist,  
40, STANDISH STREET, BURNLEY;  
In Bottles, at 1s. 1d., 2s. 9d., and 4s. 6d. each.

HEALING BY LAYING ON OF HANDS

## DR. JAMES MACK,

23, Upper Baker St., Regent's Park.

BEGS to notify to his numerous Patients that his Consultation (by Letter) Fee is 10s., which includes for use Magnetised Fabric. Letters should contain a full description of the symptoms (and handwriting if possible) of the Patient. For a renewal of Magnetised Fabric, 2s. 6d. Office hours from ten to five. Consultation Free every Tuesday.

## JOSEPH ASHMAN, Psychopathic Healer,

14, Sussex Place, Gloucester Rd., Kensington, W.  
Tuesdays and Thursdays from 2 to 5 p.m.  
Embocation for home use 1s. 1d. and 2s. 9d. per bottle.

"THE BATTLE OF THE KITCHEN,"  
"Beef and Bacon Delusions," "Songs of the Food Reformer," "Brown's White Bread," "Tables of the Composition of Foods," "Our Food and our Folly." Several different leaflets on Food Reform, sent free on receipt of 2d. in stamps. Food Reform Society, Franklin Hall, Castle Street East, London, W.

PORTRAIT OF MR. W. EGLINTON.  
THE last PHOTOGRAPH of this celebrated Medium, taken immediately before his departure on his tour to Africa and round the world, may be obtained from

Mr. PEARCE, Photographer, 31, Union St., Torquay.  
Cards sizes: Vignette or full length, nine stamps. Whole plate Portrait, 7s. by 5s. thirty stamps. These photographs are pronounced life-like.

## Miss Chandos Leigh Hunt, X

Our House, 34, The Gardens,  
Peckham Rye, S.E.

Teaches Mesmerism, Healing Magnetism, &c.—Personally Three Guineas; by post One Guinea.  
Synopsis of Instructions to be seen in her "Vaccination Brought Home to the People," post free, 4d.

MR. C. E. WILLIAMS, 61, Lamb's Conduit Street, W.C. At home daily from 12 till 5. On Monday, Thursday, and Saturday evenings from 8 o'clock for Reception of Friends. Address as above.

## TRANCE MEDIUM,

Tests, Healing, & Development of Mediumship,

## MRS. OLIVE,

15, Ainger Terrace, King Henry's Road,  
Chalk Farm Station, N.W.

Reception of Friends, Fridays, 3 p.m. Private Seances by appointment.  
The Monday Morning free Seance is suspended until further notice.

MR. F. G. HERNE & Mrs. BASSETT-HERNE hold SEANCES Tuesdays and Fridays, at 3 p.m.; Sundays and Wednesdays, at 5 p.m., at 61, Lamb's Conduit Street. Mr. F. G. Herne at home daily from 12 till 4.

## W. J. COLVILLE,

Inspirational Orator and Poet,

Desires Engagements to deliver Orations and Poems in any part of the United Kingdom or America.  
For Terms, &c., address to him at 159, Strange-ways, Manchester, England.

## MR. J. W. FLETCHER,

Trance and Clairvoyant Medium,  
4, Bloomsbury Place, Bloomsbury Square.

Hours—from 12 till 5.

## MR. J. J. MORSE,

INSPIRATIONAL TRANCE SPEAKER  
AND PRACTICAL PHRENOLOGIST.

Elm Tree Terrace, Uttuxeter Road, Derby.

Agent for all kinds of Spiritual Literature.

## MRS. MARGARET FOX-KANE,

OF THE ORIGINAL ROCHESTER RAPPING PHENOMENA.

Will be in London during the Season. Those who would like to have Sittings with her can make appointments by letter, addressed to No. 2, Vernon Place, Bloomsbury Square, W.C.

MRS. WOODFORDE, Developing and Healing. Medical advice to ladies and children. Terms modified to suit circumstances. Days and hours of business—Mondays, Wednesdays, Thursdays, and Saturdays, from 1 p.m. to 5 p.m.; 90, Great Russell Street, Bloomsbury, W.C.

MISS MANOELL, SPIRITUAL CLAIRVOYANT AND MEDICAL MESMERIST (Cousin to Dr. Eliotson of Mesmeric fame).—92, Great Suffolk Street, Boro', London, S.E.

A SEANCE for CLAIRVOYANCE and TRANCE at Mrs. PRICHARD'S, 10, Devonshire Street, Queen Square, W.C., Thursdays at 5 p.m.

### MESMERIC HEALER.

MRS. ANNIE LOOMIS, the American Mesmeric Healing Clairvoyante, examines and treats the sick while in a mesmeric sleep.—No. 7, Vernon Place, Bloomsbury Square. Hours 10 to 5.



