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**SPIRITUALISM.**

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**PSYCHOMETRICAL CONTAGION.**

**SOME EXPERIENCES OF AN INCIPIENT HEALER.**

I have been rather disappointed, on looking through the *MEDIUM* for the past few weeks, to find nothing further on this important subject, introduced by Mr. Lambelle in the number for Sept. 13th. I hoped that some abler pen than mine would at once have taken the matter up, but, as that has not been the case, I venture to send you a few paragraphs written just after Mr. Lambelle's article appeared, but which I had almost decided to commit to the flames.

This subject seems to me one of the most important that can engage the attention of students of spiritual science, for experience and observation have convinced me that the happiness or misery of a large proportion of the human race is most seriously affected by the want of a due understanding of what I should prefer to call psychical contagion. There may be some persons—though I am disposed to doubt it—who are so positive in constitution as to be almost impervious to what Mr. Lambelle calls psychometrical contagion, or to psychical influence of any kind. Be that as it may, I think I may safely say that there is a vast number of persons who are continually suffering from, or being benefited by, this contagion, without ever suspecting that their ailments and the removal of them might be traced to the action of laws of which common sense or physical science know nothing.

I do not propose to propound any theory, or trouble you with any prolonged disquisition, but simply to record a few of my own experiences, and leave them to speak for themselves, hoping that some others of your more observant readers will do the same, and thus contribute each one, perhaps, a stone or two towards re-building on earth that long-demolished temple of spiritual science which surely is the one great need of the world to-day. A temple may it be, not like those of ancient times, whose crypts concealed from the hungry multitude the bread and water of spiritual life, nor one wherein a privileged priesthood may dispense or withhold them as they please, but one wherein, whosoever will, may come and partake freely, and be whole. This, however, is looking ahead. For the present let us gather the stones; rough or smooth, great or small, perhaps may serve; and some of us expect a builder by-and-bye who perchance may find some use for all.

I have never for the past twenty years had any illness more serious than an occasional bilious attack or a cold, and on one occasion a short attack of bronchitis caught by a damp house. I am habitually careful as to diet, drink, in observing all I know of the laws of health, and am free, I believe, from any kind of disease; yet all my life I have been subject to unaccountable fits of exhaustion, to equally unaccountable stomaclic derangement, and to feelings of depression or elevation, comfort or unreasonable annoyance, varying with almost every person I come in contact with; and a few years ago I remember, after an altercation with a violent man, somewhat given to drink, whom I had great difficulty in bringing to reason, being violently sick soon after he had left, though previously in perfect health.

It was not, however, till about two years ago that I became at all aware of the real cause of these apparently capricious variations, and, although I had heard and read much about sensitives and psychometrical influences, it is mainly to the mediumship of Miss Bessie Williams that I am indebted for the information which caused me to study more closely my own case. Since then I have learnt by experience, painful and otherwise, the importance of using the greatest care in selecting one's surroundings, as regards

persons, places, and things. It is impossible, of course, for a man who has to mix with the outer world to avoid coming in contact continually with influences which may be beneficial or highly deleterious; but what I have found it most important to avoid is the admission of injurious influences into my home, for when the home-sphere is invaded one seems to be more or less at the mercy of the invading influence, one's refuge is gone, and it seems impossible to avoid absorbing to some extent the unfavourable influences one is thus closely brought in contact with.

On the other hand, there are few things to me more gratifying than to receive into my home persons of genial and sympathetic disposition; and the influence people leave behind them is to me a pleasure or pain often for days, and in some cases much longer, after they have left. A relative who stayed with me for some time in a former residence left in his room an influence which I never got rid of; and for months afterwards I never entered that room, even when door and window were wide open, without a sense of oppression coming over me. The same individual, whenever I see him or receive a letter from him, gives me a feeling of feverish unrest, and once, after he had received a letter from me not calculated in any way to gratify his vanity, I was so violently affected that until I remembered I had written to him on the previous day I could not think what was the matter with me, for I felt almost as though some fiend had possession of me.

Some people's letters always bring the writer's ailments with them, or, at any rate, establish a *rapport*, by means of which disease or vitality can be transmitted, irrespective of distance. A lady I heard from some time ago was rather seriously ill, and I gathered from what she said that she was suffering from brain exhaustion, but from nothing else, so far as I could tell. I should have expected, therefore, to experience nothing more than a little nervous prostration myself; but instead of that, I found my system becoming disordered; my gums became so sore I could hardly close my teeth, and pimples broke out on my skin. While beating about in my own mind to find out the cause of this disorder, I could think of nothing but this lady's letter. Later on, I wrote to her, and in my letter said, that I thought her digestive system must be much out of order and her blood in a very impure state, but did not say how I knew. In her next letter she fully admitted the truth of my conjecture; and, strange to say, the same disorder, the same sore gums and pimples, followed the second letter, from which I felt only too sure the lady's health was not much improved. Now here was a case of absolute contagion—not mere psychometrical impression, ceasing when the connecting link was removed, but actual transmission of a non-contagious disorder—by means of a letter over a distance of more than a hundred miles. This was no isolated case, for I have seldom heard from this lady without some similar experience. I am always exceedingly glad to hear from her; but certainly such correspondence has its disadvantages.

The presence or letters of a certain gentleman of my acquaintance almost invariably give me a sense of distention in the region of digestion, and generally a stupefying pressure on the sides of the head, just behind and a little above the temples, for which I cannot account.

A friend walked into my office the other day, and after a few words, I begged of him to take a little rest and recreation. The sense of exhaustion and of sinking at the pit of the stomach I experienced in his presence were most striking. He had been recently working all night, and otherwise overtaxing his strength.

I treated an old man some time ago for diseased lungs; but always on the following day felt exhausted and incapable. I found that after treatment he felt much stronger, and would walk long distances, and otherwise exert himself. I was obliged to beg him not to do so, as I was unfortunately not strong enough to find energy for him as well as myself. When he remained quiet on the following day, I felt little or no sense of exhaustion myself.

There are some individuals to whom I never write without feeling this sense of exhaustion on the following day. When I receive my copy of the MEDIUM on a Saturday morning, I have sometimes experienced the same feeling after scanning it through. During the last few weeks I have not felt it, but on the contrary have felt something like a sense of impact, seeming to stimulate me to exertion in matters spiritual. This applies to the number for September 13, and several preceding. Mr. Burns may perhaps be able to explain this better than I, and to say whether he knows of any cause for this feeling or not. In reading the number now before me (Oct. 11), nearly all except Mr. Burns' Manchester lecture and the communications from my friend, "A. T. T. P." (I say my friend, simply because he has provided me with a great deal of very interesting and instructive reading, which, I hope, will soon take permanent form in the shape of a volume), all, I was saying, with these exceptions, give me a sense of mental confusion such as I have myself felt often during the boisterous weather of the past week. When I closed the paper and put it down, my mind felt clear again and capable of thought. I will mention one or two more cases of contagion, and then I have done.

A lady visited us some weeks ago, who had been nursing a sick relative, and came to us in a low, nervous state, for rest and change of air. During the first day or two of her stay I was almost prostrated and scarcely fit for my daily work, my system feeling as if charged with vitiated humours, but as she recovered her health and strength, I recovered mine.

A relative who is getting old and very infirm has been paying us a visit. She cannot take any exercise, and her system therefore becomes charged with unhealthy secretions, of which there was abundant evidence. During the first part of her visit I found myself rapidly going down in vitality—neuralgic pains flying about my head, my gums became swollen and sore as in a former case, and my limbs so stiff that on one day I could hardly walk about; this may have been caused partially by the extra exercise I thought necessary to take, but the same exercise would not have caused the same stiffness at another time. While staying with us her health improved, and as she improved I found myself correspondingly better. During her stay of several weeks I had four bilious attacks and two of diarrhoea. At other times, when no disturbing influence is present, I am not troubled with one such attack once in six months, and I now declare that, after careful and mature reflection, I can think of no sufficient cause for this derangement except the one I have mentioned.

