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THE ATONEMENT.

An Address delivered by Iver Macdonnell before the Marylebone Association of Inquirers into Spiritualism, at Quebec Hall, Great Quebec Street, May 18, 1878. There was no opposition, though discussion was invited.

The doctrine of the Atonement has been held from a very early period in the Christian Church. It was brought forward very prominently three or four centuries ago, and has been maintained most earnestly ever since, more particularly by Dissenters from the Established Church of this country.

The Church of Rome holds it as a fundamental doctrine, while the Lutheran and Greek Churches declare belief in it essential to salvation, and the various Protestant sects cling to it as the very hinge on which the gates of Heaven turn.

Among its countless millions of believers are to be found men of intelligence, sagacity, wisdom, learning, and piety, the very salt of the earth, whose disinterestedness of motive commend them and their faith to the respect of all; and I confess it is with some diffidence I venture to raise the question of the correctness of their views on this point; and were it not that I think I see, not only their error but its cause, I would not venture to challenge their conclusions on such a vital subject. I was educated in the view, and held it until I began to think for myself, so that I can sympathise with those from whom I differ; and I trust you will acquit me of prejudice or antagonistic feelings when I say I believe the preaching of the Atonement has had a most pernicious effect on the public mind, by drawing it aside from practical righteousness of life to faith in a theory the holder of which is no better member of society than the denier.

I will now state the doctrine of the Atonement.

Man stands guilty before God on two counts in the judgment indictment, for both of which he deserves God's wrath and eternal damnation. First, as a son of Adam, who fell from his pure condition by eating forbidden fruit, he inherits a corrupt nature, and is therefore hateful to God; secondly, as all his life he has practised sin, he stands equally guilty also. Now God, who is a Being of justice, demands ample satisfaction for this original sin and actual sin. Of his mercy and love He sent his only begotten son Jesus Christ, the second person of the holy Trinity, into this world, who assumed human form, lived a life of sorrow, and died a death of agony by crucifixion; and anyone who, with a believing spirit, prays God to accept Christ's sufferings as a satisfaction and atonement for his sins, God is pleased to forgive—to rescue him from eternal misery, and bring home to everlasting joy in Heaven.

This doctrine has been held, preached, and enforced as essential to salvation throughout all Christendom for 1800 years; and though at all times there were those who opposed it, yet so few were their numbers, and so feeble their efforts, that they never made any important impression.

This I must say for the Roman Catholic Church: that although holding the doctrine of the Atonement, she has not put it so prominently forward as the Protestant churches have done, adhering more closely to the practical imitation of Christ.

In examining this doctrine I think it well to state the grounds on which I rely. I stand here as a Christian—one who believes that Jesus of Nazareth was sent by God to teach men His will; that by believing on Jesus—i.e., believing what he taught to be the truth, and applying it as our rule of life—happiness will be secured in our after-life. As a Christian, then, I repudiate all other teaching than that of Jesus; nor will I be moved from this

position until it is clearly proved that he omitted or forgot something which others have found out, or until I am shown that someone else has taught a better system of life.

Someone asks, no doubt, "But won't you admit the writings of St. Paul, the inspired servant of God?"

I distinctly reply, "No." First, because he never was taught by Jesus; secondly, because he teaches doctrines contrary to those of Jesus; and thirdly, because when I have the master to go to, I will not consult the servant.

To express this doctrine in a popular way I can do no better than quote the language of its preachers, and what is found in those tracts and leaflets sown broadcast over the world by those calling themselves Evangelical in their views.

"The atoning blood of Jesus shed on Calvary is the only hope of man."

"The blood, the precious blood shed on the cross, cleanseth from all sin."

"Look to the dying Saviour and catch the blood-drops from his wounded side and limbs, and offer them to God for your transgression."

"The uplifted crucified Jesus is as the brazen serpent in the wilderness; just look on him in faith, and your sin-plague will be healed."

"God so loved the world that he gave his only-begotten Son to die for us, that whosoever believes in his sufferings as a satisfaction to God for our sins shall be saved by them."

"Believe, believe; only believe that he died for you, and you are saved."

Now I ask a plain question, and I expect a plain answer. Where does Jesus teach that God will forgive man's sins on account of his sufferings and death?

I must have it plainly and directly, not by implication, but as plainly as he gives his other commands and precepts.

I don't want to argue any point. I want and must have his words; for if our salvation depends on it, he must have taught it plainly, as he came to show us how to gain eternal life.

I emphatically assert he does not teach it; but he teaches that purity of heart and righteousness of life secure for us a happy hereafter. It is in doing the deeds of love and mercy to your fellow-man, and not in holding an opinion, a doctrine, or a notion, that you are acceptable in God's sight.

I ask you to the four Gospels as common ground to stand on, and I take the ordinary translation as good. All the churches admit these Gospels and glory in them as a faithful and inspired record; and all sects cling to them as the veritable word of God. Therefore to them I now appeal, and from about 150 passages which teach that good acts, proceeding from a pure motive, are acceptable to God and bring their reward, I shall make a selection on which I rely.

MATTHEW.

John the Baptist, who was honoured by Jesus's approval, says: "Every tree which bringeth not forth good fruit is hewn down, and cast into the fire" (ch. iii. ver. 10); "He will gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" (ch. iii. ver. 12). Here the actions of a man are compared to the fruit of the tree or field, and the punishment and reward depend on whether these actions are good or bad, but not on believing or disbelieving anything.

There are eight benedictions for purity of mind ending with "Rejoice, and be exceeding glad, for great is your reward in

Heaven" (ch. v. ver. 3 to 12),—that is, the reward is for being humble, meek, merciful, pious, and enduring. "Whosoever shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of Heaven; but whosoever shall do and teach them, shall be called great in the kingdom of Heaven" (ch. v. ver. 19). By this it appears our position and condition hereafter are affected by our conduct here, *not by our opinions*. "Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in Heaven. That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly" (ch. vi. ver. 1). Can there be any mistake here that the reward for alms is promised?

When Jesus was asked to teach how to pray, he at once gave a model prayer. Now, if ever there was a time to teach man how he should be forgiven his trespasses and sins, this was it; and accordingly he does teach it, for in that prayer he says, "Forgive us our trespasses as we forgive them that trespass against us." Mark the conditions,—his forgiveness depends on our forgiveness of others; and lest there should be any mistake, Jesus expresses the same idea in the positive and then in the converse form—thus: "For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (ch. vi. ver. 14 and 15).

If the salvation of man is to be obtained only through the blood of Christ, why did he not refer to it here? If our sins, our debts, our trespasses, can all be atoned for, paid and washed away by the sufferings of Jesus, I say with all reverence it was a most cruel and culpable omission to suppress the true means of forgiveness and promise us the power to obtain it otherwise. A common-sense view of this one case—the Lord's Prayer—proves, against all the logic of theologians, that Jesus taught nothing of Atonement.

Again the same spirit of reason and justice pervades his other teaching: "With what judgment ye judge ye shall be judged: and with what measure ye mete, it shall be measured to you again" (ch. vii. ver. 2),—that is, God will deal with us just as we deal with others.

I will now read a number of passages and make no comment, and I ask you to keep your attention fixed on the condition of God's forgiveness; whether it lies on our own actions or Christ's sufferings. "Every tree that bringeth not forth good fruit is hewn down and cast into the fire" (ch. vii. ver. 19). "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father which is in heaven" (ch. vii. ver. 21). "Depart from me, ye that work iniquity" (ch. vii. ver. 23). "He that loseth his life for my sake shall find it" (ch. x. ver. 39). "Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily, I say unto you, he shall in no wise lose his reward" (ch. x. ver. 42). "By thy words thou shalt be justified; and by thy words thou shalt be condemned" (ch. xii. ver. 37). "For the Son of Man shall come in the glory of his Father with his angels, and then he shall reward every man according to his works" (ch. xvi. ver. 27). "If thou wilt enter into life, keep the commandments" (ch. xix. ver. 17). "Everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life" (ch. xix. ver. 29). The fig-tree was withered because no fruit was on it (ch. xxi. ver. 19). In the description of the Day of Judgment—"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." To those on the left he shall say—"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (ch. xxv. ver. 34 to 46). And why? Because they omitted those works of charity for which those on the right hand were commended.

Need I say farther? Could language be more clear to show that Heaven is to those who do what is *right*, and hell for those who do what is *wrong* and omit doing right? If this be a true inference, I demand a reason for the suppression of the all-atoning blood doctrine.

MARK.

"Who is my mother, and my brethren? Whosoever shall do the will of God" (ch. iii. ver. 33). One came asking, "Good Master, what shall I do that I may inherit eternal life?" Jesus said, Thou knowest the commandments: Do not commit adultery, do not kill, do not steal, do not bear false witness, defraud not, honour thy father and thy mother." And he answered and said unto him, "Master, all these have I observed from my youth." Then Jesus, beholding him, loved him, and said unto him, "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in Heaven" (ch. x. ver. 17). "No man that hath left house, or brethren, or father, or mother, or children, or land for my sake and the gospel's, but he shall receive an hundredfold, and in the world to come eternal life" (ch. x. ver. 29-30). "And when ye stand praying, forgive, if ye have aught against any: that your Father also which is in Heaven may forgive you your trespasses" (ch. xi. ver. 25).

LUKE.

"The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor: he hath sent me

to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind," &c., &c. (ch. iv. ver. 18). But he does not add, "and to bear the sins of the world by my sufferings and death." Here he declares his mission, and he makes no mention of himself as a sacrifice for sin. "Be ye therefore merciful, as your Father also is merciful" (ch. vi. ver. 36); "Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive and ye shall be forgiven" (ch. vi. ver. 37).

I again beg to ask your attention to the conclusion of God's dealings with us; it is entirely as we deal with others. Jesus adds to those last, "Give, and it shall be given unto you; for with the same measure ye mete it shall be measured to you again." When the lawyer replied to him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself," Jesus said, "Thou hast answered right: this do, and thou shalt live" (ch. x. ver. 27). "I tell you, except ye repent, ye shall all likewise perish" (ch. xiii. ver. 3). "Depart from me, ye workers of iniquity," not ye sceptics (ch. xiii. ver. 27). "Suffer little children to come unto me; for of such is the kingdom of Heaven" (ch. xiv. ver. 16). If little children are guilty of original sin—and they certainly do not understand or believe in the blood of Christ—how do they get into Heaven? Jesus evidently means that the virtue of pure simplicity of heart is the characteristic of the blessed.

JOHN.

"I am the true vine. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he purgeth it, that it may bring forth more fruit" (ch. xv. ver. 1); "This is my command, that ye love one another. Ye are my friends, if ye do whatsoever I command you" (ch. xv. ver. 12). Christ's atonement has nothing to do with man's actions; by this last passage it is doing as commanded, *not believing what he did not teach*, which insures his friendship. "If a man keep my saying, he shall never see death" (ch. viii. ver. 51); "If any man serve me, him will my Father honour" (ch. xii. ver. 26); "If ye know these things, happy are ye if ye do them" (chap. xiii. ver. 17). John, in closing his gospel, says: "This record was written that ye might believe that Jesus was the Christ, the Son of God; and that believing ye might have life through his name;" but he makes no allusion to any sacrificial office of Christ.

I really do not like to weary you by giving any more quotations of the words of Jesus; they are all directly to one point,—that salvation is in our own hands—by *doing the works of goodness free from any selfish motive*. But it is only fair to quote those very few passages which are said to support the Atonement. "The Son of man came to give his life a ransom for many" (Matt. xx. 28, and Mark x. 45). Jesus almost always uses figurative language—so much so at times his disciples did not understand it and often had it explained; this is an instance. Ransom is the price paid to liberate a captive. The world is a prison, and we are walking under the slavery of poverty, crime, and misery. Jesus came to teach those in the world how to be happy here and hereafter, and gave his life for his truth, thereby proving his sincerity; and it is by this act of self-sacrifice or great price paid that he insured the gradual acceptance of his truths, which will save many by their moral elevation.

"At the last supper he took the cup and gave it to them, saying, Drink ye all of it, for this is my blood of the new Testament, which is shed for many for the remission of sins" (Matt. xxvi. 28). This is a repetition of the same idea; I will paraphrase it to convey my view: This wine represents my blood, which is about to be shed because I unflinchingly told the priests the truth; and their murdering me will only draw the attention of the world to my doctrines and teachings; and these once known, will so improve humanity that much sins will be forgiven.

Taking the bread he says, "This is my body which is given for you." Likewise also the cup, saying, "This cup is the New Testament in my blood, which is shed for you" (Luke xxii. 19). I think you will see that this is just a repetition of the last passage which I understand in the same way. "Behold the Lamb of God which taketh away the sin of the world" (John i. 29),—figurative language of the Baptist meaning—Behold the simple, innocent man, whose gracious words as received will remove the sinful practices of the world. Observe, John does not say *how* this Lamb was to do this work.

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life" (John iii. 14). Most true; an excellent illustration! But did the brazen serpent suffer for the sins of those plague-stricken thousands around it? Did God pour out His vengeance on the piece of brass, and so punish it instead of those cured? No; this application of the idea is sheer nonsense. Jesus merely asserted the mode of his death, "lifting up" being then understood to mean crucifixion; and as the Israelitish sufferers in the wilderness were healed by looking on this image when lifted up, so mankind by looking to Jesus and applying his teachings to their lives would be healed of their troubles and sorrows in this world.

