



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

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

No. 441.—VOL. IX.]

LONDON, SEPTEMBER 13, 1878.

[DOUBLE SHEET—PRICE 1½d.]

**A FRIENDLY VISIT TO STOCKTON-ON-TEES.**

**THE STATE OF SPIRITUALISM IN THE TOWN.**

The father of the Movement in Stockton-on-Tees is Mr. H. Freund, who heard of Spiritualism eight years ago from Mr. Elliot, Unitarian minister, and was fully convinced of spirit-communion about two years afterwards by Miss Lottie Fowler. On visiting that medium in London, Mr. Freund had accurately described to him his residence, Mrs. Freund, the appearance of the street, &c., all of which, at that time, very much surprised him. Spiritualism has within these five years made great headway in Stockton, but mostly in a private way. There are not a few influential people who look into it, but it would be impossible to secure their adhesion to any public advocacy of the Cause. Sunday meetings were tried for a few months, entailing the loss of some £10, rather a stiff contribution from one pocket. There is ample talent in the town to promote the work without having much recourse to professional aid if the work of education and true spiritual organisation were set about. This, it is hoped, will be the result in the future, and that a solid groundwork of spiritual enthusiasm will prevent the burden of public advocacy depending too heavily upon the few.

Mr. Freund exerted himself much to make my visit successful, and he attained that object. Mrs. Freund turned her parlour into a public reception room for my convenience, and there was a rivalry almost between the Freunds and the Fawcitts as to which should be most helpful. It was a delight to me to be the guest of a son of Mrs. Fawcitt of Bishop Auckland, who was one of my earliest disciples in this Cause, and whose devotion to it produced such valuable fruits when she was amongst us. Now she has gone to the better land, but has left worthy representatives in Mr. and Mrs. Jasper Fawcitt, to whose kindness to me on my late visit to Stockton I have already made allusion.

I had long desired to visit this ancient Tee-side town on a spiritual mission. Upwards of twelve years ago I accompanied Mr. L. N. Fowler, phrenologist, on two occasions to the town, on his lecturing tours. His meetings were so well attended that I have often said to myself: What a splendid field for Spiritualism. It was in Stockton I saw, through the press, the report of the Darlington Convention—my first literary work on behalf of Spiritualism. The place has in many ways impressed itself upon my memory.

**MY FIRST LECTURE—TEMPERANCE.**

Of the many friends I once knew there, I could meet with very few, so I thought I would try and make some new friends by giving a Temperance lecture on the Saturday evening, if the arrangements could be entered into. Mr. McDonald, the temperance missionary, and other friends, kindly advertised a meeting for me and secured the services of Mr. Councillor John Alderson for the chair. This gentleman is one of the most popular men in Stockton on account of his philanthropic exertions for the advancement of the working classes. For several years he has held a "Free-and-Easy" in the Temperance Hall on Saturday nights during the winter season. And, as the series is about to commence for the present year, it was regarded as useful in more ways than one that Mr. Alderson should preside at my lecture. I was unknown and not likely to attract an audience. Mr. Alderson, therefore, led the people in and I talked to them, after being most cordially introduced by my gentlemanly chairman. The local paper says, "The spacious hall was well filled by a thoroughly representative audience." The lecture on Physiology and Phrenology, with some information on Psychology was well received, and the evening concluded with four very successful phrenological examinations of well-known men.

**THE REV. W. STODDART, B.A.**

On Sunday morning I attended the Unitarian Chapel. There was a good attendance for a morning meeting. Mr. Stoddart has recently been appointed pastor, and already his ministry is bringing forth fruits. He is a thorough Spiritualist, and plainly avows it, and has preached on it from the pulpit. When he went to Stockton to introduce himself, I gave him an introduction to some of my friends who are Spiritualists; this possibly helped to cause him to decide in favour of Stockton, and the spiritual element is now an important item of the congregational strength. I must say I was delighted with the discourse I heard from Mr. Stoddart. His subject was "The Deity and the Divinity of Christ," and on it he delivered a discourse full of learning, spiritual thought, and deep research. Mr. Stoddart is not a lazy preacher, but on the contrary, his sermons are finished efforts and full of matter. In the evening I understand he had a full congregation, though some of his hearers were expected to be drawn away by my lecture. I should be glad to see a few such men as Mr. Stoddart placed throughout the country, and it is possible that the spiritual element in congregations will, in a short time, offer fields of usefulness to liberal preachers who cannot minister under the flag of orthodoxy.

**STOCKTON-ON-TEES TEMPERANCE HALL, ADULT SUNDAY SCHOOL.**

Councillor Alderson's Saturday evening "Free-and-Easy," has been so popular for a series of years, that the hall is not large enough to contain all who would be glad to attend. He provides an excellent entertainment, largely derived, I suppose, from local talent, and given uncontaminated by tobacco smoke and intoxicating "refreshments." Musical curiosities are introduced, such as contests on tin whistles, and whistling matches with the mouth alone. Some of these performances are of a remarkable character, and very entertaining to the audiences that frequent the Temperance Hall on Saturday evenings. The object of the conductor is to entertain, to elevate, and develop talent, so that people may become their own entertainers. Many people take the pledge on these occasions, for it would be impossible for Mr. Alderson to stand up before a public meeting without inclining his hearers on the side of sobriety. In making teetotalers, he was pained to find that many candidates could neither read nor write, and about four years ago he opened a Sunday School for the gratuitous instruction of his temperance fledglings.

On Sunday, at two o'clock, accompanied by Mr. Freund and Mr. Wright, I visited this school. The large Temperance Hall and ante-rooms were fully occupied by classes, numbering in all about 300 men and boys. I never saw such a sight in my life; as I walked about in that studious and well-ordered assembly, my heart was too full for utterance. The hall was laid out with the usual tea tables on trestles to be found in halls of the kind; these were used as desks. All being seated with their copy-books before them, a hymn was sung from a hymn-book specially printed for the school. The singing is led by Mr. Alderson himself, and such singing one seldom hears, in excellent time and harmony, and from the heart. After the hymn Mr. Alderson engaged in prayer, when the writing lesson was commenced. Each student had a spelling-book, and the monitor at each table heard the spelling of his pupils one by one, while the others went on with their writing. It was indeed an affecting sight to see gray-haired men of 60 years and upwards, with spectacles on the nose, trying with all their might to write a copy-line, or racking their brains to spell a word of three syllables. I must say that the spelling was conscientiously

done, few failures being noticed; the writing was also creditable and done with great care.

During the singing of another hymn the tables were quickly removed by attendants, and many dozens of the fourpenny edition of the Testament, by the British and Foreign Bible Society, were given out, and reading commenced, each little group gathering round its teacher. The greater number could read fluently; but at certain tables novices sprawled at full stretch over "Guy's British Spelling-Book;" some more advanced students, with a bit of pencil or end of lucifer-match, pointing out the letters of the alphabet. It was touching indeed, to see these great, rough men, quite bullies some of them when in the drink, so meekly being led into the paths of wisdom and mental improvement. Some notorious characters were pointed out to me; one man had been a dog-fancier, but on becoming a sober man and turning over a new leaf, he took farewell of his last dog, tied a stone round its neck and affectionately drowned it in the Tees. I say affectionately, for this was not an act of cruelty; but he knew that the animal was a link to connect him with his old associations, and if a fancy-dog were bad company for him, it could not be good for anyone else; now he is called the "recruiting sergeant" because of the number of men he brings into the school. Another quite respectable looking man was so bad that the officers declined to re-enlist him into the Militia. Many of the men look quite well brought up, and indeed all of them are respectable-looking and well conducted, and yet they are the gatherings of the place, and most or all of them were utterly illiterate when they entered the school, and everything but well conducted before they signed the pledge. In the higher classes, arithmetic, dictation, &c., were going forward. Mr. Alderson is aided by a large number of teachers who delight to engage in this labour of love.

In connection with the school there is a benefit society. A small weekly payment entitles to a weekly sum when in ill-health, and to a larger amount in case of death. There is a voluntary collection made each Sunday to provide Christmas cheer or a holiday trip in the summer. When the races are about the town, the school has sports of its own, and trips to spots of beauty within an easy railway ride.

I say now what I said in public at Stockton, that Mr. Alderson is a man most after my own heart of any I have met with for a long time. When we see hundreds of men thus reclaimed and educated by the industry and generosity of one man, what might be done if others did their duty. Education! that is the word. There is little use in making men Teetotalers, Christians, or Spiritualists, in a nominal way, unless we set their feet in the immortal path of self-improvement. I also suggested that a similar school should be instituted for the women, to teach them plain cookery, cleanliness, the rudiments of hygiene, and how to spend their husbands' earnings well, and make home happy. Ladies,—who of your number will volunteer in this good work?

#### THE CONFERENCE.

From this school we hurried off to the Conference of Spiritualists in Mill Lane School. About eighteen sat down under the presidency of Mr. Stoddart. Mr. and Mrs. Clark, of Leyburn, were present, in addition to local friends. I did a considerable amount of speaking on the proper work of the Spiritualist, and Mrs. Clark—as a medium who has suffered much from improperly-conducted sittings—corroborated my teachings. A gentleman, recently from Malton said I was wanted there, as the Cause, once so promising, had fallen off, because of the injury received by mediums being improperly used. I tried all I could to set the friends on the road to a self-supporting spiritual work, to be supplemented from time to time by professional advocacy for public purposes. I found some excellent mediumistic power amongst the friends, and a grand spiritual influence bathed us all in its purifying and exalted waves.

#### THE EVENING LECTURE.

The schoolroom was well filled in the evening, and my lecture was well received. A collection was made at the close, which paid my fare one way. I had to work my way home by phrenological examinations. The only chance I had of working for Spiritualism in public was this Sunday evening meeting, attended by about 100 persons. There was no collection at the Conference, so that I had no other opportunity of making "friends of the mammon of unrighteousness;" but my thanks are due to those who patronised my talents in other directions, and helped me to balance the accounts of my trip.

#### THE ANTI-VACCINATION LECTURE.

On Monday evening the Temperance Hall was again well filled to hear my lecture on the anti-vaccination question. There was a large and intelligent audience who agreed with me throughout. I found that they possessed much physiological information, and at the close I was asked questions as to the proper treatment of the body by those who work at furnaces in great heat. The conduct of the masters in providing no accommodation for the better health of the men was commented on bitterly. Mr. W. M. Wright filled the chair with ability. The collection paid the rent and a few pence towards bill printing, so that Mr. Wright would be considerably out of pocket, and I was out of breath—that was all.

I had four capital meetings at which I was enabled to scatter much information on a diversity of subjects. I sold some books, and at the Monday evening's meeting we gave "Seed Corn" on Spiritualism, and thus promoted more objects than one.

I have exceedingly pleasant recollections of this trip, and was

cheered by the sight of old and dear friends who came long distances to see me, and on the whole I feel recompensed in spirit for the weariness which so much work entailed on my body.

#### PREJUDICES REMOVED.

I was somewhat astonished to learn that there had been a strong prejudice against me in most minds before my visit. This was candidly confessed to me, with the further statement that my visit had entirely removed the prejudice that had existed. I thank the friends for their candour, for had it not been for their statement I never could have imagined that such an antagonistic feeling existed, never having been conscious of giving cause for such. I was urged by more than one to go up and down the country, and thus allow the friends to become acquainted with me, and I would do immense good. I am sorry that any brother in our Cause should entertain unkindly feelings towards me, for no man can be happy and harbour a bad tenant within his bosom. I would put myself to great inconvenience to be able to relieve people of such unpleasant company. I must say that I love all, even those whose actions I cannot approve of; and this feeling on my part disarms any suspicion of ill-feeling on the part of others. Good-feeling I consider indispensable to spiritual work. Ill-feeling is "hell;" good-feeling is heaven; and thus we are all the emissaries of the "devil" or of God, just as we feel like the one or the other.

#### LOVE AS A SPIRITUAL CONDITION.

Brothers and sisters, think of it. It is not James Burns that you injure, but it is yourselves that you sentence to the lower depths when you unjustly accuse your brother, imperfect though he be. Hence it is written, "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" (1 John iv. 20). "He that loveth not his brother abideth in death" (1 John iii. 14). "We ought to lay down our lives for the brethren," but "whosoever hateth his brother is a murderer." The "message heard from the beginning" is LOVE ONE ANOTHER. The cause of Spiritualism cannot prosper while jealousy, detraction, and hate abound in our ranks. As the exponents of the spirit, we may say to one another, "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me" (Matt. x. 40). These words from the maxims of ancient Spiritualists are quoted, not in the spirit of saintly affectation, but as true science, as affecting the conditions of spiritual work. It is a fact also that the work of the Spiritual Institution is the most marked which exists in this Movement, and if by sympathy therewith, the spirit which animates that work can be inspired into other departments, surely a great good and a united mission could thereby be established. I think it will also be observed that the local movements which have been in sympathetic relations with the Spiritual Institution have been the most successful in the history of the Cause. I name these things as facts, and if there is a basis to them it would be foolish for all not to avail themselves of it, for it can be had, like all other spiritual benefits, "without money and without price."