With experiences such as these it will be readily understood that I have no sympathy, and very little beside a feeling of disgust for those would-be expositors of mediums who first pollute their victims by the influences they bring with them, and then persecute them for consequences for which the poor victims surely are hardly responsible. I feel rather a strong wish to expose the expositors, and to do all I can to cause them to be studiously shut out in the outer darkness until they are more fit to receive that inner light which spirit-circles should make it their first object to seek.

I feel sure there are some of your readers who, if they would, could record experiences of their own, far more striking and instructive than these of mine. The hope that they will do so has been the main inducement to me to record some of my own. There will be others who will pronounce all I have recorded to be pure imagination, and will, doubtless, begin to explain all by purely physical causes. I meet now and then with people who can explain to their own entire satisfaction things which it is evident to me they don't understand at all. With such people it is useless to argue, and for such I should not have taken the trouble to write. But if what I have written should help to draw the attention of some few to a phase of nature much needing to be studied, and should be the means of causing a little more light to be thrown upon that phase, I shall think myself well rewarded for my trouble.

J. G. S.

Birmingham, October 18.

#### HISTORICAL CONTROLS.

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

September 26th, 1878.

ANAXAGORAS.

In half trance the medium said, "Do you hear them. Why don't they come nearer to me? Listen. One says, 'There is a vast difference between your alphabetical order and pronunciation now and in your time, Pericles.' He is talking to us. He is talking to me. He that is called Pericles. Anaxagoras is talking to Pericles. He says, 'Between their language as it exists to-day, and when we were on earth, Pericles. The letters even are pronounced harder and harsher now. The alpha is that of to-day.' He then went through the Greek alphabet, from alpha to omega, and said, 'I need not point out the differences that exist, Pericles, and that the ancient Athenian would be a foreigner amongst those professing to talk his language to-day.' Can you hear them?—Listen."—A pause.

"Do you see him; how they seem to shrink from him; don't they? What a little spirit it is; how little he is; how they pity

him; those who are looking round him; I do not want him to come; he wants to come near me, but they will not let him. He is putting up his hands together in prayer. He is praying to come near me. He is supplicating me. His name is Maximilian Isidore Robespierre. Oh, that bright spirit that prevented him, is coming."

The medium then went into complete trance.

"Anaxagoras gives you greeting. Tarry awhile; whilst I speak to one lost in the thoughts of his earthly career. His reason was entombed; all that is spiritual and godlike was enchained; and yet one who would escape making the wise provision of the least possible expiation. Oh, you scorned during your earthly life that book whose pages are filled with direct spiritual revelation, and in your proud arrogance, you flung far from you its truths, because of the inconsistencies contained within its covers. Pearls of price want seeking for; and they are found after many wearied searchings. The gold, that is sought for in the seemingly unfathomed mine, is sought for diligently and with care, and the quartz that surrounds the precious metal is crushed and flung aside, and the virgin gold is displayed in all its beauties.

"The Almighty hath given to every soul Reason; whereby from a mass of evidence, it can correctly discover that which its reason repudiates and fling it aside; but these statements, these spiritual outpourings, and these prophets for which his Reason claims probability. His judgment then can help and assist his reason in forming an opinion; but you scorned its truth from its commencing pages to its finish. Truth is not locked up in a casket, it is disseminated from one end of the civilised world to another; all nature proclaims its supremacy, and it reigns supreme upon earth, although an unhappy few deny its reign, and refuse to offer their loyalty.

"Among all nations spiritual revelations have been carefully preserved, and amongst the many thousands that are utterly worthless, through being unreasonable—through being the drivelling utterances of undeveloped souls, yet in one and all hath been the pure germ of truth, the virgin gold, though surrounded by quartz.

"Amongst the truths spiritually recorded was one that hath been handed down from the Jewish medium, seer, or prophet, and which is liberally translated to-day, and bore the same translation whilst you were on earth,—Maximilian Isidore Robespierre: *Be not deceived, God is not to be mocked. 'As the man soweth, so also shall he reap.'* You are now doing your reaping, poor soul. Changes such as you thought to bring about by bloodshed and violence have brought, as their consequent, darkness of all things spiritual, thrusting back your immortal soul into the very profound depths of spiritual infancy. Better, better for your soul not to have been, than to have been as earthly records still bear witness—as your own spirit-feelings testify. Oh, Eternal Father, far be it from me to assume your high dignity of Judge, but it may well be said that between your soul and mine is a gulf formed that is seemingly impassable. But God may well bridge that gulf in the due course of the immensity of eternity, and then shall your awakened soul pour out praises to his mercy which endureth for ever. Oh, unhappy one; strip from yourself all your vain sophistries and self-delusions; forget the puerile reasons that your conscience demanded, whilst on earth committing your crimes, making blood flow like a river. High—aye, the very highest, and none too low, for your dastardly murdering grasp. Expiation on earth! Your soul, affrighted at the very shadow your body made; looking for the assassin in every face you met with; shrinking back from virtue affrighted, and so lost in the profundity of your own vile unreasonableness as to publicly dedicate a feast to the honour of the Almighty, adding the crime of vile and impudent blasphemy to the long list of your faults. Oh, well, well; may God's mercy be a mercy of long-suffering. Thousands of aching hearts offered up their prayers to God to take from earth such a soul. Are you answered? Oh, are you answered? May He who is Infinite and All-Powerful, may He send some of his messengers to that Hell which thou hast chosen to thyself. Get from hence! Thy Father see'th thee. Thy abode is not hidden from Him, though all is darkness. Thy crimes sink thee infinitely lower than the procuress or the murderer, for thou committedst massacres by the wholesale; thy very nature craved bloody sacrifices; until at last, governed by your fears, those nearest and dearest to you fell victims to your frenzy. Get thee from hence, but be well assured that none that He hath brought into existence—He, your Father the Supreme God—that none are doomed to annihilation, none are doomed to the eternal loss of His mercy. Oh, His justice exists, unhappy one, for He will not be mocked.

"I would speak to you why this unhappy one has withdrawn. I could not but thoroughly agree with every word you uttered to him—that part more especially when you said that if he had anything to say in reference to his crimes committed, anything to say in extenuation, you would hear him; but he hath left us.

"A pupil of mine (Pericles) is present. We were arguing about ancient and modern Greece; and so beautiful and pure is the spirit-influence surrounding you, that it placed the medium into a thoroughly clairaudient state, so that our voices were distinctly heard, though they seemed to him to come from a distance. Time! time! We are Time's masters now. Nearly two thousand three hundred years have passed since I was on the earth, and amongst the many of the Athenian philosophers I was the first who argued upon a Supreme Being, and consequently the first Athenian Theist, from my youth upwards, recognising that which places Man in the highest order of beings, Reason. I reasoned upon all things that came before my attention, more especially I reasoned against the multiplicity of gods typified by idols amongst an intelligent people



and in a highly civilised republic. I was enabled, through God's mercy, to grasp a mathematical truth, "*That out of nothing, nothing comes*," and, keeping always this principle before me, it threw light where all my countrymen were in darkness, it brightened my paths where their walks were filled with gloom, it found occupation for my mind and body.

