



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

# SPIRITUALISM.

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## TRANCE DISCOURSES ON THE ORIGIN OF RELIGIOUS RITES AND CEREMONIES.

The thirteenth of a series of discourses was delivered in Doughty Hall on Sunday evening last, by Mr. Lambelle. There was a good attendance, and the influences in the hall were most agreeable and sustaining. Many persons present were unable at times to see the speaker, who seemed enveloped in a blue cloud. Mr. Jos. Ashman presided in his usual effective manner, and made some observations on the objects of these meetings. Miss Pearce again officiated at the harmonium. The following are the leading features of the discourse :—

### THE MYTHOLOGY OF THE GREEKS AND ROMANS.

The theme upon which we are to discourse this evening is an extension of that subject which engaged our attention last Sunday evening, but from its fabled character it has been styled mythology. From times the most remote there has existed within the human breast a natural thirst for and knowledge of a Being who has produced all things and who now presides over and regulates the affairs of this world and others. In previous addresses we have endeavoured to point out the origin of these notions of God, but modern philosophers would persuade us that the whole system of religion has sprung from a fear of the consequences of an offended power, which displays itself in the manifold changes of the elements when moved to convulsions. From the worshipper of sticks and stones, and those rude images which the uncultivated genius of man has devised there are unmistakable signs of this passion to serve the Supreme. And if we look to the grossest forms of idolatry we shall find an abundance of evidence for this belief. We cannot believe that any nation can be so brutish as to worship a stick or a stone merely as such. The visible object is always imagined to be connected with some Invisible Power, and the worship paid to these creations of the worshippers, is but representing the Invisible Power, or in some way associated with it.

Then, supposing that we admit that the belief in superior powers has long been universal, the question that most naturally presents itself to the inquiring mind is—From whence did this belief proceed? or to what cause does it owe its origin? A belief so universal cannot owe its rise to mere local circumstances or chance, but must have a cause operating constantly and invariably upon men, in all countries, and in all ages. Several ideas have been launched in explanation of this wide-spread notion, and modern philosophers who pride themselves on a knowledge of all things, and who believe the world to be self-existent and eternal in duration, imagine that this world is the only deity, though they never trouble themselves with the origin of intelligence as displayed on all hands, but endeavour to account for the existence of this knowledge in a Superior Power from the terror that thunder, lightning, earthquakes, and other elementary convulsions raise in the uncultivated and savage races of men; and thence conclude that such belief is no evidence of the existence of a deity. But in this respect they are only reviving the opinions entertained in past times, and expressed by the celebrated Latin poet Lucretius in the following lines :—

*Præterea, cui non animus formidine divum  
Contrahitur? cui non conripunt membra pavore,  
Fulminis horribili cum plaga torrida tellus  
Contremat et magnum percurrant murmura cœlum?*  
What man can boast that firm undaunted soul  
That hears unmov'd when thunder shakes the pole,  
Nor shrinks with fear of an offended pow'r  
When lightnings flash, and storms and tempests roar?

Man in his untutored state is like an infant, a defenceless animal, and is, on that account, endued with a large amount of fear. Being ignorant of causes and effects, he takes fright at everything of an unusual nature and appearance, and looks to some offended Power as their cause. But if these philosophers mean to assert that the first notion of deity is occasioned by fear only, without any other cause, why, indeed, do we find a notion of God prevailing in those countries where the supposed causes of fear are unknown? There are many men to whom an eclipse of the sun, thunder, or an earthquake are entirely unknown; Egypt, considered thoroughly superstitious, is little or not at all acquainted with these two latter; besides, there are many persons to whom the occurrence of these changes causes no fear; and if fear was the only cause of a belief in a deity, would such a belief not die out as men improved in the knowledge of causes and effects? But the contrary is the true position; for in proportion as the human understanding ripens, the belief in Superior Powers, or of one God over all, turns more authoritative and firm: which we hope to prove conclusively to your satisfaction.

This knowledge inherent in man of a deity, is, in our opinion, due to other causes than that of fear only: and when we reflect on the difficulties that these ancient people have had to contend against in the deficiencies of language to express their ideas, we see much reason why they did not lift their minds to a degree above brutish ideas. Many of them had not a word capable of expressing the thoughts that they entertained respecting the Deity, and hence were compelled to employ such symbols as served to carry their ideas to those around them. And even at this day the language of Peru will not supply a word to express an abstract idea, such as time, endurance, substance, space, existence, matter, or body; neither can the inhabitants thereof give expression to moral qualities and ideas, such as virtue, goodness, justice, liberty, and gratitude. Another tribe on the Orinoco, called the *Yameos* labour under the same disadvantages, and do not possess a term to express more than the number of three, for they are limited to one word, which is *postarraroineouroac*; above this number they can form no conception. The Brazilian language is equally barren.

With the powers to express were also limited the powers to comprehend, and seeing nothing in nature which helped them in their difficulties, they took advantage of the means at hand, and, according to their various conceptions, they adopted symbols to represent the divine powers around them. Thus the ancient Lithuanians adopted a real serpent as their household god, and the remnants of this people, the negroes of Whidah, follow the same practice. But these people did not worship the serpent, but some deity that they imagined resided in it. The ancient Egyptians were not idiots when they paid divine honours to the bull, or the cat; the divine honours were paid to a deity that represented his power through these animals. To another class of people the sun was a familiar object of contemplation; as this was obscured sometimes by clouds by day, and extinguished by night, and at other times a flaming light, they conceived it to be a great fire, and it is from this cause that the sun was worshipped, not in itself, but a deity that they supposed dwelt within it, and whose powers were represented by it.

But the mind, awakening through surrounding circumstances, began to look elsewhere for an expression of deity, and while in this state of expectancy an event occurred which laid the basis of all subsequent thought thereon, and called mythology into existence.

In Crete there lived a most remarkable people who had profited much from the extensive travels of some of their number, who had

returned with the wealth and power of more advanced nations. These people were skilful, clear-headed, and of a deeply penetrating nature. They lived at one time in communities, but the attacks of less advanced nations, who threatened them with destruction, were sufficient cause to make them unite so as to be the better able to defend themselves and their possessions. Such a step involved the appointment of one to rule over them, and selection was made of one Zan, a young man who had won much admiration both for his valour and good deeds. Zan reigned with prudence and justice, and soon distinguished himself by his many acts in civil and military affairs. Under the rule of such a prince, this people advanced considerably in the arts and sciences, and soon manifested a desire to extend their knowledge to other and less favoured nations. These efforts at reform, however, were peremptorily refused, and the people who had acted the part of missionaries were most basely used by those to whom they went. To avenge these cruelties, Zan marched with his trained forces, drove them from their country, and made himself master of their land. After this conquest one half of the land was ruled over and held in possession by Zan, the greater part of which he allotted to his brothers to govern over, himself retaining the rest. Possessing moral qualities in such abundance, and exerting them for the welfare of his subjects, he was held in esteem by his people; but being only mortal man, he succumbed to the law of mortals, and was interred at Gnosus, one of the principal cities of Crete, and his tomb bore the inscription, "Here lies Zan, who was called Jupiter."

The name that he was known by in his later years was Jov, derived from the fact—as the word here employed means—that he was young in years. Some short time after he had received this derivative as a term of honour he was also called PATER, father, because he was the father of the nation, and from these two names he received the title of *Jovpater* or *Jupiter*.

A subject like that furnished by the actions and life of Jupiter supplied sufficient material for the exercise and display of the poetic imagination of the Greek and Latin poets. They embellished it to such an extent as to give it an air of fable, and from these efforts many traditions took rise, indeed these authors never wearied in picturing in words the toils of Jupiter until they had raised him to a degree of supremacy in heaven and in hell. Lacking all knowledge or power to comprehend the Deity, their late king was to them a perfect type of what they conceived to be the attributes and powers of a god. And for a length of time they did not fail to pay to the memory of their deified king their praises in adoration of his life of goodness. Jupiter was thus universally worshipped from Egypt to the extremities of Spain; and of all subsequent gods, whether derived from the elements of Nature, or from eminent persons who were raised to this rank, Jupiter was pre-eminent, and his worship was the most solemn, and attended with the greatest variety of ceremonies.

The numerous temples of Jupiter took their characters from the people among whom they were erected, and from the peculiar character in which they thought he was to be approached. Thus at Rome he had several temples besides his chief one on the Capitoline hill. The modes of the religious ceremonies were endless, partaking of the manners of the people among whom they were instituted, and further diversified by every shade and degree of superstition.

The altars erected to Jupiter were always approached in the most solemn and real piety, and there is much to be found therein deserving of our admiration and respect. But we are not to deal with the lower and grosser forms of worship as practised among the followers of Jupiter, it is to the highest and most philosophical sense that we are to look; and in this simpler and purer sense the respect and feelings of the people can only be understood. The disfigurements of this religion by the poets have only been increased by the want of perception on the part of commentators, and more than all by the dense superstition of the people among whom he was worshipped.

But while we are prepared to admit that there is much of a fabulous nature to be found in the records of the past, and which have been denominated mythological, we must bear in mind that many of these fables are of greater antiquity than the oldest author who has ventured to criticise them, and to whom we look for an explanation of these traditions.

We must also consider that the first mode of teaching was not by argument, but by parable and allusion, and that the first knowledge possessed by men was but a system of guess-work and comparing of objects; these, in the absence of principles, have been considered vague and illusory.

A writer of antiquity has very happily remarked that a fable which departs from nature and from the common course of thought is more likely to contain some latent mystical meaning, than one consistent with truth and reason, which may be only intended for plain instruction and amusement. Parables and allegories have been used to conceal the mysteries of nature and religion as well as for the purposes of illustration.

There was in this method of allegorising much to encourage idolatry; for the priests observing, or pretending to observe, analogies between the qualities of certain animals and vegetables, and those of some of their subordinate deities, adopted and consecrated those animals and vegetables to those divinities in whom the resemblance was supposed to exist. Thus they became the visible emblems of so many deities; and in process of time, forgetting their original emblematical character, the superstitious crowd addressed their devotions to them as real gods.

Mythological fables may be classed under the following heads:—historical, physical, allegorical, moral, and those of a mixed kind. Thus instead of speaking of the simple fact of *Jason* going to recover the treasures which *Patrius* had carried to *Colchis*, we have all the wonders of the Golden Fleece. *Proteus*, a prince of great wisdom, prudence, and foresight, was figuratively said to transform himself into a thousand forms. The physical fables are those which include some known principle of nature; thus it is said that the ocean is the father of rivers; that the moon, matched with the air, became the mother of the dew. The allegorical fables are conveyed in a mystical sense, as in that of *Porus* and *Penia*, that is, *Riches* and *Poverty*, whose offspring was *Pleasure*. The moral kind are intended to give lessons of morality in an insinuating way; such is the story of *Narcissus*, which is intended to show the folly of inordinate self-love.

When men began to form societies, it became the business of the legislators, who generally also took upon themselves the office of priesthood, to bring the wanderings of religious opinions into some degree of order, by forming theological creeds; and from these creeds arose the theogonies and cosmogonies of the ancients. These wild theories were made to conform to the superstitious feelings of the people. The object in those days was to rule the people in the easiest manner possible, without endeavouring to make them more rational. The human mind was found, by these legislators to admire what it does not understand, and to shrink in awe from the unknown powers which it fancies may work good or ill, and of this failing they made ample use. In the formation of these creeds, philosophical principles, the powers of nature, and moral truths, were blended indiscriminately together. To give them more power, and to bring them into closer contact with men's desires and actions, personification, poetic numbers, and sculptured images were employed to work their curious ways and effects.

The gods of Greece and Rome embraced all the objects of nature, all that relates to the human mind, and to all the actions which govern the affairs of men.

There are three classes of gods. The first class is of *superior gods*, because it was thought they had more to do in the government of the world than those minor gods which are placed in the other classes. They were also called *select*, because they had always had the name of *Celestial* gods, and were famous and eminent above others of extraordinary authority and renown. Twelve of these gods were called *Consentes*, because in affairs of great importance Jupiter admitted them to his council. Six of these were male and six female, though they were classed all of one kind.

These twelve gods were believed to preside over the twelve months; to each of them was allotted a month; thus January was allotted to *Juno*, February to *Neptunus*, March to *Minerva*, April to *Venus*, May to *Apollo*, June to *Mercury*, July to *Jupiter*, August to *Ceres*, September to *Vulcan*, October to *Mars*, November to *Diana*, December to *Vesta*. They were also supposed to preside over the twelve zodiacal signs from which these signs were called *celestial signs*. If with those twelve gods here named we mentioned also *Janus*, *Saturnus*, *Genius*, *Sol*, *Pluto*, *Beatus Tellus*, and *Luna*, we have in all twenty, the whole number of the celestial or *select* gods.