#### A WORD TO DETRACTORS.

I think some who ought to know better do not employ their leisure time in speaking well of those who should claim their gratitude instead of detraction. The undermining, slandering class of Spiritualists should not be encouraged. They are worse than nothing as an element of strength, for wherever they go they disunite and destroy. Love and goodness alone are plastic and upbuilding.

If any friends have a grievance against me, let them bring it straight before me, and I will make explanation or reparation as the case may demand. I am full of shortcomings, but that is no reason why the Cause should be hurt on my account. Right or wrong, here I am with all my imperfections, and it will be the most advantageous policy to make the best of me, and at the same time let everyone cast the beam out of his own eye.

J. BURNS, O.S.T.

#### HISTORICAL CONTROLS.

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

I somehow find that when I commence a seance I feel a sort of impression as to the class of control I am about to receive, and at the sitting, the report of which I now send you, I felt I was going to have a control by one of the great actors in the troublous times of Charles the First and the Commonwealth, and felt a sort of curiosity why the actors in those scenes should be crowding on me. On the previous evening the spirit of Wentworth, Earl of Strafford, had controlled. As the medium went into trance Sir Henry Vane controlled and spoke thus:—

SIR HENRY VANE.

July 28, 1878.

"Shall I tell you why so many of your dear spirit-friends are coming to you that had earth's experience of the sixteenth and seventeenth centuries?" I answered: "Yes, if you please." "I will tell you: you have reached to that state of intellectuality that would scorn to live under a despotic monarchy:—loyal in your opinions, but, like me when on earth, a staunch admirer of the sound old English laws—not their abuse, but their proper use. In my time on earth an institution existed, the highest in the land—a court from whose acts no appeal lay. I mean the High Court of Parliament. It was in danger of annihilation: in danger of annihilation, not only for the then present, but in the future. At



this present day thousands—nay, millions—would have rued the day had not some sturdy hearts fought for their rights and privileges. I was a member of the Long Parliament: not a silent member, and yet never a leader; well versed in the laws of my country, and no less acquainted with precedent. I saw with bitter anguish of heart the way events were tending; I saw, looming in the quickly advancing future, anarchy, bloodshed, and dire revolution, when he who was constituted King of England, formed one of the estates of the nation for the High Court of this kingdom. As you are well aware, this high court is formed of the three estates; the Commons representing the Masses, the Lords the Peers, and the King. There are, in law, two natures attached to a king; the one is the natural man himself, and the other is the nature politic. The law says the king can never die; I mean that part of the king's character can never perish—that part of a king which forms the third estate of the English kingdom. I looked with horror at the war they were raging against the king politic, or the king as a representative estate. I stayed from the House for ten weeks, refusing attendance whilst that dire trial of Charles the First was taking place, afterwards followed by an unjust condemnation. Then came the army, many of whom afterwards shed their blood in expiation for destroying their king; then came the usurpation of Cromwell. How hardly I wrestled against this man's position and station as Protector of the Commonwealth; but after suffering months' imprisonment to be again released, I deemed it fitting to take my place once more under the Commonwealth, and I was then made President of Council—the council that managed nearly all the affairs of the Commonwealth: the forces by land and by sea, the advancement of officers, the appointment of commissioners, and the victualling and fitting out of the ships of war of the Commonwealth, whether for the purposes of defence or of war. During my presidency all our resolutions were signed in my name as President of Council—my name is Sir Henry Vane. Then came the news, when Cromwell was laid low, that the king was coming to reign over the kingdom. Then flowed torrents of blood; all those who were living and within reach were brought under condemnation and executed. Such was their lust for blood, that I, who had suffered previously so much for my royal tendencies, even to imprisonment on a lonely island, was torn from my home without any notice, and incarcerated in the Tower of London, and there, for two long years I lay, unvisited and forgotten. You talk about the Inquisition of Spain; you talk of the intolerance of Catholicism; but where, and in what nation, was an act of such glaring injustice perpetrated? I have come to prove to you that God's hand was then in the preservation of the Government now in existence at this present day. When I appeared before the Attorney-General (they had excepted me from the amnesty), I said, 'Beware what you are doing; the Court, in consequence of this act of amnesty, in which all former acts are to be forgotten, shall cease to be if you override this act in my case. Then thousands of men shall sleep on an uneasy pillow on the night succeeding my condemnation. First, I ask for justice from you in not having given to me a copy of the indictment; and I protest before God that you are betraying your trust if you refuse it; and that if I am condemned, my blood will rest on you and your children. In the case of the jury, the names have been carefully hidden from me; even to the very time of my trial I have not been allowed to know who they are. I claim first to have the indictment read in Latin, and not in English, as it might be mistranslated for aught I know to the contrary. I protest against the passing the "Bill of Veritas." I should have been present before the grand jury in strict conformity with established law, as it was my life they were passing their bill upon. I took exception against nearly the whole of the jury presented, although I knew but very few of them, but the chances are, they were gathered together, men of their own choosing. Before I pleaded I asked—nay, I implored—for counsel in matters of law: the first matter of law being, Could a rightfully constituted Parliament be arraigned collectively for the crime of high treason by any inferior court?—for there was no superior court. Secondly, if the answer was dissenting or its likelihood or possibility questioned, then, Why was I, a member of that legally constituted Parliament, arraigned? It is mentioned in the indictment, that I, instigated by the devil, without the fear of God before my eyes, had been guilty of high treason to his Majesty King Charles the Second. Now, I hold that when these crimes, according to the indictment, were committed, that he was the king *de jure*, not *de facto*; that in my argument the king is never *de jure* if living; and if this be true, why is it stated in the indictment that I, by holding office under an illegally constituted Parliament, was keeping the king out, if he never was out.' They argued that during the Protectorate of Cromwell, King Charles the Second was actually reigning; that I had signed orders for ships to depart on their several errands as duly commissioned by the Council for which I was acting; that I was guilty (if any guilt lay in the affair at all) of holding service—and the highest service, too—under the Commonwealth. But there was no evidence or proof to bring me guilty, either by word or deed, in the promotion of the death of the father of the king. I, by holding office, became impoverished, destitute, and in debt; that if I had been an unpatriotic place holder, if I had been a traitor to Government and the privileges of Government, I might have enriched myself. 'Oh, gentlemen of the jury, remember that there is a higher Judge than those who have constituted themselves my judges. Mr. Foreman, personally I speak to you; I do not know, I do not require to know, what Mr. Attorney-General has whispered to you; the whispering has taken thirteen minutes of the time of the Court

It is between God and himself if he has given you advice contrary to God and justice. That it is an illegal act for a judge to hold conversation with the jury in a whisper in open court, I know, and all the world will know it also, for if it is an unjust piece of advice that he has given you, I have endeavoured to make the fact of his giving it to you public.' I could see the sneer the Attorney-General gave me, not deigning to speak to me, but afterwards, turning to the jury, he briefly recapitulated the most telling parts against me. The information was afterwards given to me that eight of my jury were the Duke of Albemarle's minions, and it was said that he had given to his officers my property, and parcelled out my estate among them. This was an act of gross injustice; the property was mine, and not the king's, before condemnation. Four of the witnesses were in the pay of these people, who coveted my lands, and swore to what was false. 'And now, gentlemen of the jury, I solemnly make declaration that I did not consider on the death of the king the Parliament had ceased to exist; had I so considered, it would not have mattered much to the other members. I felt, upon the late king's death, that we had fallen on troublous times; I felt that should the son, Charles Stuart, ever come to his own again, that for many there would be a fearful expiation demanded; but then there was my country. The seemingly and only legal Government was the then existing Parliament; with all its shortcomings it existed, and order and law issued from it, and I joined it, and I still kept with it; I could not unseat myself; from disorder and anarchy I, as an Englishman, would endeavour to restore order and law. This is my crime, then: that I recognised the Parliament as it existed, under the Protector; that I recognised the Parliament during the intervening years of King Charles the First's death and the Restoration of his son. Gentlemen, oh! gentlemen of the jury, you have heard that the noblest and grandest among philosophers, Socrates, was in the same deadly peril of his life as I am this day. He had chided his countrymen for their plurality of Gods, and had given publicity to his belief in the great unity of God,—His oneness, His individuality, His unalterable judgment, His profound knowledge; calling Him the One Great God. They said it was an insult to his countrymen, and his friends beseeched him to recall his words, and repent him of his actions. He answered, "Who are you who advise me? What know you of the Great God? What knowledge have I of him, but that every inward action proclaims His Being. Why should I fear death?"—he continued; "it may be as glorious to die as to live; it may be just as pleasant; come what will, I will not deny that God I have but just found." Gentlemen of the jury, Socrates was not afraid of death, preferring to die before surrendering a great truth, and also a great work, for he intended a great work, should this truth be received. If, then, I am to die, let me meet death with firmness, stating first that I never owed the present Majesty of England any ill will, my feelings tending otherwise; believing in the good old English law's assertion, that the king politic forms the third estate in the kingdom. I again protest against my long imprisonment. If it chooses the King of England to restore me to the position which I held before his return, then I will humbly thank him, and the wrongs and injustices he has made me suffer I will forgive him.

"What have I to say why sentence of death should not be passed on me, Mr. Attorney-General? I say that there has been an evident intention to take away my life from the commencement of the trial to its finish, and I say that I will make an appeal from this Court of the King's Bench to the House of Parliament, and there I will have my case argued again; and, therefore, if thou persistest in refusing to sign this writ of error, posterity shall execrate your name, and your children shall blush at the mention of your name. There is an Act of Parliament, that if the condemned for high treason have had matters of law lie at rest for want of legal help, he can appeal even from a decision of condemnation, and can command the signature of the sentencing judge; and this they refused, assigning only as a reason, that no judge had been called on to follow it for the last two hundred years. All London was expectant. I alone, amongst so many members, was excepted."

I here asked the reason why he did not obtain the benefit of the promised amnesty.

He answered: "The reason why they excepted me from the amnesty was,—they charged me with feeding the soldiers on the day of the condemnation of Charles the First to prevent members getting into the House; they also charged me with this, that I had armed over one thousand men, collected them into a regiment, having them in readiness in case of emergency. I am happy now, released from all the world's afflictions; happy in a conscious state, hoping that I may see the spheres I have travelled from, can realise the happiness of the sphere I am in, and can grasp at the possibility of reaching a higher sphere still. Oh tell them, should they ask you why the sixteenth and seventeenth centuries were so full of incidents, that would continue their hold and maintain their influences for centuries afterwards, that will direct their influences over God's creatures and exercise an importance in future ages,—tell them that the form of government, which will never be weakened, was through the incidents of this seventeenth century."

"May God in heaven bless you, keep you, and preserve you. Your work is yet on earth. Oh may God assist you in it; may He fill you with the needful earnestness and steadfastness of purpose for His own name's honour. God bless you."

After this I had a long conversation with him. He said, although he was against the acts of violence committed by either party during his time, matters had got to such a pitch during Queen Elizabeth's reign, and after her in James I's reign, that but for the



stout hearts in the time of Charles I. England would have become a despotic monarchy. I remarked that, "notwithstanding the so-called glorious reign of Elizabeth, there were many dark spots in it." He said, "Her father, Henry VIII., is standing there; he was attracted by my mentioning the name of his daughter, Queen Elizabeth." I said, "My good King Henry, England owes a debt of gratitude to you in adopting the Reformed Religion, although your motive was not the benefit of your country so much as the indulgence of your passion,—that you were, as I supposed, one of the means by which the Almighty worked out his great ends." "Sir Henry Vane" then said, "A pale, sickly boy is standing near him; who can it be?" I suggested his son. "Yes; his son, Edward VI. King Henry is now kneeling down and praying; he has been in a very low sphere, but he is rising." All this is passing strange.

#### THE SECOND MONTHLY CONVENTION AT DOUGHTY HALL.

On Sunday evening last the second of a regular course of conventions to be holden every month took place in the above hall. Previous to the commencement of the proceedings the seats had been arranged in rows up and down the hall, so that sitters sat facing each other, this being deemed the best way of conducting meetings for conventional purposes. There was a moderate attendance of friends, and Mr. Burns conducted the proceedings. Mr. Towns offered up an invocation.

In opening, Mr. Burns referred to the transition of Mrs. Towns, and observed that it was customary on such occasions for some remarks to be made respecting the departure of friends who had worked and taken part in the Cause of Spiritualism. On a previous occasion this plan had been followed on the passing away of one of their esteemed co-workers—Mr. Oogman, and in his opinion the same should be done in the present instance. He asked: Do we owe any duties to the departed? Spiritualists seldom thought of that; but amongst other peoples the dead were recognised—in China, for instance, by placing food at their graves, and the Roman Catholics offered up prayers on behalf and for the repose and comfort of the departed. We too often thought of what the departed could do for us, and were disposed to ask them many favours; but it might be well to see whether we could do aught for them. Mrs. Towns, who had so recently been removed from her sufferings, was the mother of a large family, and she would continue to be the mother still, and a mother's care and anxiety would obtain with her, and in degree she would still continue her duties to her children. We who are left behind can aid her in the fulfilment of this work, by giving her strength and conditions, by extending to her our hearty sympathies and respectful love. This is the link that connects spirits with earth, and enables them to perform their missions of mercy. He would, therefore, ask them to sing to the memory of their departed sister—hymn 67, "Spiritual Lyre," beginning: "She passed in beauty, like a rose blown from its parent stem."