# THE PRACTICAL ORGANISATION of SPIRITUALISTS.

*The Promotion of Spiritualism consists in the Diffusion of Knowledge.*

## PREPARATIONS FOR THE WINTER'S CAMPAIGN, 1878-79.

Now is the most favourable time for the production of literature, and New Works and New Editions of Standard Works on Educational Spiritualism are in active progress. To enable this work to be prosecuted with the greatest advantage, and secure the widest diffusion of the volumes at the lowest rate per copy, it is proposed to raise

### A FUND OF £1,000 IN AMOUNT,

in return for which Educational Works on Spiritual Science will be supplied on such terms as to allow in most cases a reduction of about 30 per cent. for the use of the capital for six months. Every active Spiritualist is invited to become Capatalist for his circle, group of families, or district, by subscribing to this fund, and thus secure this great advantage to the Movement in his locality. A deposit of £5 or other sum put into this fund might soon be used up in books required for the Book-Club, or School of which the depositor should become Chief Monitor. By this plan of organisation spiritual students would be supplied with the best works at a great reduction, and inducements would be afforded to introduce our literature to intelligent outsiders, who by this means could be informed on the question. In short, every Spiritualist should become a disseminator of knowledge.

### *New Works and New Editions are in Preparation,*

which will be supplied on the same liberal terms as have regulated our operations for the diffusion of Progressive Literature in the past. If these works were published by any other method they would cost the purchaser nearly double. We have great pleasure in announcing a

## NEW BOOK BY THE AUTHOR OF "STRANGE VISITORS."

The Clairvoyante through whom the remarkable work entitled "Strange Visitors" was given, has now ready for press a much more interesting volume, consisting of the following and other communications edited by Judge Edmonds:—

England and the Queen. By Prince Albert.  
Sketch of Life in the Spirit-World. By Harriet Martineau.  
Home of Horace Greeley. By Horace Greeley.  
Evolution. By Prof. Agassiz.  
Immortality. By John Stuart Mill.  
Interview with Edwin Forrest.  
Metempsychosis. By Lord Lytton.  
Two Christmas Carols. By Charles Dickens.  
The Story of the Great King. By Hans Christian Andersen.  
Chateau in the Midst of Roses. By George Sands.  
An Opium-Eater's Dream of Heaven. By De Quincey.  
Spirit-Flowers. By Fanny Fern.

Statesmanship from a Spiritual Standpoint. By Secretary Seward.  
The Spirit-Bride. By Mrs. Gaskell.  
Rich Men of New York: Vanderbilt. By Judge Edmonds.  
Personal Experiences. By George Smith, Assyriologist.  
My Passage to Spirit-Life. By Abraham Lincoln.  
Death by Fire. By Charlotte Cushman.  
Reform in Spirit-Life. By Charles Kingsley, Author of "Alton Locke."  
Lone Star: An Indian Narrative. By Fennimore Cooper.  
Art Notes. By Titian.  
Leaves from my Journal. By Dr. Livingstone.  
Pre-Historic Races of Man. By Herodotus.

This is one of the most remarkable works that has ever been published in connection with Modern Spiritualism, and it will call attention to the Cause in a manner that cannot be disregarded. It is rich in spirit-teaching of the highest order.

To be published at 5s. To Depositors in the £1,000 fund, 3s. 6d. Six copies for £1; carriage extra.

*Also in preparation,*

## A NEW EDITION OF STRANGE VISITORS,

As soon as the companion volume is published.

*Will be ready almost immediately, a Tale from the MEDIUM,*

## INTUITION. BY MRS. F. KINGMAN.

In response to the many demands for this tale, it will be published in a handsome volume, price 2s. 6d.; to Depositors, three copies for 5s.

*In preparation. New and revised edition.*

## Scenes in the Spirit-World: or Life in the Spheres.

BY HUDSON TUTTLE.

A handsome volume, in cloth, 2s. 6d.; to Depositors, three copies for 5s. PREFACE:—This little volume contains my earliest published impressions of the Life, Occupations, Ideas, sources of Happiness, causes and effects of Misery and Degradation of Disembodied Spirits. It was first issued twenty years ago, in the dawn of the great Spiritual Movement, and was received with flattering favour, but has been for some time out of print. At the suggestion of my friend, A. J. Davis, who thinks its work not yet accomplished, I have revised it in the light of the impressionable culture of these score of years, and offer it again to the public.

*Re-issue for the forthcoming season.*

## MIRACLES & MODERN SPIRITUALISM.

BY ALFRED RUSSEL WALLACE, F.R.G.S.

Price 5s.; to Depositors, six copies for 21s.

*Other Works will be announced soon.*

## SEND IN YOUR DEPOSITS AT ONCE

that the £1,000 may be raised immediately, and the good work prosecuted under the most advantageous circumstances.

*Spiritual Institution, 15, Southampton Row, London, W.C.*

J. BURNS.