The second class contains the gods of lower rank which were styled *Dii Minorum Gentium*; because they shine with a less degree of glory, and have been elevated among the gods by their own merits.

The gods of the third or lower class are usually called *Semones*, whose merits were not sufficient to gain them a place among the *Celestial gods*; yet their virtues were such that the people thought them superior to mortal men. To these were also joined the gods called *Novensiles*, which the *Sabines* brought to Rome by the command of King *Tatius*, and which were so named because they were latest of all reckoned among the gods, or were supposed to preside over the changes by which the things of earth subsist.

Time will not permit us to enter into each of those several gods and review their different meanings; however, so far as time will allow, we are anxious to take advantage of it. And first with respect to Jupiter.

The natural philosophers have supposed that *heaven* is meant by this name *Jupiter*; and many have also accepted the story of Jupiter as a physical allegory, and hence conclude that thunder and lightning which came down from heaven are meant by it, and have denominated them by the phrases *Jove tonante*, *fulgente*, &c., and in this sense Virgil uses the word *Olympus* in that famous line—

"Panditur interea domus Omnipotentis Olympi."

Others have supposed that the air, and the things that are contained therein, are represented by Jupiter, in which sense *Horace* is to be understood when he says *Sub Jove*, that is, the open air.

Some, on the contrary, call the air *Juno*, and the fire *Jupiter*, by which the air being warmed, becomes fit for the generation of things. Others call the sky Jupiter, and the earth Juno, because out of the earth all things spring. Euripides thought so when he said that the sky might be called *Summus Deus*, the great God. Homer thought with Euripides, that Jupiter was also Fate, which Fate is, according to Cicero's definition, "The cause from all eternity why such things as are already past were done; and why such things as are doing at present, be as they are; and why such as are to follow hereafter, shall follow accordingly." Others, still, understand that by Jupiter is meant the *Soul of the World* which



is diffused not only throughout all human bodies, but likewise through all the parts of nature, as Virgil poetically described it:—

*Principio cælum, ac terras, compoſque liquentes,  
Lucentemque globam lunæ. Titaniæque astra  
Spiritus intus alit, totamque infuſe per artus,  
Mens agitât molem, et magno se corpore miſcet.*

The heaven and earth's compacted frame,  
And flowing waters, and the starry flame,  
And both the radiant lights, one common soul  
Inspires, and feeds, and animates the whole.  
This active mind diffused through all space  
Unites and mingles with the mighty mass.

To this latter opinion we are inclined, and believe in the moral sense of the fable as here interpreted.

We next meet with Apollo, held in the highest honour and worship as one of the benefactors of the race. Apollo is supposed to be the inventor of physic, music, poetry, and rhetoric, and is therefore considered the president of the muses. It was believed also that he taught the arts of foretelling events, and shooting with arrows. When Apollo had benefited man by these favours they worshipped him as a god. We have not sufficient time to enter fully into the fable of Apollo, but we tender sufficient explanation to assist you in perceiving the figure here introduced. By Apollo the sun is to be understood, for the four chief properties ascribed to Apollo were the arts of healing, of prophesying, of darting, and of music; each of which we may find in the sun a lively image and representation. What is more agreeable to the nature of the sun than by its light to dispel darkness, and to make manifest hidden and concealed truth. Surely nothing in the world conduces more to the health and preservation of all things than the sun's heat and warmth. Are not the sun's rays like so many darts or arrows shot from his body (which is the sun) to the earth. And how well does Apollo's skill in music agree to the nature of the sun, which being placed in the midst of the planets makes, with them, a kind of harmony, and all together, by their uniform motion, make, as it were, a concert of music; and because the sun is placed in the middlemost of the seven planets, the poets have asserted that the instrument which Apollo plays on is a harp of seven strings.

Juno was the wife of Jupiter, and, according to some, Jupiter was the heavens and Juno the earth; and that by the marriage of these two, that is, by the commixture of the influences of the heaven with the vapours of the earth, all things almost are generated. It is unnecessary for us to say from whom this opinion emanated as the characters of the people are correctly described upon it.

But according to the earlier Stoics, by Juno was meant the air, "for that," as Cicero says, "lies between the heaven and the earth, and is consecrated by the name of Juno." And what makes this more probable, the Greek names of Juno and the air have great affinity. She is called *Aeria*, because she is the air itself, or rules in the air, and hence she has been represented as bound by Jupiter with golden chains, and iron anvils being hung at her feet; hereby to signify that the air, though naturally more like fire, was sometimes mingled with earth and water, the heaviest of elements.

Throughout the mythology of the Greeks and Romans we can discover five Minervas, but the one to which we more particularly allude is that goddess said to be born of Jupiter and named *Pallas* as well as *Minerva*. In connection with this goddess there is a fable to this effect: When Jupiter found that Juno was barren and would not bring him forth any children, he fell to earth through grief, and inflicted a wound upon his forehead, from which after three months he brought forth Minerva, who received the name of *Tritonia*, because she was of three months' conception. Vulcan was said to be the midwife of Jupiter, who, on opening the wound on the forehead with a hatchet, was startled and surprised when he saw an armed *virago* leap out of the brain of her father instead of a tender naked girl. The poet has rendered the birth of Minerva in the following words:—

*"De capitis fertur sine matre paterni  
Vertice, cum clypeo prostruimus suo."*

Out of her father's skull, as they report,  
Without a mother, all in arms, leaped forth.

By this story the poets have endeavoured to represent wisdom,—that is, true and skilful knowledge, joined with discreet and prudent manners. Minerva is said to be born out of Jupiter's brain because the wit and ingenuity of man did not invent the useful sciences, which for the good of man were derived from the inexhaustible fountain of the divine Wisdom, whence not only the arts and sciences but the blessings of wisdom and virtue do also proceed.

Minerva was born armed to denote that a wise man's soul, being fortified with wisdom and virtue, is invincible; he is prepared and armed against good fortune; in dangers he is intrepid, in crosses unbroken, and in calamities impregnable. An owl was also represented and painted on her images as being sacred to Minerva, which symbolises a wise man, who, scattering and dispelling the clouds of ignorance and error, is clear-sighted when others are blind.

Minerva is also said to have been a virgin, and being one day bathing in the fountain of *Helicon*, she was seen naked by one *Tiresias*; and to punish him for the fault of beholding her in her pure unclothed state, she deprived him of his eyesight. But the mother of *Tiresias* prayed that her son, though outwardly blind, might be inwardly gifted with prophecy. This figure contains an

excellent lesson and precept, because he who has once beheld the beauty of true wisdom clearly may, without repining, lose his bodily sight and want the view of corporeal things, since he beholds the things that are to come, and enjoys the contemplation of eternal and heavenly things which are not visible to the eye.

Thus those who pause with a serious attention and with one aim only, and that the discovery of truth, will see that notwithstanding the many allegories employed, and the often indecent manner in which the poets clothed their expressions, they nevertheless entertained but one God, and that the multitude of figures used are but the attributes of God which present themselves to the mind of the devoted observer. Through our efforts last Sunday evening we endeavoured to present the opinions of the good and the wise in support of our assertion that men have in all ages adored but one Sole Eternal Principle; and to-night we have endeavoured to show that all the gods of Greece are but different names to express the attributes of the Deity, or the properties of Nature, which is the image of him. All our conceptions of the Supreme Being are presented to the mind under the three forms of Goodness, Wisdom, and Power; the Sovereign Good, the Principle of all beings, the Intelligence which designed the plan of the world, and the Energy which executed it. The Persians call these three forms *Ormuzd*, *Mythra*, and *Mythras*; the Egyptians *Feiris*, *Isis*, and *Morus*; the Thracians *Uranus*, *Urania*, and *Love*; the Tyrians *Belus*, *Venus*, and *Thammuz*; and the Greeks *Jupiter*, *Minerva*, and *Apollo*. Sometimes these three forms are represented by the principal parts of nature, as the sun, the moon, and the earth, and they call them *Phœbus*, *Phœbe*, and *Pan*; at other times by the elements of fire, air, and water, and they style them *Vulcan*, *Juno*, and *Neptune*; again by that prolific virtue which produced wine, corn, and fruits, and they are called *Bacchus*, *Ceres*, and *Vertumnus*; often by the justices they exercise in the infernal regions, and they bear the names of *Pluto*, *Proserpine*, and *Minos*. Moreover the first form of the divinity is represented by his eternity, as he is the most ancient of all beings, and they call it *Cælus*, *Cronus*, and *Saturnus*; the second form by his fecundity, as containing the seeds of all things and we style it *Rhea*, *Vesta*, and *Cybele*; the third form by the authority he exercises in the government of the world, and we call it *Mars*, as the arbiter of war; *Mercury*, as the ambassador of the supreme God; *Hercules*, as a hero who purges the earth of monsters. Thus we express the three attributes of the deity, which comprehend the totality of his nature, by the original Father, the author of beings; the immortal virgin, the mother of all Nature, and the son of Jupiter, the emanation from those two principles. All these names, nevertheless, denote but one and the same Power, which drew all things visible and invisible out of nothing. Ignorance, and a false appreciation have, however, confounded the work with the artificer, the images with the original, the shadow with the substance. The ancient doctrines have been forgotten, the meanings of the allegories have been lost, and men have stopped at the outward symbols instead of entering into the spirit of them; and this is the source of all the numberless errors which prevail at present throughout the world, that degrade religion and render it contemptible to men.

Our efforts are now directed towards reinstating that knowledge which alone can make men happy, willing servants of God, and worthy partakers of the treasures of heaven. And it is for each one to apply himself diligently to the discovery and application of those virtues which guide men to the comprehension and the exercise of truth. Our words are feeble, our accents broken, and our thoughts briefly expressed, yet, notwithstanding these obstacles to a right understanding and practice of a living faith, we do presume to think that by sincerity of thought your souls will eventually grasp the fundamental principles that underlie the philosophy of spiritual devotion.

We urge upon all who have become acquainted with our thoughts, to cast away all prejudices and feelings of an untoward nature. Value truth for truth's sake; seek her for her own worth, regardless from what source she may proceed, whether from the dim and misty past or from the active present. Truth cannot be confined to one system of observances more than another; she is as common to the people whom our self-sufficiency has styled "heathens," as she is to the pet doctrine of Christianity. We love the truth of God, whether found in the religion of Buddha, or Christ, and we ask each and all with their desires and prayers to invoke the one Supreme God to grant us such a measure of strength and endurance as will enable us to prosecute our inquiries with zeal.

The Religion of the Thracians, as unfolded in their Theology and Mythology will form the subject for our next discourse.

WHAT IS A CHRISTIAN? A violent scene between the Rev. George Drury, Rector of Claydon-cum-Akenham, Suffolk, and Mr. Tozer, Baptist minister, at the interment of an unbaptised or "unchristened" babe, disclosed what the "Church" implies by the term Christian. Mr. Drury, during the altercation and shaking of fists, thus expressed himself: "That child—pointing to the coffin on the ground with his umbrella—has not been baptised, and it is, therefore, not a Christian, and I object to it being buried as such" (*Standard* reports). The same paper states that the rubric justifies the objection; hence, a Christian is a person that has been ceremoniously sprinkled with water by a priest of the Church of England. We also hear of ships being "christened" by clergymen taking the leading part in the performance, but, strange to say, the funeral service is not performed over the old hulk when broken up, nor is it clear whether men and ships are christened by the clerical process to which they are subjected when launched. All of these matters would have puzzled the whole of the "unbelievers" and "infidels" who are equally ignorant of the meaning of the word "Christian".

## ORIENTAL CONTROLS.

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

MIRZA ABDOL HOSSEIN KHAN.

August 11th, 1878.

Shortly after entering the room the medium went into trance, and went round the room, examining everything in it. After this he commenced as follows:

"Progress, progress; all mankind are progressing and progress; different stages can easily be traced if the task is carefully pursued. Mirza Abdool Hossin gives greeting. Do you know what the word 'Mirza' means?"

I said, "After the name, it means prince; used before the name, it is an hereditary title of honour."