In opening the business of the Convention, Mr. Burns referred to the questions that lay for discussion, viz., How to conduct circles, place mediums and sitters so as to ensure the best of results, and the formation of a musical choir under the tuition of a duly qualified teacher of music. Mr. Burns made a long speech, which space forbids us reproducing in these columns, relative to the general Movement and the causes of the non-success in many parts of the country. He pointed out the difference between a lecture-going audience and a true spiritual community, and showed that a change of tactics was needed. He thought we wanted more spiritual comminglement and culture, and less lecturing. The lecture-goer went to the hall like a man going to a shop to buy what he wanted, or take it on the cheap. It was a sphere of selfishness, and on that account Spiritualism does not organise. The true Spiritualist attended meeting for a higher and a more generous purpose. In experience meetings much information might be dispensed, which lecturers either were ignorant of or did not think of giving. There were many friends present who took a most prominent part in organising circles and propagating the principles of Spiritualism, and it was those friends on whom he should call to relate their experiences.

Mr. Shroobree, of the East End Hall, at 298, Commercial Road, who had instituted weekly meetings in that part of London on Monday evenings, spoke with regard to the work in which he was engaged. The great difficulty he experienced was in gathering together the same persons week by week. Every meeting night he was greeted with fresh faces, who had no knowledge whatever of Spiritualism, and came greedily inquiring: "Tell me of my mother, or father, or some other relative;" so that no harmony prevailed, and the meetings were generally at first a failure; but since they had appointed a chairman as conductor, and through whom all questions were asked, they had met with better success. He desired the co-operation of friends to assist in maintaining the place of meeting.

Mr. King referred to No. 1 Institution seances, and attributed their success to the earnestness with which they met together, and pursued the object in view.

Mr. Jennison said he had for some years past attended a seance at North Bow, at Miss Keeves'. The success of that circle was mainly due to the punctuality, regularity, and order observed. At eight o'clock the doors were closed and no one admitted after that hour. Miss Record took control of the outer circle, and all questions were submitted to the controls through her, and he thought this was the best conducted circle he had ever sat in. There was much information on spiritual subjects imparted and hundreds of

tests had been given without error, and many expressed their thanks for the blessings derived.

Mr. Towns also spoke of the No. 1 Institution seances. He said that the success of meetings lay in the placing of mediums and sitters. For himself he had to sit with his back to the east, and when sitters were properly placed they had perfect harmony. Their circle sat to get information and they got on well; they had as far as 30 sitters and sometimes 15 total strangers, who were generally better treated than the regular sitters, and this is how he thought it should be. Tests were given to each one and they went away satisfied. He recommended all mediums to ask mentally for what they wanted, and to persevere until they succeeded, for if they desired truth it would be given to them.

Mr. Lambelle then related his experiences and said it was about four years ago when he first became acquainted with the subject. He sat in a circle for six months and felt no influence, but the faculty of clairvoyance burst and revealed to him the best means of placing the sitters. When these directions had been thoroughly observed the circle worked well, and the success of the "Excelsior" circle of South Shields might have been equalled, but certainly never excelled, for they had from the most sublime teachings to the most trivial phenomena. Clairvoyance made him aware that the different magnetic auras emanating from the sitters and mediums, unless placed in accordance with their bearings to the magnetic meridian, their minds could not assimilate and produce harmony. Some mediums were convulsed because they were not in their right positions; a spirit in controlling sent forth a shaft of light, or an "electric cord," and if the medium was not *en rapport* with the spirit it was a cross influence. A medium sitting in *one* place was most violently held, the cord of communication *pulled* from the right shoulder to the left side, but when that medium was placed with his back to the north and in a line with the magnetic meridian he was most successfully controlled by the same spirit. Their rules were simple in construction and did not bind the members in the circle down, but everyone made it a point to yield to the general welfare. They did not seek to control the spirits, nor demand anything, asked for nothing, expected nothing, and received gratefully whatever came. Punctuality was strictly enforced and frivolous thoughts abandoned during the meeting. Circles which had not imitated their example or failed to observe these particulars were signally defeated in their objects. A spiritual demeanour and aspirational tendency of the mind never failed to evoke the happiest results, and he advised all who wished for success to follow the path he had indicated.

Mr. Emms spoke to encourage Mr. Shroobree, and said he must expect a little rough work in pioneering this Cause. He thought the success of circles depended upon the sinking of *self*, being perfectly passive, and not to take their every day experience into the seance room with them. People who teased controls for information always fared the worst, and, in his opinion, unless there was some competent person to rule, and a system of rules laid down, public circles would never be productive of much good. Mr. Cogman and Mrs. Main succeeded well, but that was owing to the peculiar nature of these friends, who had possessed rare qualities for the purpose.

Mr. Ackerman, who had lately been to the West of England, found that the people there knew nothing of Spiritualism. At Yeovil they had no one to teach them, and he thought there was great need of lecturers to open up the subject.

Mr. Knight Smith thought music was most important in a religious movement. We should have the most appreciable music in our services, for music came from the spirit in the form of soul's affections; but he advised them, if they thought of having a teacher, to secure the services of a professional, as there was so much jealousy among amateurs.

The meeting closed with a few appropriate remarks from Mr. Burns and the usual ceremonies. There was much thought expressed, and no doubt much practical good will ensue from such assemblages of the leaders of spirit-communities.

#### PSYCHOMETRICAL CONTAGION.

That the genera or species of the three great kingdoms of nature possess, have exerted, and do exert, an influence of a soothing or disagreeable character, varying with the constitution of the individual, has long been known and regarded as a fact thoroughly substantiated. But until the investigations connected with the subject of spirit-communion, there seems to have been no *cause* put forth to become in anywise acquainted with these causes and their corresponding effects. The science of psychometry, which reveals the fact that everything possesses an influence peculiar to itself, and that the skilled in these laws and principles can read the whole history of the object or thing psychometrised, has done much to clear away the accumulations of ages, and which the so-called "learned" have relegated to the confines of superstition.

How far this influence may or may not extend has not, I believe, been fully demonstrated as yet; but, to show the possible extent of it, I will here relate what is in my estimation one of the most remarkable phases of psychometrical contagion. On Saturday evening, August 24, I was seized with an aching and painful complaint, which spread over my entire body; throughout the day I had been suffering from an attack of neuralgia, which, combined with what I firmly believe was rheumatic fever, caused me intense suffering. This painful condition remained all day on the Sunday, and on the evening of that day I was to resume my course of addresses at Doughty Hall. I could not stand, and to deliver a discourse in such a condition I thought was an utter

impossibility. However, I brought *will* to work, and with the sustaining influence of a friend managed to reach the hall. Suffice it to say that my duties were discharged to the satisfaction of the audience. Mr. Jennison magnetised my head, removed neuralgic pains therefrom, but the aching of my limbs remained until the Tuesday morning when I felt restored.

On the Monday I wrote out the report of Sunday evening's meeting, which when I had done, I went home to seek relief. As stated above, my complaint left me under care and treatment, and I had almost forgotten my short illness. The MEDIUM contained a report of my address, and a copy was sent to a lady fifty miles from London, who had never heard of my sickness. As soon as she read the report of Sunday's meeting she was attacked with the same symptoms as I had been labouring under. Laying the paper down, she thought to herself, "What a bad state of body I must be in!" but no sooner had she laid the paper aside than the pains left her, nor did she experience them when she read other parts of the same number. On again attempting to read, the same distressing influences seemed to take possession of her. The MEDIUM was put to one side and not noticed further that day, but the next morning, on turning to the centre of the journal she read that I had been ill, and wrote to us an account of her experiences, as here related.

There are several remarkable circumstances connected herewith, notably that the pain did not visit her except when she read the peculiar matter which had been emitted from me in my suffering condition, and that she was not aware that I had been ill. From this I am led to suppose that this psychometric influence is retained even by the words employed in transmitting thoughts. Had the manuscript been sent to the lady here mentioned, I could with greater ease have understood the nature of the infection, but how the peculiar affecting power could be, or was, retained after passing through so many hands in the production of the MEDIUM I am at a loss to understand; yet these are the facts plainly and briefly related, and the only apology I have to make for their appearance in this place is their peculiar nature and character.

To some persons certain positions of the arms and legs have an injurious effect upon those in their company; others are affected even by a flower. Amatus Lusitanus relates the case of a monk who fainted whenever he beheld a rose, and never quitted his cell when that flower was blooming, and we are told that the cardinals Sardona and Graffa, and a Venetian nobleman of the family of Barbaragia, had all the same troublesome habit. Gretry, the composer, could not endure the scent of this queen of flowers, neither could Anne of Austria; the sight of it was too much for Lady Heneage, maid-of-honour to Queen Elizabeth, indeed, Sir Kenelm Digby records that her cheek became blistered when someone laid a white rose upon it as she slept. A violet was a thing of horror to the eyes of the Princess Lamballe. Scaliger mentions one of his relations who always fainted on beholding a lily. Tansy was an abomination to an Earl of Barrymore, and a soldier otherwise valiant enough fled without shame from a sprig of rue. Henri III. could never sit in a room where there was a cat; neither could the Duke of Schomberg; and a gentleman at the Court of the Emperor Ferdinand used to bleed copiously at the nose whenever he heard a cat mew.

Can any of our readers afford any intelligence on the nature of these experiences? W. H. LAMBELLE.

#### CORRECTIONS AND COMMENTS ON EDITORIAL ETIQUETTE.

We accede to the request of Baron Dirckinck Holmfeld to allow him to be heard, in reference to the conduct of a contemporary. At the same time we desire to say that we take no part in the dispute:—

Dear Mr. Burns,—In the article about "Manifestations in Old Iceland, according to the Sagas," grave errors in printing require rectification. I urgently asked the editor to publish my emendations without delay. Papers like his and the MEDIUM, are, or ought to be, considered archives for reports and documents, affording authentic materials for the history of the Movement. This authenticity is jeopardised when grave errors are left uncorrected. Criticism is even at a loss to make out whether it is the writer's fault, whose endeavour to be exact is frustrated by the editor, who refuses to notice errors. This is my case—my urgent appeal to the editor's sense of duty being, a fortnight after, responded by his telling in a note (p. 84): "There were several errors in the said article, due to indistinct writing" (see p. 84). I deny this assertion, which, at all events, is no justification of rejecting the correction. During more than fifty years, in publishing upwards of a hundred of books and pamphlets in French and English, as well as in German, Danish, and Latin, I have had to deal with printers and compositors, but never met any of them who attributed committed errors to indistinct writing. I hope Mr. H. will, by showing my MS. to a composer, feel convinced that he has been induced by the corrector of the proof-sheets of his paper to make a wrong statement. Some of the errors appear even to originate in intentional or in very careless mistakes.

My speciality as a Spiritualist is in the way of "comparative Spiritualism," i.e., of finding out the truth or the laws of it by comparing together the facts and the reports, as also the views about them. You, as a sedulous inquirer, will agree with me in declaring grave errors in printing to be an offensive nuisance. What, then, of him who refuses to admit a rectification? Does it not show a sad deficiency as to some of the most essential requirements of fair editorship? Mr. H. having, apparently, no

faith of his own, I always considered it to be a happy consequence of his unhappy state that he freely could admit divergent opinions, and I cannot understand why he objects against admitting my corrections of what he calls his printer's errors? Are some of them perhaps his own, and is he afraid of owning them? To kill by silence ("todtschweigen," as the Germans have it) is always bad policy.

The errors which I wish mended are as follows: I severally have mentioned the "Antiquitates Americanae," and regularly in print the "æ" is converted into "e." Perhaps the printer has no "æ type;" but why, then, has the corrector not mended the wrong "e" into "æ"? He gives the whole article a sad appearance of ignorance as to Latin grammar. By refusing the correction the editor throws the blame on me. I protest against such injustice.

The error in twice changing the name of the founder of the justly renowned "Society of Norrain Antiquities" from "Rafn" into "Rafor" ought by all means to be corrected. The name of my most learned friend Rafn is more extensively known as, *ex. gr.*, that of Nelson. Fancy a Britisher's astonishment when, finding in *Peterman's Monthly*, or elsewhere, his celebrated compatriot's name converted into "Neltrup" or otherwise, and, asking the editor to mend the error, he meets the answer, "I won't mend it." The article calls the successors of Rafn "more learned." I wanted this comparative epitheton "more" mended into "most learned," because this "more" involves a depreciation, the reverse of which I intended. Whether the fault was in the MS., or an error in printing, it was at all events to be mended.