"I am the good Shepherd: the good Shepherd giveth his life for the sheep" (John x. 11). This does not imply that the flock is thereby saved from the wolves, it merely asserts the final proof of faithfulness. The man who dies for anything must be admitted to be sincere.

These are the only passages I can find in the Gospels, the ground of which might be misunderstood to support the Atonement idea.

but they will not bear examination. On the other side I have produced the direct and plain teachings of Jesus; but before closing them I will trespass a little further by asking your attention to the parables, in not one of which is the sacrificial idea taught.

The Talents.—He who used the ten talents and produced fruit of ten more was rewarded; the same with him who utilised five; but he who buried his was punished because he did no good at all with it. It is a lesson on the duty of using our gifts, showing rewards and punishments as a result of our actions, but not for belief or unbelief.

The Good Samaritan.—This teaches the duty of kindness to the distressed, irrespective of country or creed, holds up the Samaritan as a pattern of a truly good man, and also holds up the conduct of the very religious folk; and the clergy to the contempt of the world for not using the deeds of charity; but no atonement is taught in it.

The Pharisee and the Publican.—Here the self-righteous are re-proved, and the expression of humility and confession of sin are commended. But no reference to anything but the condition of the heart.

Finally, I now present the parable of the *Prodigal Son*; and as it teaches the position of the sinner in unmistakable terms, I will conclude my evidence with it. The story you all know. A foolish young man demanded his patrimony, then travelled away and spent it wastefully and sinfully. When hunger brought him to his senses, he repented of his folly and resolved to return home, confess all to his father, and beg his forgiveness on the humblest terms. He did so. Then we are told, "But when his father saw him a great way off, he had compassion, and ran and fell on his neck and kissed him; and the son said, Father, I have sinned against Heaven and before thee, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe and put it on him, and put a ring on his finger, and shoes on his feet, and bring hither the fatted calf and kill it, and let us eat and be merry." Here we are taught that sincere repentance and honest confession of fault ensures full forgiveness. Observe that the father, seeing the prodigal a long way off, ran unto him and kissed him, and never said one word about his sin, so rejoiced was he to see his return. This is God's mode of dealing with a sinner, as taught here and elsewhere.

Now, if the doctrine of the Atonement were true, the father should have demanded full payment of the debt—full satisfaction. The parable should have run thus to make it true to the cleansing blood of Christ doctrine: When the father saw him a long way off, he cried out to him, Begone you sinful wretch; you have disgraced my name, you have squandered my money, and now you remain a hungry beggar. Not until you find some person who will pay the debt and whose apology I will accept, shall I see you. Go forth, my servants, seize the guilty fool, cast him into prison, and hand him over to the tormentors.

This speech would have been in harmony with the Atonement doctrine, which requires full satisfaction for sin. If this parable has any meaning, it is that God is ever ready to forgive without judgment, and there is joy in heaven over one sinner that repenteth.

I have now placed before you the teachings of the Christian churches on the means of salvation, which is through the atoning blood of Christ, and I have given you the teachings of Jesus on the same subject, which are simply that sincere repentance which ever brings change of life is sufficient to atone; and I leave it to every man freely to think which is most likely to be true and in harmony with nature and sound common-sense.

I now charge this doctrine—this theory of salvation by which God's anger is appeased and His justice satisfied by the sufferings and death of Christ—as a horrible invention of men, repulsive to sound reason, contrary to the teachings of Jesus, and grossly impious in its calumnious conception of the character of God.

I say it is repulsive to sound reason to think that the sins of the guilty should be laid on an innocent victim; that it is absurd to suppose one individual could bear an amount of punishment due to millions throughout eternity. It is unreasonable to think that God, who proves Himself to be a wise and good Ruler of all things created, would exact eternal misery for the transient folly of His frail creatures.

I say that it is contrary to the teachings of Jesus, because he taught—that God is to be regarded as a loving Father in Heaven; that God is a being of love, not hate; that by keeping God's commands, we shall enter into life beyond; that if we desire to escape judgment, we must not judge; that if we wish not to be condemned, we must not condemn; that we must forgive, if we expect to be forgiven; that if a man keep his sayings, he shall never see death; that the pure in heart shall see God; that deeds, not professions or opinions, are esteemed by God; that workers of iniquity shall be driven from the presence of God; that deeds of righteousness shall be rewarded, and omission of them shall be punished; that even a cup of cold water given in charity shall have its reward.

I say it is grossly impious in its calumnious imputations to the character of God, when Atonement robs Him of His benign attributes, love, and mercy, and degrades Him by making Him an exacting old Jew, who demands unlimited millions of pounds of flesh from an innocent man, and places Him in the aspect of an execrable wretch, who, having first induced man to sin, then condemns to eternal damnation, then meanly accepts the payment of another, and with all the cool effrontery of villany and sarcasm, tells you (after getting full satisfaction) that He freely forgives.

you; and that in accepting this atonement He proves that He has ever loved you.

Out on such blasphemy; say I. To place the Deity in such a position is disgraceful to those who profess to worship Him; and how so many intelligent, good men believe such a doctrine, I can only understand by recognising the wonderful pliability of the human mind under early education and continuous false impression.

Reason is a grand gift of God, and common sense is a universal authority; and any proposition which opposes the one or contravenes the other, more particularly when it outrages moral sense should be exposed and denounced. In this position stands this doctrine. From every aspect it is revolting to a rightly constituted mind to think that the heathenish ideas—the slaughtering of beasts—will appease an angry God. But to slaughter a good man for this purpose is an idea painfully absurd; and when this victim is a God-man, the climax of folly is reached, and it becomes us to feel humbled at the mental condition of our intelligent Christian people of the 19th century who believe it. No wonder our scientific men who think with precision, and investigate by evidence, are almost all infidels!

What are the results of this doctrine on the minds of its believers? As fellow-men are they a bit better than Unitarians, Secularists, or Atheists? Go and trade with one who is "a believer," and are you better treated than with one who is called an unbeliever? Experience has proved that so-called religious people, far more than sinful worldlings, are in business more rigidly exacting for self, full of overreaching cunning; and, when it suits, assert adherence to principles as an excuse for harshness of conduct. They are as thorough men of the world as the Jews. On Sundays, of course, they are with all propriety with their families at the meeting-house or church—the cheapest way of getting over that dull day.

Oh! that Christian men would think for themselves instead of employing professional gentlemen to do it for them. Surely if they believed in Jesus they would read his teachings and endeavour to model their views and life by them.

Should I appear to have spoken too strongly, I ask Christian friends to bear with me. Under feelings of just indignation, Jesus used strong language too. I refer not to individuals nor to any special body of Christians. This the doctrine of Atonement I denounce as a huge delusion.

Should I happen to be in error, I shall ever feel debtor to the man who shall set me right; and as I believe Jesus of Nazareth was the Christ of God, sent to teach us his rule (and I take the record in the four gospels as being true), and that he did teach man the very best means of attaining happiness in this world and the next and died a martyr to the truth at the hands of the murderous clergy,—holding these views I say, I rely on Christ's words; and if opposed must be confuted by them. With these words and teachings of Christ I hurl defiance at all men, churches, and the world to sustain the false doctrine of the Atonement.

HISTORICAL CONTROLS.

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

GENERAL COUNT ARTHUR LALLY.

August 8, 1878.

"So you are going to Paris, to the land of my adoption, Mr. P., on a holiday tour. I wish you joy of your visit, thorough and complete contentment on your return, and may those who will accompany you have the same feeling during your visit. France was my country by adoption. I was an Irishman born, and entered France friendless and unknown, but perseverance and energy are feelings which make themselves felt anywhere, and I rose to positions requiring boldness, integrity, and, above all, absence of covetousness. I entered upon my career as a soldier, and at Fontenoy I received the distinctive honour of being made General on the field of battle for acts of personal daring and bravery. You know Pondicherry, and have been there, or near to it. I was its influential Governor and Commander, and on the 16th January, a fatal day to me, I capitulated, and myself and the whole of the garrison were received as prisoners of war. This was in the year 1761, and now what is the year?"

I answered, "1878."

"So more than one hundred years of earth's time have passed. I am Count Thomas Arthur Lally. History has not recorded the base and dreadful ingratitude I endured at the hands of my countrymen. Ill-treated! this word does not meet the case, Mr. P. I was shockingly maltreated. I acknowledge now here in this body that my faults were numerous. I had dependent on me those at home whose futures were my first consideration. My son, Lally Tolendal, called after the name of my wife's family, was the idol of my heart, and for the wealth of love I gave him he gave me the same wealth of love in return. One feels the consciousness of right in making a provision for those from whom he has parted to endure the fatigues of an oppressive climate, and who has travelled the many thousands of miles that lay between him and his kin and his love. What think you? Did you share this feeling? I own I had it strongly on me. No man ever went to India but to make money, and to suffer the chance of a life of continued ill-health in consequence of his stay there. I was tolerably well there, despite the misfortunes that befel me and my country's arms; but as I commenced repulsing the attacks of your countrymen with a partial success, and so in all honour would I have continued, had it been in my power; but the fortune of war went hardly against me

and those I commanded, and the want of success found me a prisoner in England; for I was sent over there, but they gave me my liberty within a few weeks, or, rather, after a few weeks' detention, I returned to Paris—ever-changing, versatile Paris.

"I returned to Paris and found the French character the same then as it is to-day, like a weathercock. From liberty I was put into close confinement, treated like a felon, charged as a felon. I was charged with misappropriations in return, with exactions, and also unjust harshness to those under my command, and lastly with treachery. This I know well, for it was by my means that my honour was cleared. God forgive me, P., I would have forfeited immortality—such was my earth-feeling when freed from life in the body—I would have courted annihilation, so that the stigma of shame should not rest on my boy.

"For five years a close prisoner! Few can realise an imprisonment of five years, accompanied with an entire absence of indulgences which a liberally-educated mind should be able to claim as its right. A world ever busy outside, and yet in the world and never to hear any of its din. Mine was a mind enriched by philosophical researches, strengthened by travel, and for it year after year to be fed on itself—no books, no reading matter of any kind, no converse, even with him who brought my meals to me—alone, alone! afraid of my own voice, so strange became its sound: how glibly five years' imprisonment passes the tongue!

"My trial came as a relief to me. I would even have preferred, had preference been given to me, their verdict of decapitation, with all its attendant cruelties, than have borne another five years of such imprisonment. I could not listen to those bright spirits that hailed me with welcome when I joined them. Heaven had no claims upon me; a reiteration of the numerous pleasures attendant upon the soul that obeys God's laws could not raise me nearer to them. Every feeling of my heart was earthward. Firmly, calmly, I forsook their company. They would have raised me—I was for descending. Oh, what loving arguments they used as silver chains to detain me with them! No—my spirit was for back again to Paris with its turmoil and bustle: back again, to use my strongest endeavours to repair a great wrong perpetrated on my son, to make that wrong right; to show them truth where falsehood existed: to lay bare the faults of Lally in the flesh, but also to pave the way for a thorough explanation of Lally's virtues in the body; to show the Parisian world that the flame of true patriotism existed in Lally's breast, though an alien; and to show that the charge of treachery and other crimes were urged only to hide the shortcomings of maladministrators. This I proved through the strength of the primal feeling that knits together the souls of myself and my boy. I was able not only to see him, but through the strength of that great love we bore each other, I was able to make my presence known to him, and when his fears of my presence had been overcome, to work for the same purpose in complete harmony together.

"Our task occupied us nearly seventeen years; it was not until the year 1783 that the estates of Lally the traitor, which, upon proof of his treason, had been sequestered—it was seventeen years, or nearly that time, before they were restored to my son. When my task was completed I could leave the earth to join those who were on a level with my mentality—fit companions for Lally's eternity.

"God the Infinite, has bestowed an imperishable gift on you and upon me—nay, upon all mankind—He has given immortality. Men do not realise it, P. I myself did not. No mind, no spirit in the body can grasp its wonderful reality. The slight change, death—oh, so slight!—then is understood and the life God gives. The continuance in His eyes is an uninterrupted continuance, a sequence solved in the commencement of time by his omnipotence. Oh, may He bless you! May the knowledge He has given you serve you, not only on earth, P., but help you to grasp Him more nearly with both hands in the life that so surely awaits you. God be ever with you! Lally bids you adieu."

ANOTHER CONTROL—WALTER BANKS.

In half trance the medium said: "Do you feel the smoke? I am nearly suffocated." He then went into trance and commenced smacking his lips and handling a tumbler on the table that had some cider in it, and then burst out into a loud laugh and said: "There has been a great deal of controversy about the condiments used in making sack, as mentioned by the old writers. Now I dare be sworn there was none in this concoction that would give the fine purple blush on the nose so peculiar to the old gentlemen of my day. Oh, no! oh, no!"

Taking a drink of the cider, and setting a wry face at the same time, he then went on and said: "You are fond of horses. You have got a square-built, jolly animal; a little slow, square behind, good-tempered, travels well, and much to be depended on. You are a breeder of horses, and so was I. A horse was the cause of my death. Have you got anything slightly stronger than this?"—holding up the tumbler—"something with a body in it; this turns sour on a well-fed stomach. I love you because you are fond of your horses. I was not horsey, but I had one favourite animal—a splendid creature. I rode with you to-day when driving to the station, and a very pleasant drive it was. This horse of mine I named Morocco—a thorough-bred, could go the pace, sound in wind and limb, but that was not all. I wish to ask you this question—I ask it in all sincerity—do you believe that a horse can understand you? For instance, if you pointed out an article to him, have you the idea that the horse has the knowledge that the article is being talked about by you? For instance, if you were to

make a remark whilst patting him, 'Would you like a drink, old fellow?' do you reasonably believe the horse would have the knowledge that you meant giving him one and that he knew you meant it? In describing this horse Morocco to you I want you plainly to understand that I am not dealing in fable, though it may have the appearance of it. This horse of mine, a gelding, understood thoroughly what I said—such was my belief, and the first knowledge I had of it arose in this way. I bred this horse and attended to it from the time it was a colt, and there was great affection on both sides: I loved him, I actually loved him. I liked him for his faithfulness, but I loved him for his industry, for he was a very industrious horse, was my Morocco.