"I am a Persian spirit; I have been in this land of wonders before. In earth-life I visited it, and once in spirit-life, during the Shah's late visit; I came with him. I have been in that land, where, by many years of earnest toil and industry, you have been enabled to remember your visit, your residence, and labours, and rejoice in your return. The Governor-General, during my stay in India, was the Marquis of Wellealey. It was many years ago; I was then comparatively a young man. I was born in 1776 of your era, and the time of my visit, or rather of my flight into India, was 1795. My family was a great family; many members of it held important Government posts; an uncle was Chief Secretary to Nadir Shah. My father was reckoned one of the most learned men under the present Shah's predecessor, his uncle, Mirza Mahomet Ali. His name was Hadjee Ibrahim; Sir John Malcolm mentions him in his work. Hadjee Ibrahim has been here, but has not controlled. He was Persia's chief ruler, under Nadir Shah; he was also high in station in his successor's reign; but you have realised, during your stay in India, what submission to sovereign power means—aye, and in all Eastern countries; and the manner in which such despotic power is used. Hadjee Ibrahim fell under the displeasure of the tyrant Shah, and was sentenced to be blinded, and, appearing to chide, in the presence of his torturers, the cruelty of the Shah, his tongue was cut out; and at the same hour, on the same day, all his descendants were seized, some put to death, some escaping by life-long blindness, and others bastinadoed to death. My father was also unfortunate, and incurred the same displeasure; hence my flight into India. My eldest brother was blinded and crippled, and my youngest brother bastinadoed to death, crying piteously for mercy."

"For myself, I was governor of Shuster. Though so young a man, I was seized, stripped naked, and dragged to where the Shah was residing, and but for the intercessions of an adoptive Father, I should have been as piteously massacred as the rest. For over three or four years I stayed in India, and was recalled to Persia by imperial firman, with the assurance that the Shah's displeasure had passed, and that I was restored to favour—restored to capricious favour; but the love of country draws man into many snares. Your beautiful national song, 'Home, Sweet Home,' was felt by me in all its intensity, and I returned, to find my brother-in-law the chief officer—the treasurer under the Shah. I served the Shah in many capacities, until the Shah, a predecessor of the present one, thought fit to elect me as ambassador to England: it was the first Persian embassy of any importance. I took with me only forty personal attendants, and the last words of the Shah to me were: 'Carry yourself with honour, and make my face white in these foreigners' eyes.' Have you ever been to my country, or the countries we passed through on our way here?"

I answered: "No."

"We stayed at Constantinople, where I received the wonderful hospitality of its English Ambassador. The vessel that conveyed me and my retinue from there was called the 'Success,' and it conveyed also other passengers of importance from Constantinople. The great traveller Morier was with us. I liked him. He was truthful; he was careful not to play on our credulity, although there were times I sadly mistrusted him."

"One particular occasion, in which I thought he was ridiculing me, and by doing so, insulting my master that sent me, was when they ran the coloured bunting to the end of a high mast, and it was answered by another vessel, about half a day's journey distant off, by they, themselves, running up other coloured bunting to the end of a high stick. The captain made this remark to me—respectfully to me: 'Mirza Hossin Khan, they are asking us for a supply of preserved meat if we have any to spare, and that they will exchange anything we may happen to be short of.' When we arrived at Portsmouth, in England, the captain made another trial on my credulity. He told me that before we left the ship, all the arrangements for our landing would be known in London, and arrangements for our reception provided. Yours is a strange country. We landed on September 3, 1803, and well I remember it; for I thought we were in a land where the sun shone not—in fact, my servants in a numerous body came running to tell me they had seen the sun, and that if I made haste I might also see it. Well, have you nothing to say to me; no questions to ask?"

I said I was too much interested in his story, and that I would ask questions when he had finished.

He then proceeded: "I stayed a long time in England. We first put up at a caravanserai—what you call an hotel. It was fitted up like the palace of my masters; its wall-glasses were just as large, and quite as beautiful; its beautiful glassware that garnished the table was superior to that of my masters. Morier told me every caravanserai was the same. What astonished me most

during my sea-passage was to see the women. I told the captain—I think his name was Helcraft—that were I to tell the ladies of my country that English ladies travelled on the great seas, they would not believe me—they would think I was telling a marvellous tale. They think it a wonderful event to go from one town to another; they talk about it a lifetime. But your ladies tread the whole world over for pleasure even. We count by days' journeys; one mile up to eighteen miles, which constitute a whole day's journey. The half of eighteen miles is half a day's journey."

"Well, then, our first difficulty was in getting to London. The slowness of our vehicles, used for the purpose of conveyance in Persia, is greatly feared and dreaded; but in your country the marvellous ease and speed of coach journeys quite astonished me. My attendants could not be persuaded to sit with their legs down for some considerable time, and the coach that should have held six persons would only accommodate four. They were armed with drawn swords, pistols, and muskets, though they were told the road was quite safe. They could only reply, no guides had been sent in advance."

"In my country in receiving an embassy, at every town the equipages pass through there are deputations (asmehal), headed by the chiefest of the inhabitants, sent to welcome, to cheer, to make presents. There was nothing of this on my route. I was angry; I felt the dignity of my master the Shah was slighted. Why we met only two persons, and they were hirelings from the Foreign Office. I spoke to Morier. He said there was no indignity intended, but so deeply was I astonished and annoyed, that, although I could spy beautiful English ladies on either side of the carriage, passing and repassing, and although the scenery of the road had many incidents worthy of notice, yet I drew up the windows and would not look out. I told him, who interpreted for us, that I was being smuggled into the town like a bale of goods. In my country, sir, with the reception of an embassy, all its ceremonies are pre-arranged; the very distance you are to proceed in the presence of the Shah before you bow; the further distance before you kneel, and the length of distance to be traversed with uncovered feet. But there is one particular—nay, the most particular point to be observed—and that is, the audience must take place immediately on the arrival of the ambassador, or else it is a slight to the Shah's majesty. But you are so far advanced in the most liberal institutions; your energy and perseverance have commanded progress to attend your footsteps, and the king who aimed at absolutism lost his head at the decree of the masses. Oh, I had heard that history and that account, and in Persia even to-day it is treated as an English fable; but with such institutions your king is put in the position of a well paid servant. Depend upon it, it is a wisdom directly from God; depend upon it, sir, that absolute rule is in every case despotism. It must necessarily be so, because it is naturally so."

"I was treated with no formal reception; in fact it was ten days after my arrival that they told me the king was indisposed from holding levees or receiving those seeking introductions, and I looked gloomily on the fact of this inactivity during these ten days, feeling assured that on my return I should be shorter by a head, for the Shah would say, 'I sent you to honour me, but you have degraded me;' but that gloomy feeling passed away when I was introduced in a little gloomy room, like this—better furniture, though, not much. He was standing up; I thought it was one of the palace porters. They told me it was England's king. He shook hands with me; he had been ill; he looked ill, but he looked mean and petty. I knew that my safety was assured, and that the delay would need no excuse to my master, if I told him on my return that I was not even required to take my shoes off: that I was admitted into his actual presence face to face; that I was not called even to kiss the ground on which his feet had trodden."

"Oh, but during my stay in your country, what wings were given me for flights of imagination! what realisations were given me that power does not consist in the form only, but in its exercise! How gracious, how kind, how gentlemanly was the English Court during my stay. I went to the great opera, and there I heard beautiful melody. I heard music so sweet, that it carried away myself into the realms of Paradise. I saw a play called 'King Lear,' where I saw majesty bowed down with grief and want—treated with insult, doomed to death with cruelty, and tears of pity flowed down my cheeks. I also went into your mighty house of governmental debates—your Parliaments, and there listened to oratorical eloquence spoken freely, fully, and clearly. I have seen and admired the sanitary arrangements of your vast city, and come to the unalterable conclusion that a free government was a God-given government. Sir, I walked through your hospitals, and have seen your suffering poor lying arranged on either side, and have seen written up a verse from your Koran or Bible, 'He that giveth to the poor lendeth to the Lord,' and I thought it was a beautiful verse, and the giving a holy practice. They seemed well cared for, and scrupulously clean; small vases of fragrant flowers stood on little boxes by their bed-sides, and I compared such institutions with the institutions of my own country, and prayed God that He might will my country to be the same; but though my feelings were greatly worked at this visit, the most perfect culmination of delight was reached when I saw gathered together in one of your large places of worship—you call them cathedrals: it was St. Paul's—some thousands of little children: boys and girls had met by desire of their several teachers, to accompany the beautiful big instrument, with golden bars, in an anthem to the Great Supreme. They told me all these children were



fatherless and motherless, and that they were supported with food to eat, with raiment to wear, and with lodgings to abide in, by the charity of the people. Oh, great English people! oh, noble government! oh, supreme king! a dress suit may be all you choose to wear: better, far better than the jewels and adornments of a monarch who wields absolute tyranny, and whose adornments are wrung from a taxed and oppressed people. I understood more of your country through these few thousand orphans singing to God than I did in any audiences that I received from the highest in the land.

"They escorted me back again with honour. I visited India before my return, and was visited by and returned the visits of Bombay's Governor; and when I returned to my own land, accompanied by the English Ambassador to Persia, hundreds of the Persians pressed forward to do honour to Mirza Abdool Hosein. It was at Bombay that I heard that the Shah had made me a Khan; and when I held audience with him, he with his own hand raised me from the ground, saying, 'You have, indeed, Mirza, made my face look white amongst the English; well done, I will make your face look white amongst these your own countrymen.'"

I may here notice that during the greater part of this recital the medium had been sitting on the chair with his legs under him, in true oriental style. I could clearly see it was a struggle between politeness to sit in the European mode and to sit in the manner usual with natives of Persia. At this portion of the ~~seance~~ <sup>seance</sup>, his legs having been down for some short time, he suddenly ~~tugged~~ <sup>tugged</sup> them up underneath him and said: "You will excuse my sitting with my legs down."

"The Shah said to me: 'The time has but shortly passed when your family was the highest in the land and your estates the largest. Hear:—I will restore these estates to you, and I will raise you to such a proud pre-eminence above Persian nobles that you shall even be independent of your monarch's absolute will. Yes, Abdool Hosein, you shall be Persia's first independent noble.' Of such a position you can only imagine the importance. He kept his word faithfully to me. I was long-lived. My last visit of any importance was to that country to which you are now going, three years before I passed away or endured the change called death. I will come again. Good bye; may God protect you."

Here ends a very curious seance. As a matter of course, those who have never investigated the matter of Spiritualism will make use of the old cry—trick on one side, delusion on the other; a rogue for a medium, a fool for a sitter. For my part I am puzzled to know where I could find a rogue so clever as to portray in assumed trances the numerous and varied individualities displayed by the medium with whom I sit, or a fool so stupid as not to be able to detect imposition, if any. I would challenge the cleverest man living to give me two seances a week and at each seance to represent two or more different controls representing people so widely different, not only as relates to the age they lived in, and the country they dwelt in, but also in the peculiarities of expression and thought which are displayed in the controls I get.

It is not merely in matters historically recorded which might possibly—although not probably—be crammed for the occasion, but it is in the individualities not recorded in history, but which seem natural to the person and age represented by the control, that the genuine nature of these manifestations is exhibited. In the control of this Persian, of whom I had never before heard, I felt as if I was reading Morris's "Hadji Baba," an amusing and interesting novel written about fifty years ago. If the medium has the powers of imagination displayed in controls like the above, the sooner he takes to using his powers in writing romances, for which he would experience no difficulty in finding plenty of publishers, the better for himself, his present position being that of daily toil, hard food, and harder labour.

I have long ceased to trouble myself about what anyone thinks in the matter. I have come to my own conclusions, and leave others to come to theirs. All I can say is that, delusion or no delusion, I find pleasure not only in listening to, and at times arguing with, these controls on the different subjects started, but also in the conviction firmly established in my mind as to what becomes of the ever-living man after the perishable casing in which he has been enveloped has returned to the atoms of which it is formed. To me Spiritualism, so called, is the key to life and all its mysteries; it sweeps away the cobwebs which priestcraft has woven round religion, and explains what "The Great I Am" really is—not what He is represented to be by those who exist only as long as their power of deceiving exists.

#### ANNIVERSARY OF THE SPIRIT-GOSPEL, AND GRAND SPIRITUAL PHENOMENA IN THE OGMORE VALLEY.

Dear-Brother Burns,—It is with great pleasure and joy I send you the following account of our first and successful anniversary of the glorious Cause in this new district, and beg to state our consent to your inserting it in the columns of your valuable paper, *THE MEDIUM AND DAYBREAK*.

It is now just a twelvemonth since the first—your humble comrade—left the ranks of orthodoxy in this valley, and I thought it would not be unwise to hold a sort of an anniversary. The last twelve months, as you are partly informed, I have maintained a perpetual warfare, single-handed, against the hosts of the elect and the enmity of the priesthood, who have almost every Sabbath, from three pulpits, hurled their shafts and anathemas at your comrade's devoted head. But, so far, by their own confession, each shaft has only glanced against the buckler of Truth, and returned unto their own breasts.