Frequent, not essential errors, viz., in names, "Snorro" being called "Snorrs," "Gardr" "Gardi," "Karlsefne" wrongly "Karlsefore"; or in numbers, as 4,833 instead of p. 48-54; or in words, "emendation" being altered into "reparation" (the editor might have altered it into "repentance," as "emendation" appears not to suit him), might have remained unnoticed, but when he changes the name "Th. Shorter" (quoted in my MS. as excelling in comparative Spiritualism) into "Morse," who, as far as I know, has done nothing in that important branch of Spiritualism, howsoever he may be admired as a speaker, who often is thought speaking in a trance, I protest against such a wilful substitution, which at all events is a misstatement, which I think unjustifiable, and I feel sorry that by refusing to restore the right name the editor exhibits a lack of urbanity and common justice which (I hope so) is as exceptional in this case as it is unexpected.—Yours,

Pinneberg, Aug. 20.

DIRCKINCK HOLMFELD.

#### SEANCES WITH MRS. MARGARET FOX-KANE AND MRS. KATE FOX-JENCKEN.

To the Editor of the MEDIUM.—Dear Sir,—On Sunday evening, August 25, I had a screen arranged in the drawing room, behind which I placed the two ladies. I asked the spirits to allow me to sit in with them; but they objected, telling me I was to sit outside the screen, and close to it. Mr. Kent was also in the room, and they desired him to go to the piano. By this arrangement, I was left quite alone. Previously to sitting down, I had placed a lighted candle in the front drawing-room. My seat being exactly opposite to the opening, I could distinctly see the light through. All went on very nicely; we singing, and the spirits joining in with us—at times talking and directing. If they had only kept at this, I should have been delighted; but they did not, but began to materialise; and one big spirit would persist in coming to my side, patting me on my back, and bidding me go on with my work (this said in the most sepulchral voice.) One of the ladies asked his name; he gave it "Andrew Leighton." Here another spirit came, who gave his name "James Wason."

At this point, I rose to open the folding doors; but the spirits were too quick for me—opened it themselves, and vanished. I tried hard not to be frightened; but I was frightened, and begged them not to touch me. I was sorry—it being the first time Mrs. Kane and Mrs. Jencken had heard the spirits so plainly—but I was too excited to sit any longer, and will never again sit alone. It is all very well to talk of the spirits, but when they come so near you that you can distinctly see them, one feels awe-stricken, and knows not where it will end. During the whole of the seance, which lasted about three-quarters of an hour, splendid lights were flying about in all directions. I am quite satisfied that Mrs. Kane is a grand medium, and with her rapping spirits, will do much good, it being the class of mediumship so much required.

How strange it is! It is now more than five years since I set for developing, but the same power continues with me, and if I can only get the right instrument to work upon, I believe I could produce any manifestations.—Yours respectfully,

CATHERINE BERRY.

#### DRAWINGS ON A BLACKENED CARD.

To the Editor of the MEDIUM.—Dear Sir,—On Thursday evening, about nine o'clock, I was reading an account of a manifestation that had taken place in the presence of Herr Zöllner with Dr. Slade. I send you the paper it was in. [The quotation follows this letter.] It immediately struck me that I could get the same manifestations, Mrs. Jencken being on a visit with me, and I knowing from experience my power of development.

A lady Miss Barnsdale, was sitting with me, whom I asked to prepare me a sheet of cardboard, as directed in the paper, which she did, and put it under the table. Mrs. Jencken was at the time with her children upstairs. I then asked Miss B. to go and ask



Mrs. Jencken to come down, but not to tell her what we had been doing. Directly Miss B. entered the room, Mrs. Jencken asked if Mrs. Berry did not want her, as she felt impressed that she did. She immediately came down, and I at once asked her to come and sit by me, and to put her hands on the table. Asking me if I was sitting for a manifestation, I told her "Yes," but she must be quiet, ask no questions, and she would see the result. In less than ten minutes from that time, loud raps came, and we were told to take up the cardboard. You may judge my delight, when I found upon it a design not unlike some of my early spirit-drawings. Mr. Jencken and Mr. Kent, who were also on a visit to me, had gone to a theatre, and I did not intend sitting up for their return, but I was so elated with the success, and the work that had been done by our spirit-friends during their absence, that I waited up to receive and show them the result.

On Friday morning we all agreed to sit again; this time I had a table that I always keep for spirit-manifestations. Miss Barnsdale again blackened the card, and it was placed under the table, free from any spot upon it excepting our initials at each corner, she then covered the table with a thick red baize from the dining-table. Mr. and Mrs. Jencken, their two darling children, Mr. Kent, and myself at once sat down, and again in a few minutes the spirit-raps came, and desired Mr. Kent to take up the card. To our great joy, another drawing was upon it.

We asked its meaning, and this is the answer the spirits gave: "The entering out of darkness into light and never-ending eternity." Singular enough, a few hours after this, Mrs. Burns called upon me—I had not seen her for five years—by her, I sent the drawings to your office, for the inspection of those who are investigating the phenomena.

But all this falls into shade, when another seance took place of which Mr. Jencken has promised me he will give you an account. All I can say in conclusion is, that all doubt must now be put at an end, and I think when you receive the account, you will agree with me.—Yours very faithfully,

CATH. BERRY.

Brighton, August 31.

We give the quotation from the *Sussex Daily News*, to which Mrs. Berry alludes. We have seen the photograph of the footprint in Professor Zöllner's work, which has recently been published in three volumes.

Under the title of "Wissenschaftliche Abhandlungen," Herr Zöllner, professor of physical astronomy at Leipzig University, has published a work in which he records some marvellous seances with Dr. Slade. He narrates the following as an incident which occurred in the presence of himself and Professor W. Weber. What will Lankester and Donkin have to say to it? "I pasted half a sheet of ordinary writing-paper on a rather large wooden board, blackened the paper by holding it over a petroleum lamp, and then laid it under the table at which W. Weber, Slade, and I had taken our places. In the hope that we might, as on the preceding day, obtain the impression of a hand, we immediately directed our attention to the magnetic experiment. Suddenly the board under the table was violently shoved out about a yard, and when I lifted it up, there was upon it the impression of a naked left foot. I at once asked Slade to stand up and show me both his feet. He willingly agreed. After he had pulled his shoe off, his stocking was examined to see if there was any foot upon it, but nothing was found. He was then asked to have his foot measured, and the length of the impression was found to exceed that of his foot by  $4\frac{1}{2}$  centimetres." The professor, anxious to find confirmation for his theory of the existence of four-dimensional beings, asked Slade to try whether an impression could not be obtained inside a closed book-slate. He had previously bought a book-slate, pasted a half-sheet of letter-paper inside, and blackened it with the lamp, and here is his description of the result:—"I closed this slate, and remarked to Slade that if my theory of the existence of intelligent four-dimensional beings in nature were well founded, it would be easy for them to give the impression hitherto obtained on an open slate inside a closed one. Slade laughed, and was of opinion that this would be absolutely impossible; even his 'spirits' whom he asked, seemed very much perplexed about this proposition, but at last answered on a slate with the cautious stereotyped reply, *We will try it*. To my great surprise, Slade agreed that I should lay the book-slate (which since I had blackened the paper I had not once let go out of my hands) during the seance upon my knees, so that I could always see half of it. We had been sitting perhaps five minutes at the table in the brightly-lighted room, our hands linked with those of Slade upon the table in the usual manner, when I felt twice, at short intervals, that the slate upon my knees was pressed down without the slightest visible cause. Three knocks in the table announced that all was finished, and when I opened the slate, I found inside on one side the print of a right, and on the other of a left foot, the latter the same as we had obtained the two previous evenings. My readers may judge for themselves how far it is for us, after such facts, to look upon Mr. Slade as a deceiver, or a trickster. Slade's own astonishment at the success of the experiment was almost greater than mine."

#### THE HAPPY EVENING AT DOUGHTY HALL.

It is time that preparations be made to render this favourite festival a success, as it always has been. There is only one month to work, which is time enough if well employed. The co-operation of our lady friends is indispensable; perhaps they will call a meeting at an early date, and resolve as to what steps had better be taken to effect the several purposes connected with the occasion. It may be well to state that it will be necessary to make a considerable sum of money by the Happy Evening. The funds are considerably in arrears. The lecturers' expenses have been unusually heavy this year, and the standard of excellence has been kept at a much higher pitch than in any previous year. We have been urged to propose that the ladies connected with the movement in

London provide the tea this year—each one taking a table, and either supply the articles, or contribute a payment which may be deemed an equivalent. When we travel into the thrifty North we never find contract teas, but all are provided by the ladies of the party, who give the tea, and a much more enjoyable affair it is. The tea ware can be furnished without putting the ladies to the trouble of bringing their own articles; the good things that are appropriated to a higher use would alone be required.

The Happy Evening will take place at Doughty Hall on Wednesday evening, October 16. Tea to commence at 6 o'clock; entertainment at 7.30. Tickets, 2s., single; 3s. 6d. double, to admit two ladies, or a lady and gentleman.

Since the above was in type we have received the following letter:—

To the Editor.—Sir,—The present year has been one of great trial to the spiritual worker, for there has been an unusual demand for information respecting Spiritualism. The efforts in the fore part of the year were severe strains, and, as is well known, we could not desire the services of our esteemed friend Dr. Peebles without offering some recompense for his valuable time. With these great outpourings of the spirit there has been a depression of trade, causing the income of our meetings to fall far in arrears. To remedy this I would wish to suggest that on the occasion of the "Happy Evening" at Doughty Hall, a number of ladies be invited to come forward and present tables, so that the proceeds of that evening's enjoyment might be devoted towards clearing off the debt attaching itself to those very successful meetings. In other parts of the country the like of this is done, and I cannot think that the ladies who have distinguished themselves in so eminent a degree in times past would refuse, if solicited, to take and provide a table at the time mentioned. Such an effort would be of incalculable benefit at the present time. Would Mrs. Everitt, Mrs. Fitzgerald, or other ladies take the initiative? If these ladies would consent, I feel confident that the success of the "Happy Evening" would equal the last *soirée* held in the same place. Hoping to see some response to this deserving end,—I am, Sir, yours,

"AMOUR."

#### OBITUARY.

MR. SAMUEL RALLS, of Yeovil, passed to the higher life and joined the hosts of ascended ones, on July 28, 1878, at Oolyton, Devon, having attained the ripe age of sixty-eight. For several years he had suffered from disease of the heart and predicted that he would die suddenly, which, as the event proved, was correct. He complained of a pain in his head, leaned back in his chair, and expired almost immediately.

The deceased gentleman had led a very active life, and spent much of his time and energies in Sunday-school and week-evening schools, instructing and assisting all he possibly could. To him it is due that the Unitarian Chapel at Yeovil has been kept open; his life seemed bound up with it, and to the very last its interest lay next his heart. The circumstances amidst which his religious professions threw him from time to time were doubtless often calculated to damp a less buoyant spirit than his own, and yet, every now and then it was his happiness to find some seed of good sown by himself in past days to have taken root in good ground, and many a letter from those he had taught to read, write, and cipher, and who had caught somewhat of his spirit and influence, did he receive from distant quarters of the globe. He has left a large circle of friends who deeply regret his departure, but realising as he did the truth that death is but transition, he may return and fill the void thus made by his sudden removal to the happier and higher life.

#### SPIRITUALISM IN MANCHESTER.

On Thursday, September 5, Mr. Colville delivered an inspirational discourse in the Hulme Town Hall, on "The Advantages of Spiritualism," which was very highly appreciated by a large and intelligent audience. Mrs. Rowe presided very ably over the meeting. Having received a special invitation from Mr. Colville to occupy the position, she kindly acceded to the request.

The proceedings having been opened with music and singing, Mrs. Rowe read in a clear and impressive manner an appropriate passage of Scripture, and then called upon the lecturer to deliver (under instruction of his spirit-guides) the invocation, followed at once by the discourse. As a full report of the whole proceedings of the evening has been taken by Mr. Pitman, we will not enter into the particulars in this issue; the report will shortly be published. Suffice it to say that invocations, address, replies to questions, and poem, were one and all most conscientiously attended to by the whole assembly; not the faintest shadow of discord or impatience manifested itself throughout the entire proceedings, which occupied about an hour and three-quarters. The subject for the poem (chosen by the audience), was "On the Opening of Places of Public Resort, such as picture galleries, museums, &c., on Sundays." The meeting was a complete success.

NO. 1 INSTITUTION SEANCES.—There was again a goodly number of friends at the usual weekly meeting on Tuesday evening last. The influences, though of a sympathetic character, were depressing for both medium and sitters. Mr. Towns was evidently controlled by one of the sufferers by the late disastrous collision on the Thames. The spirit gave a most vivid description of how that she saw the approaching vessel destroy their floating village, and gave her name as Harris or Harrison, which of the two I now forget. Many tests were satisfactorily given and gratefully acknowledged, many desiring liberty to attend next Tuesday evening. Mr. Towns was subject to a new control, who gave out a long oration alluding to the serious accidents of late, and to others which are to follow. The control said that all he could remember of his personal history was that he lived about 400 years ago, and was a Baron of Northumberland. Thus ended a very happy evening.—J. KING, O.S.T.