"I engaged in chemical experiments of the most elementary nature in their commencement; but as experiment followed experiment, they drew me into higher thoughts, into firmer and stronger conclusions. I had succeeded in tracing matter back to its condition as known among the masses—that of matter in a fluid state, or water—and so thoroughly was I convinced that I had not traced it back to its primal source that by dint of many prolonged experiments I succeeded in bringing back matter another stage into the gases that form the nature of water, known now as hydrogen and oxygen; but here I had grasped a grand secret, which either meant death to any living, or, being mixed and administered in judicious proportions, meant life. Oh, wearied soul! trying to grasp the secrets of the working of the Supreme mind. I found myself but on the very threshold; I found a door heavily veiled, locked, and barred against my entrance, and I fell senseless in the laboratory where my experiments were carried on. I had found matter in its most primal state—a state discovering active life under supreme management, embodying unceasing intelligence. I had found God, and in the vision, as I lay senseless in my laboratory, came a voice to me saying: 'Thou cannot pass through its portals yet. Thou shalt find with unflinching certainty the secret of God's Being, but not yet. Proclaim Him—it is your work, the rewards of which will be indignity and insults, loss of fortune and banishment; yet proclaim Him.'

"I am thinking of that command: 'Proclaim a Supreme God amongst bigoted pagans.' Yet my countrymen bowed down their knees to an innumerable mass of deities: the sun, the moon, the stars, the earth, and the sea providing them. 'Proclaim a Supreme amongst these.'

"Days passed before I went into the streets and squares, and when I did, it was to see my mistaken countrymen kneeling in thousands before the shrine of Apollo, the typified deity of the sun; and when I mounted and spoke to them from the dais, telling them that the sun was a fixed, glowing, uninhabitable mass, not a fitting abode for any, they gazed on me, shouting at me: 'He deserves death for his impious and treasonable remarks!' for I had also added that those governing were those who would have to answer in judgment. How vain, how vain was their opinion of all things spiritual. Reason! No soul under the state dared reason upon the deities. There were gods and goddesses for all natures and all dispositions. I commenced telling the great truth, that from chaos the world had been formed, and that bit by bit the atoms had formed themselves into the very air they then were breathing, and that the next in rotation had, in a fluid state, contained its next gradation, and so on, until it had assumed form and solidity, and that, in its perfected state, matter represented still life. I then preached to them the Supreme God, who, in the words of the manuscripts still in existence, and which were in the possession of the schools of philosophy, breathed on the spirit of the waters; that the first matter in motion was matter in its fluid state and condition, and that this manifestation of life was as equally distributed, not over any particular corner of the habitable world, but over all the world itself, and this moving or presence of life was still continuing its work amongst them, and that in thousands of years hence it would still be progressing; that where miles of water, miles deep, formed the vast and mighty seas, that He should, by this moving or expression of force in the succeeding ages, produce dry land, a habitable world, new continents; that God was in this moving the primal producer of life on earth, and that for all eternity He reigned Supreme above all, yet witnessed the outcome of his own works, being in all. God, I taught them, should be known by the name of *Life and Light*. A knowledge and wisdom to this day guides one and each of them to their reason.

"They gave me the *sobriquet* of *Mind*, and by that name was I formally arraigned and tried for my life; and according to the vision God graciously granted to me, condemned to perpetual exile. In that exile all that were nearest and dearest to me followed me—accompanied me; and though it pleased God in his wisdom to give me a longer earth's experience than many of those I loved, yet it hath pleased Him in his mercy to reunite them with me. They called me unfeeling when the news of my son's death were brought to me—I making answer: 'I begat him mortal.' I am thinking of those happy years spent in retirement in God's service,—this new-found God.

"I lived before Socrates; I was born in the seventieth Olympiad, five hundred years before your era. I have to speak to you about one who came in a vision; I will also tell you of another communication made to me from the spirit-world, to prove the nature of the combustible matter that forms the world. He said, 'We will send you evidence of the idol that represents a deity inhabiting this combustible world.' I asked this voice the size of the sun, and was answered: 'As large as the Peloponnese—larger than it;' meaning that my largest conception of it then fell far short of the reality, and this voice gave me day and date when such evidence should fall before this idol of Apollo; for it fell in the shape of heavy pieces of molten and mixed metal that had been fused by a heat unknown amongst experimentalists' productions. Also the same voice reached me, telling me of events still in the future, which, upon my predicting them to my countrymen,

always came out correct—one, for instance, being the incessant and unceasing rain during the olympic games of one particular year, the chief competitor being a liar and a hypocrite.

"I will control again; I have much to refer to. I have also, when the power for my countrymen's control has thoroughly fixed itself, to refer to our ancient Greek language, and the peculiarities of the changes that have intervened. Your deposed minister is undoubtedly one of the best linguists, with the nearest approach to our language, as it existed in my day, though he would find it difficult to be understood were he to visit modern Greece. The Greek language will cease to become an important study in high class schools and colleges.

"Now may God bless and keep you. It is through your power that I have come to speak, to warn that unhappy soul that stood outside—the life aura, the spirit-life aura that surrounds you, imploring, beseeching permission to come. You have enabled me by this meeting to do it, and may God grant that the words which he hath heard may help to dispel the darkness from his soul, lighting him to ask for the light of God's mercy. *Finis.*"

With reference to this Control, I would remark, that further than knowing that there was a Greek philosopher named Anaxagoras, I knew nothing about him either as to his philosophy, the era he flourished, or anything else. A reference to History soon convinced me that what had fallen from the lips of the medium, purporting to come from Anaxagoras, was in accordance with what is known of him, especially about the meteorolites that fell before the shrine of Apollo. The reader will also observe the allusion that is made to our late deposed minister, meaning, of course, William Ewart Gladstone, who is known to be one of the best Greek scholars of the day, and also to the fact that Greek would soon cease to be in vogue in our schools and colleges. As far as it is of any real use, the sooner the better say I, and so says Herbert Spencer. This, however, is a matter of taste. In the seance reference was made to the power of control of the countrymen of Anaxagoras being fixed.

I may here state that within the last few weeks I have had controls by Pythagoras, Plato, Socrates, Aristotle, and Julian, the so-called Apostate, who, in my opinion, was one of the greatest men the world ever produced. I have, in fact, controls covering historic—nay, in some cases, pre-historic—time, and yet there are many who ask me: "Are you quite sure the medium has not crammed all this up? Recollect that there have been wonderful instances of rare talent amongst working men. Look to what the calculating youth Bidder could do, and what numerous others have done." My simple reply is, I neither look on the medium as a rogue nor a fool; both of which he would be, did he, in the possession of such talent, act as he is acting.

#### MY TRIP TO LEEDS AND HOME AGAIN.

Leeds is not without earnest Spiritualists, and once upon a time they had a society—a "Psychological" society—the demise of which so affected the spiritual atmosphere that there has been little or no rallying of a public kind since. Many years ago I lectured in the town on phrenology, health, temperance, &c., and Mr. Lupton (was it Mr. Darnton Lupton?—some such given name) took the chair for me. I found so much intelligence and progressive philanthropy in the town that I wanted to speak there again. It would have cost much money for Spiritualists to get up a good meeting, and possibly the effort would have been a failure, so I offered myself to the Secularists. They accepted my services, and Sunday last was the date of the lecture.

The Spiritualists received me most kindly. With Mr. and Mrs. Lingford I am always welcome and at home, and I also had invitations from Mrs. Nosworthy, Mrs. Edgley, Mr. Gardner, and others, but by long-standing engagement I was the guest of John White, Esq., of Meanwood Grange. The carriage, containing Mrs. White and a lady on a visit, came into town to drive me out, and for the kindly attention that was shown me to render me fit for my work and take me to it and back again in comfort and safety I cannot be too grateful. By experiments of this kind contrasted with others of a different nature, I find that when the physical powers of a speaker are preserved, and when his frame is protected from exposure, the work of the platform is not nearly so exhausting. Luxury and indulgence I abominate, but truly this summer I have had to burn the candle of life at both ends sometimes to accomplish the severe physical exertion which I have had to undergo in connection with my missionary rambles. Mr. and Mrs. Everitt had just left Mr. White's. During their week's visit they gave several seances, at which most excellent phenomena occurred.