But to return. Our indomitable and veteran spiritual warriors of Cardiff, with praiseworthy zeal for the cause of Truth, acquiesced in my desire, and permitted their grand, but retiring, materialisation medium to pay us a visit last Sunday, August 26, accompanied by his friend, Mr. A. J. Smart.

We formed a temporary cabinet, by hanging two strips of glazed lining over a small piece of twine, across an angle of our seance-room, where deception would be impossible, for three sides of the cabinet were solid walls, while on the fourth hung the lining. All the sitters, ten in number, arrived at 6.20 p.m., and after a minute inspection of the cabinet by all, the room was darkened and a lamp lighted.

The sitting commenced at 6.40, by Mr. A. J. Smart reading the rules of their circle at Cardiff; followed by Brother E—, who read a few passages from the Scriptures, relating to the man in bright clothing who appeared to Cornelius, and Moses and Elias to Jesus and the disciples on the mount—proving that materialisation was nothing new, but the resurrection of the ancient teachings of our Lord Jesus. Next we sang a tune, accompanied on the piano by Mrs. E—, when our private medium was controlled, invoking the blessing of the Eternal Father of all spirits.

Then we sang another tune, when the Cardiff medium was controlled, and minutely described two attendant spirits (who were also perceived by our clairvoyant medium). He then entered the cabinet, while we continued singing. The room now became so close and warm, that we were requested to open the door and move about, in order to ventilate the room. In about three minutes we re-seated ourselves, had the light lowered, and shortly we saw the curtain move on one side, and a female form, of the name of "Fanny," appeared once or twice in bright apparel; next followed another female spirit, known as "Pearl," from a glittering jewel, about the size of an egg, shining so brightly on her forehead, that all present were joyfully surprised at its dazzling rays. These two, I should think, were about five feet in height.

No sooner had the beautiful "Pearl" disappeared, than out jumps a giant, of at least six feet three inches, startling all of us by the sudden contrast. This spirit gives the name of "Zion," and says he was of the old Puritan stock, being a soldier, and was killed in the battle of Bunker's Hill. His muscular strength was something marvellous; this I know from his twice shaking and squeezing my hand, until all in the room heard the joints of my fingers cracking. He then took hold of the back of a heavy mahogany, hair-bottom chair, and lifted it with perfect ease by strength of wrist only, so that its legs touched the ceiling; this was done two or three times (At the end of the sitting several of the strongest of us tried the experiment, but failed completely). I should remark also, that "Zion" could bear a much stronger light than any of them.

Next appeared a female form, who walked straight up to Mr. Smart, dropping something in his hand, and giving him a good hearty kiss. Her name we did not receive, but Mr. Smart said that he knew her, that the article she dropped in his hand was his locket, brought direct after him from Cardiff. She then said from inside the cabinet: "My hair is inside that locket." This was a new phenomenon for me.

After her came "Peter," with his direct voice, who spoke and sang a good deal with us, when suddenly he said, "I must go now to London and Paris," and being questioned, he said: "I have only to set my mind on one place, and by will-power I am there." In about an hour he returned and said that he had been in both those places, attending some circles.

Next followed "Sally," a little old woman, dancing very lightly and making old-fashioned curtsies. Afterwards came an elderly gentleman named "John Williams," who wrote a short message on paper. Last of all appeared little "Agnes," a child of about three feet in height.

Here now the phenomena ended, making in all eight distinct personages of both sexes and of all sizes, from a child of three feet up to a giant of at least six feet three inches, the medium being five feet seven inches. No sceptic in the world could have found an excuse to discredit it unless he would disbelieve his own eyes, ears, and hands.

When the phenomena concluded, our private medium was controlled by four distinct persons, namely, a Chinese, "Cissy," the little negro girl, and "Geordie," who was known from his Scotch twang (Miss Fairlamb's controls). Afterwards one of his usual controls ended the sitting with an invocation at ten o'clock—and no one slept the previous three hours and a quarter.

I am authorised to state here that all the sitters (ten in number), five of whom were entire sceptics as to spirit-communion, were perfectly satisfied, and are now convinced that spirit-communion is no delusion. I must also say that all the ladies and gentlemen deserve praise for their wise and gentle conduct, for it was entirely due to their good behaviour that the sitting proved to be such a grand success in a new place and with a new circle.

The strides the glorious truth is making are already bewildering a great many of the bigoted "faithful." But we are strongly impressed that a hard, very hard fight is at hand for the few pioneers amongst the hills of our dear old country; but, dear readers, you need not fear the result—for, though some may fear the consequence of openly confessing the truth, Gwalia lads are made of sterner stuff, being like unto their knotted, sturdy old oaks—hard to set fire to, but, once they are lighted, they give out intense heat, and will outlast all other timber. And now the descendants

of the ancient Britons are beginning to feel the spirit-fire, so, ye Priests, look out, the timbers of the old dwellings are beginning to crack; flee in time, lest ye be buried in the debris. Ah, what a fall, my countrymen, when orthodoxy falls!

I almost forgot to say that at the same hour as the above occurred before ten reliable witnesses, one of the priesthood within three hundred yards of our room is reported to have denounced us as communing with the evil one, and that spirit-communion is all false. I beg to ask that same divine, does he recollect what he told me about twelve months ago?—I am, your comrade in arms,  
THE OGDON PIONEER.

## 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-controllers in any part of the country, and thus may various views on the same subject be presented.

### ANSWERS.

#### ANSWER TO PRAYER.

60. A few weeks ago one of your correspondents required the production of one fact or authenticated instance of the efficacy of prayer, outside scriptural records. In a work by John Richardson Phillips, entitled "Remarkable Answers to Prayer," there are several given, one of which I will quote (page 21):—

"A lady who had just sat down to breakfast, had a strong impression upon her mind that she must instantly carry a loaf of bread to a poor man who lived about half-a-mile from her house, by the side of a common. Her husband wished her either to postpone taking the loaf of bread till after breakfast, or to send it by her servant, but she chose to take it herself instantly. As she approached the hut she heard the sound of a human voice. Willing to hear what it was she stepped softly, and, unperceived, opened the door. She now heard the poor man praying, and among other things he said, 'O Lord, help me! Lord, Thou wilt help me! Thy providence cannot fail! and although my wife, self, and children have no bread to eat, and it is now a whole day since we had any, I know Thou wilt supply me (though Thou shouldst again rain down manna from heaven).' The lady could wait no longer; she opened the door, 'Yes,' she replied, 'God has sent you relief. Take this loaf, and be encouraged to cast your care upon Him who careth for you: and when you ever want a loaf of bread come to my house.'"

I have narrated this case precisely as recorded by the author. To many it may be conclusive proof of the direct answer to the prayer of this needy supplicant. To a mind more philosophical it may simply appear a remarkable coincidence. To the materialistic and hypercritical scientist it may present itself as a superstitious or ridiculous pretence, having no foundation in fact. By the Spiritualist it may be recognised as a truthful record, and incontrovertible evidence of the wonderful operation of some admirable psychological laws as yet very imperfectly understood.

In the mysterious realm of mind, we may boldly ask, what scientist has hitherto been able to place a legitimate limit to its operations, or to explain its mystic chain of causation and effects? There may be numerous hidden laws, the existence of which we may only have a knowledge of by strong mental impressions.

The psychical wave of sympathy may, for aught we know to the contrary, travel as certain and as swift as the lightning's flash from soul to soul, and its comforting influence be palpably experienced when the sympathiser and sympathised are miles apart bodily. We do not believe that in answer to any prayer "loaves of bread" may be seen coming from the skies like showers of rain; but we do believe it possible that "answers to prayer" may be given in accordance with psychological laws, and by human agency. If not, upon what other theory are we to account for the lady in question (in this case) being strongly impressed at a particular time to perform a benevolent act? Couple to this extraordinary impression the fact that a family were in urgent want of bread, that the head of that destitute family was at the very time praying for bread, and that he believed his prayer would be answered, and it was. We then have a chain of facts presented in such relative order that the inference to me is obvious.

Several questions in reference to this case may be propounded, which may support or militate against the theory we have suggested for its satisfactory solution. A few of these we will submit, but as the answers to some of them are purely conjectural, we will leave them to other and abler correspondents.

Was the impressed lady previously aware of the needs of this family? Was not her "strong impression" a voluntary one, the result of a reflection and comparison of her affluent with their destitute condition? Was she not naturally of a benevolent and sympathetic disposition? Is there not a wide difference between a knowledge of distress and a disposition to relieve it? If this strong impression was a voluntary one, why did she not have it when she first became acquainted with the urgent needs of this family? If she was naturally of a benevolent disposition (and had the means to exercise it), is it not likely that she would have been moved to compassion when she first beheld their distress? Are not our strongest impressions very often external to ourselves? Can anyone prove that this was not so, in this case?

As this is a very interesting subject, from a psychological point of view, we shall be glad to learn that it has excited the attention of others.

—Yours truly,  
Wycliffe Villa, Richmond Street, Tottenham,  
Bristol, August 18th.

JOHN AINSWORTH.

61. Mr. Ainsworth writes from the plane of the psychologist, and his explanations are largely hypothetical. In our own experience we have numerous and familiar instances of spirit-friends impressing minds suitable for the purpose in answer to the yearning needs of desecrating humanity—this is a fact, no guess-work. It is also a fact that minds that have been sympathetically united can influence each other at

a distance, and it may be though they have never come in contact. In the latter case the *nexus* would be a spirit, and it is possible that spirits are involved in all the psychological operations of mankind, the same as humans are in our ordinary life-work.

Answers to prayer, of another kind, are those which give spiritual blessings in response to the earnest aspiration for that which is God-like. Ministering spirits of another class act in this work. Money for charitable work is supplied through spirit agency, as in the case of Muller's Orphanage and many other good works, some of which cases have come within our actual experience.

EDITOR.

#### "THE WATCH," TERM USED BY THE INSANE.

62. Do the insane make use of the above term?

I held an appointment in the largest lunatic asylum in the kingdom for six years, and was daily (Sundays excepted) mixing with near three thousand male and female patients, labouring under every phase of insanity, and, to the best of my recollection, I never heard the term used by any of them more frequently than any other ordinary word. Perhaps "Sensitive" will kindly state his authority for his assertion contained in question No. 57.

JAS. R. MONTAGUE.

11, Harpur Street, W.C., Sept. 2.

#### HISTORICAL CONTROLS.—CORROBORATIONS.

Various correspondents have referred us to information respecting Walter Banks and his horse Morocco, but these letters came too late for notice last week. Miss Edith L. Stone finds mention made in Chambers's "Book of Days," vol. 1, page 224; also in Douce's "Illustrations of Shakespeare," page 131. In both places Banks is called a Scotchman, and not a Cockney, as the control states. Chambers also throws doubts on the burning. Miss Stone further says: "Mention is also made of Mrs. Elizabeth Blackwell from an English source. Mrs. B. Blackwell wrote 'An Herbal, containing 500 cuts of the Plants most useful in Physic, engraved by her, with Descriptions. London, 1737. Two vols. folio, in Latin and German.'—Watts's 'Bibliotheca Britannica.'"

"My mother found the trial of Connor Macguire in the State Trials very confirmatory in small details of the account she read in the *MEDIUM*."

Mr. Robert R. Cann, Harleston, sends a quotation from "Chambers's Miscellany" respecting Banks's horse: "It is stated of this animal that he would restore a glove to its owner after his master had whispered the name in his ear, and that he would tell the number of pence in any silver coin. He danced likewise to the sound of a pipe and told money with his feet." "In Howard's Shakespeare," says Mr. Cann, "is the following note:—'A performing horse, named Morocco, belonging to a man named Banks, is frequently praised by contemporary chroniclers, and even deemed worthy of notice by Sir Walter Raleigh in his "History of the World": "If Banks had lived in olden times he would have shamed all the enchanters in the world, for whosever was most famous among them could never master or instruct any beast as he did his horse."—1st Part, p. 378. Banks met with the usual fate of enchanters, having been burned at Rome for witchcraft.' Mr. Cann thus concludes: "The Page in 'Love's Labour's Lost' makes use of this expression, 'The dancing horse will tell you,' to which I find in an old edition of Shakespeare a note: 'This alludes to a horse belonging to one Banks, who played many remarkable pranks, and is frequently mentioned by many writers contemporary with Shakespeare.' The above, I presume, will be taken as sufficient identification of the Walter Banks mentioned by A.T.T.P. in last week's *MEDIUM* as having controlled in his presence. In the above quotations the Christian name is not mentioned, but I have an impression that Walter is the name in connection with this man in other accounts which I have read of him, and which I cannot now light upon."