### GRATEFUL THANKS TO KIND PATRONS.

During the last few weeks we have had many commands from country friends to send them boxes containing stationery, cacao, bound books, and other articles required by them, and which we are in a position to supply. This has been indeed quite a help to our work, and has cost our patrons nothing, for they would have spent the money for similar goods in some other direction. We respectfully solicit the support of all readers in our business department, and can promise them value for their money equal to, or better than, they are in the habit of receiving. A glance at our advertisements will show what we have on hand to supply daily wants in many homes.

In the STATIONERY DEPARTMENT we are prepared to supply all descriptions of goods, and do stamping of all kinds from private dies. On receiving specimens and instructions, prompt and careful attention will be given.

The PURE SOLIDIFIED CACAO is, without doubt, the best form of cocoa in the market. Almost every family uses cocoa occasionally. Why not use the best? It is the best in every way, cheapness included, for it affords more cocoa for the money than any of the adulterated kinds, and customers may mix it with whatever starch they choose, if they like it thick. Those who once take to the Pure Solidified Cacao are constant customers. We are at present sending out about half-a-hundredweight in one batch, all to old customers.

In the PRINTING DEPARTMENT we are in a position to do jobs of all kinds, from a card to the huge volume. BOOKBINDING is done in a handsome style, according to instructions, and at astonishing low rates. There are tons of excellent reading matter in homes scattered up and down the country, which, if bound up, would be a source of instruction to thousands of grateful readers.

The BOOK-CLUB principle is being adopted in many places, and is doing much to spread information and sustain our efforts.

It may be asked, What have all these things to do with Spiritualism? Simply this: The work of the Spiritual Institution entails an outlay of many hundred pounds per annum. This must be got from somewhere. If the friends of the Movement cannot contribute it, the burden falls upon our shoulders, and we must find it, or the work cannot be carried on. By dealing with us in goods required, Spiritualists will be well served and afford us a slight margin to meet expenses. We have to keep a staff of assistants to attend to the requirements of those who call for information, &c., and in their slack moments it is convenient to have some occupation for them that will help to bring in the cost of providing for the instruction of the public.

We lay these matters candidly before our many friends, knowing that thousands are deeply interested in our work, and would gladly help if they had the power. We are anxious to earn enough to sustain the operations of the Spiritual Institution, and at the same time afford to give away as much information as may be required from time to time. We see such fields of usefulness open before us, and are so impressed with the importance of this grand work, that its continuance is our heaven and our joy. For that we toil early and late, and with one purpose steadily reject all allurements from the straight path of duty. We have hitherto succeeded, and are thankful. But the best of the work is to be done yet. It is a work that many thousands have helped to promote, for we must not forget that the work of the Spiritual Institution is the product of the great body of Spiritualists generally—a grand spiritual organisation of which we have no higher ambition than to be the humble servants.

J. BURNS.

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

### A REMARKABLE DREAM OR VISION.

About three weeks ago I spent an evening with one of my sons and his friends, including two sisters of my son's wife, and their husbands, Mr. and Mrs. Smith, and Mr. and Mrs. Williams. These young people had been married about two years, and had showed signs of mediumship. I saw no more of them until Saturday last, when I met with Mrs. Williams, who made the following statement to me:—

"On Monday last my husband and I spent the evening with Mr. and Mrs. Smith at Paddington Green; they did not say they intended going on an excursion the next day. On Wednesday night I dreamed that my sister, Mrs. Smith, came to me, looking very happy, and said, 'Ted and I are both drowned, and we are so happy.' Holding up her hands, she continued: 'Now I know all about it,' and disappeared. At first I thought this only a dream, now I think it was a bright vision from my sister. Calling at her residence on Thursday, I found that they had been from home since Tuesday. I became much alarmed, and on Friday, accompanied by my father and Mr. Smith's father, we paid a visit to the scene of the wreck of the 'Princess Alice,' and found the body of my dear sister lying between two others, looking very happy, just as I had seen her in my vision."

Her husband's body was discovered on Saturday, and both were buried together to-day, Tuesday, Sept. 10. W. WALLACE.

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.

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, societary relations, or position may be.

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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.*

### THE DEBATE BETWEEN MR. BURNS AND MR. BAITEY.

The Rev. Mr. Baitey has been challenged to debate with J. Burns, O.S.T., on Spiritualism. The reverend gentleman made great show of willingness before the public meeting, but in private afterwards he rather drew in. If he is to have the honour of engaging in this contest, he must be careful to prune his language down to that of a gentleman and a minister of the Gospel. A man who will get up before a public meeting, and bluster in a rude, offensive manner, saying: "Mr. Burns examines heads for a guinea; I would engage to give a delineation of his head for nothing"—is surely somewhat beneath notice. It would appear that in this Christian minister's charitable soul the loving idea lurks, that a Spiritualist has a head of such a type that he could declare it bad without requiring to display skill worth anything. Mr. Baitey,—this is foul abuse—low personality, and you must seek to soar higher in the approaching debate. We have no desire to think disparagingly of you, for our pleasure is to think well of every brother—for brothers we are, whether Spiritualists or sectarians; and in the approaching debate, which is bound to come off unless you back out, we desire it to be known that vulgarisms and personalities are to be entirely laid aside, and that the spirit of the Gospel, rather than the fierce glow of human passion, may pervade all hearts. This is our platform; yours we leave to your own choice. For victory, we trust to a Higher Power than the force of foul language. Choose in this debate whom you will serve: God, or the vulgar applause of the evil and ignorant.

The funeral of Mrs. Towns at Finchley Cemetery was attended by quite a number of Spiritualists. After the usual form of service, Mr. Burns stepped forward to the grave and dropped on the coffin, just over the breast, a fine bouquet of roses, sent by Mrs. Burns. Mrs. McKellar, Mrs. Swindin, Mrs. Pickering, and other friends, then made floral offerings in a similar manner, till the coffin was strewn with blossoms.



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#### TO SPIRITUALISTS IN THE COLONIES.

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

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

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

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

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

## THE MEDIUM AND DAYBREAK.

FRIDAY, SEPTEMBER 13, 1878.

### FEATURES OF THE WEEK.

The collision in the Thames is even more a spiritual than a mortal calamity. Many spirits hover over the scene, unable to leave the earth-plane, and incapable of realising their true situation. Many of them cannot believe that the link with the mortal form has been severed. Such things must happen, say our spirit-teachers, just as accidents befall us individually. Good comes from all such sacrifices, which would not be needed were it not for the selfishness and spiritual blindness of mankind. There is such indifference to the interests and well-being of others, that the river requires some disaster to open men's eyes to the abuses that prevail. Is it not as bad amongst Spiritualists as on the Thames? How few there are who care to burden themselves with other thoughts than those which minister to the comfort of self. This universal selfishness is the giant evil of the age and the root-cause of all minor ills.

Mr. Lambelle's article on "Psychometrical Contagion," contains an extraordinary statement which is of more importance than as a mere intellectual curiosity. It should teach us to be careful of the personal health and moral purity of our writers and speakers. It is not the subject-matter alone which has to be looked to, but the channel through which it comes.

During the last ten years we have produced much of our literary work in intense suffering, both of body and mind. The effect of this painful state must have been in some degree communicated to thousands of more sensitive readers. The effect might be to create the feeling of compassion in some; but in many, no doubt, an inexplicable aversion has been the result. Hence the honest, self-sacrificing spiritual worker is isolated from the sympathy of his fellows by the very faithfulness with which he endeavours to serve them. Did not all his followers desert Jesus in his greatest extremity? It is a psychological necessity that such should be the case; but to him who labours and aspires, a purer region is attainable, and with it the power to dispense genial influence to the world. Spiritualists would do well to look better after the conditions of their workers, and not make it needful for them to endure so much.

We have just had "Hospital Saturday." London was dotted all over with stations superintended by ladies, who sat beside boxes to receive the offerings of the public. Placards in various ways urged upon the passer-by the importance of the work. One station at Forest Gate had it stated in large letters on a banner that it was the duty of the people to sustain such useful agencies. Institution Week is to the Spiritual Movement what Hospital Saturday is to the hospitals. It is an opportunity for all to unite in helping a little to promote a public work for the benefit of all. Mr. C. R. Williams, of 6, Field View Terrace, London Fields, writes very heartily on the subject, and offers to do all in his power.

The condition in spirit-life of King Henry the Eighth, as stated at the end of this week's "Historical Controls," is strictly in keeping with phenomena that occurred at Mrs. Berry's circles at the Spiritual Institution some years ago. This king came and spoke in the direct voice, very like what might be expected of such a gross sensual man. For particulars, see Mrs. Berry's work: "Experiences in Spiritualism."

"WHAT do you do with all the money that you get for the Spiritual Institution?" For a very full and explicit answer, we refer inquirers to the statement which appears frequently on the seventh page of the MEDIUM, in which the whole scheme of the

Spiritual Institution is briefly set forth. Our thanks are due to those who sustain the work, but more particularly are thanks due from those who enjoy the advantages of the work, and yet contribute nothing to the expenses. Ouriously enough, however, these are the persons who envy and grieve at kind acts that go directly towards their own benefit.

It may interest readers to know that the Princess Lambelle, mentioned in the article on "Psychometrical Contagion," was an ancestor of Mr. W. H. Lambelle the well-known medium. Lambelle in France, near to the sea-coast, somewhat to the south of Havre, was the ancient locality of the family.

EVERY man has enemies, if he is of any worth at all. At the conclusion of the account of his visit to Stockton, Mr. Burns shows how ill-feeling affects the Movement, and incurs untold damage. Read it; study it seriously.

This evening, at 8 o'clock, the friends of the late Mrs. Towns are cordially invited to attend at the Spiritual Institution, 15, Southampton Row. Mr. Towns, under influence, will give an account of the passing away of Mrs. Towns, and her subsequent experiences in spirit-life. J. Burns, O.S.T., will preside.

A DEEP interest is being taken in the £1,000 Fund, and soon we expect to see it fully contributed. This is to be a winter of work such as we have not seen before, and materials for use are indispensable. The greater the army, the greater number of heroes there will be to rejoice over the victory.

"THE NEXT WORLD" causes a deal of anxiety to our readers, many of whom impatiently await the publication of the work. It is going on as rapidly as possible, and will appear in due course. No work has excited such deep interest before publication as this one, and lists of subscribers come to hand in a continuous stream.

Miss Houghton, the well-known medical clairvoyant, is at present in Edinburgh for two or three weeks. Intimation will be given of her return to London.

THE *Dietetic Reformer*, the monthly periodical of the vegetarian society, is one of the most valuable publications of the day. We took up the current number recently, and were more than pleased with its contents. Would that every person capable of reading would peruse this most valuable work monthly. It is full of useful receipts for cooking cheap and delicious dishes. We can send specimen numbers for 2½d. post free, and will be glad to have many calls to do so.

### MR. COLVILLE AT DOUGHTY HALL.

On Sunday evening Mr. Colville will speak at Doughty Hall, and it will be his farewell appearance at that place. There will, without doubt, be an overflowing audience, and early attendance will be necessary to secure a good position. Mr. Colville's other appointments in London may be learned from the usual list. He speaks at Langham Hall this evening. Doughty Hall, 14, Bedford Row, Holborn; Sunday evening, at seven o'clock.

### MR. COLVILLE'S PORTRAIT NEXT WEEK.

Mr. Colville's portrait is in the hands of the engraver, and is expected to be ready for next week's MEDIUM. It will be accompanied by an account of Mr. Colville's development and career as a medium, as given through him on Wednesday evening at the Spiritual Institution. The same number will also contain a recent lecture given by Mr. Colville at Manchester. It will be a splendid number for free distribution, and we hope all those friends who have been so well served by Mr. Colville will do their utmost to give this number a wide circulation. A dozen copies, post-free, 1s. 6d.; 100 copies 9s. per rail, carriage extra. Orders should be received early.

### ARRANGEMENTS FOR THE FUTURE.

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

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.

MR. W. WALLACE, the oldest medium in England, is open to engagement in London or the country. Address, W. Wallace, 329, Kenning Town Road, N.W.



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

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

To DOUGHTY HALL,

SUNDAY, SEPT. 15. Mr. Colville's Farewell Lecture at 7 o'clock.

To HOWDEN-LE-WRAIR.

SATURDAY, SEPT. 21. British Workman's Hall. Lecture: "Objections to Spiritualism Considered." Chair at 7 o'clock by Mr. T. M. Brown. Admission—Reserved seats, 1s.; front seats, 6d.; back seats, 3d.

SUNDAY, SEPT. 22. Conference at Mr. T. M. Brown's at 2 o'clock. All Spiritualists in the district are cordially invited to be present. An address, same place, in the evening at 6.30.

To CROOK.

MONDAY, SEPT. 23. Mechanics' Hall. Lecture: "Spiritual Phenomena Explained by the Known Laws of Nature." To commence at 7 o'clock. Admission 1s., 6d., and 3d.

At the close of each lecture one hour will be devoted to discussion: each objector to speak five minutes, and Mr. Burns to follow with a reply of not more than five minutes duration. Opponents of all shades of opinion are urged to come forward.