We had a conference on Sunday afternoon at the Central Chambers Cocoa Rooms, 72, Boar Lane. These cocoa room establishments are quite spiritual institutions, and as a Spiritualist I am grateful for the accommodation and kindness that was shown us in that establishment. It is indeed remarkable to observe how all new and progressive ideas sympathise with Spiritualism, and these temperance public-houses are a striking illustration. We had a comfortable room to meet in, and about forty sat down to deliberate. There were visitors from Ilkley, Ossett, Bradford, Morley, Churwell, and various parts of the immediate locality. I found them, as a body, quite unused to the observance of psychological conditions, so that in spite of our combined good-nature the atmosphere was not particularly enjoyable. Intermittent and irregular controls would intrude themselves. Remarks were made by a number of gentlemen present, those by Mr. Farrar and Mr. Lawton exhibiting con-



siderable experience of the circle and of the present needs of Spiritualism as a movement. Mrs. Hollins, of Ohurwell, delivered an address in the trance. She has wonderfully improved as a medium, and is highly respected by her friends.

Mrs. Nosworthy and her sister Miss Thompson were present. A letter was read from Mr. Colville, written on the vessel between Liverpool and Queenstown, in which Mrs. Nosworthy was addressed by "Winona," in a poem, and it was stated that she would yet express the thoughts of her father, George Thompson, from spirit-life. Mr. Eddison was thereupon controlled by some spirit, who was evidently a foreigner, and endeavoured with difficulty to speak a few English words. This spirit eagerly and politely made his medium approach Mrs. Nosworthy, and gave her to understand that he was an Indian Rajah who had known Mr. Thompson during his career in the East.

I delivered two addresses to the Conference, one at opening and another at closing, and altogether it was regarded as a successful and enjoyable meeting. I did not find the Leeds friends so advanced in psychological knowledge as those in County Durham. They are conscious of their needs and desire that some spiritual teacher should visit them and practically arrange their circles and indicate the qualifications of incipient mediums. For this purpose I warmly recommended Mr. Westgarth, Sheriff Hill, Gateshead-on-Tyne. I am sure if he once found his way into Leeds district he would not leave it for a long time. The Leeds friends are indeed earnest and highly intelligent, but their attention requires to be practically drawn to the technical methods of spirit-communion. I wish they would send for Mr. Westgarth, and hold a conference monthly at which they could meet and exchange experiences one with the other. Arrangements might also be made for occasional public lectures by competent speakers.

In the evening the commodious lecture hall of the Secularists, in North Street, was well filled by one of the most respectable and intelligent looking audiences I ever addressed. The chair was taken by the president, who has excellent abilities to control a public meeting, and is evidently a man of great experience. The proceedings opened with a hymn, sung by a choir and led by an harmonium. The young ladies and others of the choir sang exceedingly well, and the audience joined in heartily. The "conditions," as we Spiritualists call it, were really good. There was an evident desire to know the truth, and upon the whole I perceived a deep undercurrent of spiritualistic knowledge and sympathy in the meeting. I thank my friends, the Spiritualists, for coming to the lecture and occupying the front rows. They were most loyal, and their presence genial and helpful. Our Conference came almost in a body, and others were perceived in the meeting who could not attend in the afternoon.

My lecture occupied one hour and ten minutes, and to the audience it seemed quite short. Then there were questions; most of them in the spirit of opposition, but really intended to remove difficulties and elicit information. They were generally of a very intelligent kind. Two gentlemen came on the platform and spoke their allotted ten minutes after the questions were through. The first speaker was evidently well acquainted with Spiritualism, and to his remarks I had no reply to make. The second speaker was my friend Dr. Booth, whom I knew in Leeds many years ago. He advanced a number of rickety objections to my lecture, which I demolished unmercifully; and this little passage of arms at the conclusion of the meeting was evidently much relished by the audience; for a meeting of Secularists would scarcely be complete without some little episode of the kind. Dr. Booth and I shook hands over the matter most amicably.

The lecture was indeed a great success, and I expect soon to visit Leeds and go in for three lectures on the one Sunday. I spoke to several officers of the Secular Society who were anxious to make the arrangement.

Mr. White's coachman saw me into town early on Monday morning, and before mid-day I was in Scarborough, transacting business with my friend Mr. Wells, the phrenologist. It came on a very wet day, and to visit a friend I went to another town about ten miles off, but was disappointed in finding that my friend was absent. I, however, got well soaked with rain, and the miserable inn being unable to supply warmth enough to dry me, I had to start at 6 o'clock in the evening on my journey to London in a sorry plight. I feared a cold and an interruption to my usefulness, and sat in a compartment all to myself, between Scarborough and Malton, moodily brooding over the evils that threatened me. My impressions had been strongly adverse to this afternoon visit. As my mind dwelt upon the situation the thought came to me: Why is it that I am in this railway carriage to spend the night in my damp clothes, and covered by my "dreepin' plaidie?" Why do I expose myself to danger, and beset my life with difficulties and toilsome tasks? Is it necessary for my personal wants that I do so? Then it seemed to be said within me, "The most of men strive only in response to the promptings of an empty belly; to sustain the animal part of their nature, and to gratify its desires is their sole motive in life. Such a life to you would be one of weariness, and to follow it you would despise yourself. Your toil and your labours are not for the bread that perisheth, but that agencies may be maintained through which thousands are

weekly supplied with mental nutriment, and through which we fathers of humanity in the spirit-world may instil our ideas and promptings into the prepared minds of the people of this realm to guide and expand them in the greatest work of civilisation and enlightenment that the present epoch has ever witnessed. Through your work you do not merely obtain bodily sustenance, but the higher food of progressive teaching, as ministered by the spirit-world to the Children of the Kingdom is thereby dispensed by you for the establishment of enlightenment and peace, which are in the future, as king and queen, to rule over the destinies of mankind and render unborn millions blessed."

Realising the truth of these sentiments I felt reproved for my grumbling. Had I not been in all respects successful in the essential points of my tour? and a wetting might be got over by resisting its influence. Thus I thought, and soon a warmth began to expand itself from my heart throughout my whole body. My spirit burst forth into song; that dimly-lighted compartment was to me more radiant than the most brilliantly lighted theatre or concert hall, and my enjoyment was complete. Companionship I wanted none, entertainment I was provided with, and my journey to York was one of great happiness. There I had an hour to dry myself, and afterwards a comfortable ride to London, sleeping most of the way.

When I arrived at King's Cross the rain fell in torrents, and my walk to Southampton Row almost wetted me through. Our people had been exhausted with "Happy Evening" and the cares and labours of their position. The bell in the basement failed to arouse them in the sleeping rooms four storeys up. There I was shut out in the rain and already well wet through. In the neighbouring door-step I saw a figure crouching. I was curious to know who my companion in that dark desolate street might be. It was an aged woman, scantily covered by a frayed shawl. In the intervals of my bell-ringing I sat on the step beside her and learned that she was an Irishwoman from Limerick. She was utterly destitute of money, had a day's washing to go to in the morning, but if she had lodged in the workhouse she could not have left it till eleven o'clock, and therefore would have missed her opportunity to earn a day's wages. She therefore determined to walk the streets all night that she might be in readiness in the morning. She wore a clean apron, and her sleeves were tucked-up ready for work. She said she would walk out all night, and God would surely send her help. I shared with her my few coppers, for which she abundantly thanked Providence, and the lesson of that lion-hearted and grateful fellow-creature was not lost upon me. Few, I thought, sufficiently estimate the wondrous heroism of the poor. Though my lot was not an easy one, yet I ultimately gained admittance to the place I could call home, and left behind me, a prey to the elements, a frail and aged creature, who was possibly happier and more grateful for the small bounty I conferred on her and the hopes of a day's work, than pampered and ambitious mortals are after all the abundance which fortune has lavished on them. The experience of the night, taken from first to last, afforded an additional corroboration of the truth that what the spirit possesses alone can give satisfaction. J. BURNS, O.S.T.