#### DEDICATION AT CRANMER ROAD, BRIXTON.

Sunday evening last witnessed the dedication of another Spiritual Temple, in South London, at No. 23 of the above road, occupied by Mr. Clark, who has again thrown open his house for the dissemination of Spiritual knowledge, inaugurating the work in his usual practical style. At 5 p.m. the company met for tea, ample provision being made to appease the material appetite, affording a foretaste of the rich spiritual feast that was to follow. About fifteen sat down to tea; after which the general company began to assemble, to the number of about thirty-five or forty.

The service began at 7.15 p.m., by Mr. Morris electing Mr. C. P. B. Alsop as chairman,—that inestimable young lady, Miss R. S. Young, being the medium; and how well her beneficent spirit-guides did their duty in ministering to our spiritual wants, needs no comment from my feeble pen; her invaluable mediumship being too well known to require any allusion from me, except to say, that it was indeed the very gate of the bright haven of souls for all assembled. The glowing words, as they fell from her inspired lips, teemed with Divine love. I am sure the prayer of each heart, was that she might long be spared on this side to minister unto us.

Mr. Alsop, in his opening remarks, stated that he had been led from the maze, contradictory creeds of Christianity, as expounded by the Church of the present day, by the grand fact as revealed to him in the quiet moments of his inner chamber of spirit-communion; and in renouncing the adverse teachings of the Christian Church, he wished not to judge anyone nor yet quarrel with them, because they did not see eye to eye with him. He had had incontestable proof to his mind, and that had caused him to assume the proud position he then held, viz., of avowing himself a steadfast believer in the intercommunion of the immortals from the advanced stage of life with us poor mortals, who now traverse the sometimes dreary pathways of this life. From having been a Baptist minister, he was now engaged in inculcating a true knowledge of the Supreme Being whom we designate God, and whom he acknowledged in all the varied attributes of nature. His genuine, eloquent flow of words, and the earnestness with which he conducted the meeting, drew all hearts in sympathy to him; and when the meeting dispersed without a vote of thanks (through the lapse of the hour), I am sure the gratitude of all present went with him to bless him. This expression also attaches to Miss Young for her



tiring zeal and willing self-sacrifice, in coming so far from home in a delicate state of health to serve the Cause that shines so brightly round her heart.

Mr. Butcher spoke a few words under control, as did also Mr. Morris, and a young lady, whose name I failed to obtain. Mr. Robson presided at the organ—a special feature in the management of these meetings; it being built in a side room by Mr. Clark himself, in his spare moments, to cater to the harmonical wants of his assembled guests. In closing this report, I have much pleasure in stating that these meetings have been reorganized by that indefatigable worker, Mr. Morris, to whose energy and perseverance they are mainly due.

Announcements will appear in the MEDIUM as to future meetings, which, it is to be hoped, will be well supported, so as to afford facilities for the development of suitable mediums, to carry on the work in this suburb of London. J. A. BUTCHER.

2, Cambridge Terrace, Clayton Road, Peckham.

#### THE PERSECUTION OF SPIRITUALISTS.

Dear Sir,—Can it be truly said that the day of persecution (through difference of religious opinions) is really past; I think not, but believe that the same spirit that brought into action the faggot and flame, the rack and the thumbscrew, still exists, and is only withheld from gaining an intolerable sway by the civil laws of the country. The following incident which occurred in this town a few days since will bear out the above remarks. Some few months ago a respectable mechanic and his wife felt desirous of investigating the phenomena of Spiritualism, and accordingly invited a few friends and formed a circle for that purpose. The meetings were not in vain; manifestations of a surprising nature were obtained, and some progress was being made in the development of the circle. All went well until a few weeks ago, when it appeared some people living in the neighbourhood became aware of the meetings, and from that time commenced a system of petty persecution which was mainly directed against the mistress of the house; this increased to such an extent that it became very unpleasant for her even to appear outside her own door in consequence of the sneers, foul jests, and abuse, that were dispensed by some of these people, and even children were encouraged to join in the raillery by those who should have taught them better. One man went so far as to send a scurrilous and lying report to a would-be comic paper, which, when it appeared, seems to have attracted the notice of the landlord of the house, and he himself joined personally in abusing his tenants by shouting in the open street language of the most filthy nature, and ended by giving them notice to quit, which they had to do at much loss and inconvenience to themselves.

What had they done to merit this treatment above mentioned? Nothing whatever. They happened to differ in opinion from others who, it appears, are much more orthodox than pious; and because eight or nine respectable persons meet together in mutual fellowship to obtain that evidence of a life beyond for which proof thousands of hearts are yearning and aching to-day, they are treated as the scum and off-scouring of society. I could give other cases of a similar nature to the above, to show that the spirit of bigotry and intolerance still manifests itself, but for the present remain—yours truly. PHILIP BASS,

13, Arthur Place, Queen's Road, Nottingham, Aug. 30.

#### EXTRACT FROM A SPIRIT-COMMUNICATION.

"It is not signs or wonders on the earth that should be sought; but all should seek that the windows of the soul may be opened, so that the brightness of spiritual wisdom may be seen and appreciated, as it is by the harmonious dwellers of the spirit-land.

"It is this wisdom that shall cause man to look abroad on his fellows with a discriminating mind and with a feeling heart. This shall elevate his soul and his happiness, and enable it to penetrate into the recesses of cause and effect, and to perceive the operation of natural laws in the workings of the human mind. It is, indeed, this wisdom which shall open to thee, O man! the Book of Life—by which is signified the laws and beauties of the spheres which the soul may inhabit, the earth-sphere being to them 'the first lesson of the unfolding volume.' Death, when reviewed in its true light, is only a veil removed from the eyes of the spirit; and in proportion as the soul on earth becomes disrobed of its dark covering and external views, so is it prepared to rise higher in the sphere of existence to which it ascends.

"It is only by a gradual, a philosophical, and harmonious labour, and unfolding of soul, that a few of the human family are fitted to begin the investigation which shall lead to a revelation of that beauty and wisdom which are contained in the yet unread pages of the celestial volume." F.

#### INVITATION TO DR. MONCK.

To the Editor.—Dear Sir,—I see that Signior Damiani, Naples, wishes to know Dr. Monck's address, and invites him to become his guest. A host of Dr. Monck's old friends at Burnley and the North would also be glad to hear from him. Dr. Monck did a great and lasting work in Lancashire and other counties adjoining, and he is respected in gratitude and affection in many a home in those parts. We are anxious to know if he is, as we hope, likely soon to recover and to carry on the work of his unparalleled mediumship, which has made his name famous wherever Spiritualism is known. I should like the Doctor to know that if change of air will accelerate his recovery, I should be delighted to receive him as my honoured guest for as long as he could make it convenient to stay.—Yours faithfully, Burnley.

W. BROWN, M.D.

SURGE SHIELDS.—The remnant of the "Excelsior" Circle of this town have formed another, which meets at the house of Mr. Price, a gentleman who has taken a lively interest in the subject. This circle is constituted much on the same basis as its predecessor, with Mr. J. Robson as president. There are several mediums in connection with it, one in particular, a young lady who has given signs of a superior nature. We wish our friends success, and ask them to follow the principles of the "Excelsior" and success awaits their efforts.

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

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

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

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

#### SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION.

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

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

#### VISITORS FROM THE COUNTRY AND FROM ABROAD

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

#### LECTURES AGAINST SPIRITUALISM.

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

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

#### DECEASE OF MRS. TOWNS.—INVITATION FROM THE SPIRIT TO HER FRIENDS.

On the evening of Monday last, at half-past eleven o'clock, Mrs. Towns ascended from the body, in which she has accomplished and patiently endured so much. Her farewell to earth was truly spiritual, as was her life, and grandly impressive. On Tuesday evening Mr. Towns attended as usual the sance at the Spiritual Institution, as it was the wish of his spirit-friends that he should do so. He has been for many weary months a constant watcher by the sick bed night and day, and faithfully he obeyed and attended to his duty. Soon after he entered at 15, Southampton Row, he was controlled by "Mrs. Towns," assisted by the usual guides. This visitation was deeply affecting to those addressed, and Mrs. Burns, who has worked so many years with the departed one, had to retire, to pour out the fountains of her heart in secret. The spirits desired that a meeting of friends be held at the Spiritual Institution on the evening of Friday, September 13, which Mr. Towns will attend, and "Mrs. Towns," assisted by other spirits, will once more speak to those whom she knew so well and loved so dearly while in the form, and give them some account of her passing away and subsequent experiences. All the deceased lady's friends are freely invited to attend this meeting at 15, Southampton Row, on Friday evening, September 13, at eight o'clock.

In view of this meeting we defer any further remarks this week. The remains will be interred at Finchley, in the St. Pancras and Islington Cemetery, this afternoon, Friday, September 6.

"THE SPIRITUAL VISITOR."—Dear Sir,—Mr. Arthur Duncombe, of Quebec, has written me respecting the above shorthand evercircular, but as he omitted his postal address, kindly insert the following:—I am sorry that the Visitor cannot be sent to America, because it would take too much time in transmission. Why not commence a similar one in America? I shall be happy to give any assistance or information in my power.—Yours truly, J. CAMERON, Gallowgate Steam Mills, Newcastle-on-Tyne.

### SUBSCRIPTION PRICE OF THE MEDIUM FOR 1878.

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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."

### NEW WORKS BY EMMA HARDINGE-BRITTEN.

(Published in Australia).

#### SPIRITUALISM: Is it a SAVAGE SUPERSTITION.

A Lecture delivered at the Opera House, Melbourne, on Sunday evening, June 9th, 1878. Price 6d.

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A complete compendium of the Science, Religion, Ethics, and various methods of investigating Spiritualism. Price 1s.

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

## THE MEDIUM AND DAYBREAK.

FRIDAY, SEPTEMBER 6, 1878.

### FEATURES OF THE WEEK.

The "Control" supplied by A. T. T. P. this week very much differs in style from those emanating from occidental spirits. It maintains a character in strict keeping with the personality assumed. To witness the delivery of a spirit-message is much more striking than to read the report, and this must at all times be remembered, as there are many remarkable features of character which cannot be delineated on paper.

The discourse through Mr. Lambelle printed this week is of a very remarkable character. To spell correctly Latin words and proper names from a spiritual impression or clairaudient sound of the words is certainly a most extraordinary feat to one who knows nothing of the language. The medium is in doubt as to the true form of one word, and possibly there are literal errors in some others, as was the opinion of Mr. P. R. Harrison, recently of the Progressive College, Grasmere, who called in on Wednesday evening. The letters *a* and *o*, for instance, readily become transposed or substituted. At our private seance on Wednesday evening the conditions were so unfavourable that little information could be afforded. "The Samian" spoke a few words with difficulty, and though "Lucretius" and others were said to be present, yet the true reading of a word in the first verse which is quoted in the discourse could not be given. It was said that the word *conripont* is an obsolete form used by the poet in his day, but since then substituted by a modernised form. It was most nearly represented by *confermo*. The termination of *conripont* is, however, peculiar and possibly erroneous. The prefix is also somewhat unusual. We would be glad if scholarly readers would afford us the advantage of their learning in discussing this discourse, for we have no copies of the Latin poets to aid us in correcting the rendering given by the spirits. The summary of mythology is also comprehensive, and deals with obscure points which might be usefully investigated.

A NUMBER of important communications stand over for next week. Mrs. Berry, Mr. Gill, Stockton Friends, &c., &c., will please kindly excuse the delay which the great pressure upon our space entails.

MR. BURNS had a pleasant visit to Stockton on Sunday, and succeeded in finding audiences for four discourses. Our space and the state of his vitality will not permit of his record to appear till next week. He, however, begs to thank all friends for their great kindness.

NEWCASTLE-ON-TYNE.—Mr. Morse had excellent meetings on the occasion of his monthly visit on Sunday and Monday last. He was also to lecture for the Library Fand on Wednesday evening.

### MR. EGLINTON'S ARRIVAL.

To the Editor.—Dear Sir,—Just a line to say that Mr. Eglington arrived per *Balmoral Castle* on Sunday, August 4. He is quite well and hearty. You shall hear from us in due time. We have plenty of work before us, and by careful steps and common sense we hope to get good results when we begin.

We look upon his visit as a grand epoch for Spiritualism in South Africa. I think you know that with me he will be in good hands, and with one that understands something of mediumship and how to treat sensitives.—Fraternally yours,

Cape Town, South Africa.

BERKS T. HUTCHINSON.

August 6, 1878.