"The first knowledge I actually received that he knew what I said literally was this:—I had, in getting him out from the stable, to pass through about eleven yards of a covered hall leading from the back part of the house to the front, and (strange as may appear the fact), he was constantly getting me into trouble by leaving droppings in this covered hall. This is the truth I am telling you, strange as it may appear. One morning I beat him, swore at him a little, and told him to manage that matter before he left the stable. Morocco trembled as I held him by the bridle. He gave obedience to the order there and then. This might have been accident, but it could not be accident every morning, could it? As I had been successful in this so far, I thought I would try him in other little matters. Noticing a large cross on the bosom of a lady at an inn I used to frequent, I pointed to it and said: 'I want that cross.' Morocco made no hesitation, but deliberately walked up to the lady, brought the cross to me, breaking the chain by which it was suspended round her neck.

"From that day grew stronger the conviction that Morocco understood what I said to him, and as time proceeded his due obedience to my commands only made that conviction stronger, and I arrived at the remarkable fact of Morocco's intelligence of the English grammar and its peculiarities.

"I was in what are called to-day easy circumstances. I had four tenements, with a little land adjoining, from which I received the rents. I must have a drink." He (the medium under control) drank some more cider, and then went on to say: "Upon this endowment becoming known, Morocco became a little gold mine to me, for he could tell every word I said to him, however strange it may appear to you. I travelled with my Morocco, and we were inseparable. I cannot but favourably compare religious toleration of to-day with what it was in my day. They accused me of heresy and magic in France. I am English to the backbone; my name is Walter Banks. I am a thoroughbred cockney by birth, and in position a gentleman. This happened in my own grounds in France, and the admission-money was taken at the gates of my place: a priest, raising himself on the shoulders of a sturdy, broad-shouldered, thick-headed peasant, accused me of magic and heresy, and spoke greatly in favour of death—an instantaneous death. Morocco served me in good stead on that day. I said to my horse (Morocco was a greater Christian than the priest), I said to him: 'He is my accuser, dear Morocco; answer for the way in which I have brought you up, Morocco, by kneeling before the crucifix which is about his neck, and exonerate yourself and your master from so dreadful a charge.' I never had been a Christian, and I am certain Morocco never was one; but he did what I told him, greatly to the discomfiture of my shaven-crowned priest; and I escaped the toils for that time. However, I must needs go to the very hotbed of intolerance, Italy, to show them Morocco, prove his talents, and to prove that he possessed that which was so sadly lacking in so many—understanding. He had it in his head, and four times repeated underneath him—a good understanding. Well, at that unfortunate time, there was ruling Pope Innocent—the Tenth, I think. Call him Innocent, indeed—*Tigerish* would be a better name. Here came the old charge against Morocco, who continued to advance his studies quite beyond the rudiments of the English language. My only fear was that he would break into argument. They found me guilty, and here the joke ended and earnestness commenced; for they shot Morocco and burnt me. This was in 16—" (What year I could not catch). "Sir Walter Raleigh mentions me: he also mentions the cleverness of my horse Morocco. He said that in a Catholic country the post and faggot would be my fate, and he spoke in a prophetic spirit, for they burnt me and murdered Morocco. I am going; good-bye."

Here I asked what brought him to me? In reply, he said, "All I can say, is that I met one in spirit-life, who said, 'This is the first time since I have controlled this medium in the presence of Mr. P. that I shall not be able to be present.' He was telling this to another spirit by his side. They were two doctors. The first said he was going to the house of the medium to bind up a wound in the head of the medium's child that had met with an accident, since the medium had left his home in the morning to go to his daily labours; that this severe gash in the head of the child had happened about 8.15 this morning, two hours after he went to work; and further, that he begged the favour of this other doctor coming here to you in his place. I overheard this conversation between these two spirit-doctors. I heard this in the morning. I heard this Doctor Charles Helvetius Lloyd say, 'You will be sure to go,' and I followed this spirit that was sent."

I may here state that I casually asked the medium whether he had been home before he came to me. He answered, "No." I said nothing to him about the accident to his child. On the 10th he paid me another visit, and was not a little surprised when I asked him about the accident that had occurred to his child, which was a fact, and of which he knew nothing until he went home from my chambers.

THIRD CONTROL—DR. ALEXANDER BLACKWELL.

"I have got a strange feeling; oh, well a day! what a thing it is, sir, to be always busy. I was educated for, passed all necessary examinations, and took up my degree as an M.D.; I settled in a populous district; I started to the fullest extent of my means; furnishing a ten-roomed house for myself and Mrs. Elizabeth Blackwell—my own name being Dr. Alexander Blackwell,—and I found that I was indeed master in my own house; too much of a mastership, for I saw but very little opportunity of exercising my authority over patients, for I had none, or at all events, very few. I was, in the true meaning of the word, unsuccessful; but I was a man of projects. I had a projective brain. All success and contentment were impossible with me. I started in the printing and bookselling business; I became a publisher in fact, buying type, presses, and all the paraphernalia necessary for a publishing business; unassisted by practical knowledge, and held at a distance by my fellow-tradesmen, my rival booksellers, I became a ruined man. I became the inmate of a debtors' prison. I have mentioned before to you, Lizzy, my darling wife. Men are difficult to please in the matter of wives, and some, when they have chosen a wife, have longed and sighed for liberty again; some there are so unsuccessful in their choice, that in their innermost consciousness they recognise that their spirit recoils at companionship with her whom they have chosen. When the husband is pleased, such a wife is displeased; when the husband is elated with some great business scheme which has all the semblance of consistency attached to it, the wife gives her judgment, that it is but idle and useless dreaming; that the foundation of such a scheme commences from wine-fumes and ends in smoke. Should the husband entertain any pet theory, such a wife as I have described thinks it consistent not only to thwart such theory, but also to assail it with keen and impertinent satire. God grant patience to the husband of such a wife. If by any means she comes into possession of a secret which is peculiarly and particularly the husband's—a secret, it may be, upon which he feels most tender—such a woman will use such knowledge as a goad, like the London drovers who thus urge their beasts along. This knowledge will crop up at the most inconvenient times, she bringing it forward under the full conviction and expectation of the power of inflicting a pain. Such a wife will shield herself in godliness generally, and profess herself a follower of Him who, according to historical records, was 'obedient even to the end,' yet will she prove her love of her Master's example, and the worth she holds such example at, by her thorough and complete disobedience to any reasonable request. Such is a description of a wife wrongly chosen; but mine was not such a wife. I lay in prison, and as I thought forgotten; not by her whom I had chosen from amongst all the women of my acquaintance, but that I was forgotten by God. I had robbed no man of a penny; I had been dishonest to no man; I had wished ill to no man; yet liberty was taken from me.

"My wife, during the years we had been together, had never shown any aptitude for drawing; and, according to her version to me, she seemed impelled to essay a trial, and it was the copying a plant used in medicine, known by the name of the common Dandelion; and so beautiful a representation was presented to her view after she had completed it, that she was astonished at its effect. She asked permission of the Proprietor of the Medical Botanical Nursery, situated at Chelsea, to allow her to copy a few specimens, to which he kindly acceded, sending his own son to bring them and to carry them homewards. So strangely did this drawing advance that she succeeded in copying over five hundred of the plants used for purposes of medicine, copying in every instance from the life, and with her own hands, under this controlling power, engraving her own copies on copper-plates. She had previously shown these copies to several eminent physicians, who told her that could she get someone skilfully to colour them, she would be worthy of a most liberal remuneration and the thanks of all connected with the science of medicine. With her own hands she coloured them with the distinctive beauties and varied hues so necessary properly to represent nature in all its subtle intricacies. The colouring of her engravings was all done by her own hands, and she published the five hundred engraved and coloured plants, under the name of, 'A Curious Herbal, containing over five hundred cuts, coloured by Elizabeth Blackwell,' in two folio volumes. One she succeeded in placing before the public in 1737, and the other followed a little over two years afterwards. With the proceeds of her labours I regained my liberty, and with the further proceeds I started to Sweden,—an uncle, on her side, giving us home and welcome there. I passed on to a higher life there, she following me every step of my earthly life, even to its last painful scene. She was my chief comfort, my greatest stay. Oh yes, sir, I had a good wife. May God reward her; I have seen her; the time will be when it will be mine to join her again. I am sent to you to exercise that skill which I professed to exercise on earth, at the request of C. H. L. It was through my body aura that the cluster-fluster of spirits was formed round my home on earth. I could neither see nor hear them, but I felt them. I know that they could approach nearer to my wife when I was in the room. Such as I was on earth, so are you now. You attract spirits; you impart the minute articles of matter which form your aura, and which can readily be manipulated by attendant spirits who wish to make themselves known."

I have given these three controls coming together on the same day and at the same time for a particular reason. The peculiarity of these so-called Historical Controls has attracted attention, and

those who recognise the initials fancy that they have found an explanation in their own way. Those who believe in some psychical power operating through my mind on that of the medium put it all down to mind reading. Some, on the other hand, say that I am the victim of delusion, and that I only fancy that I hear what I write; whilst others say that I am the dupe of a clever rogue of a medium, who crams up these seances specially for the occasion. In answer to the first remark, I say I knew about Count Lally being taken prisoner when Pondicherry was taken in the last century, and I knew that he had suffered death for his misfortunes. I knew not that he was of Irish descent, nor of his being either at Fontenoy, or the father of the celebrated Lally Tolendal, or of his ever having been in London; but as to having heard or read anything about Mr. Walter Banks or his horse Morocco, or of Dr. Alexander Blackwell, I knew as much of them as I do of the King of the Cannibal Islands. Here are three different controls on one and the same night; each of them entirely distinct, in time, place, country, and idiomatic expression; each control varying in voice and expression; and this took place at one sitting. But I may further add that during my pursuit of this so-called delusion I have got close on two hundred different controls, each varying from the other quite as much as the three now published, and I am to have suggestions of either delusion on my part, trick on the part of the medium, or mind-reading of matter, which I can answer was never in my mind. To me it is astonishing how far people will go in saying a thing is not because they know it not.

A SPIRITUALISTIC SEANCE IN THE TRONGATE, GLASGOW.

A select company of Glasgow Spiritualists and friends held a seance in the hall, Trongate, last week, in course of which several manifestations of a character remarkable enough to challenge publicity were evolved. The "circle," when completely formed, consisted of an inner and an outer ring, the company numbering altogether about fifty. The inner ring was made up of pronounced Spiritualists, who are, of course, friendly to the appearance of the "spirits," and who thus guard their spiritual wards from indelicate intrusion or insult at the hands of sceptical strangers. One of the four corners of the little hall was partitioned off by a covering of dark-green cloth for the use of the officiating medium, who remained ensconced within during the whole performance. This interesting centre of operation was invested by the sitting circles, and the ordinary light having been put out, the young lady-medium—an English girl by birth—entered the curtained recess.

The room was now almost completely dark, the only light allowed coming from a shaded side-lamp, which was still further toned down to a becomingly grave aspect by the dull red-coloured paper which enwraps it. The circle were then requested to join hands and sing. Hands were joined and psalm-tunes were chanted, but the spirits did not respond; Sankey's "Sweet by-and-by" was then rendered, and a movement of the curtain put everybody on the alert. Suddenly the curtain was partly withdrawn, and a ghastly white face, wrapped in white linen, appears, and as suddenly withdraws. This incident was repeated half-a-dozen different times, and at length, at the earnest request of the director of the circle, the whole body of the supernatural visitor was revealed, dressed in grave-clothes, too, and articulating speech in a broad and unmistakably Scotch Doric voice. "Is that you, George?" queries one of the inner circle of sitters. "'Deed, ay! It's jist me," responds "George," in a voice sunk to a "deid hoarseness." George, who, by the way, was a tailor when in the flesh, was suffering badly from that painful affection of old age, a "roostit thrapple." He spoke as if he had recently caught cold, and the supposition is not an unlikely one, as the "circle" have lately interviewed him, it seems, inconveniently often. "George" then surveys his legs melodramatically, and shakes his ghastly head over their painful thinness, declaring them, with a serious head-shake, to be "jist skin and bone." "Can ye no better them awes?" queries one of the group. "I'll try," says "George," who seems from the first supernaturally anxious to please, and making his dexter leg spin round and round a dozen times like a housewife handling a porridge-stick, he gravely asks the general company if "that's ony decanter?" and the general company, who seem to share with "George" the amiable desire to please, accede to the questionable fact.

Presently there is a clicking noise heard inside the curtained space, and "George," on being questioned anent it, declares it to be "Sambo," a well-known negro spirit, who, according to "Geordie's" ludicrous statement, is "busy makin' himself up," and who, according to the same authority's continued statement, "is jist greetin' his een oot that he's no gettin' appearin' first."