#### HISTORICAL CONTROLS.

A private letter from a friend informed us, a little while ago, that he was investigating the phenomena of Spiritism. He had found reason to believe, he said, that a whole host of spirits were acting as his guides. One of this host had addressed to him an enigmatical sentence as follows:—"Agony fills my soul, when I think of the things that I suffered at the hands of my persecutor, who put me to death." Urged by further inquiry, the spirit admitted that he had been put to death in "Switzerland," and that his persecutor was "Calvin." After this the name of "Socius Faustus" was rapped out. On the strength of these indications, our correspondent inferred that the spirit was no other than Miguel Serveto-y-Revé, and applied to us for some test by which to establish his identity beyond cavil. To his letter we rejoined that whoever the spirit might be, Serveto he certainly was not. For, first, Serveto knew no English. Spanish he knew, of course; Italian, too; German, a little in early life, though he subsequently forgot what he had learned; French, in a special dialect; besides the dead languages. Get an answer from him, we said, in French, that is to say, in the peculiar type of French which he spoke and wrote while living; this will be of itself a capital test. Then, secondly, Serveto was not put to death in Switzerland. Geneva formed no part of the Swiss Confederation till 1814. Now, Serveto was a geographer, and could not have made such a mistake as this, even if he had forgotten his Caesar: "*extremum oppidum Allobrogum est, proximumque Helvetiorum finibus, Geneva.*" Moreover, Serveto, a jurist, had the best of all reasons for recollecting the peculiarities of jurisdiction in the Genevese Commonwealth, and would never have confounded the place of his trial with an adjacent country, in which other laws prevailed. Ask the spirit, we added, for the name of the contemporary rector of that university where Serveto studied law. If his answer is correct, and if his sample of French passes muster, it will be time enough to put queries to the spirit respecting obscure points in Serveto's life, as to which authentic information would be of real service. Subsequently we received an explanation informing us that the "Switzerland" had rather been forced upon the reluctant spirit than spontaneously furnished by him; and along with this the amusing but perfectly incontrovertible suggestion was offered to us that the departed Spaniard might possibly have devoted some of his leisure in another and a better world to acquiring a competent knowledge of modern English. We have heard nothing of the proposed tests up to the present time.

Indeed, we had forgotten all about the matter, until there came to us by post the other day, from a totally different quarter, a copy of the MEDIUM AND DAYBREAK, a magazine of Spiritualism. Here we found

three columns of "Historical Controls," reported and communicated by A. T. T. P. What may be intended by this use of the singular phrase "historical control," we dare not venture to surmise. Judging by the contents of the document thus headed, we should be inclined to interpret the expression as indicative of a desire to force history into accord with the foolish blunders of presumptuous ignorance. Such "control" of history is fitly attempted by an anonymous genius whose initials proclaim him A Tyro Tripping Palpably. This Tyro attempts among other things to "control" not only history, but chronology in the case of poor Sabatai Sevi (whose name he mis-spells), and controls it to such an extent, as to place Sabatai's death simultaneously in 'the latter part of the seventeenth century,' and as far back as "three centuries ago." Sabatai, as it happened, died just two centuries and two years ago, a fact which establishes the effectiveness of this very forcible control.

Our Tyro controls also the history, and indeed the autobiography, of a yet more famous man. This "control" is headed, "Michael Servetus, July 25th, 1878." It presents the following entirely new and remarkably "controlled" particulars:—

1. "I am Michael Servetus. For nine years I held correspondence with the spirit of Calvin whilst he was on earth." This "nine years" is a random shot. The whole period of Serveto's acquaintance with Calvin extended over fully sixteen years; but if their written correspondence be meant, then six years is the maximum.

2. "Twice only on earth was I face to face with him." Considering that for nearly three months in 1553 Serveto was being constantly from time to time brought face to face with his great adversary at Geneva, this piece of autobiography has been "controlled" with a vengeance.

3. "Intended by my father to make name and fortune in the study of the law at Avignon." Admirable "control!" Avignon for the study of law! Why, we thought every biography of Serveto in existence revealed the fact that he studied law at the famous University of Toulouse, where jurisprudence, dancing, and two-handed sword practice flourished in remarkable vigour. Serveto, in fact, did not visit Avignon till he had definitely abandoned legal studies, and had entered on an entirely new career.

4. "Apart from the errors, according to reason's claim, I saw much in the Bible to admire." Most wonderful "control" of all! If ever there lived a thinker to whom every utterance of the Bible was infallibly true, and every arcanum of reason and science discernible in its pages by the instructed mind, that thinker was Serveto. Wesley called himself a Bible bigot; Serveto was never a bigot, but he was an intensely Biblical believer.

4. "Christ in his crowded audiences by the river bank." Where, and when? This Tyro can "control" over Scripture, it seems, as well as history. Has he mixed up our Lord and the Baptist? Or does he think the Lake of Galilee was a river?

5. "I wrote my book, 'De Trinitatis Erroribus,' and it was then I opened up a correspondence with Calvin." The "On Trinity Errors" was written, at least part of it, as early as 1529, and was all published in 1531. If Serveto then began his correspondence with Calvin, that would give not "nine," but fifteen years as a minimum for the duration of their correspondence, seeing that Calvin's last angry letter was written in 1546.

6. "The 'Christianismi Restitutio.' I published it under a feigned name." This is utterly false. Serveto put on the title-page of the work no author's name at all; in the colophon he gave perfectly correct initials; in the body of the work he gave no feigned, but his own full name in the Latin form, Michael Servetus.

7. "I impoverished myself, brought myself to absolute beggary, by bribing, on purpose to save my life." This is said of the escape from Vienne, and nothing could well be more ignorantly untrue. It is not known that Serveto bribed at all; but granting this, as a special and new disclosure by the "Spirit," the "beggary" is ridiculous nonsense. Serveto took plenty of money, in addition to other property, with him on his escape. Besides this, he left a fair amount of worldly wealth, realised and unrealised, behind him at Vienne. Young De Maugeron made a good thing (three or four thousand crowns) of his confiscated estate, and would have made more if Serveto could have been induced to give up the names of those who were indebted to him.

8. "Helvetia's divine who formed the court before whom I was tried." Most excellent "control!" Perhaps we shall be told that this clumsy blunder (for Geneva's magistrates) was, like the parallel error transmitted by our correspondent, due solely to an over-eagerness on the medium's part. A truce to the pitiable exhibition. These are not the only slips in the "controlled" autobiography, but for the purpose of detecting its true character, the eight specimens on which we have just offered comment are more than ample.

On the general question of Spiritism we do not in this place think it necessary to express any verdict whatsoever. In some countries, as in Belgium and the North of France, we are inclined to regard it, judging solely by our own experience, as a useful reaction from the dogmatic tyranny of the Roman Catholic Church. It may have elsewhere, we freely admit, a valuable part to play as a witness for certain important and neglected truths. But nothing can excuse the constant manufacture of such foolish trash as we have here taken the pains to expose—trash which reflects disgrace on all concerned in its production, yet which is weekly circulated, with continually increasing audacity, by its advocates and its dupes.