### ARRANGEMENTS FOR THE FUTURE.

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

Mr. Colville will speak at Doughty Hall, Sunday evening, September 15.

Mr. Lambelle will speak at Doughty Hall, Sunday evening, September 22.

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

Mr. Morse will speak at Doughty Hall, Sunday evening, October 20.

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.

### LOOK UP! LOOK UP!

Look up! Look up! bed-ridden and dejected,  
With thoughts intuned that dwell upon black death,  
Whose blackness, with its many underburnings,  
Contained a hope which, bursting as with breath,  
Revealed a latent sense which, stronger growing,  
Became a voice: "Look up, for thou art going

"To where thine inner eye, in outstretched fancy,  
Hath sometimes caught a glorious fore-gleam!  
Thy thoughts were true, untrusted inspirations:  
The life beyond thee rivals yet thy dream.  
The highest thought of man's unfolded future  
That breaks upon a luminated brain,  
Shows but a stage or two beyond the present,  
The goals to'ards which all honest strivings strain."

"Look up! Look up!" My soul was music-lifted;  
For thoughts, like blood, were coursing thro' my veins:  
A new-born life, ignoring all things present,  
Had robb'd me of my constant sense of pains.

"Look up! Look up!" and tho' my eyes were closing  
Upon my friends, who round me shed their tears;  
My hands were grasp'd by throngs of loving angels  
Whose hope-lit faces chased away my fears.

"Look up! Look up!" I felt my aspirations  
Were invitations coming from the skies,  
And all my little acts of faith and duty  
Were stepping-stones on which my soul did rise.  
"Look up! Look up!" The angels look'd upon me,  
And in their magic meshes was I caught:  
I felt my sweet rewards, my heavenly blessings,  
Were earned by labouring in the fields of thought.

"Look up! Look up!" I look'd, and keenest glances  
Were being shot, like sparks, from eye to eye.  
These were the sparks that kept that hope's lamp burning,  
Which I, through life, had long years travell'd by.  
"Look up! Look up!" These are the gentle biddings  
Which angels drop when prattling men they'd teach.  
Oh Mortals! who are ever looking upward,  
Vast lands of beauty are within your reach!

July 20, 1878.

W. GAUTNEY.

LIVERPOOL.—A new hall for Spiritualists will be opened on Sunday, September 15, on which occasion Mr. Morse will be the speaker. The "Perth Street Hall" has been built for the use of the Cause by that well-known and indefatigable spiritual worker, Mr. John Chapman, whose faithfulness has extended over so many years. The new hall is situated in Perth Street, West Derby Road.

LITERARY NOTES.—"The Atonement," by Mr. Iver MacDonnell, can only be had in the MEDIUM of August 23. It has been asked for in tract form, but that arrangement will not take place at present. We have a few dozens of the MEDIUM containing it on hand for the supply of immediate demands. Mr. Morse's able lecture on "Priestcraft" is now ready, price 1d. Mr. Burns's lecture, "Anti-Vaccination considered as a Religious Question," is now published, price 1d. It is having a large sale. "Pure Lymph," a series of anti-vaccination tracts, not yet ready. We have carefully preserved all surplus copies of the MEDIUM containing Mr. Lambelle's able lectures; they may be had gratis for select distribution.



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

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

## THREE MONTHS' RAMBLINGS.

During the last three months I have been five journeys to the North, covering a distance of upwards of 2,500 miles. In this work I have consumed upwards of twenty days of time, the only loss I have incurred, as I have been but little burden to the friends I visited, and "by hook and by crook" I have about managed to balance my expenses. I have had many short excursions to Ladbroke Hall, Quebec Hall, Doughty Hall, Peckham, my weekly School, &c., so that altogether I have given fifty lectures or evenings' work during the ninety days of the three months.

I have experienced great kindness from many friends, and received a hearty reception from thousands of strangers who have listened to the truth from me without one real dissentient voice, and I have covered in my remarks the tenets of many progressive subjects. I have been cheered by the great progress which is being effected in public opinion, and feel that my 20 days of immortal life thus spent, have been a precious investment in the treasury of eternity. If we had a few more apostolic workers amongst us, our Cause would hurry on at lightning speed. We don't want money, donations, subscriptions, so much as hearty spiritual teachers with "gifts" of such a kind as to be useful. I must apologise to my wealthy brethren, who have the honour of subscribing to this Cause, by saying, in the words of a Spiritual Teacher of ancient times: "Silver and gold have I none; but such as I have give I;" but unfortunately it weighs but lightly when placed in the scales with this world's gear.

J. BURNS, O.S.T.

To DOUGHTY HALL,

SUNDAY, SEPT. 8. Second Monthly Convention of London Spiritualists, at 7 o'clock.

To HOWDEN-LE-WHARF.

SATURDAY and SUNDAY, SEPT. 21 and 22. Conference and Lectures. Particulars next week.

To MANCHESTER.

TUESDAY SEPT. 24. Anti-vaccination Conference.

SUNDAY, SEPT. 29. Temperance Hall, Grosvenor Street. Lecture at 10.45, Mr. W. J. Colville in the chair. Subject: "The Work of the Spiritualist, and how to do it."

Town Hall, Hulme. Preside at and take part in Mr. Colville's farewell meetings, at 2.45 and 6.45 p.m.

Mr. Burns contemplates visiting Derby, Sunderland, Bishop Auckland, Shildon, Darlington, 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.

## THE SECOND MONTHLY CONVENTION AT DOUGHTY HALL.

On Sunday next, September 8, the second monthly Convention of Spiritualists will take place at Doughty Hall, 14, Bedford Row, at seven o'clock. The conductors of circles, &c., are kindly invited to attend, and give their experiences in connection with the work, that all may be benefited and better able to seek spirit-communication with spiritual results. There is just now an active work going on in the opening of new circles by Mr. Shroobree, Mr. Butcher, Mr. Robson, Mr. Morris, and others. Surely a sympathetic council of these workers must encourage and strengthen all. Marylebone friends will oblige by sending a representative.

## RECEPTION TO MR. COLVILLE AT THE SPIRITUAL INSTITUTION.

Mr. Colville will arrive in London on Wednesday, September 11, and at once proceed to the Spiritual Institution, where he will reside during his visit to the metropolis. On the same evening he will hold a public reception at 15, Southampton Row, at eight o'clock, and after the usual social ceremonies, Mr. Colville will be controlled by his guides, and give an account of his development and career as a medium. All friends are cordially invited; but, to prevent crowding, it would be well to apply for tickets in advance.

## MR. COLVILLE'S FAREWELL MEETINGS IN MANCHESTER.

Will take place on Sunday, September 29. In the morning at 10.45 he will preside at Mr. Burns's lecture at Grosvenor Street, subject: "The Work of the Spiritualist, and how to do it;" and in the afternoon and evening Mr. Burns will preside for Mr. Colville at Hulme Town Hall; hours, 2.45 and 6.45; subjects, "The Effects of Diet on Man's Physical, Intellectual, and Spiritual Nature," and "The Religion of Spiritualism." Tea at 5 o'clock in the ante-room of Hulme Town Hall. Organist, Mr. J. T. Owen, of Milnrow.

MR. COLVILLE IN LONDON.—In addition to the reception at the Spiritual Institution on Wednesday, Sept. 11, Mr. Colville will also speak at Doughty Hall on Sept. 16; at Langham Hall, Sept. 13 and 20; at Quebec Hall, Sept. 15, at 3.15 p.m., and on Tuesday, Sept. 17, at 8 p.m.; and at 53, Sigdon Road, Dalston, on Sept. 12 and 19, at 8.15 p.m. For particulars see list of appointments.

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## The Order of Spiritual Teachers.

No. 1 SCHOOL, 15, SOUTHAMPTON ROW.

At last meeting of the School, Monitor A. Hough read a lengthy paper on the Nature of Man, tracing the manifestation of soul up through the kingdoms of nature to humanity. It was discussed whether soul or spirit should be recognised as nearest to the divine. The meeting concluded by a resolution to attend more closely in future to the rules of Order embodied in the constitution of the School.

The No. 1 School will consider the Prize Competition subject on Thursday evening, September 26.

## ANOTHER PRIZE REPORT.

With the view of stimulating intellectual and spiritual industry, I hereby offer Literature to the value of One Guinea for the best report of a School meeting, at which the subject for consideration will be Matt. v. 13, "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

Schools are recommended to study strictly the meaning of this passage, and as many Teachers as possible in each School should present their views with all briefness. A report of the whole should be received by me not later than September 30th. The reports should be sent in a separate packet marked "Competition Report," and then they will not be opened till after No. 1 School has discussed the text. This will prevent our deriving ideas in advance from other Schools. It will be well for all Schools to fix the last week in September for the study of this subject.

J. BURNS, O.S.T.

## NOTES FROM SCHOOL EXERCISES.

On a Sunday morning, previous to our visit to Marylebone a few weeks ago, the sixth chapter of Matthew was the lesson. We quote the following sentences from Mr. Alsop's notes, his paper being too long for insertion entire:—

"It hath been truthfully said that man, physically and spiritually, is the crowning work of the intelligence and efforts of God and Nature. The body is composed of material substances, which are subject to the law of growth, change, and decay, in common with other ponderable substances. But the spirit is composed of intelligent principles, which are not affected by the law of change. Consequently, it becomes by virtue of the quality of its constitution, unchangeable, intelligent, individualised, and immortal. . . . If a person has done us an injury, and we won't forgive them, we cannot be forgiven ourselves, because the very fact of us cherishing an unforgiving spirit shuts us up in impenitence and hardness of heart; and only by exercising a charitable and forgiving spirit can we be released from our former condition of mind. Love preserves you from hatred, knowledge saves from ignorance, industry saves from idleness, temperance preserves from excess, health preserves from disease, charity saves from uncharitableness, forgiveness saves from punishment and many of the evils and imperfections of life; warmth saves us from cold. So we must be wise, intelligent, and discriminating in making a proper use of life and its advantages, or otherwise we become overwhelmed in a cloud of darkness and discord, which will continue, as night follows day, until we take hold of the treasures which compose the spiritual kingdom."

## MR. TEBB IN SWITZERLAND.

We have received the following from Mr. Tebb on a post-card:—  
"There is every prospect of a vigorous autumnal campaign, as in many districts the people are determined to resist the abominable compulsory vaccination law to the uttermost. Hundreds of M.D.'s are staggered by the damning evidence against vaccination shown by the recent Parliamentary return, No. 433, which should be read and circulated by every philanthropic mind. There is no longer any excuse for this medical superstition. To prevent disappointment to correspondents, will you please announce in the MEDIUM that I shall remain in Switzerland until early in October. I expect Mrs. Tebb and my daughter, Florence, to join me shortly.—Faithfully yours,  
"W. TEBB.

Rigi-Kulm, Switzerland, Aug. 26.

MR. COLVILLE AT BRIGHTON.—Mr. W. Gill, 87, Park Road West, Brighton, thus writes: "If Mr. Colville will communicate with me, I shall be pleased to arrange for him a semi-private lecture."

## ANTI-VACCINATION MOVEMENT.

The annual Conference will take place at Manchester on September 24 and 25. See advertisement elsewhere.

Parents having children who are deformed and scarred by the horrid crime called vaccination, would do well to have these suffering innocents photographed in a dress which will show the effects of the murderous act. These I shall have engraved, and published with a statement of the facts in each case. The illustrated newspapers showed up the "atrocities" in the East by pictures which appalled. Let us lose no time in showing up the atrocities at home.

J. BURNS.

## ANTI-VACCINATION AS A QUESTION TO BE PUT TO CANDIDATES FOR PARLIAMENT.

The committee of the South London Anti-Compulsory Vaccination Society met at 38, Boyson Road, S.E., on Monday, August 12, when the president, Edward Haughton, Esq., M.D., presided. Mr. Silas Nicholls, O.B.E., became a member of the Society and joined the committee.

The following resolution was proposed by Mrs. Simpson, seconded by Mrs. Stafford, and unanimously carried: "That the best thanks of this Society are due to the editor of the *Echo* for the impartial manner in which he has thrown open his columns for the discussion of the question of compulsory vaccination, there being at present no other journal of equal circulation which is willing to publish full information on this question."

As we are chiefly indebted for the spread of inoculation and vaccination to women (Ladies Montagu and Berkeley), it is to the women we specially appeal for aid and assistance in this movement. This is a woman's question, and it is they who should most ardently help us to sweep the chain of State medical superstition. In connection with the South London Anti-Compulsory Vaccination Society there are two ladies vice presidents, and six others on the committee.