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, Sildon, Darlington, Bradford, Halifax, Yeovil, 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.

## MR. BURNS AND MR. COLVILLE AT MANCHESTER.

Dear Mr. Burns,—We are looking forward with much pleasure to the 29th, when we shall have your valuable services, combined with Mr. Colville's, on the occasion of his farewell. We hope to have a grand time, and trust that all within an accessible distance will be present at those services, and we would also suggest that both ladies and gentlemen adorn themselves with a flower, and also, as many as can conveniently do so, present a bouquet to adorn the platform. Many kindly did so on Thursday last, it being the anniversary of Mr. Colville's birthday, giving the platform quite a gay appearance, and we think it added somewhat to the harmonious influence pervading the meeting, also tending to surround the medium with favourable conditions, the result being one of the best discourses we have heard from Mr. Colville's guides. As it was fully reported by Mr. Pitman, and is, I believe, to be published, I need not dwell further upon it, but hope it will have a large circulation, as I think even the most orthodox could not object to such a Spiritualism as that given forth through the inspired speaker.

The meetings of Sunday were also good. That of the evening—subject, "The New Dispensation,"—was intensely interesting, eliciting much applause, also the answers to questions. The guides, with excellent tact, treated the various subjects sent up for the discourse as questions, answering them separately.

Mr. Colville has done a good work in Lancashire, and I am sure I express the wish of all the friends here in sincerely wishing him a hearty reception in America, also a most successful tour, and hope in due time he will return to us with renewed zeal and love for the work.—With best wishes, truly yours, OLARA ROWE.

Boston Street, Hulme, Manchester, Sept. 9.

MR. HERNH will not hold his seances on Sunday and Tuesday evenings, but on Wednesday as usual.

GLASGOW.—Mr. Morse has had good meetings again during his visit on Sunday, and was to attend a social gathering on Tuesday evening.

MRS. CHANDOS LEIGH HUNT WALLACE will open the debate on Vaccination, at Quebec Hall, Great Quebec Street, on Tuesday, October 1.

BIRMINGHAM.—Mr. St. Clair, minister of the late George Dawson's Church, Edward Street, Parade, has been foolish enough to lecture against Spiritualism. Mr. Hermann Walter stood in the portal with an armful of periodicals, and gave them away to grateful recipients. Mr. Walter is ready to go in for more of this work. We are at all times ready to supply literature to give away at meetings of the kind. These adversaries do a deal of good.

Let light seances, truthfulness, and morality be our watchwords. Let us drop quietly but effectively, every medium who is caught tricking, every so-called healing medium, whose standard of moral purity cannot stand the test of social life. Let us as a body, return to the good old days of "Seances in the Light," even though it destroys the trade of tricksters. Research committees are to me a farce; darkness and machinery tests may amuse so-called scientific male oddities with spectacles on nose, and bent spine, staring at "indicators." The best indicator is the parish lantern shining through the window on the medium and sitters at a good-sized table; next to that, the ordinary light from gas or lamp, as at the ordinary tea-table sittings of the family.—J. EMMORR JONES.

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

	Page		Page
Visit to Stockton-on-Tees	577	Features of the Week	584
Historical Controls—Sir Henry Vane	578	Arrangements for the Future	584
Second Monthly Convention at		Mr. Colville at Doughty Hall	584
Doughty Hall	579	Order of Spiritual Teachers—	
Psychometric Contagion	580	No. 1 School	585
Corrections and comments on Editorial Etiquette	581	Prize Report	585
Seances with Mrs. Fox-Kane and		Visitors	585
Mrs. Fox-Jencken	581	Anti-Vaccination Movement—	
Obituary—Mr. Ralls	582	A Nantwich Herolue	586
Spiritualism in Manchester	582	Meeting at Manchester	586
Thanks to Patrons	583	Questions and Answers	586
Remarkable Dream	583	Mr. and Mrs. Herts at Brighton	587
Debate between Mr. Burns and		Mr. Colville at Langham Hall	588
Mr. Baitey	583	Appointments	588
		Advertisements	589-592

## The Order of Spiritual Teachers.

### THE SPIRITUALISTS' MOTTO.

We come to bring reviving powers,  
And give to those new breath  
Who wander through this world of ours  
Oppressed with fears of death;  
To clear the film from human eyes  
Which human hearts appeal,  
And show that God's eternal skies  
Are open unto all.

J. F. H.

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

On Thursday evening, September 5, the Monitor who had been appointed to introduce a reading, was absent, and an open conversation ensued, which was very instructive. It was long past ten o'clock before the School felt inclined to break up. It was resolved that the first meeting in each month be set apart for the giving of speeches, as in a public meeting, and Thursday last may be regarded as the inauguration of "Speech Night." This new feature is intended for the development of speakers for the platform. Some of the Teachers have made encouraging progress in that direction already.

### 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.

THE CORNWALL MISSION.—The offer of Mr. W. Wallace to visit Cornwall has at last met with response. A gentleman in the Duchy has offered to do what he can to promote the work. Other Cornish friends are invited to give their support. Mr. Wallace could spend a week at Yeovil on his way down, and, if required, visit Exeter, Plymouth, and enter Cornwall at Saltash. About £2 a week would cover all expenses, if the journey down was once met. Mr. Wallace understands well the formation of circles, and could address to advantage meetings convened in private houses. That is the best way to work it, and a sixpence from each would more than meet all expenses.

VISITORS.—We had a call from Mr. James C. Young, of Marion, Iowa, U.S.A., on his way home from the Paris Exhibition. He attended in the capacity of a United States Commissioner, and was the youngest on the list. He is quite a youth, having only recently finished his university curriculum. His father is a gentleman of considerable importance in Marion, and also in higher quarters, hence the appointment of his son on such a commission. Mr. Young, senior, is also a Spiritualist, and on that account the young gentleman was acquainted with the Spiritual Institution, and gave us the pleasure of receiving him. He told us many interesting facts respecting the state of Spiritualism in his native town. Such men as his father, the banker, and leading citizens are out-and-out Spiritualists, and attend the meetings and support the Cause as openly as do the members of the sectarian churches. As a consequence all Spiritualists are known to be Spiritualists, and each adherent does his share to render the Cause effective, and then it is an important power in the place. In the eyes of a European this town away in Iowa must be something of an out-of-the-way place, yet we find Spiritualism there in a more flourishing condition than it is in London; and possibly that little town spends more in the Cause than all the meetings in England require. We would be glad of a communication from some Marion friend as to the state of the Cause and how it is worked in the town. We have also had a call from Mr. John M. Brown, of Dunedin, New Zealand. He brings us personal tidings of Mr. John Logan and other workers in Otago, who are at present being well served by the platform efforts of Mr. Charles Bright.

## ANTI-VACCINATION MOVEMENT.

"ANTI-VACCINATION considered as a Religious Question."—Mr. Henry Pitman writes: "Parcel of A. V. tracts received. I am doing all I can to get further orders. Everybody is much pleased with it." This lecture is replete with ideas, embracing many points of interest to all classes of readers. We wish there were 1,000 such workers as Mr. Pitman. Work, that is the main thing wanted.

THE *Anti-Compulsory Vaccination Reporter* continues to be crowded with the horrors of vaccination. The sin of this most wicked practice is truly appalling. Every lover of humanity should unite with one heart to put an end to the systematic poisoning and slaughter of dear babies.

## A NANTWICH HEROINE.

At a recent meeting of the Nantwich Board of Guardians the following letter was read by the clerk:—

*Victoria Cottage, Pall Mall, Nantwich, August 15.*

Gentlemen.—On July 30 I appeared before the magistrates to answer a summons respecting the non-vaccination of one of our children, and an order was made to have the said child vaccinated within a month from that time, failing which we are to be summoned again; and as I find the Guardians are bound to carry out the law, I beg most respectfully to ask that the harshness of these prosecutions may be taken into consideration, that you may be disposed to recommend that only a nominal fine be inflicted, as no amount of pressure will ever induce us to risk the health and life of the child we are bound to protect, and for which we must one day render an account before a higher tribunal than that of man, and I must say that I should tremble at the prospect, if, with the convictions I have on the subject, I allowed the fear of man to stand in the way of my duty to God and my child. If the extreme penalty is inflicted, the alternative will be imprisonment, to which I should be quite willing to submit myself for the protection of my little one, if it is possible for the sentence to be passed upon me as the mother, and so leave the father free to follow his employment and maintain his family. Trusting that you may be disposed to regard my request favourably, I am, gentlemen, yours very respectfully,

ELLEN WHITE BELL.

The Clerk said the Board could not interfere with the discretion of the magistrates in the case.

Mr. W. Tollemache said he was one of the magistrates who adjudicated in the case, and he felt very sorry for the poor woman, who had lost two children, as she believed, from vaccination, and who, rather than have another child vaccinated, was prepared to go to prison. The magistrates had no alternative but to order her to have the child vaccinated within a month, and if she refused they would have to consider what should be done.

The Chairman, the Rev. H. J. Blackburne.—I suppose the Board cannot do anything different to what it has done?

Mr. Heath remarked that there was no disposition on the part of either the magistrates or the Board to deal harshly with the woman, but they were bound to administer the law as they found it.

Mr. Bateman, vice-chairman, wished some means could be devised of meeting these conscientious objections without putting their compulsory powers into operation. Were he a young man again, with children, he should have some hesitation in having them vaccinated as he once did. He really felt for those persons who had conscientious objections, because supposing there was only one case in a hundred, or even one in a thousand, where it was proved some impropriety or want of skill in the performance of the operation had resulted in a child being injured for life, or it might be lost its life, it was a most important matter to a parent to consider whether he should again run similar risk. But what could the Guardians do when the law looked them fully in the face? He supposed they were obliged to carry it out; and the poor woman, therefore, could only be informed in reply that such was their position.

The Nantwich Guardians in these proceedings exhibit a better spirit than is usual at Boards where anti-vaccinators are under discussion; but they are mistaken in supposing they are bound to enforce the law without discretion. On the contrary, the Local Government Board, in a letter addressed to the Evesham Guardians, expressly counselled them to refrain from the prosecution of anti-vaccinators where they had reason to believe that prosecution would prove ineffectual and would tend to excite public sympathy. This advice fully covers Mrs. Bell's case. Her child will not be vaccinated—let the law do its worst. The family income is less than 20s. a week, and a prosecution that would result in imprisonment would secure for the sufferers the admiration of every honest heart in Nantwich. It is cases like these in which parental affection and the rights of conscience are trodden under foot to make way for the medical practitioner with his virulent lancet, that will sooner or later cause the Compulsory Vaccination Acts to be swept into the limbo of superstitions and tyrannical legislation.

## ANTI-VACCINATION MEETING IN MANCHESTER.

On Sunday the Albert Square meeting was numerously attended, and the people listened with attention to two hours' exposure of the evils of vaccination. Mr. Henry Pitman, who presided, recited Mr. Constable's poem, "The Devil and Vaccination," published in "Prison Thoughts," and "The Homes of England," by Mrs. Hemans, and sang a melody from "Elijah." Mr. E. Heywood and Mr. B. Thorpe were the principal speakers. The opinion of Wm. Cobbett, which was referred to, is worth reprinting. In a letter to Mr. Wilberforce, M.P., Cobbett said: "What I am opposed to, and what I am alarmed at, is the proposition to obtain an Act of Parliament which would, in its operation, be nothing short of a compulsion on every man to suffer the value of his child to be impregnated with the disease of a beast—a measure to be adopted in no country where the people are not vassals or slaves. I like not this never-

ending recurrence to Acts of Parliament. Under this domiciliary thralldom, to talk of the liberty of the country would be the most cruel mockery wherewith a humble and subjected people were ever insulted." Mr. Wilberforce was also opposed to compulsion. His words in Parliament were, "I think compulsion would be absolutely wrong. This is my most deliberate opinion." Nosesays were plentiful and much in request. Copies of Mr. Burns's Manchester lecture were on sale. The sad case of the death of a darling child by vaccination was read from last week's *MEDIUM*.

Announcement was made of the annual conference and public meeting to be held in the Free Trade Hall on Tuesday, Sept. 24, when it is hoped that Mr. Burns will be present.

It is rumoured that one doctor in South London, when a mother took her unvaccinated child to be operated upon because her vaccinated child was down with the smallpox, persuaded her to take him home, as he was better as he was; and that another doctor, after performing vaccination, which resulted in a very bad case of erysipelas, resolved never to vaccinate again. Both medical men have been written to, but neither has replied. The secretary of the Southwark Liberal Association has twice been written to on this question, but that gentleman is too busy to trouble about so "minor" a question.

THE *South London Chronicle* of Saturday, August 31, contains two more letters on "Liberalism versus Anti-Compulsory Vaccination." The first is by Mr. W. Hamie-Bothery, President of the N.A.O.V. League, in which he says: "Ask Whigs and Tories to explain their principles, and you will find, as a rule, that they are equally ignorant of what principle means. Liberals tell you that you should subordinate your private conscience to what is called public conscience, and give private opinions to the opinions of your party. Now, suppose there are twelve men assembled to transact some special business, and each subordinates his private conscience and his honest, conscientious convictions to something or other, whatever name he may give it, and conscience or honesty remains for the discharge of duty? Clearly, no, all this talk about repressing individual convictions in the interests of party is an apology for unprincipledness." The second letter, which is by Mr. George Bone, the South London Secretary, quotes the *Chronicle* as to the "Essence of Liberal Principles," which are "publicity, discussion, and common justice to all."