Sunday week is the anniversary of the martyrdom of the man thus misrepresented. Cannot some of our ministers, those especially (if any there be) who may have looked with favourable eye on this new mode of arriving at a knowledge of the Spanish thinker and his influence—cannot they take the opportunity of informing themselves and enlightening their hearers on some of the main points of a sufficiently remarkable career? Even Dr. Willis's book, with an average of six blunders in every page, is a better guide to the facts than the trumpery twaddle of the MEDIUM AND DAYBREAK.—*The Christian Life*.

## NEWCASTLE-ON-TYNE PSYCHOLOGICAL SOCIETY.

ANNUAL MEETING, OCTOBER 14, 1878.

Mr. John Mould, President, in the chair.

The minutes of the previous quarterly meeting having been read and confirmed, the Secretary read the

OFFICIAL REPORT FOR THE LAST QUARTER (of which the following is an abridgment).

Your Committee with pleasure report for the past quarter, ending September 30, as follows:—

The number of subscribing members is 148, life members 3, and honorary members 15.

The lectures have been held with the usual regularity; they consisted of 20 trances and 2 normal addresses, and have each and all maintained the high tone which has made them so attractive in the past.

The annual picnic of the Society passed off successfully; thanks to the kindness of Joseph Cowen, Esq., M.A., who kindly lent his grounds for the occasion. The weather was fine, a fair gathering of friends, and the whole passed off very enjoyably.

The Spiritualists' Improvement Class meets regularly, the average attendance has been 12½ during the quarter, and very interesting evenings have been spent.

Your executive is deeply sorry to report that you have lost the invaluable services of your librarian, Mr. Matthew Patterson, who has left the town and gone to the Midland Counties. The department he had charge of prospered under his care, nurtured, as it was, by his great zeal in promoting a knowledge of a cause he loved so well. The gap he has left in our ranks shows that he did his duty well, and raised the library to one of the leading features of the Society. The following is an extract from his letter of resignation:—

"October, 1878. Gentlemen,—It is with extreme regret that circumstances compel me to tender to you my resignation as librarian to your Society. Believe me when I say that it snaps a chord of sympathy which has bound me to an institution which, in my opinion, has the most legitimate claims upon our warmest and most practical support. If, in the fulfilment of my humble office, I in any way contributed to the general object of the Society, viz., the advancement of knowledge, I have been amply repaid by the strong educational influence it has had over my young mind; and I can assure you, gentlemen, that it gives me no small amount of sorrow now to sever myself from a work in which I have been associated officially and otherwise for nearly seven years; but being a child of the elements and a creature of circumstances, to a large extent, I passively submit to a course of action which is decidedly opposed to my heart's sincere desires. However, although I cannot share in the work at Newcastle, I shall watch its progress with as much pleasure as though I were still in its midst. I have sent the library account-book and receipts, also a P.O.O. for the amount debited to me, in addition to which I have added a year's subscription to the Society, which I hope you will receive all right."

During the past half-year seven volumes have been added to the library, which now consists of 155 volumes. There have been 82 volumes issued to members during the last quarter, being same as previous quarter. 39 members have each the loan of a book at the present time, and 39 have availed themselves of the library in the same period.

The auditors have examined the librarian's account and certify them as follows:—Cash received from various sources, £8 14s. 11d.; less paid for new books, binding, &c., £2 2s. 6d., leaving a balance of £4 12s. 6d., which will shortly be laid out in additional books.

The auditors have examined your Treasurer's account, and certify them as follows:—

RECEIPTS.			EXPENDITURE.		
	£	s. d.		£	s. d.
Collections	18	19 8½	Balance from last Quar.	2	1 10
Subscriptions	7	9 2	Lecturers, fees, fares, and		
Pic-nic Account	5	2 0	entertainment	23	14 0
Cash from Private Circle	0	4 0	Advertising	1	17 6
Donation from Improve-			Rent and Gas	5	16 2
ment Class	0	7 3	Fire Insurance	0	5 0
Balance due to Treasurer	8	19 0½	Repairs, Harmonium	0	7 6
			Pic-nic Account	4	8 6
			Cleaning Rooms	2	0 0
			Stamps and Stationery	0	10 8
	£41	1 2		£41	1 2

\* Outstanding Accounts.—Joiners for repairs, &c., and plumber for same.

Members subscriptions due and not paid to date, £4 16s. 3d.

The collections at seances are paid direct to the medium, and do not appear in the above statement.

Your Committee retire from office on expiration of their term, and it will be your duty this evening, to elect another executive. In conclusion, they beg to thank all, both embodied and disembodied, who have co-operated with them so effectually in the past.

The adoption of the report having been moved by Mr. John Hare, and seconded by Mr. J. Coltman, and after being discussed by various members was carried.

On the question that the same be published, Mr. J. Miller objected, as he differed from it, he therefore moved "That all that portion relating to the seances be left out of the report when sent up for publication to the MEDIUM." Mr. W. C. Robson seconded the motion, as he considered it was best to keep disagreements at home. Mr. W. Armstrong supported the motion rather warmly, as he considered the report false. Various members spoke on the subject. The Chairman asked the meeting to adopt the motion, as he thought it best for peace sake to keep their disagreements to themselves and not publish them. Mr. Hobkirk agreed with the Chairman. The motion was then put and carried unanimously.

The Executive Committee was then elected as follows:—President, John Mould; Vice-Presidents, W. C. Robson and Wm. Hunter; Treasurer, John Coltman; Financial Secretary, Fenwick Pickup; Corresponding Secretary, H. A. Kersey; Auditors, E. J. Blake and J. Hare; Librarian, Thos. D. Smadley; Committee, Messrs. Kay, J. Haydock, Jos. Urwin, L. Bristol, S. Compton, Jas. Robson, Geo. Wilson, and Jas. Cameron.

DALSTON ASSOCIATION.—A special seance with Mr. J. J. Morse will be held at 53, Sigdon Road, Dalston, on Thursday evening, the 24th inst., at 8 o'clock. Admission 6d.



Further business having been transacted, and plans and suggestions for the future discussed, the meeting was brought to a close by Mr. W. C. Robson moving a vote of thanks to the chair. This was seconded by Mr. W. Armstrong, and carried unanimously.

The foregoing has been extracted from the shorthand-writer's notes taken on the spot.

#### MRS. MELLON AND THE NEWCASTLE SOCIETY.

To the Editor.—Dear Sir,—I observe in your last issue that "Luos" desires to know, how we hold our mediums, and how they are paid. For the information of "Luos," and all friends who are anxious to have this information, I subjoin a few facts, which will show how our valuable medium, Miss Fairlamb, stood with the Newcastle Psychological Society, and how she was supported during the development of the wonderful phenomena witnessed through her mediumship, which have not been excelled by any living medium in England.

It is generally supposed that Miss Fairlamb was the paid servant or medium of the Newcastle Society, and subject to the authority of the committee. This is a mistake, which I have been frequently called upon to correct. The fact is, Miss Fairlamb, after a great deal of insult and annoyance during the winter months of 1876-7 from the alcoholic element introduced into the promiscuous seances of the Society, over which she at that time had no control, tendered her resignation in March, 1877; and that resignation, after a warm discussion having been accepted, she thenceforward ceased to be the medium of the Society, and positively refused to become the bound agent of any committee, or the servant of any society; preferring the guidance and protection of one friend to the dictation of many masters.

We were now without a medium, Miss Wood having, for reasons of her own, left the Society twelve months previous; to develop more would have required too much time and trouble. In those circumstances I entered into an arrangement with Miss Fairlamb, guaranteeing her a fixed sum per week, with all extras, if any, arising from her seances; she, on her part, agreeing, not to sit in seance without my consent, and my presence at all seances when practicable.