Presently "George" withdraws, and on the expiry of a few minutes, during which the company vigorously sing, "Sambo's" head is thrust between the parted curtains, his face as black as night—the mouth grinning like the slit in a post-office letter-box. He nods the general company into apparent extensive recognition, disappears, reappears, and repeats the nodding business.

It should be stated that before "George" appeared, a little negro girl of tender years spoke through the medium, although not visible, and asked after the health of a large number of the "inner circle," the stereotyped reply of the parties whose health was inquired after being—"Thank you, I'm very well, Cissy; how are you?" To which the invisible spirit of "Cissy" replied in each case—"Bootiful."

The third manifestation was the most remarkable and startling of all. Two children of seemingly tender years stepped before the curtain, one of them being the alleged spirit of the daughter of a gentleman present, who asked if he might be allowed to touch her hand that night. An inclination of the little head acceding to the request brought the parent over to where the manifestation stood. A tiny, little hand, tremulous with luminosity, was laid gently within the hand of the assumed parent, and a fervent "God bless you!" from the father brought the manifestations to a close.

Whatever may be said about the reality or the reverse of the exhibitions, there could be no doubt entertained regarding the deep

* Mrs. Mellon, of Newcastle-on-Tyne.

sincerity of the parent. The quiver in the voice of the gentleman bespoke the intensity of his feelings.

It is but justice to the parties interested to state that the place portioned off for the use of the medium was, beyond suspicion, free from claptrap trickery. There were apparently no possible aids to deception to be found there. Admitting the honesty of the *modus operandi*, and the sincerity of the parties interested in the truth and success of the manifestations, the supernatural element must be accounted for on other grounds.—*Glasgow Weekly Mail*, August 17.

A PRIVATE PHYSICAL SEANCE.

Dear Mr. Editor,—On Thursday evening, August 15, it was my privilege to attend a seance at the house of a friend, there being present my friend, a lady, an unprofessional medium, and myself. As soon as we had seated ourselves, in the dark, at a small round table, manifestations began in the shape of continued and vigorous tilting of the table, which frequently went from under our hands to another part of the room. Subsequently the table was at our request completely lifted off the floor, and kept suspended in mid-air for about two minutes. On our asking for a present from the spirits, we distinctly heard the lump sugar in a basin which was standing on a tea-tray along with cups and saucers, &c., on a table at the other end of the room, handled about, and immediately afterwards, a piece was laid in front of each sitter, as was apparent on lighting up.

The medium's feet were pulled, and she was carried, along with the chair on which she sat, to a window opposite. A hand-bell was kept ringing as it floated about the room, and afterwards the large tea-tray, before described, was moved to and fro, making such a noise, and with such force, that we thought all the ware must have been broken. In the midst of this noise, the large, heavy, four-legged table came rushing towards the small table at which we sat, and stopped about a foot from it, when the tray was placed so as to connect the two tables. This last manifestation was produced by a spirit calling himself "Sam Smith." "Peter," who manifests at Williams's seances, was also present. We then heard the pieces of sugar being rattled about in the basin with a sound as if two pieces were being rubbed, and during this, a beautiful light of the size of an egg showed itself moving about in the centre of the sugar basin. I thought an account of this private seance, attended by three persons, might probably interest your readers, and so furnish the particulars, which are at your service.—Yours faithfully,

JOHAN H. POLLEN.

1, Pakeman Street, Hertslet Road, Holloway, N.

PIC-NIC OF THE NEWCASTLE PSYCHOLOGICAL SOCIETY.

Reported for the *MEDIUM* by E. W. Wallis.

Of all men, the Spiritualist is best fitted by his belief to enjoy the pleasures of social intercourse, and to revel in the beauties of the world around him. Holding, as he does, the belief that there is no supernatural, and that the present is ours to use and enjoy, to gather from it its richest blessings, that we may make the best of this life to fit us for the life to come, there is nothing so soul-inspiring and happiness-giving as a day spent in communing with Mother Nature; or, in company with congenial friends, breathing in the pure, fresh air, laden with so many pleasant odours, the emanations from the flowers and trees, which beautify the scene and make the landscape lovely to our eyes. Such surroundings are calculated to call forth our deepest and holiest emotions, to quicken the spiritual perceptions, to awaken the intuitive faculties, and soul pulsing to soul in harmonious and rhythmic measure, we feel the divine stirring within us, awakened by the God-life in all around, and join in the great anthem of praise which is voiced in the life of the natural and beautiful productions of the earth.

Some such thoughts must have been in the minds of many who resorted on Tuesday, August 13, to the picturesque grounds on the banks of the eady Tyne, known as Stella Park, where, by the kind permission of J. Cowen, Esq., M.P., the popular Member for Newcastle, the annual picnic of the Newcastle Psychological Society was held. The scenery surrounding is very beautiful, and well repays the traveller for his endurance of the noise, dust, rumble, and roar, as the train rushes alongside of Sir W. Armstrong's immense works for the manufacture of those death-dealing and destructive implements of warfare that bear his name.

In spite of slight showers which fell during the forenoon, and the dull, threatening clouds which occasionally overspread the heavens, the friends gathered in goodly numbers, until by five o'clock between eighty and ninety were on the grounds. A loud cheer and general rush towards the gate attracted my attention, which I found was intended for welcome to Mr. J. B. Mellon and Mrs. Mellon (*nee* Annie Fairlamb), who had pluckily come on from Newcastle, after a journey from Edinburgh, to attend the picnic. A hearty welcome, sincere congratulations, and earnest God-speed, with hand-shakings all round, showed the good feeling towards the happy couple, and evidenced how thoroughly Miss Fairlamb has won the hearts and endeared herself to the many Spiritualists of this canny North Country town, by her consistent and honourable conduct, both in public and private. Great regret was felt at the unavoidable absence of the worthy president, Mr. J. Mould, through the ill-health of Mrs. Mould, who was in a very critical state, and much sympathy was expressed for the sufferer. I am pleased to say that she is now slowly recovering. Mr. Kersey, the active and industrious secretary, and Messrs. Patterson, Ashton, Smedley, Compton, and others, were indefatigable in their efforts to promote the enjoyment of the company, while several of the ladies were busily engaged in aiding Mr. Haydock in preparing for the tea. A word of praise is due to the gentleman just named, for his exertions and the excellent manner in which he catered for the wants of the party, and the Society is to be congratulated on having such a useful man on their committee.

At 5 p.m. the signal was given to fall to, and the manner in which the provisions disappeared and the merry laughter we heard, testified how thoroughly the food and the novelty of the tea on the grass were enjoyed.

During the afternoon many of the lads and lasses had been "footing it" to the strains of the fiddle and other instruments, much to their enjoyment and the amusement of those who could not participate in the exercise; others were awing and manifested laudable ambition to lead themselves amid the boughs which spread above them, while others wandered into the secluded spots and enjoyed their own reflections as they contemplated the scenes around and below.

Shortly after tea a meeting was held, under the presidency of Mr. W. Armstrong, who opened the proceedings by denying the assertion that Spiritualists were atheists; said he, We do not believe God to be outside of nature, but within it, in us; we feel the Divine power in us if we live rightly and in harmony with the laws of nature. We are Spiritualists from our knowledge of facts gained through the instrumentality of mediums the instruments of the arisen ones. He believed we were all mediums more or less, but required to be developed, and then all could receive the blessings of the exercise of spiritual gifts at their own fire-side.

Mr. Westgarth spoke next, and said that some supposed it possible to communicate at any moment, and that mediums could go into a trance whenever called upon, but he found that a mistake. He believed Spiritualism was a great power for good, and taught the religion of righteousness and purity.

The guides of your correspondent here took control and spoke for a few minutes in a way which, I am told, was much appreciated and enjoyed, followed by the controls of Mr. T. M. Burnside, of South Shields, who gave a hearty greeting to all, and reviewed the remarks of previous speakers, and exhorted us to live out our Spiritualism in our lives and conduct.

A vote of thanks to Mr. Cowen proposed by Mr. Kersey, and seconded by Mr. J. Urwin, who referred to the noble efforts of Mr. Cowen in Parliament to stop the spread of priestcraft, was carried with acclamation.

At the termination of the meeting the sports were resumed and entered into enthusiastically till time to start for the train. The managers and promoters of the day's outing deserve the thanks of all, for everything passed off without a hitch. The weather, though threatening at the start gradually improved, and a glorious view of a magnificent sunset was obtained from the high part of the grounds, and altogether, I believe, everyone was benefited and thoroughly enjoyed themselves. For myself, I can say that I never enjoyed a day's outing better, and trust it will not be the last opportunity I shall have of uniting with the warm-hearted Novocastrians in such a gathering.

DEDICATION AT PECKHAM.

On Sunday a select and harmonious party met at No. 2, Cambridge Terrace, Clayton Road, Peckham, to inaugurate a room set apart for seances and meetings of Spiritualists. Mr. Rolton having gone to reside with Mr. Butcher, he furnished the front room, up one stair, as a seance room, and well adapted it is for the purpose. Mr. and Mrs. Butcher made all feel at home, and after tea the company was augmented by visitors, some of them from a great distance. Mr. Butcher acted as host and Mr. Robson as spiritual director. In the early part of the evening Mr. Butcher, Mr. Lewis, and Mr. Robson were led to the table by a simultaneous impulse, when a number of spirits were described round Mr. Burns, notably a spirit in armour who gave the name "Malcolm." Mr. Burns at once recognised him as Malcolm III. of Scotland who organised the kingdom, and from whose reign the authentic history of Scotland commences. It is cheering to know that these patriot souls still labour for mankind, and by their indomitable influence urge on suitable workers towards the consolidation of Spiritualism. Other tests and symbols of an equally significant kind were given in plenty, and the influence that accompanied them was highly inspiring—such indeed it literally was. A glove was seen thrown down and a bunch of lavender as the symbol of "assiduity,"—work and fight for truth and victory.

The meeting commenced with singing the "Dedication Hymn," ("Spiritual Lyre"), after which Mr. Burns was called on to give an inaugural address. This he did, giving due prominence to those points of experiment and observation necessary now to enable Spiritualists to attain pure spirit-communion and spiritual development without any evil effects. The dedication of all to the true work of the Spiritualist was earnestly urged.

Mr. Butcher made a few remarks in a similar strain, and he was followed by a gentleman who first heard of Spiritualism in the debate between Burns and Bradlaugh. He had good manifestations in his own family. Mr. London also spoke, and then the attention of the meeting was directed to the mediumship of Mr. Beasley, a young man who is developing rare powers of mediumship of almost every kind. Mr. Burns made an examination of his head, stated his character most truthfully, and gave him some valuable advice, and indeed portrayed his state so clearly that it corroborated many of the experiences through which Mr. Beasley was passing.

A seance was held in a dim light. The table was moved in a powerful manner, and turned upside down, so that the top rested on the sitters' knees, with the table-legs in the air. The table was replaced in its proper position by the spirit-power. Mr. Beasley was entranced and gave a test of identity.

There was a splendid influence in the room, ensuring a flow of ideas and enabling all forms of spirit-action to take place freely. It was indeed a refreshing time. Mr. Lewis, the poet, is a sitter—indeed lives also with Mr. Butcher, and it is expected that the ancient spirits and literary controls may have conditions of successful control of Mr. Lewis and other mediums. Materializations are expected through Mr. Beasley, and all phases of spirit-action are within reach of the circle by the adoption of these principles in the regulation of their sittings.

MR. WALLACE AT DOUGHTY HALL.

On Sunday evening last Mr. W. Wallace delivered an address in the above hall. There was a very moderate attendance. Mr. Swindon occupied the chair and made some appropriate remarks relative to the general subject of Spiritualism. The address seemed to give satisfaction to those present, and at its close several questions were submitted and received very clear and intelligent explanations in answer. After the close of the regular service Mr. Wallace, in accordance with a suggestion which appeared in our last issue, proceeded to describe the rise of Spiritualism in London, Scotland, and elsewhere, and said these strongholds had sprung from small beginnings and humble efforts. But, he said, as yet no endeavour had been made to carry the advantages of spirit-communion into the West of England, and he thought the miners who toiled so hard in the copper ore mines with so small remuneration should not be denied any blessings or advantages that might rise from such a knowledge. He had resided for a short time in that part of the country, and from experience he felt convinced that the inhabitants of Cornwall would most gladly accept the spiritual philosophy. Discretion, he thought, was necessary, and if this was employed, all efforts would succeed. He estimated the cost of sending and keeping a missionary in Cornwall for twelve months to be £100, and the person appointed might probably raise £50 from collections at meetings, &c. He proposed Cornwall because mediums and speakers in passing through Devon might make acquaintances and spread truth in this quarter also. The means for the support of this missionary he would suggest be raised in the following manner: if 20 persons subscribed £1 each, 20 10s. each, 40 5s. each, 100 1s. each, and 250 1d. per week for 12 months, sufficient means would be secured to maintain a missionary without depending on the assistance of the people of Cornwall.

At the close of these remarks the audience rose after two hours' sitting, without taking any action on the question at issue.

MR. DUNN AT HETTON-LE-HOLE, CO. DURHAM.