In the *Southwark Ensign* and *South London Chronicle* for August 10 appears a correspondence between the South London secretary and Charles R. Drysdale, Esq., M.D., senior physician to the Metropolitan Free Hospital, physician to the Rescue Society's Look Hospital, in which the doctor is asked to debate the vaccination question with Dr. Charles T. Pearce, to which Dr. Drysdale replies: "I don't like promising anything about October yet, as the holiday season is present; but I shall think over your proposal." So there is the possibility of having this vital question discussed by two medical men, which will give a large amount of zest to the subject.

In the same paper a discussion is going on, on "Liberalism versus Anti-Compulsory Vaccination," which was opened by Mr. Geo. Bone in a letter which appeared on July 20, the very day Mr. Gladstone spoke at Bournemouth, thereby giving it a greater interest than it otherwise would have had. Mr. Bone in that letter says: "There are a body of electors who have been very much overlooked and kept in the background by nearly every political association; but that state of things will have to be altered, for the anti-vaccinators and anti-compulsory vaccinators are determined to have a vote in the next general election; therefore it will be well for all intended candidates to study this question, so as to give their pronounced opinion on the same. In Southwark the anti-vaccinators are sufficiently numerous to turn the scale at any election, and I have been informed by more than one, that although they are members of the general committee of the '200,' they are resolved to vote for no candidate who will not give a firm promise to vote for the repeal of the compulsory vaccination Acts." E. A. C. replies in the issue of August 10, and accuses the above writer of advocating "sectional representation." He says it is the duty of all Liberals to "sink individual differences so as to bring to the front 'the principles which are of the essence of Liberalism,' . . . and seek to establish a broad Liberalism" and vote for the "broad line of Liberal policy"—whatever that may be. With respect to advising candidates to study the question of vaccination, E. A. C. says: "This is good advice as far as it goes, but permit me to say there are greater and more important questions, which it is not necessary now to enumerate, that require the 'pronounced opinion' of Liberal representatives far more than the public vaccination Acts." What a pity he didn't show where to find these "greater and more important questions"! E. A. C. closed his letter by advising anti-vaccinators "to let their individual desires, if not in accord with the majority, sink into the shade, as the great light of Liberalism rises with 'Good for all' shining in golden characters on its welcome beams." Glorious advice in all probability, if the writer only knew what he meant, for it is very doubtful if anybody else does. The "great light" is "shining" so dimly that "its welcome beams" are utterly obscured.

Mr. Bone in his rejoinder, which appeared in the issue of the 17th, says: "I can conceive of nothing 'higher and broader' than freedom and liberty, for that, in my opinion, is the very 'essence of Liberalism,' which it is impossible to have whilst compulsory vaccination is fostered by the State and encouraged by the necessity of the people." And further on: "I think that the emancipation of the people from the thralldom of slavery—and this is the light in which I look upon the compulsory clauses of the Vaccination Act forged by the casting vote of a bishop, the Father in God of Chichester—is of the highest and broadest character."

Apocryphal vaccination and the hustings, the Secretary of the Lambeth Liberal Association has been written to, to know "how far the Association would consider it within their province to instruct any future candidates for Lambeth on the question of vaccination when before Parliament, i.e., if they would instruct them to vote for the repeal of the compulsory clauses, so as to make it permissive, or voluntary, or how otherwise."

That gentleman wrote: "That no action has been taken by the Association on the question of vaccination, nor do I see how a question on which there is so much diversity of opinion could be dealt with by an Association like ours."

It would be well if all anti-vaccinators would address a letter to the different Associations, whether they be Liberal or Conservative, to the

course they intend to adopt on this most vital question of questions. When candidates come to know that their seats will very largely depend upon their firm promise to vote for the fatal repeal of the compulsory system of vaccination, that a probable plumper will be given upon such a promise, whether the candidate be Radical, Liberal, Whig, Conservative, or Tory, then, and not till then, will they devote some little attention to the subject.

Shortly will probably appear in the *Spectator* a letter on this question, which will give facts not publicly known, from the pen of Mr. Chas. T. Pearce.

Mr. Blaber, mentioned recently in your columns as having been fined at Lambeth, addressed a letter to the *Echo*, which was published under the initials of F. W. B., which has called forth other letters. Anti-vaccinators should not let the discussion lag; the feminine pen is conspicuous by its absence.

Friends in South London are asked to put themselves in communication with the secretary of the South London Society, so as to strengthen the hands of that society in the work they have undertaken. The subscription is fixed at the minimum sum of one shilling yearly.

The South London Society has been formed with a view to the total and unconditional repeal of the compulsory vaccination Acts; to be sought for by the holding of public meetings, the circulation of appealing literature, petitioning Parliament, and taking any action that may be deemed advisable in the election of Members of Parliament, Poor Law Guardians, and other officers.

It is also intended to assist the wives and families of those who may be imprisoned for non-compliance with the above Acts, whenever the amount of money in the hands of the treasurer admits of this being done.

The South London A. C. V. Society desires to co-operate with other associations having similar objects, so far as may be consistent with independent action; and to afford to inquirers such statistical and other information as cannot at present be obtained by perusal of the leading newspapers and periodicals.

The society's meetings are held on the first Monday in every month at 8.30 p.m., at 38, Boyson Road, Camberwell, S.E.; but all communications should be addressed to the secretary, Mr. Geo. Bone, 102, Pollock Road, London, S.E.

## ANTI-VACCINATION MEETING AT MANCHESTER.

On Sunday the principal speaker at the Albert Square meeting, was Dr. Brown, of Rochdale, who was listened to with attention for an hour while he sketched the history of inoculation and vaccination, and then proved from personal and national experience that both practices are violations of physiological law, and consequently increase the mortality. Other phases of the question were spoken of by the Chairman (Mr. H. Pitman), Mr. Edward Heywood (Secretary), and Mr. R. Thorne, of Middleton.

The annual conference was announced for September 24, when Mr. Heywood will preside. Recitations and singing have been added to the proceedings with the desired effect of increasing their interest and usefulness. Flowers were distributed before and after the meeting. The heather was said to represent health and freedom, and the white nettle purity and gentleness. These posies not only impart pleasure, but they serve for a week as tangible texts for propagandist purposes.

## AN AMERICAN EDITOR ON VACCINATION.

"We do not permit any of our children to be vaccinated. We had rather one of them were bitten by a rattlesnake. We know how to cure the rattlesnake bites, but it is a harder thing to get the syphilitic poison of cow-pox, so called, out of the human system. Over twenty-five years ago we read in a Vienna medical journal a discourse by an Austrian physician, drawing attention to the fact that cow-pox was not known till after the infection of syphilis had invaded Europe, and asserting that he had inoculated a cow with syphilitic matter, and thereby produced cow-pox (!), the thing that doctors, at so much a head, insist on rubbing into the circulation of the blood of our children."—*New York Freeman's Journal*, Aug. 24.

THE BEARD AND LONGEVITY.—That the wearing of the beard has some tendency to prolong life is a fact. Longevity decreased rapidly in all nations when, for fashion's sake, the razor was brought into use. Statistics show that among people who have never worn whiskers, no matter how simple may have been their other habits of life, old age is rare thing, and that since it again became fashionable to wear whiskers and whiskers longevity is on the increase.—*Court Journal*.

HINDOO MSS. ON VACCINATION.—UNSCRUPULOUS FASCINATION.—Attention has been repeatedly called by correspondents to a statement going the round of the papers that: "From Hindoo manuscripts served at Pondicherry, Dr. Huisset has come to the conclusion: vaccination was practised in India several thousand years ago." If this statement were true, it would only show that once before in world's history vaccination had been tried, found out, and abandoned. But Baron's "Life of Jenner" shows such reports, which proved already in Jenner's life-time, to be the fruit of unscrupulous forgery (how early did "the mark of the beast" betray itself in the obliquity of the advocates of vaccination!) perpetrated with a view to deceiving the Hindoos, who, as a cleanly people, were very much opposed to the "unclean thing" sought to be forced upon them. Baron expresses deep gratitude to Sir John Malcolm for the trouble he took to ascertain and prove "that the well-meant devices of Jenner attempted to propagate vaccination in India have led to the ruin of the practice was known to the Hindoos in earlier times." (Baron's *Life of Jenner*, vol. i., pp. 557, 559.) It is worthy of remark that Baron appears to see nothing objectionable in these "well-meant devices," except in so far as they tended to throw doubt on Jenner's being the original "discoverer" of vaccination; which all the world now knows was not; a farmer of the name of Benjamin Jesty, having previously tried to recommend it in England some twenty years before Jenner's time.—*Anti-Compulsory Vaccination Reporter*.



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

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

# HEALING BY LAYING ON OF HANDS.

AS PRACTISED BY

## DR. MACK.

THROUGH THE AGENCY OF ELECTRO-MAGNETISM.

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

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

### Cure of Deafness.

Sir,—I have been deaf for more than two years. Through your kind treatment on the 2nd of August last, as well as the 23rd, yesterday, I have received my hearing; I surprised many when I joined in conversation. On Sunday last, I could not hear a word; this morning I could hear the prayers, and attended chapel as well.—I remain, your humble servant,  
GEOFFREY MARSDEN.

296, Men's Ward, Infirmary, St. Pancras,  
August 24, 1876.

### Cure of Lung Difficulty.

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

### Partial Blindness cured.

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

18, Bright Terrace, Gilow, Bolton,  
November 30, 1875.

### Cure of Cancerous Tumour.

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

23, Prince of Wales Road, London, N.W.,  
October 19, 1875.

### Cure of a Life-Long Ailment, Incurable by Medical Treatment

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 said, "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 ascertain 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 me with 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 "allopathic" and homoeopathic 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.

Louis Street, Leeds, August 6.

### Dislocation from an Accident.

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

101, Shacklewell Lane, West Hackney, March 26.

### HEALING AT A DISTANCE.

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

#### No. 1.

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

#### No. 2.

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

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

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

59, Finsbury Park Road, London,  
February 21, 1877.

#### No. 3.

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

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

## ST. PATRICK'S ARMOUR.

The following is extracted from one of the "Stirling Tracts," and is entitled "St. Patrick's Armour."

I bind to myself to day—

The power of God to guide me,  
The might of God to uphold me,  
The wisdom of God to teach me,  
The eye of God to watch over me,  
The ear of God to hear me,  
The Word of God to give me speech,  
The hand of God to protect me,  
The way of God to prevent me,  
The shield of God to shelter me,  
The host of God to defend me,  
Against the snares of demons,  
Against the lust of nature,  
Against every man who meditates injury to me,  
Whether far or near,  
Whether few or many.

MR. T. M. BROWN will visit Hartlepool next week, and Choppington to follow. Arrangements will be made by Mr. J. Arobhold, draper, Scotland Gate, Choppington, Northumberland, for lectures and private seances, to whom all letters for Mr. Brown must be addressed.

"THE BIBLE AND MODERN SPIRITUALISM."—A lecture will be delivered in the Temperance Hall, Temple Street, Birmingham, in reply to the three lectures recently delivered on the above subject by G. St. Clair, on Monday, Sept. 9, by Charles J. Sneath. The chair will be taken by John P. Turner, Esq., at 8 o'clock precisely. Tickets—Side Galleries, 1s.; Floor, 6d.; Great Gallery, 3d.

MR. W. WALLACE, the pioneer medium, is open to engagements in London or the provinces, publicly or privately. Mr. Wallace, who has had twenty-five years' experience, would be glad to receive invitations to revisit his friends through the country once again during the winter months. He hopes this appeal will be responded to, for he thinks it may be the last time that he will leave home. Address, W. Wallace, 329, Kentish Town Road, London, N.W.

OSSETT.—The Spiritualists of this place intend celebrating their sixth anniversary on Saturday, September 7, by a public tea and entertainment. The entertainment will consist of music, singing, reciting, and speaking, in which Mr. E. W. Wallis, of London, will take a part. Tickets for tea and entertainment 9d. each; tea on the table at 4.30. On Sunday, September 8, Mr. Wallis will deliver two trance addresses in the same place at 2 and 6 p.m. Visitors may be provided with tea on the Sunday for 6d. each. Friends in the district are kindly invited, and will be most heartily welcomed.—CHARLES HALLGATH.

GHOSTS IN AUSTRIA.—A correspondent residing in Austria, gives the following particulars in a letter recently received: "Not long ago, there was a house in the mountains infested by endless noises, and more than two hundred persons were quite sure of the supernatural nature of these occurrences; but the police came and had the peasants who lived in the house tied hands and feet, both men and women, and when they found it of no avail, they actually made them stark naked, and what other horrors they perpetrated against these unfortunates my pen declines to write; but as the noises still continued, they at last left them in the devil's name to their own devices." It is added that a profession of Spiritualism would entail the risk of being secured as a lunatic. Happy Austria!