I then made an offer to the committee of the Society, to give them one seance in the week for members only, at the reduced charge of sixpence each, the committee agreeing to let me have the use of the rooms on Sunday mornings and Friday evenings for private seances, as an equivalent for the reduced charge of sixpence per member at the Tuesday evening seance, private seances being one shilling each. As those arrangements with the committee were verbal, I am unable to say whether or not there are any notes of them in the books; however, the following statement will show how far Miss Fairlamb and I have fulfilled our part of the agreement.

During the last sixteen months, ending July 6, Miss Fairlamb has given 141 seances. We have given fifty-seven week-night seances to the members of the Newcastle Psychological Society, for which we have received £18 8s. 7d., averaging less than 6s. 6d. per seance. For fifty-eight Sunday morning seances, open to all Spiritualists, we have received £35 14s. 8d., averaging less than 12s. 4d. per seance. In all, 115 seances, extending over fourteen months, for the enormous sum of £54 3s. 3d.

I think it but right to add that, in addition to the above, I received from Mr. Bowman, for eighteen seances with the Spiritualists of Glasgow, £7 2s. 6d.; from Mr. Hunter of Alva, for two seances, £2 2s.; and from Mr. Chisholme of Edinburgh £8 6s. for six seances.

Our friends will see from the above that we have given in the sixteen months 141 seances, and paid our expenses, for the munificent sum of £69 13s. 9d., or at an average of less than ten shillings per seance. It will be seen also that the £2 a week that Miss Fairlamb was said to receive from the Society was only a myth, and the many guineas have not reached her pocket yet.

Having endeavoured to reply briefly and clearly to the questions put forward by "Luos," I trust I have been successful; but, if more lengthy explanations be required, or confirmation of my past statements demanded, and your space admits of their insertion, I have but to dip into my pouch and bring forth facts (and facts are chieftains that winna ding). However, as it is not advisable to prolong controversies such as these, my hope is that the above will prove sufficiently clear to do without entering into further details.

Thanking you for your courtesy, and apologising for the trouble given, I remain, dear Sir, yours truly,  
Wm. ARMSTRONG.  
Newcastle-on-Tyne, October 22.

OBITUARY.—Professor James Smalley, the well-known mesmerist, died on Monday night, the 14th instant, at half past nine at his residence, Waterfall Buildings, Livesey, Blackburn, at the age of sixty eight years. Professor Smalley will be remembered for a long time in connection with the mesmerism entertainments which he gave in almost all the large towns of Lancashire and Yorkshire. He was a native of Blackburn, and up to a mature age worked in a cotton mill. By means of mesmerism he professed to cure or reduce the violence of various diseases, and many stories could be told of the genial and yet resolute way in which he faced opposition, and endeavoured to remove scepticism by giving practical demonstrations of his extraordinary power over persons who travelled with him as his patients. He leaves behind him many valuable presents and testimonials, received from parties who have received benefit from his mesmerism treatment. About eighteen months ago declining health compelled him to give up travelling, and since then little has been heard of him until his death. For the last year he has suffered from paralysis, having had two strokes which deprived him of the use of his left side. Up to the Sunday before his death he retained consciousness, but on that day he became insensible and never rallied, dying, as stated, on Monday the 14th. Professor Smalley had acquired a sufficient amount of capital to enable him to retire into private life. He was highly respected by a large circle of friends for his kindly and unpretending disposition.—J. G. T. [We have received a similar tribute to the memory of the deceased gentleman from another correspondent. Professor Smalley's work induced many to look into the mysteries of the occult, and become spiritualists.—Ed. M.]

#### A CLERGYMAN'S VIEW OF SPIRITUALISM AND SPIRITUALISTS.

Dear Mr. Burns,—Allow me to thank you for your address at Manchester on "The Work of the Spiritualist." It is simple enough, it contains no flowery rhetoric, no affectation of philosophical profundity or satirical smartness, but, considered as coming from you, I think it one of the most remarkable and touching effusions that I have ever read in the *MEDIUM* or elsewhere about Spiritualism. And you know very well that I have read pretty nearly all that has been written on the subject.

About ten years have passed since we became acquainted, and in these days of spiritual chaos and tendency in earnest-minded men to isolate themselves, it is a gratification to me to think how entirely consistent you have been to your principles throughout that troubled time, and to find we have so much in common in our views of things. It has often done me good and inspired me with truer manhood, to watch your course, and it is a great pleasure to me that I can still call you my friend.

Well, then, my dear friend, let me take the privilege of friendship and speak my mind, as I have done before. There is, as I hinted, a minor tone in that address of yours, and no wonder, because it contains deep truths, and deep truths generally make men more or less sad. You are evidently weary and disgusted with all the stupidity, sensualism, falsehood, and frivolity, connected with the promulgation of those psychological and spiritual truths to which you have consecrated your life. You are ready to say, like the dying Mirabeau, "Take me out of all this." And depend upon it, the higher powers, or some powers or other, will act on the unspoken prayer ere long, unless you adopt a certain mode of procedure. You preach to others about religion being obedience to laws physical and spiritual. "Physician, heal thyself." Is it obedience to law to be knocking about the country one night out of the seven, instead of sleeping the sleep of the just. Can you expect to be in good working condition "that gate?" I might go on with personal applications of your own texts, but in mercy refrain.

It gives me a moral nausea to read your appeals in the *MEDIUM* every two or three months to the adherents of Spiritualism, for a few pounds to keep things going. Having felt myself all the bitterness and humiliation of "genteel poverty" (perhaps the worst of all), and knowing how hard it is to be just, consistent, and high-minded, when distracted by the conflicting claims of a mechanical, sense-ridden society, and a generous, spiritual nature, I pity you from my heart; but I also think that you are somewhat to blame for voluntarily staying in a false position. You have thrown yourself on spirit-assistance, and, at least, in many external respects, it has failed you. You have tried the metal of so-called Spiritualists, and you find it nine-tenths alloy. You are something better than the puppet of any spirits, in or out of the flesh. You are a man with all rightful claim to peace and self-respecting relations, which FREQUENTLY INDEPENDENCE alone confer. To claim that, to ensure yourself—that is no selfishness, no cowardly unfaithfulness; it is simply proper regard for the integrity of your own nature, which, after all, is the "holy of holies" for every man. Twenty times you have appealed for the Spiritual Institution to the consideration of the Spiritualist public. They refuse adequate aid. This is a proof either that you have adopted a course which in some way or other is a mistaken one, or that the Spiritualist public is for the most part so unspiritual that you are unwise to trust in it; or, thirdly, that both of these views are true, which I believe to be the right solution of the matter.

It is ludicrously, pitifully absurd to an outsider, that, after all the tall talk we have heard at a hundred meetings about the grandeur of Spiritualism, its regenerating, heavenly influences, its mighty agencies, &c., spirits and Spiritualists among them cannot raise a paltry £500 a year to keep the Spiritual Institution going! There's something rotten in the state of Denmark!

Why the zeal of half-a-dozen congregations of little fanatical Baptist Bethels, with their idiotic cheesemongers for their pastors and masters, does more to propagate their grotesquely horrible superstitions than all the titled and carriage-driving and enthusiastic seance-holding Spiritualists of all England put together do for their belief!

You are, I fancy, suffering acutely just now from a painful sense of the unspirituality of the circumstances of Spiritualism. Why, then, not retire from the stifling atmosphere of promiscuous meetings, fling away the fetters of your endless responsibilities, find a deserved freedom in the sanctity of your own home, and thence, with renewed strength, go forth from time to time, and sow as much good seed as the spirit prompts you—as you know, as well as I, "the kingdom of heaven cometh not with observation."

I dare say you may be disposed to fling this letter into the fire with an "Apage Satan." But it is kindly meant at least. If you peruse it with pleasure as a small proof of sympathy and esteem alone in your office, I shall be content. If you like to print it in the *MEDIUM*, perhaps a few old acquaintances may recognise my name not wholly without kind remembrance, and that, too, would give me pleasure.—Yours very faithfully,  
S. E. BRIDGEMAN.