At 7 o'clock on Saturday evening, Mr. J. Dunn, of Shildon, spoke upon "Indisputable Evidences of Spirit-communion." The intelligence which displayed itself, was of a very instructive character, and it passed in review the Jewish methods of spirit-communion which are recorded in the Old Testament in a very masterly style. The scriptural references upon which the guide dwelt were very numerous indeed, for one evening's discourse, and each instance was made to appear a striking illustration of the fact that spirit-communion was known and practised to a great extent in those days. Other religious systems were casually glanced at and summarily dismissed, for the mere passing purpose of showing that spirit-communications are historically recorded as the foundation of all largely disseminated forms of religious belief. This interesting discourse was listened to very attentively and good-humouredly till the close, when the putting of questions somewhat ruffled the general smoothness. Signs of a tempest were angrily looming over our heads, but, by temper and good management, the disturbed elements were not so unfavourable to us, after all.

Before I conclude my brief notice of this assemblage and its doings, I feel compelled to make a few remarks upon a gentleman who put some questions at the close of the address. This was a Mr. Scott, a well-known local minister, and his manner of putting questions and eliciting replies was what I unreservedly term exemplary, and orderly. Such men deserve respect from us, and beside that, they are far more likely to be able exponents of their own particular views, because, in the coolness of their minds, they do not rise to that fever-heat of intolerance and passion which excites evil feelings and throws no light whatever upon the perplexed matters which are being held in dispute. This gentleman put a few questions bearing upon orthodox views wherein Spiritualism and the churches appear mostly to differ. Concerning the manner in which those questions were answered we (Spiritualists) were very much satisfied, but, of course, we must leave our dissenting brethren to enjoy their own estimate of these replies, leaving time and events to work out the future issues of our present differences. Mr. Scott would doubtless have asked other questions, but in consideration of the lateness of the hour, and in deference to others who might wish to interrogate the control, he sat down.

And now the sky did not look quite so clear, and confusion seemed likely to predominate. At such times men are liable to get misguided and mistake pertinacity and noisiness of opposition for clever and conclusive argument. Choice and apt are the words of Cowper:

"Vociferated logic kills me quite:
A noisy man is always in the right."

The discussion did not terminate with the closing of the doors, but was continued for some time by little groups, and nearly every Spiritualist became a centre of attraction and abuse.

On Sunday (the next day) Mr. Dunn spoke again, but upon a subject chosen by the audience, viz., "The Doctrine of Our Future State." Being rather late in leaving Mr. Clennell's house, we arrived at the hall five minutes after the time for opening the doors, and were somewhat surprised at seeing so few standing outside. Upon a nearer approach we were more surprised still in finding the place filled to such an excess that speaker and chairman had some difficulty in reaching the platform.

The address was a very lengthy and instructive one, and was eloquently delivered. It spoke of the more speculative doctrines in regard to a future state which had gained acceptance in various nations and at various times. Passing on from Mohammedanism,

Judaism, and Christianity, we were brought to a close examination of modern orthodox views. The doctrine of extremes in misery and happiness (*minus* any intermediate states) was shown to be out of keeping with the intelligence of the age and a palpable contradiction to the supposed attributes of Deity. In place of these crude teachings there was a system of rewards and punishments based upon more equitable principles, and this doctrine was the true one, for it was in actual accordance with experiences in spirit-life which had been time after time revealed to us through spirit-mediumship.

These are the first meetings that have ever been held in this district, and they have been very encouraging. To the energy and zeal of Mr. Clennell is due the praise for occupying the chair, engaging the hall, and inviting the speaker. Mr. Dunn is a good trance-speaker, and I hope his success amongst us will lead to his being engaged in other parts. With many thanks, Mr. Editor, for your liberal gift of *MEDIUMS*, I remain sincerely yours,
Fence-houses, Durham. WALTER GAUTREY.

SPIRITUALISM IN JERSEY.

(To the Editor of the *Jersey Chronicle*.)

Sir,—Having in one of your recent issues written a few words concerning Spiritualism, and promised more, I now fulfil my promise, and have much pleasure in furnishing you with the results obtained at our last seances, which took place on the 11th inst. The circle consisted of five sitters, three of whom are mediums under development; a few other friends were seated outside. During the singing of a hymn, a young lady, who is totally ignorant of magnetism and its uses, got under control, and, rising from her seat, went up to one of the sitters, who was troubled with a temporary deafness of the right ear, and after a few circular passes and insufflations, which only those who have acquired a knowledge of magnetism and its application for the removal of disease could understand, effected a complete cure within the space of a few seconds.

Another medium, the same through whose mediumship the poetry which I gave in my last was obtained, then gave two verses of impromptu poetry for the use of our circle, to be sung to the tune of "Belle Mahone." I then requested that a third verse should be composed, and the request was at once granted. A short address then followed which, together with the above-mentioned hymn, would not be unworthy of a place in your columns, but it would make my communication too long. I must, therefore, be content to give the concluding poem, obtained through the same medium under different control, announcing himself as "Hafed," as follows:—

"When ye friends are worn and weary
With your load of daily care,
You find the pathway dark and dreary
And your troubles hard to bear:
Tired of hoping, sick with fearing,
You long to reach these golden gates,
And in accents short yet cheering,
We can whisper,—Only wait,
O ye friends of soundless sorrow
Do not let a murmur fall,
Only wait and trust the morrow,
God's great Love is o'er you all.
You will have sore trials and troubles,
Ere you reach this home above,
But, my friends, you still remember,
Love is Heaven and Heaven is Love."

HAFED.

After a few moments, the same control gave the following:—
"God answers your prayer, not according to your wish, but your wants; not as you may have asked for, but as one enlightened sees best for you.—HAFED."

The medium was then released, and resumed her normal state, and were it not for the confidence she has in those present, could never believe that the above words could have dropped from her lips. Are any of your readers interested in the matter? Let them read the *MEDIUM AND DAYBREAK*, edited by James Burns, 15, Southampton Row, Holborn, where they will find accounts of phenomena far more interesting than anything I have written in connection with our still undeveloped circle; they should also obtain the rules for forming the spirit-circle, they are simple enough, and thus they would be enabled to arrive at the truth by personal investigation, without relying on the evidence of others. There are mediums to be found in almost every family, whose latent powers are only waiting to be developed.—Yours for truth and progress,
G. DE CANTERBURY.

St. Peter's, August 18.

[We print this to encourage our Jersey friends. For years they have striven to open intercourse with the spirit-world, and though they were for a long time unsuccessful yet at last they are reaping the reward of their consistency and perseverance. We call the attention of investigators in other places to this result of faithfulness extending over many years.—ED. M.]

MR. S. STEWART, West Pelton, writes: "Your visit to this place has done an immense good. Your discourse on the Sunday afternoon is much spoken about, and we hope the day is not far distant when you will think of giving us another visit. I am going to get some clubs started here; there are many who wish to join. I am willing to do what I can for the cause of Spiritualism."

ASHTON-UNDER-LYNE.—As regards our young medium, I think there seems to be a little progress. The foreigners still control him, and at times an English minister will take possession for a short time, offering up a beautiful invocation; but the foreign influence breaks the control. Since I wrote you concerning him, we have had two tests proving his controls to be genuine, two gentlemen having held a short conversation with him when under control. One spoke to him in French, and the other in the German language, receiving answers back again. We have some glorious manifestations at our circle. Last sitting a young man had his coat taken from him whilst his hands were on the table. Sometimes we have two mediums controlled at once, spirit-lights are seen, bells rung two at once, and the table floated four or five feet from the floor.—W. AVARY.

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TO SPIRITUALISTS IN THE COLONIES.

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

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, AUGUST 23, 1878.

FEATURES OF THE WEEK.

As this number of the MEDIUM will fall into hundreds of fresh hands, we desire to say that the "Historical Controls" are given through a medium in a state of unconscious trance, and are taken down from his lips by a gentleman who has had a most successful career in India, and is well-known for his extensive knowledge and clear-headedness. Every experienced sitter at once can distinguish between the identity of controls and whether they are real or shams. The spectator is in a better position to obtain satisfaction in this respect than the reader of the reports, and we therefore have pleasure in stating that great reliance may be placed on the veracity and judgment of A. T. T. P.

He has not been able to find any information about Dr. Alexander Blackwell in the English language, but from a French source A.T.T.P. has obtained a confirmation of his description of himself, and of his wife's drawings of plants used in medicine. Of Walter Banks he can learn nothing from books. It is all new to him. Who has heard anything of Banks and his wonderful horse Morocco? Will our readers please look out for confirmations of this message?

Mr. Towns' seances have been resumed again at the Spiritual Institution with a grand promise of future usefulness. The medium, the chairman, Mr. King, Mr. McKellar, and ladies formed the inner circle, and around them sat a close ring of ladies and gentlemen, which quite filled the room. Ventilation was attended to, and the psychical conditions were so good that the atmosphere was cool and pure all the evening. The seeing gift was successfully exercised and "Judge Edmonds" was seen in the inner circle. This good brother is in close sympathy with the work of the Spiritual Institution, and the printing of the work edited by him, "The Next World," has brought him closer to us. This new book will introduce good spirit-influence into many homes.

Mr. Colville's twenty-second birthday falls on Friday, Sept. 5, and on that evening he will deliver an oration at Hulme Town Hall, Manchester. We hope the Spiritualists of Cottonopolis will come out in a body and give Mr. Colville a hearty reception on the completion of his first year of majority—a year in which he has done work which ought to commend him to every true Spiritualist. By attending and sending forth to him kind fraternal sympathy, the hearers may perchance in return have some of his enthusiasm and devotion to the Cause conveyed to them.

We have been visited by a strong deputation from Cambridge, where the work is going on in a cheering manner. Excellent mediums are under development, and some devoted workers have "printed privately for distribution" a small tract, which has gone through several additions. It is well written, and gives a full answer to the question, "Spiritualism: What is it?"

A County Durham correspondent, writing to Mr. Burns, says: "There are not many who would submit to such severe tasks for such uncertain remuneration. Mr. Bradlaugh, the great working man's friend, comes to Durham to speak for a few minutes to the miners, and charges £10 for his little journey." Mr. Bradlaugh used to take shares with his co-workers: we don't know how he does now. No doubt Mr. Burns would be glad to receive remuneration for his work if the Spiritualists were as able and willing to support their workers as the Secularists are theirs. The gospel with many Spiritualists is to get as much as possible out of mediums and speakers for nothing, even though it should lose days

of their time and entail several weeks of weariness. "Can you give us a lecture for nothing?" is their friendly salutation; but when the manager of a useful and expensive public movement states that the cost should be borne by all according to their ability he is regarded as a "beggar," and it is said his paper is disfigured by the inculcation of this duty on the part of others.

A grand beginning has been made by Mr. Dunn at Hetton-le-Hole. Mr. Gautrey says in his letter: "This is the result of your coming to Houghton-le-Spring. I felt half afraid you would suffer from your severe trials." There is no victory without trial, no true pleasure without suffering, no reward without service. Would that we could inculcate these simple and self-evident truths upon all Spiritualists. Then would all be workers, givers, teachers, and be blessed in their acts. At present the drones grumble at the busy bees, who would have them provide their share of the honey.

Clairvoyants, mediums, spiritual instruments of various kinds are springing up on every hand. The spirit-world is waiting till we organise ourselves—form ourselves into schools and circles, looking towards the spirit-world for aid, and putting ourselves into a position to profit by it when it comes. When we are ready, they are ready to pour out upon us the baptism of the spirit without measure, and spiritual truth will be the bread of life to a famishing people. Do not hide your one talent in a napkin, we beseech you. Every man and woman should regard him or herself as the centre of spiritual work and set the house in order accordingly.

Mr. Robert H. Hare has passed through London to Paris. He will return to America accompanied by Mrs. Hare during September. He may possibly attend Doughty Hall on Sunday evening, September 15.

At the Newcastle pic-nic the non-attendance of some of the chief Spiritualists of the town was a noticeable fact. This was due to the onerous nature of business duties, the day not being a holiday, not to any apathy or ill-feeling towards the movements of the day.

Last week we commented on the proposal made in the *South Wales Daily News* to put the medium at Cardiff to a test by non-Spiritualists. The same paper, date August 19, contains over a column from the pen of Mr. Smart embodying the same views thrown out in our paragraph. This resolution on the part of the Cardiff friends was arrived at quite independent of our little article, and it is gratifying thus to find a principle of coherency and unanimity on such vital points manifesting itself in the Movement. We will give some of Mr. Smart's ideas next week, for the guidance of circles under similar circumstances.

Why, writes a correspondent, should we not have our lay preachers or locals? He is at present developing himself for this work. He pens his thoughts, revises them, rehearses them, and finds that he is increasing in power to interest his friends. We recommend private Schools for spiritual study; already the No. 1 School, at 15, Southampton Row, has enabled some of the Teachers to take part in meetings in a very useful manner. We might have 1,000 valuable speakers before Christmas if our suggestions, so repeatedly thrown out, were put into practice.

A party of mediums from Yorkshire called on us last week. As an experiment, we arranged ourselves with a positive at the opposite end of the table to the medium. He was soon controlled in a very striking manner by well-known actors. Then by "Lincoln," "Livingstone," and lastly, "Dumas." The name of Menken we could not recall to mind for the moment, but, remembering her professional career, we said to the latter spirit that he had loved a woman who was very clever on horseback. The medium at once gave the name "Adah Menken," almost the only intelligible English words he could utter, and put himself in the attitude assumed by Dumas in the photograph, in which he appears sitting with Menken at his side with his arm round her waste. It was rather a striking indication of identity, as the Yorkshire party knew nothing whatever of Menken. While in Paris the medium was made to approach a bust, which proved to be that of Dumas.