NO. 1 INSTITUTION SEANCES.—At the usual weekly meeting of the above there was again a large attendance of visitors. Mrs. Towns, the beloved wife of our medium, who departed from the mortal bonds of the flesh on Monday, and whose departure was announced to the circle by Mr. Towns, was described by Mrs. Pickering and other clairvoyants as being present. Mr. Towns was controlled by three different spirits, and two of them giving their names were recognised by persons in the circle. Mr. Johnson, a perfect stranger, asked a mental question and in reply the medium gave a most accurate description of the death of a son of Mr. Johnson, who had died in India from sunstroke, the particulars of which the father had received a few days previous. Mr. Johnson being rather deaf, much difficulty was experienced in communicating the intelligence to him, when the medium went to him and particularised the events, and the manners as portrayed by the medium were recognised as being the production of the son of Mr. Johnson, as no one else was cognisant of the circumstances. The evening's meeting was of a most solemn character, a general flow of harmony pervaded the circle, and gratitude rose in many hearts for the privilege of communing with the departed who were present with us.—J. KING, O.S.T.

VACCINATION THE DEATH OF A DARLING.—In a private letter to Mr. Burns, a correspondent asking for tracts on the evils of vaccination says, "Many thanks to you for taking in hand the abolition of the unclean practice of vaccination. About twenty-one months ago, in the latter end of November, 1876, I had a little daughter over three years old vaccinated, one of the loveliest and most affectionate that ever lived. She was delicate, when a baby, and I managed by paying 5s. to a doctor several times for certificates to the effect that she was not in a fit state to submit to the barbarous practice, to evade the cruel law till then. In a few weeks after she was rotten. I well remember the first Sunday in January following, about five weeks after the operation, my wife calling my attention to her, and the sight of my darling Lily I will never forget; in the words of a divine writer, her 'loins were filled with a loathsome disease,' and she continued in that state till March 6, when death put an end to her suffering. You can make any use you may think proper of this fact. In future I am determined to submit to any punishment of fines or imprisonment rather than allow another child of mine to be poisoned by this practice of vaccination. God bless you and assist you in your efforts to remove this evil. I hope to have the chance soon to expose this unwholy and abominable system before magistrates."

## MR. MORSE'S APPOINTMENTS.

GLASGOW.—Sunday, September 8. The Hall, 164, Trongate; subject—"Human Progress: its Foundation and Fruit." Monday, September 9, evening at 8, same hall; written questions from the audience. LIVERPOOL.—Sunday and Monday, September 15 and 16. KIRKLEY.—Thursday and Sunday, September 19 and 22. BELPER.—Monday September 23. CARDIFF.—Sunday and Monday, September 29 and 30. DERBY.—Sunday, October 13. LONDON.—Wednesday, October 16. Happy Evening at Doughty Hall. Sunday, October 20, same place. LANCASHIRE DISTRICT.—November 19 till 29 conclusive. PRESTON.—Arrangements pending. BLACKBURN.—Sunday, December 22.

Mr. Morse is arranging visits at Consett, South Shields, Sunderland, Stockton-on-Tees, Ouston, West Pelton, and several other points in the Durham district; also for Ossett, Bradford, Hull, Blackburn; also in Cheshire, Derbyshire, and Leicestershire. He is prepared to accept calls for week-night meetings in localities where there are but few Spiritualists, or small societies, for which special terms can be given. For all particulars address at early dates, Mr. J. J. Morse, Elm-Tree Terrace, Uttoxeter Road, Derby.

## W. J. COLVILLE'S APPOINTMENTS.

CASTLETON.—Tuesday, September 10. Reform Club, at 7.30 p.m.

## LONDON.

Thursdays, Sept. 12 & 19, Dalston Association, 53, Sigdon Rd., 8.15 p.m. Fridays, Sept. 13 and 20, Langham Hall, 43, Gt. Portland St., at 8 p.m. Sunday, Sept. 15, Quebec Hall, 25, Great Quebec Street, at 3.15 p.m. Doughty Hall, at 7 p.m.

Tuesday, Sept. 17, Quebec Hall, at 8.30 p.m.

MILNROW.—Saturday, Sept. 21.

ROCHDALE.—Sunday, Sept. 22, Regent Hall, Regent Street, at 120 and 6.15 p.m.

MACCLESFIELD.—Wednesday, Sept. 25.

ASHTON-UNDER-LYNE.—Oct. 2.

Farewell Meetings in England will be held in Liverpool, on Sunday, October 6 and following days.

Mr. Colville will sail for Boston, U.S., on Thursday, October 10. Societies desiring Mr. Colville's services before he leaves England are requested to write to him immediately, as he has only a very few spare dates. Address W. J. Colville, 159, Strangeways, Manchester.

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

OSSETT.—Lyceum Anniversary Services, September 7 and 8. (See Society's notice).

HEDNESFORD, near WALLSALL.—Chamber Meetings at Mr. Barr's, Station Street, Sept. 12 and 13. Friends invited.

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

DERBY.—September 22 to 25 inclusive, and October 13th.

NORTHAMPTON.—Quarterly Tea and Social Meeting, Oct. 6th. Chamber Meetings, 7th and 8th.

LANCASHIRE.—Special Mission work for District Committee, Oct. 4 to 27 inclusive.

NEWCASTLE-ON-TYNE.—Nov. 10 and 11, and 17 and 18.

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

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

## NEWCASTLE-ON-TYNE PSYCHOLOGICAL SOCIETY.

WEIR'S COURT, NEWGATE STREET.

LECTURES FOR SEPTEMBER.

Sunday, Sept. 8, at 6.30 p.m.—Inspirational Address. Mr. W. Westgarth.

" " 15, at 6.30 p.m.—Trance Address. Mrs. H. L. Batie.

" " 22, at 6.30 p.m.—" Mr. Jas. Dunn.

" " 29, at 6.30 p.m.—" Miss E. A. Brown.

Admission free. A collection to defray expenses.

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

## MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Sunday afternoon, September 1, Mr. J. W. Fletcher delivered an inspirational address, subject, "Weighed in the Scale; and found Wanting." The address was truly philosophic. In his discourse the lecturer referred to people who, hiding their convictions, would sit around fashionable assemblies and support them, but if they were brought to their convictions they would give their influence where the truth lay. He strictly enjoined on all to value truth for her own sake, and not on account of the opinions of others.

On Tuesday, September 3, Mr. Joseph Cartwright delivered a lecture on "The Rev. Maurice Davies, D.D., and his Diabolical's." Mr. Rowe occupied the chair; the lecture was very much appreciated. He suggested that the spirit that broke the table must have been an honest Irish Orangeman, grieved to find a Protestant parson hobnobbing with a Roman Catholic priest, and accordingly showed his disgust by breaking the table, as the easiest way of expressing his feelings.

On Sunday, September 8, Mrs. Treadwell will deliver a trance address, at 3 for 3.30; she will also attend the evening seance.

On Tuesday, September 10, Mr. Iver MacDonnell will deliver a lecture on, "The Teachings of the Churches and the Teachings of Jesus on Public Worship," at 8 for 8.30.

CHARLES WHITE, Hon. Sec.

A DEBATE on Spiritualism is expected between the Rev. Mr. Baitey, of the Crook district, and J. Burns, O.S.T. If a challenge has been given and accepted, we may be able to state some particulars next week.



## FAVOUR US WITH YOUR ORDERS FOR WRITING PAPER AND ENVELOPES.

We supply all kinds of Stationery, Plain or Fancy, and on such terms as to make it advantageous for our Country Friends to CLUB TOGETHER and have down a general Parcel per Goods Train.

The following articles are recommended, and CANNOT BE SURPASSED FOR QUALITY AND PRICE:—

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Suitable for either Steel or Quill Pens, Unglazed, delicate tone.

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Price 1s. 4d. per 100; or 10s. 6d. per 1,000.

Ordinary shape: 9d. per 100, 6s. per 1000.

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Vellum laid, mill-finished, extra strong, delicate tone.

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Large 5-quire packet, price 1s.

Envelopes to Suit this Paper.

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Price 1s. 4d. per 100; or 10s. 6d. per 1,000.

Ordinary shape: 9d. per 100, 6s. per 1000.

These Papers will be found suitable for the most SPECIAL CORRESPONDENCE, and are as cheap as any of the ordinary kinds, Samples on application.

GOOD NOTE PAPER, PURE WHITE, CREAM LAID, FIVE QUIRES, 8d.; WORTH 1s.

Envelopes, White, Cream Laid, ordinary shape, large size, excellent quality, 4s. 6d. per 1,000. Smaller size, 3s. 6d. per 1,000.

ALL KINDS OF STATIONERY TO ORDER. VISITING CARDS, and MEMORIAL CARDS FOR SPIRITUALISTS.  
On the Shortest Notice.

Blotting Books. Price 1d. The best form of blotting paper.

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The Brunswick Pen, suitable for writing on the Brunswick paper. Price 6d. per box.

Record Books for Schools and Circles. Good paper, quarto, ruled; bound in a strong and handsome manner. Price 1s.

A record of every sitting should be made in a book kept for the purpose.

Circle Paper, for writing mediums, planchette writing, or reports of meetings and seances: well adapted for pencil. Quarto. 1s. per pkt.

Paper for the use of mediums and sitters should be provided at every sitting.

Planchettes; an excellent instrument, 4s. 4d. post free.

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SUNDAY, SEPT. 8.—Monthly Convention at Doughty Hall, 14, Bedford Row, at 7.  
TUESDAY, SEPT. 10.—Select Meeting for the Exercise of Spiritual Gifts.  
THURSDAY, SEPT. 12.—School of Spiritual Teacher at 8 o'clock.

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

SUNDAY, SEPT. 8.—8, Field View Terrace, London Fields, E. Service or Seance, at 7.  
MONDAY, SEPT. 9.—Hall, 288, Commercial Road, E. Seance at 8.  
TUESDAY, SEPT. 10.—Mrs. Pritchard's, at 10, Devonshire Street, Queen Square, at 8.  
TUESDAY, SEPT. 10.—8, Field View Terrace, London Fields, E. Seance at 8.  
WEDNESDAY, SEPT. 11.—Mr. W. Wallace, 239, Kentish Town Road, at 8.  
THURSDAY, SEPT. 12.—Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 63, Sigdon Road, Dalston Lane, E.  
Mrs. Pritchard's, at 10, Devonshire Street, Queen Square, at 8.  
FRIDAY, SEPT. 13.—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, SEPT. 8, KEIGHLEY, 2 p.m. and 5.30 p.m.  
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Wall Street, Hookley, 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.  
MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.  
MIDDLEBRO', 23, High Duncombe Street, at 2.30 p.m.  
NEWCASTLE-ON-TYNE, Psychological Society's Rooms, Weir's Court, Newgate Street, at 11 a.m.; Seance (Mrs. Mallon), for Spiritualists only. Public Service at 6.30 p.m.  
NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.  
OLDHAM, 186, Union Street, at 6.  
OSWESTRY, Spiritual Institution, Oswest Green (near the G. N. R. Station), Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.  
SHEFFIELD, at Mr. Fred. Brown's, in the evening.  
BOWREY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.  
TUESDAY, SEPT. 10, SHEFFIELD, at Mr. Fred. Brown's, in the evening.  
STOCKTON, Meeting at Mr. Freund's, 2, Silver Street at 8.15.  
STOCKTON, at Mr. D. R. Wright's, 13, West Street, every Tuesday evening, at 8 o'clock for Spiritual Improvement. Inquirers invited.  
NEWCASTLE-ON-TYNE, Psychological Society's Rooms, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.  
SHEFFIELD, W. B. Hunter's, 47, Wilson Road, Well Road, Heeley, at 8.  
WEDNESDAY, SEPT. 11, BOWLING, Spiritualists' Meeting Room, 8 p.m.  
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Wall Street, for Development at 7.30., for Spiritualists only.  
MIDDLEBRO', 38, High Duncombe Street, at 7.30.  
THURSDAY, SEPT. 12, GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street, South, at 8 p.m.  
LEICESTER, Lecture Room, Silver Street, at 8, for Development.  
MIDDLEBRO', 23, High Duncombe Street, at 7 p.m.  
NEW SHILDON, at Mr. John Mansforth's, St. John's Road, at 7.  
NEWCASTLE-ON-TYNE, at Psychological Society's Rooms, Weir's Court, Newgate Street, at 8 p.m.; Seance (Miss Wood), for Spiritualists only.

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