## Questions and Answers.

In this department we desire to present from week to week these 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 spirits—controls in any part of the country, and thus may various views on the same subject be presented.

## QUESTIONS.

56. I am glad to see Mr. Baker has made an effort to defend Spiritualism in his pamphlet, "The Moon." First, man is not superior to matter, because he consists of matter, but all matter contains special properties or attributes. Secondly, can Mr. Baker prove that iron, which requires 21,877 degrees of heat Fahrenheit to melt it, fluidise, can be so changed by direct human agency, when the heat of human blood which influences our mental organs is not more than 98 degrees? If Miss Davenport, Miss Fay, or Mr. Sadler can, concealed by a curtain, escape from a corded box or a pair of handcuffs, then the absurdity is the assertion, that they can evaporate themselves or things around. The box and other tricks are due to mechanical contrivance, which I can explain. I have no doubt diet influences both mind and body, but not to the extent our friend asserts; if so, a man need only live on geese and have a coat of feathers.

In conclusion, don't fall back on that stock argument so much used by Spiritualists, the telegraph. There is no analogy. Electric engineering has increased our commerce, and every day does more good than Spiritualism. The telegraph needs no conjuring, no mediums, and no disclosures of trickery.

"SCIENTIFIC BLACKSMITH."

Birmingham, Sept. 2.

57. Having heard from many sources of a curious apparition which is said to haunt No. 50, Berkeley Square, Mayfair, I write to ask if any other of your numerous readers know anything of the same circumstance, or whether any steps have been taken with a view to laying the spirit by means of a seance or otherwise. If not, may I suggest that it would be interesting to Spiritualists to investigate this case, in the hope of giving peace to a perturbed spirit.—Yours faithfully,

"INKE STIGATOR."

## ANSWER.

## THE "WATCH."

58. It would be perfectly useless to reply to a correspondent who confesses that he is quite ignorant upon the subject of the query, and has no suggestion to offer. I asked for some information in the first instance. It will be time enough for me to join in the discussion when I have elicited some response which promises to furnish data for further investigation.

"SUNSHINE."

MANCHESTER.—On Sunday last, Sept. 8, W. J. Colville occupied the platform in the Temperance Hall, Grosvenor Street, Manchester; in the afternoon at 2.30, and in the evening at 6.30. The audiences were very large and enthusiastic. The services were conducted by Mr. Brown, of Manchester, himself an able speaker and earnest worker in the cause of Spiritualism. The afternoon discourse was on the "Locality and Substantiality of the Spirit-world," and was listened to with great attention. In the evening, the majority of votes were in favour of "The Next Dispensation." The oration occupied fifty minutes in delivery, and was followed by replies to a great variety of questions; one gentleman endeavoured to oppose the views of the speaker, but his effort met with no sympathy from the audience. A poem was given in the afternoon, on "The Late Collision on the Thames," and in the evening on "Death-Life from a Spiritual Standpoint." The rostrum was adorned with beautiful bouquets of flowers, and the meetings were both regarded as eminently satisfactory.



## MR. AND MRS. HERNE AT BRIGHTON.

Dear Mr. Burns,—Mr. and Mrs. Herne have been on a short visit to us. We had not seen Mr. Herne since his marriage, and Mrs. Herne came amongst us as a stranger, or rather, I should say, as a friend, for no feeling of strangeness found a place in our hearts, we became *en rapport* at once.

On Saturday evening last we were holding our usual seance, and had just raised our tuneful voices to "The Beautiful Star," when Mr. and Mrs. Herne arrived, contrary to our expectation (for as it was so late we had "given them up"). Finding us so engaged, they expressed a desire to join us in our sitting before partaking of any refreshment, to which we reluctantly consented. A few minutes after the light was extinguished "James Lombard" addressed us in a direct spirit-voice, and kept up a rapid conversation for about ten minutes; or rather, I should say, he did all the talking himself, occasionally pausing, but just long enough for someone to put a word or question in edgeways. He confessed he was like a woman in one respect, for when he commenced talking there was no stopping him. Finding a young gentleman in the circle who came from America, "Mr. Lombard" called up some reminiscences of his earth-life, when he kept a "store" at New York, and showed by his remarks that he was perfectly acquainted with the city and its associations. "Mr. Robinson" next found an opportunity of addressing us. There was a very marked difference in the voices of the two spirits, and a greater difference in their delivery. The latter gentleman speaks in a very deliberate manner, carefully weighing and selecting his words, and delivering them with considerable solemnity, while "Mr. Lombard" rattles on in an unmistakable Yorkshire accent, and with the volubility of an Irishman. The good words spoken by "Mr. Robinson" were calculated to make a lasting impression upon our minds. After a friendly word or two of recognition from "Peter" and "John King" we concluded one of the most interesting seances it has been our privilege to attend, and felt deeply indebted to the mediums through whom our spirit-friends were enabled to speak to us, as it were, face to face. On adjourning to another room, a table was moved in the light by our invisible friends, and some very distinct raps were also given.

On Sunday evening, as also on the two following evenings, we sat again, and were highly favoured by the spirit-friends mentioned above. At one of the seances "Mr. Davenport" (one of the famous brothers) spoke in a direct voice, and told us that he was not playing us any tricks now, although in his earth-life he was generally accused of being a trickster and impostor. As a spirit he was able to give such manifestations as used to come through his mediumship here. Our friend "Peter" was as funny as ever, and raised frequent laughs by his smart retorts, droll sayings, and mimicry. He carried a heavy musical-box about over our heads, and seemed to find great pleasure in manipulating it. We felt spirit-hands, saw spirit-lights, and smelt spirit-perfumes of exquisite fragrance. At our last seance "Peter" partially materialised and told us that he would have done so fully had not the power been previously exhausted in the process of developing the mediumship of one of our circle. We became "quite like old friends," as "James Lombard" remarked, with the invisibles, and hope again and again to hear their familiar voices and profit by their spiritual ministrations.

For several months past we have had a little private circle, and have been favoured with very good manifestations. At least a dozen of our own deceased relatives and friends have communicated with us through the table and thoroughly established their identity. An Egyptian spirit, who gives the name of "Ruby," has the special care of our circle, and assists our friends to communicate. On several occasions he has lifted the table a foot or more from the floor. We once asked him to bring us something and put it on the table, and immediately a small white earthenware pot was brought by him, which we were subsequently told came from a circle at Luton, in Bedfordshire. A shell has several times been carried away and brought back again; and frequently, by request, after a sitting, when we had retired from the room, one table was put on the top of another. On another occasion we received from a spirit information which led to the discovery of a theft.

When holding the above seances with Mr. and Mrs. Herne we had some striking corroborations of our own spirit-communications. Mr. Herne described and gave the names of several spirits who were in the habit of giving us communications, and was partially controlled by our Egyptian friend "Ruby," who had previously told us that he would make an effort to do so. "James Lombard" convinced us that he was acquainted with our circle and conditions, and gave us some excellent advice as to conduct. He said we had great power, and our conditions were highly favourable.

The visit of Mr. and Mrs. Herne has been of great service to us in several respects. The spirit-voice phase of mediumship is one of the most interesting, and certainly one of the most edifying, for a large amount of valuable information respecting the spirit-world may be obtained from its inhabitants, who come to speak to us in a direct voice. A few visits to Mr. and Mrs. Herne's seances would do more towards convincing a sceptic of the reality of spirit-intercourse than the occurrence of the most wonderful physical phenomena in the dark, or dozens of inspirational discourses.—

Yours very truly,  
87, Park Road West, Brighton,  
August 31, 1878.

WM. GILL.

## MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Sunday afternoon, September 8, an interesting address was delivered through the mediumship of Mrs. Treadwell, the control giving the name of "Livingstone." He described his missionary efforts in Africa while in earth-life, and earnestly impressed upon mediums the necessity of cleanliness of body and mind as essential to the development of their spiritual gifts.

At the seance in the evening, some very convincing tests were given through the same medium, after which some very correct phrenological delineations were given indirectly under the control of "Mary Stuart."

On Tuesday evening, September 10, Mr. Iver MacDonnell delivered a lecture on "The Teachings of the Churches and the Teachings of Jesus on Public Worship," to a numerous audience, Mr. Rouse presiding. The lecturer passed in review the characteristic forms, ceremonies, and modes of worship of the various religious communities of to-day, who claim Christ as their founder, contrasting their practice with the commands of Jesus as expressed in the 6th chapter of Matthew. Private prayer and meditation, combined with strict moderation in diet, was recommended as being the best means for the spiritual development of mankind. A visit to a Quaker meeting was humorously described and caused much amusement. Ecclesiastical titles and clerical foppery generally being also dealt with in a very satirical manner. Several questions were put and ably answered by the lecturer, after which an animated discussion took place, in which Messrs. Drake, Dale, G. White, Rouse, and other friends took part, one gentleman stating that no less than ninety-seven different seats at the present time claimed Jesus Christ as their head. A vote of thanks closed the meeting.

On Sunday afternoon next, September 15, Mr. W. J. Colville, will deliver an inspirational address. Doors open at 3, commence at 3.30; also on Tuesday evening, September 17, when the subject may be chosen by the audience. Admission free. Doors open at 8, commence at 8.30. Please come early.

(pro) CHARLES WHITE, Hon. Sec.

## SPIRITUALISM IN COUNTY DURHAM.

To the Editor.—Sir,—The Willington district has been of late treated to some attacks on Spiritualism by those of the theological school, which have been the means of stirring up an earnest and energetic inquiry among the inhabitants of this district. The Spiritualists have proved themselves alive to the occasion by bringing some of the best local mediums to add to the fermentation already going on; and this last week was begun by an attack on Spiritualism by a rev. gentleman, on Monday night, at Crook, which was followed up by another divine at Willington, on Wednesday night, so the Spiritualists wound up the week by having two trance addresses on Sunday, through Mr. James Dunn, of Shildon.

After a short, but lucid, logical, and forcible address from the guides of Mr. William Hopwood, of Byers Green, who occupied the chair, on the Week Sinners and Sunday Saints, the guides of Mr. Dunn spoke on the subject of "Spiritualism," proving conclusively that its teachings are beneficial in this life and in the life to come; that its great forte was to teach man to know himself, both physically and spiritually, showing that the material body of man was subject to certain fixed laws, and that man was a being on which the development of the highest aspirations, the highest duties, and noblest actions, were necessary for his salvation as a spiritual being, and in a clear manner showing man's duty to humanity, and humanity's God.

The evening subject, "I am the Way, the Truth, and the Life," was spoken on in a manner which called forth the approval of the audience, showing the Christ principle to be the way, the truth, and the life. As Mr. Dunn is now engaged in propagating Spiritualism, societies wanting lectures cannot do better than engage him.

Sunny Brow.

B. PICKFORD.

W. N. D. (Cape Town).—Mr. Toecue called here, but we had not the pleasure of meeting him. We have not heard of his giving seances anywhere. He left London very soon after his arrival. Some letters and papers await him at the Spiritual Institution, but as we have not his address, we cannot forward them to him.

WREKENTON.—The Spiritualists of this place celebrated their second anniversary on Sunday, September 1, when Mrs. Batie, of Pelaw Grange, delivered two inspirational discourses to large and appreciative audiences. There was a good attendance of friends from the surrounding districts. In the afternoon the subject of address was, "On what Foundation is Spiritualism Founded?" and in the evening, "If the Bible is the true way to Heaven, Spiritualism is not." Both discourses were excellent, and many expressed their gratitude for the "tidings of great joy."—Yours in the true light, GEORGE WALKER.

WEST PELTON.—The committee of this district met at the house of Mr. David Heel, on Wednesday evening, the 4th inst. There was a good attendance. The committee expressed their appreciation of the meetings that have been addressed by Mr. E. W. Wallis and Mrs. Batie, who have scattered the seed broadcast. The committee have also distributed Mediums, furnished by Mr. Burns for that purpose, and given away hundreds of "Seed Corn"—after awhile the reaping will come. They have taken the Mechanics' Institute, Wrekenton, for the purpose of holding regular services in, and desire the assistance of friends willing to occupy the platform at moderate charges, as trade is very dull in the district. Mr. Morse has been engaged to deliver an oration at West Pelton, on October 10. The committee expressed their regret at the departure for America of our co-worker, Mr. Joseph Batie, who sails from Liverpool on the 14th inst. This event has been so sudden, that there has been no time to call together his many friends before leaving. Mr. Batie has worked hard in the Cause; he was the first gen. sec. of this district, and we know that we are parting with a congenial and honest friend, who leaves "Old England" with the best wishes and respects of a large circle of friends. Mrs. Batie remains with us until the spring of the year, and will then join her husband. The next committee-meeting will be held at Ewe Hill, Ouston, on Wednesday, September 18, at seven p.m. Friends are invited to assist in the work.—Yours truly, SAMUEL STEWART, Hon. Sec.