It is wonderful to observe how purely commercial movements come in time to subserve spiritual purposes. In many places we have visited it would have been impossible for us to have obtained a hearing on Spiritualism, had it not been for the existence of co-operative halls which were granted to Spiritualists when all other doors were shut. These working men, putting their small subscriptions together and thus erecting these halls, have done a great work for themselves and for society. The next thing for them to do is to put their efforts together to build up a grand Progressive Literature, which will not only instruct themselves, but serve as a national lighthouse to inform the people generally. It is to this end that we have been impressed to open the £1,000 Fund, and induce every Spiritualist to gather round him a little band of spiritual students who will systematically "co-operate" to bring out books that the world at present does not appreciate, and, at the same time, give these books a free circulation all around them. Let us work together in faith and trust, and we will rejoice at our united success.

WHEN WILL "THE NEXT WORLD" BE READY FOR PUBLICATION?

No work of the press on Spiritualism—since persecution and dull times overshadowed us—has excited so much attention as the new work we have at present in hand, entitled "The Next World." Spiritualists spontaneously appreciate it, even without having had the chance of knowing much of it. It has a power with it which carries a spell to most minds. The next world is a theme of intense solicitation to all minds except the most undeveloped, and if a book thus entitled can by its mere announcement arrest such profound attention, what must be the result when the book itself is in the hands of the people and its full power exercises itself on the public mind?

"When will the new book be ready?" asks Dr. Brown of Burnley, at the same time saying: "Put me down for six copies." "When will that book be ready?" writes Mr. Blackburn; and many reiterate the cry. The facts are these:—Mr. and Mrs. Horn are at present on the Continent, seeking in a suitable climate those conditions most favourable to the completion of the work. Parcels of "proof" and "copy" go backwards and forwards sometimes daily, and their work is incessant in receiving spirit-visits, ascertaining facts to complete the several points of the work, and in giving personal notes of the appearance of each spirit at the time of giving its communication. Some papers have yet to be given, as spirits crowd round desirous of being heard again on earth, such as the late Pope and Victor Emmanuel. Thus the most dissimilar elements are compacted together in one harmonious manifestation, giving views from almost every point of thought and interesting every class of intelligence which earth contains.

We are astonished to see how many of our friends are taking six copies. Six copies of a 5s. book for £1 is a good bargain, and our readers seem to see it. We say to all: Form clubs, open subscriptions to enable everybody who can read to supply themselves with a copy of "The Next World." Thereby you will do an immense work for Spiritualism, and be at no expense in so doing. When this book comes out people will be glad to pay 5s. for it, but to depositors in our £1,000 Fund we are able to supply 30s. worth of books for 20s. The whole £1,000 might be subscribed for this book alone before it is ready, which would secure 3,000 copies, the perusal of which would effect a work for Spiritualism which it is impossible to estimate.

Surely there are 1,000 Spiritualists who could each get six readers for this book, and thus become meritorious workers in a Cause to serve which is to promote the highest ends which can be conferred on humanity.

ARRANGEMENTS FOR THE FUTURE.

Portraits of Mr. Colville, Dr. Mack, Mr. R. B. D. Wells, and others are in preparation for the MEDIUM.

The second monthly convention at Doughty Hall will take place on Sunday evening, September 8. Subject: "The Present Position of Schools and Circles in the London District, with Practical Suggestions for Improvement." Visitors from the country are respectfully invited to speak.

The Happy Evening at Doughty Hall is fixed for Wednesday evening, October 16, 1878.

Institution Week will extend from Sunday, December 1, to Sunday, December 8, 1878. It is recommended that circles, schools, and meetings in all parts of the country sit during that week, with the view of seeking union with the spirit-influences that direct the Movement and operate through the Spiritual Institution. During Institution Week many Spiritualists, circles, and societies make an annual contribution to the funds of the Spiritual Institution in return for the facilities so freely afforded to all, in publishing announcements and affording needed information.

MR. LAMBELLE AGAIN AT DOUGHTY HALL.

On Sunday evening Mr. Lambelle's guides will resume the series of discourses through him on the "Origin of Religious Rites and Ceremonies." The Greeks will, we understand, come on for a hearing on Sunday evening. It is particularly desired that friends attend punctually, as late comers interfere very much with the conditions. Doughty Hall, 14 Bedford Row, Holborn, at 7 o'clock.

MR. E. W. WALLIS.

This industrious and conscientious worker is making good headway in his mission. He has just left Newcastle and is at work in the Ouston district. His services are so much appreciated that he has been invited to Newcastle again in October—his third visit. He has also made a quarterly engagement to visit Keighley, the ancient stronghold of Spiritualism. These testimonies of appreciation from two leading places—ancient and modern—ought to recommend Mr. Wallis to all friends of the Cause. His funeral discourse on the occasion of the interment of the body of Mr. Pickering's daughter is highly spoken of by various correspondents. One letter says: "One of the grave diggers was very much affected by the address and shed tears (as did many others), and said he never heard such beautiful thoughts and language in all his life. No doubt great good was done." Mr. Wallis is a discreet man, minds his own business and the claims of his mission, and does not waste his spare time in common-place gossip at the expense of the reputation of others. Some would do well to imitate this feature.

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The Order of Spiritual Teachers.

No. 1 SCHOOL, 15, SOUTHAMPTON ROW.

There was at last meeting a large attendance and several visitors. The object of the meeting was to gather information as to the best means of holding circles and using mediums. The remarks in last week's MEDIUM as to the creative power of truly-related magnetisms was read; but in the course of the meeting its converse was illustrated. It would appear that if certain magnetisms feed each other or reproduce a new element, it is equally obvious that certain other magnetisms, like Pharaoh's lean kine, eat up all available magnetism within their reach, and produce nothing but weariness and dissatisfaction. It was so at that meeting, and though valuable mediums were present, no inspiration dawned on any brow, and the lesson was one of value, but not in the way of talking. One medium was controlled to say that hydropathy should be allied more closely to Spiritualism than was the case with some of those present. In other words, some rather unclean subjects were in the room, and the fetid influence sent out by them poisoned the atmosphere and nullified the effects of whatever good might be present. Mr. Towns suggested a change of position in the outside circle, which was productive of good; but it was evident that there were persons present whose absence would have been good company. Mr. Shroobree made some clairvoyant observations; but there was nothing very successful in that direction.

Further experiments are necessary to keep apart the spiritual workers and the antagonistic elements which may be at the same time present. As a step in that direction the meeting was instructive, and no doubt will bear fruits in the future.

THE GUINEA PRIZE.

At the School meeting, at 15, Southampton Row, on the 15th instant, the proper assignment of the prize of one guinea's worth of literature to the best report from a School, on the text, "Ask, and ye shall receive," &c., was discussed. Three reports came in:—the two already printed, from No. 1 School and Lowestoft School, and another from Mr. Hesketh, Manchester, which has not been printed. The question was not which individual paper was the best, but which School report as a whole was best. Viewed individually, Mr. Dowling's paper was the most valuable, and well it might, for it occupied much more space than any other, and to Mr. Dowling every feeling of credit was heartily given. But the No. 1 School report, in its various papers and speeches, contains a greater number of ideas on the whole, and more categorically covers the ground set forth in the subject given. The prize is to the School, not to the individual, and this will stimulate all Teachers to give their item of light on all questions thus submitted for elucidation, so that their School may stand high. If all the Lowestoft brethren had done as well as Mr. Dowling, then they would have carried off the palm.

In allotting prizes of this kind it has also to be borne in mind, that the best paper may not be the best answer to the questions. We must insist on a full and distinct adherence to the points thrown out for consideration, and not permit too much latitude to impulsive and discursive preaching; most of the speeches erred in this respect. In sentiment they were right, but in the intellectual exhibition of their sentiment they were scarcely up to the mark. We name these things for future use, as our object is not only to elicit valuable thought, but thoughts to the point, and thereby culture Teachers in the art of "sticking to the text."

The prize has, therefore, been allotted to No. 1 School, with the most cordial appreciation of the claims of Mr. Dowling's paper to high consideration. His School has had a few dozen of the MEDIUM containing his paper. The "literature" bestowed on No. 1 School will be tracts and wrappers to enable the Spiritual Workers to do up packets of information on Spiritualism for gratuitous distribution. This new movement will be announced shortly. Another subject will be offered for competition next week, and we hope many more Schools will take part therein.

Miss Chandos Leigh Hunt is at present in Paris. Till the end of next week she may be addressed: 13, Place Dauphine, Pont Neuf, Paris.

Spiritualists visiting Paris may meet with lodgings with Spiritualists by applying to Madlle. Huet, the well-known medium, 173, Rue St. Honoré, Paris.

"Priestcraft," an oration by Mr. Morse, is now ready, price 1d. "Anti-Vaccination considered as a Religious Question," Mr. Burns's Manchester lecture, is now in circulation, price 1d. Thousands have been sold.

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.

52. To the Editor.—Dear Sir,—As a Spiritualist I am ever on the alert to discover new truths, and the problem of the spirit-spheres engages my attention very much. Where, and how are they situated, and have they existed since time began? are questions that are constantly on the mind. And I hope to gather a little information on the above heads through your organ the MEDIUM.

In your issue of the 19th inst., I find a diagram of the "Spirit-Spheres." The idea is good, inasmuch as it gives a wide field for labour when we have done with the physical body. But I fail to understand the explanation annexed; and for this reason I write you at present, hoping some of your many readers will respond. It speaks of universes and spheres as being quite distinct, without giving any explanation of the latter. Is the diagram a representation of the whole starry system, and their attendant planets, and not the globe we inhabit? If so, according to the diagram, the farther we are from the "Fountain-head of Life, Light, and Wisdom," the larger is the universe we inhabit; and as we approach the "Fountain-head" through the expansion of the intellect, the comprehension, and admiration of God's works, and the unfolding of the God principle within us, of a necessity the universe must get larger as we advance, in order to give a wider field for learning, instead of diminishing; because the more we learn, the better adapted becomes the mind for learning and solving greater problems. Then, if the circumference gets less, how are the aspirations of the mind going to be satisfied?—Yours fraternally,

"A TRUTH SEEKER."

57. Sir,—You advised your readers to read Mr. Baker's pamphlet, "The Moon." I find the following absurd statement [see p. 11]: "Man is superior to matter, an iron ring can be reduced to the fluidic state by the action of mental force; a person who lives on a pure diet could develop this force so that material objects could be rendered invisible at any moment." Can Mr. Baker, any of your mediums, or readers, explain in a lucid manner how iron or metals are affected either by diet or by mental force?

Birmingham, August 15.

"SCIENTIFIC BLACKSMITH."

THE INFLUENCE OF HERSCHEL.

To the Editor.—Dear Sir,—With reference to a paragraph in p. 491 of your issue of 2nd August, headed "The Planet Herschel," I wish to correct a misconception expressed there.

I am in receipt of a communication from the medium, upon whose misconstrued views the criticism appears. This medium does not profess to discuss subjects upon which he is impressed to write and speak. His utterances are given for what they are deemed worth by those who read and listen. His statement should not be read "from the discovery of Herschel dates a new era (of influence) on this earth."

The summation of his remarks are: 1. That our present planetary system is the means whereby influences emanating from the fixed stars are transmitted to this earth. 2. That this system, including the earth, is moving through space, causing an alteration in position relative to us of these fixed stars. 3. That from this alteration in sidereal aspect arises an increase in the reflected or elaborated influence of some planets, as Herschel and Neptune, by reason of these planets being nearer the source of influence of certain fixed stars, and a decrease in others by reason of the increasing distance between their bodies and their source of reflected or elaborated influence.

It would, indeed, be difficult to "swallow" the idea that the influence of planets dates from the time of their discovery.

This medium states, that the influence of Neptune resembles Venus, but without the grossness attached to that planet—the quintessence of Venus, so to speak. It gives the highest and purest enjoyment in such as music, art, sexual affection, &c., to such a pitch approaching the good and true as the world at this stage can scarcely appreciate. The influence of Herschel and Neptune are on the increase, so as to be appreciated within 100 years.—Yours,

J. W., Jun.

August 16.

THOUGHTS ON THE PROGRESS OF SPIRITUALISM.

[This letter came to hand too late for our last number.]

To the Editor.—Sir,—The perusal of last week's MEDIUM is eminently calculated to arouse and awaken the better nature within us. On reading Mr. Dowling's excellent article, a few ideas occurred to me which may not entirely prove uninteresting. Our spirit-friends tell us that it is the earnest desire of that All-pervading Intelligence we call God, that the two worlds, the material and spiritual, be brought into closer contact. Various are the methods employed to effect this object. One is by spirits coming to us; another, and by far the best, is in the development of our faculties, the unfolding of the God-nature within, which lifts us nearer that state called heaven, and brings us into closer communion with the angels. Knowing that this is the desire of those bright ones in the great Beyond, we may look for the result of their labours outside, as well as inside, the ranks of Spiritualists, since Spiritualism is confined to none, but is universal in its range and operation. Science, which has been, as it were, taking a recuperative slumber, has lately burst out, and well-nigh dazzled us with her wondrous powers. First comes the writing-machine, followed in rapid succession by the motograph, telephone, microphone, and the like. What does this mean? If God governs our actions, and desires the inhabitants of both worlds to be brought into closer communion, are we to acknowledge this as His handiwork, or the result of man's ingenuity alone? The origin of all thought is, I humbly submit, alone traceable to God. I am inclined, therefore, to the former, seeing that these instruments are finer, more sensitive, than any yet produced, and so, better calculated to

bridge the chasm existing between embodied and disembodied spirits. In physical seances we make use of that clumsy article the speaking-trumpet, but in the microphone our spirit-friends are supplied with an instrument delicate and better adapted as a sound intensifier. When we desire to study the animalculæ in our food or drink, we make use of a medium or instrument which, intervening between our senses and the miniature world under consideration, makes all clear and visible before us. So also in our studies of celestial bodies, which, without such aids, would be invisible and unknown. All souls belong to one common brotherhood. It is quite possible that each may unconsciously act his especial part in the great work of amalgamating, and bringing into closer association the intelligences of the summer-land and those of earth. The spirit-world will lose no opportunity to bring about such an end. Science is as yet only in her infancy. The success of to-day will be eclipsed by the achievements of to-morrow. The consideration of these things, coupled with the wondrous manifestations related in the MEDIUM, is sufficient to cause us to thank God for His mercy towards poor humanity, and pray, and work for the speedy coming of that time when all shall acknowledge Him as Kings of Kings, and Lord of Lords, and when we, uninterrupted by material encumbrance, may hold sweet converse with our loved ones gone before.—Yours truly,

TINKER.

Bradford, Aug. 12.

HAPPY EVENING SUGGESTIONS.

To the Editor.—Sir,—Now that the season is approaching when the annual Happy Evening, at Doughty Hall, will again take place, I would suggest that some steps be taken to render the entertainment as perfect as possible. I would recommend that a glee club of Spiritualists be at once formed, to meet for practice one evening a-week, and get up a few select pieces to be sung on the evening in question. A leader is wanted. Who will come forward in that capacity? I am sure a fit instructor would soon gather round him a band of tractable vocalists who would not only be a source of strength on the Happy Evening, but on many other occasions.

In conclusion I would urge that the Happy Evening be held as near to the middle of October this year as possible, and let us have time to get up a "Scotch night" at the New Year. Hoping that these remarks will be read in the kindly and sincere spirit in which they are written.—I remain, yours in the Cause,

(MRS.) MARGERY McNEILL.

8, Buckingham Road, Kingsland, N., Aug. 20.

MR. COLVILLE'S WORK AND DEPARTURE.

Just as Mr. Colville's guides have urged him to visit America his work has assumed such an importance as to make it almost appear ungrateful to leave such a field of usefulness. But it is cheering to him to have to depart with "flying colours," and hence the wisdom of the arrangement. He visited Bolton on Saturday and gave a drawing-room lecture to leading Unitarians. The Rochdale meetings were very successful, and he was to lecture at Huddersfield on Wednesday evening.

His meetings in London are stated in his list of appointments. Many are looking forward eagerly to the pleasure of hearing him again. We hope all friends will do what they can to render these farewell meetings a success. We would suggest that a general programme of the series be plentifully circulated between now and the dates announced.

We understand that the date of Mr. Colville's departure from our shores is now definitely fixed for one day during the early part of October. Probably the 9th or 10th of that month will be the occasion of his setting sail from Liverpool. If there are any societies or private friends of the Cause who desire to secure his services for public lectures on week-day evenings before he leaves, they are requested to communicate with him immediately. Mr. Colville desires to publicly state through our columns, that owing to the extreme press of engagements, he will be only able to accept an engagement for one evening in any one place, and this for a public lecture only; all communications to be addressed to him at 159, Strangeways, Manchester, where they will receive prompt attention.

SCOTLAND GATE, MORPETH.—The book-club now holds a share in the £1,000 fund, and has on order six copies of "The Next World." For book-clubs everywhere, let the weekly subscription be ever so small. School should be held at each club-meeting. Will all the clubs kindly inform us how they pass the time on club nights? We wish we had the pleasure of spending an evening with all the clubs in rotation.

A LANCASHIRE correspondent writes: "Your lecture on Spiritualism at Manchester has caused two persons to get the MEDIUM from some source and read it. When my wife went for a warp to weave, one of the masters asked her if she believed in Spiritualism, and she said, 'Yes.' Then he wanted to know many things which she could not answer." Questions of the kind are cropping up everywhere, and when the Schools of Spiritual Teachers get well in working order, all such questions will be better answered.

NO. 1 INSTITUTION SEANCES.—On Tuesday evening last there was inaugurated a new series of seances at the Spiritual Institution. There were present twenty-seven persons in all, and a most harmonious and agreeable evening was spent. Mr. Towns, under the control of "Mother Shipton," went to each siter, and gave to each one most minute particulars of the spirit's attendant. Besides this, several questions were asked mentally and received correct replies. After the control of "Mother Shipton" had ceased, another spirit from the "magnetic sphere" took possession, and gave an excellent analysis on "Light and Heat," to the satisfaction of a gentleman present, who had desired information on these subjects. There were also present several clairvoyants who described the conditions of the circle, and in general corroborated what had been spoken through Mr. Towns. Mr. Swindon in an admirable manner presided, and the company very reluctantly separated when the hour had arrived.—J. KING, O.S.T.

WHY DO MEDICAL MEN CLING TO VACCINATION?

That vaccination is a source of danger to human beings has been proved thousands of times; but let us glance for a moment at what the highest medical authorities have recently said as to this important national question.

The latest hue-and-cry of certain of the medical profession is for "pure calf lymph." These doctors feel, and rightly, that their "craft is in danger." The "pure lymph" from human arms is the only thing the Government of Great Britain has to offer. This is the only article kept in stock at the Government shop, or "depôt," as it is politely called; and those who want calf lymph must not go to the Government for it, but to a shop in Oxford Street. Now, why this outcry about "pure calf lymph?" The father, the originator, the "beneficent discoverer" of vaccination, the "immortal Jenner," vaccinated dogs, he vaccinated donkeys, he vaccinated monkeys; but, say these modern calf-lymph gentlemen, "there is nothing like the calf for the genuine article." These gentlemen say, as Sir Thos. Watson says in the *Nineteenth Century* (June number) "The lymph from human arms is highly dangerous, go to the calf, and you will get the genuine article." Dr. Seaton, the chief medical mouthpiece, as to this question, which the British Government has to speak through, says, "The vilest of all diseases, syphilis, may, and does, come from your calf; this is proved." The pro-vaccinating organ *The Lancet* (June 22, 1878) says: "The notion that animal lymph would be free from agencies of syphilitic contamination is so fallacious, that we are surprised to see an eminent doctor reproduce it."

How, in the name of all that is honest and of good report, doctors can still vaccinate, surpasses our comprehension. Here is the clearest admission that the foulest of all foul diseases may and does come from human vaccine matter, and may and does come from cow, or calf vaccine matter.

The eminent physician, Ricord, known to all the medical world, said, years ago: "If one single case of syphilis, by vaccination, be once established, vaccination must be given up." It is established, in the most complete and unanswerable form—in the most complete and scientific method possible; it is established beyond the doubt of any doctor living, but vaccination is—alas! alas! not given up.

It is not unknown in East Suffolk, that a doctor should pray to Almighty God with his patient, before commencing a surgical operation. Let us ask such an one if he ever prays before the operation called vaccination? because these punctures in the human body made by vaccination, and into which holes or punctures the vaccine poison is put may communicate disease of the filthiest physical and moral nature,—a disease put into a perfectly healthy child by the operation called vaccination, which may by this operation communicate its foul taint, eating away body, flesh, and bones to unknown generations.

In the name of justice we ask, Why do medical men cling to vaccination?

ANTI-VACCINATION MEETING IN MANCHESTER.

On Sunday afternoon the open-air meeting of the anti-vaccinators in Albert Square was very numerously attended. Mr. Henry Pitman, president of the Manchester Branch of the Anti-Compulsory Vaccination Lecture, presided. He read a letter from Mr. Jacob Bright, M.P., announcing the presentation to the House of Commons of the petition passed at the previous meeting. The following letter from the Bishop of Manchester was also read:—

Bishop's Court, Manchester, Aug. 12, 1878.

My dear Sir,—I do not see that a body of clergy are at all competent to form a judgment upon the many and difficult questions involved in the subject of compulsory vaccination. At the same time I have no right or wish to raise an objection to your summoning such a meeting, if you think it advisable to do so. But I should hardly like to preside over it; nor indeed, within the next fortnight, could I easily spare the time. If, however, fresh and further information is wanted, to test the working of the Vaccination Act, I think that a Royal Commission of Inquiry would be the best machinery for obtaining such information. You will think me lukewarm in a great cause; but the fact is that I cannot think so ill of the medical profession, which numbers some of our best and noblest men in its ranks, as to suppose that they would still advocate vaccination as a prophylactic against small-pox, if its inefficacy were proved, or probable, to the extent of your figures.—Yours very faithfully,
J. MANCHESTER.

The Chairman thought the Bishop's estimate of his clergy rather disparaging, seeing that only an average amount of common sense was needed for judging this question. As to the medical profession, many of its members were estimable men, but the vile system of vaccination which they actively or tacitly supported stamped them as "learned fools." The figures referred to by the Bishop were those published by the Government and the Registrar-General. One expression in the letter was encouraging. The Bishop called this movement for emancipating the people from medical thralldom "a great cause."

Stirring addresses were given by the Chairman, the Secretary (Mr. Edward Heywood), and Mr. B. Thorpe of Middleton.

At an earlier period of the day Mr. Pitman gave an address on "Vaccination in Relation to the Bible, the Human Body, and the State," to a large number of working men forming the Sunday class of Mr. Thos. Harrison, F.O.S., at the Manchester Mechanics' Institution. Mr. Pitman distributed sweet-smelling flowers from his garden to every person attending both meetings. The same was done the previous Sunday. These flowers, which cost nothing but the labour of gathering them, are eagerly accepted, taken home, and for a week serve as visible texts or emblems of the purity and freedom inculcated at these Sunday meetings.

A REMARKABLE CASE SUCCESSFULLY TREATED BY DR. MACK.

The following case presents points of interest to the student of psychology, as well as to Spiritualists generally.

It should be an encouragement to those who have tried without avail the various "pathies" recognised in ordinary medicine, that there is still a system "outside the pale," as it were, from which they may derive benefit.

We give the case without further comment:—

In January, 1878, having a cold settled on the chest, with symptoms of bronchitis, I consulted Dr. Mack. He proceeded to treat me, by placing one hand upon my chest, and the other on my back between the shoulders. He had scarcely commenced his treatment when he asked, "What have you wrong here with your back?" His question startled me considerably, as I had in no way hinted that anything was the matter there; but I replied, "That is an old difficulty, Doctor—constitutional, I am told; but as no one has hitherto been able either to explain what it is or to cure it, I suppose I must bear it." I informed him that for as long as I could remember anything—certainly for at least thirty-five years—I had suffered from great weakness, having been obliged all through life to rest for a considerable time each day in a recumbent position. All kinds of treatment had been tried, but nothing gave relief. The allopaths had at various times blistered me, and painted with me iodine. Some doctors stated that my lungs were diseased; while others said I was suffering from a spinal affection. After my marriage I was treated homoeopathically, with great advantage to my general health; but with no benefit to the old complaint.

In five minutes, however, Dr. Mack's treatment relieved me entirely, and I have had no return of the difficulty since, and I do not have to lie down during the day as heretofore. Dr. Mack stated that the difficulty arose from an affection of a nerve in the back. I scarcely know which is the most wonderful—his discovery of the disease without the slightest information from me, or its complete cure by his treatment.

I am anxious for the encouragement and benefit of others, to put my case on record, as it was one that had defied the skill of the combined "pathies" in medicine, and had been a life-long source of discomfort and inconvenience; but instant and permanent relief resulted from Dr. Mack's treatment, and that, too, when I least expected it, as having been so often disappointed before, I concluded that a cure was impossible, and I did not even think of consulting Dr. Mack upon the disorder.

I have recently been treated by Dr. Mack for the results of a severe strain with equal success.

FRANCES A. E. HUDSON.

High Street, Leeds, August 6.

SPIRITUALISTIC FUNERAL AT GATESHEAD.

On Sunday last, August 18, the mortal remains of Rachel Walker Pickering, the daughter of an enthusiastic Spiritualist, were committed to the grave at the Gateshead Cemetery by Mr. Wallis. A few friends met at the house of Mr. Pickering, Alfred Street, Gateshead, and after singing, "There is a Land of Pure Delight," walked in procession to the cemetery. We gathered round the grave after the coffin was lowered, and Mr. Wallis, after scattering a large bunch of choice flowers upon it, spoke a few impressive words. We then sang, "Oh, Think of the Home over There," while the guides of Mr. Wallis took control, after which they gave a very impressive and beautiful address to a large congregation that had gathered round, both Spiritualists and non-Spiritualists. Several persons remarked that there was a splendid influence round the grave, and it was certainly an occasion never to be forgotten; the two worlds seemed blended, holding communion the one with the other.

Several of those forming the procession wore flowers in their coats, which were thrown into the grave on leaving. I believe this is the first Spiritualist funeral that has taken place here, and I think Mr. Pickering deserves all praise for taking so bold a stand for the Cause.

105, Stanhope Street, Newcastle-on-Tyne.

SAMUEL COMPTON.

A SELECT CIRCLE is being formed by Mrs. M. Fox-Kane to meet every Thursday evening. Startling results are expected. Terms for each sitter, for six meetings, £2 10s. Those wishing to join please address—2, Scarsdale Villas, Kensington, W.

It would appear that Mr. Cook made a mistake in requesting us to announce that Captain Corner had left China for home. It is now stated that he is on his way from New South Wales to Shanghai. We gladly make the correction.