**MR. W. J. COLVILLE AT LANGHAM HALL,  
43, GREAT PORTLAND STREET, W.**

This evening, Friday, September 13, Mr. Colville will deliver an inspirational oration in the above hall. Doors open at 7.30, to commence at 8 p.m. Mrs. Weldon will preside, also on Friday next.

**ORDER OF SERVICE.**

Hymn 81, "Spiritual Lyre." *Tune—Vienna.*

Come they, when the shades of evening,  
Gather softly o'er the earth;  
When tired Nature, sweetly sleeping,  
Waits to wake at morning's birth,  
Breathing in the burdened bosom  
Thoughts with such sweet counsel rife,  
That we gather strength from heaven  
For the daily cares of life.

Come they, when the veil of sorrow  
Thickly mantles every heart,  
When the weary, anguished spirit,  
Sinks beneath affliction's dart;—  
Bright-winged messengers of mercy  
To each lonely stricken one,  
Bearing up their silent pleadings  
'To a gracious Father's throne?

Come they, every woe to soften,  
Every dream of love to bless,  
Every hope of heaven to strengthen,  
Every evil thought to repress;  
Silently, yet heavy laden  
With the joys no blight hath stained,  
Filling every thirsty fountain  
That the ills of life have drained?

Yes, they come, those angel whispers,  
Sweetest balm for every smart,—  
Come to raise hope's drooping pinions,  
Come to lighten every heart,  
Come to teach us all the lesson,  
Meekly to adore our God,—  
Know His judgments, trust His mercy,  
Bow beneath His chastening rod.

Subject to be chosen for Discourse.

**Invocation.**

**INSPIRATIONAL ORATION BY MR. COLVILLE.**

Answers to Questions.

Collection will be made to defray expenses.

Hymn 74, "Spiritual Lyre." *Tune—Portuguese.*

Saints above hold sweet communion  
With the loved ones yet below,  
Blending in unfettered union  
Thoughts that none but angels know.  
Oft when weary hearts are aching,  
Starlit glimpses of their peace  
Angels bring us, sad ones making  
Sharers of their blessedness.

When o'er all soft slumber reigning  
Chases sordid cares away,  
Then the soul from earth unchaining,  
Seeks the light of upper day.

Guardian angels, vigils keeping,  
Sing in gentle strains the while,  
And the burdened heart and weeping  
Often of its griefs beguile.

Guide us, angels—oh! instruct us,  
Gently bidding if we roam;  
When our change arrives conduct us  
To the blissful spirit-home.

**BENEDICTION.**

N. B. Admission to all parts of the hall free, excepting stalls, for which a charge of 1s. each person not possessing a complimentary ticket will be made.

MR. COLVILLE's reception at 159, Strangeways, Manchester, will not be held on Friday next, owing to his absence in London.

MR. W. WESTGARTH will be in the Lancashire district from Sept 15 to 27, and will be glad to receive calls to lecture at public or private meetings. Address letters—Sheriff Hill, Gateshead-on-Tyne.

BRIGHTON.—Mr. W. J. Colville will deliver an inspirational oration at the Hall of Science, 3, Church Street, near the Pavilion, on Wednesday next, September 18, at eight p.m. Admission 1s.

BIRMINGHAM.—Mr. Hermann Walter, Gladstone Street, Aston, will give his services on Saturdays and Sundays in forming and conducting spirit-circles in investigators' own houses free of charge. Apply by letter.

MANCHESTER.—On Sunday next, Sept. 15th, Miss Hall will deliver an inspirational discourse at 2.30 in the Temperance Hall, Grosvenor Street; and Mr. Reginald Owen will debate the subject of Spiritualism with a secularist in the same place at 6.30. Friends are invited.

MR. J. CAIN, 8, Bloomfield Road, Burdett Road, has been thrown out of employment by the Prudential Insurance Company demanding from him his books in an agency which he has himself instituted. No reason for this step is given, but a special Act of Parliament in favour of this company gives them this arbitrary power. Mr. Cain says he means to contest this matter in a court of law, and asks for the aid of all lovers of justice. An appointment as collector, &c., would be gratefully received, as the means of subsistence have been entirely taken away.

**MR. MORSE'S APPOINTMENTS.**

LIVERPOOL.—Sunday, September 15. Perth Street Hall, West Derby Road. Morning at 11. Evening at 6.30. Monday, September 16 same place. Evening at 8.

KEIGHLEY.—Thursday and Sunday, September 19 and 22.

BELPER.—Monday September 23.

CARDIFF.—Sunday and Monday, September 29 and 30.

NEWCASTLE-ON-TYNE.—Sunday, Monday, and Wednesday, October 6, 7, and 9.

WEST PELTON.—Thursday, October 10.

DERBY.—Sunday, October 13.

LONDON.—Wednesday, October 16. Happy Evening at Doughty Hall.

Sunday, October 20, same place.

FENCEHOUSES.—Thursday, November 7.

OSSETT.—Sunday and Monday, November 10 and 11 probably.

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-Tre Terrace, Uttoxeter Road, Derby.

**W. J. COLVILLE'S APPOINTMENTS.**

**LONDON.**

Langham Hall, 43, Great Portland Street, this evening, Friday, September 13, and Friday next, September 20, at 8 p.m.

Quebec Hall, 25, Great Quebec Street, Sunday, September 15, at 3.15 p.m.; Tuesday, September 17, at 8.30 p.m.

Doughty Hall, Sunday, September 15, at 7 p.m.

Dalston Association Rooms, 53, Sigdon Road, Thursday, September 19, 8 p.m.

**PROVINCIAL.**

BRIGHTON.—Sept. 18, Hall of Science, 3, Church Street, at 8 p.m.

MILNROW.—Saturday, Sept. 21.

ROCHDALE.—Sunday, Sept. 22, Regent Hall, Regent Street, at 2.30 and 6.15 p.m.; also on Tuesday, Oct. 1.

MACCLESFIELD.—Wednesday, Sept. 25. Lecture Hall, Great King Street, at 7.30 p.m.

MANCHESTER.—Sunday, September 29. Hulme Town Hall, Stratford Road, at 2.45 and 6.45 p.m. Reception at 159, Strangeways, Fridays, September 27 and October 4, at 7.30 p.m.

LIVERPOOL.—Sunday, October 6, and three following days.

NOTTINGHAM.—Thursday, Oct. 3.

All communications for Mr. Colville should be addressed to 159, Strangeways, Manchester, or 15, Southampton Row, Holborn, London, W.C. Persons requiring his services for public lectures are requested to apply immediately, as he has only very few dates at liberty.

Mr. Colville will sail for Boston, U.S., on Thursday, October 10, from Liverpool, in the *Siberia*, one of the Cunard steamers.

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

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. 14 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 Ocaso, &c. His guides also deliver addresses on the Temperance Question.

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

**MR. JAMES DUNN'S APPOINTMENTS.**

HETTON-LE-HOLE.—Saturday, September 14, and a few days next week.

SUNDERLAND.—September 18, and following days. The friends in Sunderland will oblige by making arrangements meantime. Letters may be addressed to Mr. James Dunn, care of Mr. William Clennel, William Street, Hetton-le-Hole.

LANCASHIRE DISTRICT in November. Invitations to visit places on the way, or adjacent, will be received.

Mr. Dunn's permanent address is St. John's Road, New Skilton, near Darlington.

**NEWCASTLE-ON-TYNE PSYCHOLOGICAL SOCIETY.**

**WEIR'S COURT, NEWGATE STREET.**

Sunday, Sept. 15, at 6.30 p.m.—Normal Addresses. Mr. J. Mould and others.

" " 22, at 6.30 p.m.—Trance Address. Mr. Jas. Dunn.

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

Admission free. A collection to defray expenses.

4, Elington Terrace, Jesmond Road, H. A. KESSEY, Hon. Sec. Newcastle.

OWING to unforeseen circumstances, Mrs. Batle will not be able to occupy the platform of the Newcastle Psychological Society on Sunday next. Mr. J. Mould and other friends will deliver addresses instead.

MR. T. M. BROWN is at present at home, and will remain there until Wednesday next; on Thursday he proceeds to Choppington for a week. All letters for him up till Wednesday next, to be addressed, Mr. T. M. Brown, Howden-le-Wear, R.S.O., Durham, after that time to the care of Mr. J. Archbold, Draper, Scotland Gate, Choppington, Northern berland.



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Every Spiritualist should carry a Note Book expressly to record phenomena as they occur at seances, or note down important thoughts or facts met with in reading. In the School, Teachers should note down their thoughts, and not interrupt the speaker by a breach of order.

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## ANTI-VACCINATION CONSIDERED AS A RELIGIOUS QUESTION.

A LECTURE DELIVERED BY J. BURNS, O.S.T., OF LONDON,

At the Alexandra Hall, Manchester, on Sunday, July 7th, 1878.

### CONTENTS.

Introduction. Memorial to Manchester City Council.  
God and Man.

What is Religion?

The Nature of Man truly stated.

Devil, Disease v. God, Health.

A Physiological Trinity in Unity.

Vegetarians, Hydropathists, and Disease.

The law of Diet.

"Organic Food"—What is it?

How Englishmen may possess England.

The cause of Disease.

What does Nature mean by Disease.

Vaccination condemned by our Text.

The Religious Rite of Cleanliness.

The duties of Courtship—Marriage Responsibilities.

How to treat Small-pox, and prevent Pock-pitting.

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

SUNDAY, SEPT. 15.—W. J. Colville at Doughty Hall, 14, Bedford Row, at 7.  
TUESDAY, SEPT. 17.—Select Meeting for the Exercise of Spiritual Gifts.  
THURSDAY, SEPT. 19.—School of Spiritual Teachers at 8 o'clock.

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

SUNDAY, SEPT. 15.—8, Field View Terrace, London Fields, E. Service or Seance, at 7.  
MONDAY, SEPT. 16.—Hall, 298, Commercial Road, E. Seance at 8.  
TUESDAY, SEPT. 17.—Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.  
TUESDAY, SEPT. 17.—8, Field View Terrace, London Fields, E. Seance at 8.  
WEDNESDAY, SEPT. 18.—Mr. W. Wallace, 329, Kentish Town Road, at 8.  
THURSDAY, SEPT. 19.—Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 53, Sigdon Road, Dalston Lane, E.  
Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.  
FRIDAY, SEPT. 20.—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. 15, KEIGHLEY, 2 p.m. and 5.30 p.m.  
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hockley, at 8.30 for 7, free, for Spiritualists and friends.  
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.  
BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.  
CARDIFF, Intellectual Seances 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.  
MIDDLESBRO', 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. Mellon), for Spiritualists only. Public Service at 6.30 p.m.  
NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.  
OLDEAM, 186, Union Street, at 6.  
OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.  
SHEAM HARBOUR, at Mr. Fred. Brown's, in the evening.  
SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.  
TUESDAY, SEPT. 17, SHEAM HARBOUR, at Mr. Fred. Brown's, in the evening. STOCKTON, Meeting at Mr. Freund's, 2, Silver Street at 8.15.  
STOCKTON, at Mr. D. R. Wright's, 13, West Street, every Tuesday evening, at 8 o'clock for Spiritual Improvement. Inquirers invited.  
NEWCASTLE-ON-TYNE, Psychological Society's Rooms, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.  
SHEFFIELD, W. S. Hunter's, 47, Wilson Road, Well Road, Heeley, at 8.  
WEDNESDAY, SEPT. 18, BOWLING, Spiritualists' Meeting Room, 8 p.m.  
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development at 7.30., for Spiritualists only.  
MIDDLESBRO', 38, High Duncombe Street, at 7.30.  
THURSDAY, SEPT. 19, GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street, South, at 8 p.m.  
LEICESTER, Lecture Room, Silver Street, at 8, for Development.  
MIDDLESBRO', 23, High Duncombe Street, at 7 p.m.  
NEW SHILDON, at Mr. John Mensforth'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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A Preliminary Meeting of the Executive will, as usual be held at 11 a.m., on Tuesday, the 24th, to transact business and arrange the programme for the afternoon's proceedings.

All friends intending to bring forward motions or proposals at Conference are requested to notify the same beforehand to the Cheltenham Secretary, Mrs. Hume-Rothery, in order that they may be duly arranged in the programme of proceedings at the Preliminary Meeting. Motions, &c., so notified will take precedence of any of which no notice has been sent in.

Conference will open on Tuesday, Sept. 24th, at 2 p.m., and being adjourned at 6 p.m., will meet again the next morning and sit from 10 a.m. to 1 p.m. Admission by tickets, which are sent to all Members and Subscribers; and can be obtained (gratis) by all friends of the cause on application to Mrs. Hume-Rothery, Cheltenham; or Mr. Amos Booth, 60, Stanley Street, Leicester; or by Manchester friends from Mr. Heywood. Only Members and Delegates of affiliated Leagues are entitled to speak and vote.

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