MR. WILLIAMS leaves for the Hague on Tuesday, August 27; therefore he will hold no seances at 61, Lamb's Conduit Street after the 26th until further notice. He intends visiting Paris and other continental cities. Letters may be addressed for the first fortnight after the above date, care of A. J. Riko, Oude Molenstraat 8a, the Hague, Holland.

A CORRESPONDENT hopes soon to be able to increase his aid to the cause of Spiritualism. He says, "For some years I have paid for a seat in the chapel, but think my time is better employed in reading, and have therefore given it up, as I cannot consistently continue to support any longer their creeds, for I have not believed in them for fifty years. I particularly allude to eternal punishment, the blood of Christ shed on the cross, believe and be saved, &c. I have had no settled opinion until I became acquainted with Spiritualism."

MANCHESTER.—On Sunday, August 11, Mr. Colville delivered two addresses in the Temperance Hall, Grosvenor Street, in the afternoon and evening, to large and appreciative audiences. The subjects for discourses and poems were, on each occasion, chosen by the audience, and were respectively—"How best to Cultivate Mediumship," and "Life: its Duties and Lessons from a Spiritual Standpoint." A number of questions were asked at both meetings, all of which received full and satisfactory replies, and the audiences seemed to enjoy the services very much. Mr. Colville will lecture in Hulme Town Hall on Thursday, September 5, at 8 p.m. His receptions on Friday evenings are as popular as ever.

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

During his visits to the country Mr. Burns gives private Phrenological Delineations when time will permit.

TO STOCKTON-ON-TEES.

SATURDAY, August 31. Temperance Hall. Lecture on "Temperance Enforced by the Truths of Phrenology and Psychology." To conclude with Phrenological Examinations. To commence at 8 o'clock.

SUNDAY, September 1. Conference of Spiritualists, at Mill Street School Room, at 3 o'clock. Open-air meeting in High Street in the evening.

MONDAY, September 2. Temperance Hall. Lecture on "Vaccination as a Religious Question," at 8 o'clock.

I hope to shake by the hand friends from Middlesborough, Hartlepool, and other places in the district. The local secretary is Mr. H. Freund, 2, Silver Street, Stockton-on-Tees.

TO MANCHESTER.

TUESDAY September 24. Anti-vaccination Conference.

SUNDAY, September 29. Mr. Colville's farewell meetings.

Mr. Burns contemplates visiting Derby, Howden-le-Wear, Sunderland, Bishop Auckland, Shildon, Darlington, Stockton, Bradford, Halifax, Cardiff, Merthyr, Aberdare, Edinburgh, Glasgow, Lowestoft, Framlingham, Ipswich, Yarmouth, Norwich, Torquay, Southampton, Portsmouth, Birmingham, Wolverhampton, 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.

SPIRITUALISM AT NEWCASTLE

On Sunday evening, August 10, Mr. E. W. Wallis, of London, commenced his second engagement with the Newcastle Psychological Society. There was a large attendance, Mr. W. C. Robson officiating as chairman. The subject was "Life and its Lessons," which was handled in a very satisfactory manner. He also gave addresses in the same hall on the 11th and 18th inst., and on Monday evening, the 19th inst., he gave his farewell address for his present engagement. The subject, which had been duly advertised, was entitled "Spiritualism, and its Relation to Christianity."

After alluding to Christianity and Christ's teachings, and the false doctrines that had been taught the world, he said that it would be for him to bring them to the point, that we may know our position. It is our duty to set men thinking, and cause them to investigate, so that they may find out the difference between Spiritualism and Christianity. The true and nobler man is the individual who understands and comprehends his position, and the duties that rest upon him. We find Jesus saying that he did not come to bring peace, but a sword, and we also find that parents were divided against themselves, that children forsook their parents, and this is what might have been expected, for the teachings he taught broke the customs of society, so that they were afraid of him, and had to crucify him to get rid of him. They feared the investigation into their deeds that he was inspiring the people with. The bye-words of to-day that are hurled against Spiritualism are simply those which were used against Jesus in the past. Whatever people may say, remember that truth is truth, facts are facts, and life must be lived here, and can only be lived by the comprehension of these truths; these veritable principles or facts, that are or should be the only standards of appeal in which the religious individual can go in regard to that which is right or wrong. He then proceeded to remark on the teachings of Christianity, and said—"We will help to remove the shackles that have held men down, and to bring out the truth, and teach men to live towards God." After a few more remarks he concluded.

Several questions were then asked by the audience, and answered in a semi-jocular manner by 'Tom Joyce,' to the satisfaction of all.

R. M.

SPIRITUALISM IN CONSETT.

To the Editor.—Dear Sir,—According to previous arrangements, Mrs. Batie of Pelaw Grange, delivered two trance-addresses in the Assembly Rooms, Consett, on Sunday, Aug. 11; the subjects for both addresses being chosen by the audience. In the afternoon the theme of discourse was taken from Matt. xvi. 3, "O, ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" The address was pointed, and full of earnest teaching, which gave great satisfaction to all present. In the evening a committee of non-Spiritualists was chosen to select a subject for address. The following was the result of their deliberations, "The Divinity of Christ and His Resurrection; Eternal Punishments and Rewards." This, too, was handled in a masterly style.

At the conclusion of the address several questions were propounded, and received satisfactory replies. Mr. Nicholson presided on both occasions. Mr. Dods also delivered a short speech on Spiritualism and its reception by scientific inquirers. The choir rendered efficient service in the well selected hymns.

On both occasions the hall was full, and all seemed much impressed with the labours of our esteemed friend Mrs. Batie, to whom we are deeply indebted for her services.

On the Monday following, there was quite a flood of inquirers anxious to be admitted to our private circles, thus evincing how deeply the seed has been sown. To all friends who favoured us with their presence we tender our sincere thanks.

JAMES HARDY.

Engine Sheds, Consett.

WEST PELTON.—On Sunday, August 25, Mr. E. W. Wallis will deliver two inspirational addresses in the Co-operative Hall, West Pelton. Also on Sunday, September 1, Mrs. H. Batie will deliver two inspirational addresses in the Mechanics' Institute, Wrekenton. The services on both occasions to commence at 2 and 6 p.m. The subjects for addresses to be chosen by the audience. Tea will be provided for friends from a distance, and a collection taken at the close of each service to defray expenses.

MR. MORSE'S APPOINTMENTS.

NEWCASTLE-ON-TYNE.—Sunday and Monday, September 1 and 2; also Special Lecture in aid of Society's Library on Wednesday, Sept. 4. Regular monthly engagement.

WINDY NOOK.—Tuesday, September 3.

GLASGOW.—Sunday and Monday, September 7 and 8. Regular quarterly engagement.

KRIGHLEY.—Sunday, September 22. Quarterly engagement.

CARDIFF.—Sunday and Monday, September 29 and 30. Regular quarterly engagement.

DERBY.—Sunday, October 13.

LONDON.—In October. Metropolitan Societies please notice.

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, Utttoxeter Road, Derby.

W. J. COLVILLE'S APPOINTMENTS.

MACCLESFIELD.—Sunday, August 25, King Street Lecture Hall, at 11 a.m., and 6.30 p.m.; Wednesday, August 28, at 7.30 p.m.

LIVERPOOL.—Sunday, September 1, at 11 a.m., and 6.30 p.m. Monday, September 2, at 8 p.m.

MANCHESTER.—Thursday, September 5, Hulme Town Hall, Stratford Road, at 8 p.m. Sunday, September 8, Temperance Hall, Grosvenor Street, at 2.30 and 6.30 p.m.

Reception at 159, Strangeways, Manchester, Fridays, August 23 and 30, and September 6, from 7.30 till 10.

CASTLETON.—Tuesday, September 10.

LONDON.—Thursdays, September 12 and 19, 53, Sigdon Road, Dalston, at 8 p.m. Fridays 13 and 20, Langham Hall, 43, Great Portland Street, at 8 p.m. Sunday, September 15, Quebec Hall, Gt. Quebec Street, Marylebone, at 3.15 p.m. Doughty Hall, at 7 p.m. Tuesday, September 17, Quebec Hall, at 8.30 p.m.

ROCHDALE.—Sunday, September 22, Regent Hall, Regent Street, at 2.30 and 6.15 p.m.

FAREWELL MEETINGS.

MANCHESTER.—Sunday, September 29, Hulme Town Hall, at 10.45 a.m. and 6.45 p.m., Temperance Hall, Grosvenor Street, at 2.30 p.m., in conjunction with Mr. Burns.

LIVERPOOL.—Sunday, October 6 and following days.

Mr. Colville will leave England on the 10th of October.

MR. E. W. WALLIS'S APPOINTMENTS.

CHESTER-LE-STREET.—August 23 to 26 inclusive.

CONSETT AND DISTRICT.—August 27 to Sept 2 inclusive.

SOUTH SHIELDS.—September 3.

BISHOP AUCLAND.—September 4 and 5.

CONSETT.—Anniversary Services, September 7 and 8.

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

DERBY.—September 22 to 25 inclusive.

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, Kingland, N.

NEWCASTLE-ON-TYNE PSYCHOLOGICAL SOCIETY.

WEIR'S COURT, NEWGATE STREET.

Sunday, August 25, at 6.30 p.m.—Trance Address. Miss E. A. Brown. Admission free. A collection to defray expenses.

4, Estington Terrace, Jesmond Road, H. A. KERRY, Hon. Sec. Newcastle.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Sunday last Miss Young delivered a trance address in the afternoon to an appreciative audience, taking for her subject—"That ye love one another." The seance in the evening was crowded, so greatly is she appreciated for her tests. Many friends were surprised with the accuracy of description; and it is only fair to say that Miss Young labours in the Cause without fee or reward. May she be mindful not to damage her health and usefulness.

On Tuesday, August 20, Mrs. J. H. Simpson read a paper on "Sunday in Relation to Science, Labour, and Worship," showing the rights of the populace to the use and enjoyment of the government-protected museums and galleries.

On Sunday, August 25, the usual quarterly tea-meeting will take place; tea on table at 5.15. Admission 1s. Public meeting at 7 o'clock; friends are requested to rally round.

On Tuesday, 27, Mr. Franklin will deliver a lecture on, "The English Nation Proved to be Descendants of the Lost Tribes of the House of Israel." The lecturer will take the Biblical side of the question, and endeavour to prove the truth of his assertion by fulfilments of prophecy.

Friends are informed that the quarter commences on August 25, and the terms of membership are 1s. per quarter including use of lending library.

CHARLES WHITE, Hon. Sec.

Mr. E. Wood will deliver two trance addresses in the house of Mr. Thomas Hulstead, Dearnley, on Sunday next, August 25, at 2.30 and 6 p.m. All friends are kindly invited.

Mr. and Mrs. HERRICK being at present out of town, there will be no seance on Sunday evening or Tuesday afternoon of next week. The Wednesday evening seance will be held as usual.

It is expected that Mrs. Mellon, nee Miss Fairlamb, will resume her sittings for materialisation on Sunday morning next, in the Hall of the Newcastle Psychological Society. Terms of admission as before.

Mr. T. M. BROWN will be in the Ouston district next week, and intends shortly to make the start for Edinburgh and Glasgow. Letters for him to be addressed Mr. T. M. Brown, care of Mr. J. Batie, Ouston, near Chester-le-Street, Durham.

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SUNDAY, AUG. 25.—Mr. W. H. Lambelle at Doughty Hall, 14, Bedford Row, at 7.
TUESDAY, AUG. 27.—Select Meeting for the Exercise of Spiritual Gifts.
THURSDAY, AUG. 29.—School of Spiritual Teachers, at 8 o'clock.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, AUG. 25.—6, Field View Terrace, London Fields, E. Service or Seance, at 7.
MONDAY, AUG. 26, Hall, 298, Commercial Road, E. Seance at 8.
TUESDAY, AUG. 27, Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.
TUESDAY, AUG. 27.—6, Field View Terrace, London Fields, E. Seance at 8.
WEDNESDAY, AUG. 28, Mr. W. Wallace, 329, Kentish Town Road, at 8.
THURSDAY, AUG. 29, 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, AUG. 30, Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street, Bloomsbury, at 8.

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SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, AUG. 25, KEIGHLEY, 2 p.m. and 5.30 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hockley, at 6.30 for 7, free, for Spiritualists and friends.
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.
CARDIFF, Intellectual 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, 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.
NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.
OLDHAM, 186, Union Street, at 6.
OSSETT Spiritual Institution, Ossett Green (near the G. N. E. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.
SHEAM HARBOUR, at Mr. Fred. Brown's, in the evening.
SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m., and 2 p.m. Public Meeting, 6.30 p.m.
TUESDAY, AUG. 27, SHEAM HARBOUR, at Mr. Fred. Brown's, in the evening.
STOCKTON, Meeting at Mr. Freund's, 2, Silver Street at 8.15.
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SHEFFIELD, W. S. Hunter's, 47, Wilson Road, Well Road, Heeley, at 8.
WEDNESDAY, AUG. 28, 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, AUG. 29, GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street, South, at 8 p.m.
LEICESTER, Lecture Room, Silver Street, at 8, for Development.
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Of the original Rochester Fox family, widow of Dr. Kane, the first Arctic Explorer in search of Sir John Franklin, is staying with a friend at 2, Scarsdale Villas, Kensington, W., where she will give Seances, and when desired, attend and give sittings elsewhere. At home Tuesdays, Thursdays, and Saturdays from 2 to 8 p.m.

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