Darmstadt, October 18.

VACCINATION.—Mortality: Thirty per cent.—From the *Hamburgische Correspondent*, of Sept. 11, we learn that at the little town of Lyok, in East Russia, a "lamentable misfortune" has occurred. Fifty children vaccinated there (with the same lymph) fell ill, and fifteen of them (or thirty per cent.) died, about double the rate ever supposed to have been formerly caused by small-pox.

## THE HAPPY EVENING AT DOUGHTY HALL.

This event, which took place on Friday evening last, was the most happy and joyous of any of the series. The most perfect harmony ran throughout the whole evening, and every one seemed prepared to enjoy the occasion to the uttermost, and enable others to do so also.

The tea was well served to the satisfaction of all. During tea, a very excellent selection of instrumental music was given in the hall. Miss Pearce, Miss Pickering, Miss Gilham, and a lady from the West Indies, whose name did not transpire, rendering efficient aid.

The programme was commenced promptly, and the administration thereof was conducted throughout by Mr. Burns. Of the truly excellent rendering of every item, it would be superfluous to dwell in detail. Mr. and Mrs. Ward and family sustained an important department, and with that taste and kindness which render their presence, in a meeting of this kind, so indispensable. Recitations were given by Mr. Butcher, who recited an original poem on the "Loss of the Princess Alice;" by Miss Annie Waite, who recited two pieces in a manner which left nothing to be desired; and by Mr. B. Cartwright, who recited "The Battle of Naseby" in a very characteristic and impressive manner. Songs by Mrs. King, Miss Lillian Gilham, Miss Sparey, Mr. Griffiths, Mr. Wootton, Miss Leslie, and Mr. B. Cartwright, were well rendered and favourably received, and coming as they did from friends who do not aspire to a professional position, they were truly worthy of high commendation. During the evening, Mrs. Georgina Weldon called in, on her way to Covent Garden Theatre, where she takes part in the Promenade Concerts. Accompanied by Miss Edith Goldbro' she sang "Venetian Barcarola," and being encored she gave "Twa Bonnie Maidens," and by special request of Mrs. Guppy-Volckman, sang and accompanied herself in two of her very striking nursery songs. Mrs. Weldon received quite an ovation, and the audience would have listened to her the whole evening. During the latter part of the evening were given performances of rare excellence. "The Lost Chord" was sung by Mrs. Whelan Davies in a manner which elicited the deepest attention, after the peacefulness of the meeting had been interrupted by an interval for conversation. We have scarcely seen the power of song more apparent than in this instance. The programme concluded by "The Star-Spangled Banner," sung by Miss Frances Kelly. As an artistic effort the singing of this song was something extraordinary and fitly concluded the entertainment. It is a difficult song to sing, and in the hands of an incompetent vocalist would be a failure, and it bestows the highest compliment upon Miss Frances Kelly to say that her effort was a genuine success. Mr. Morse delivered the only speech of the evening. It was highly appropriate and well received. Shortly after ten o'clock the floor was cleared for dancing, which was continued up till near midnight, when the last of the company dispersed evidently thoroughly satisfied with the proceedings of the evening.

The Happy Evening of the present year was noticeable in more ways than one, but the general harmony and feeling of goodwill which pervaded every department was itself an omen of great good for our Cause in the immediate future. Of party feeling there seemed to be none, and yet Doughty Hall was absolutely crowded by a selection of Spiritualists derived from all forms of thought and sections of the community. Some old and valued friends were specially noticed and received with great pleasure by friends who had not met them for years. Amongst these may be named Mr. Volckman and Mrs. Guppy-Volckman, who came, accompanied by Mr. Williams, the well-known medium. Mrs. Guppy-Volckman has, in a great degree, recovered her health, but as yet is able to walk slowly only by the aid of a stick and the support of her husband. Messrs. Williams, Rita, Herne, and all the mediums were present, and no shadow of aversion towards them was exhibited because of any evil reports which may have been circulated against them.

When all the ticket money has been collected, a balance-sheet will be drawn up showing how much has been collected towards the funds through the holding of this meeting, and the donations from friends towards the providing of the tea. There is also in preparation a statement of the Sunday evening meetings during the year, including the anniversary service at which Dr. Peebles was present.

## MR. W. WALLACE'S WEST OF ENGLAND MISSION.

To the Editor.—Sir,—I was very pleased to see interest alive in the above matter, as represented by letters from Messrs. Clark and Bowden, whom I know not personally. I would add an idea, as a means, if carried into effect, of assisting in raising the necessary funds to make the start, after which I feel satisfied everything would go well with him. It is this:—the various local, lay, and non-professional mediums getting up seances at a small charge for admittance. I think many would do this if brought under their notice—not only to help on the sturdy veteran, but also the Cause which has been a source of consolation to them. He is well qualified to bring the subject before beginners by advising them in the mode of sitting and assisting in development wherever latent powers of mediumship rest. Every old Spiritualist must have heard, and I would almost say know, of the benefits that have followed on his visits to other parts of the country. Maybe he is too outspoken; but depend upon it, justice will yet be righted, if at present it is only an article of trade.—Yours truly,

C. WHITE.

16, Gray Street, Manchester Square, W.

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.

## SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION, 1878.

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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.

## ARRANGEMENTS FOR THE FUTURE.

Portraits of Major Forster, Dr. Mack, Mr. R. B. D. Wells, Mrs. Mellon (Miss Fairlamb), and others are in preparation for the MEDIUM.

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.

## SEANCES AT TOW LAW.

Mr. George Sharp, East Heddy Hope, reports that Mr. David Nicholson of Consett, sat with him on Saturday evening the 19th inst.; present, Mr. Parnaby and Mrs. Sharp. The sitting was held in a subdued light; loud rappings were heard in various parts of the room. One of the medium's guides controlled and gave some good spiritual advice, which was highly appreciated. On the following evening Mr. M. Haynes reports that Mr. Nicholson was at the house of Mr. Cooper in the afternoon for the trance, and many questions were answered in a sound and satisfactory manner. In the evening a physical seance was held. In addition to the usual dark seance-phenomena, the spirit showed his lantern, something, we suppose, like "John King's" spirit-lamp. The spirit, "Duke" by name, then touched many of the sitters and carried various articles about. Writing was given on paper, carried up to the ceiling for that purpose. Mr. Cooper's daughter, in spirit-life, materialised a hand and patted her father for a long time. To show the power of the spirits, they kindly tied up the medium with a clothes-line which had been provided on purpose. Mr. Haynes concludes by saying that though it was the first meeting of the kind he has ever attended he hopes it may not be the last. He never was so happy in all his life.



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#### TO SPIRITUALISTS IN THE COLONIES.

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

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

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

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

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

## THE MEDIUM AND DAYBREAK.

FRIDAY, OCTOBER 25, 1878.

### REMARKS ON MR. BENGOUGH'S LETTER.

The letter of the Rev. S. E. Bengough fills our cup to overflowing with a strange combination, which will not mix intimately into a homogeneous fluid. Nothing is more certain than that retirement from the service of the Spiritual Movement would bring to Mr. Burns a position of independence and affluence, and on the worldly plane he would no doubt be correct in doing so. Every true spiritual worker has been a fool in the eyes of the people of the world. Such men have sacrificed everything pertaining to temporal existence in response to the voice of duty towards spiritual things. Mr. Burns knows as a fact, that he performs a work, in his present position, which he could not touch if removed therefrom, and which possibly no other person in the Movement could sustain. He knows that he has been raised up, without any ambition or pre-arrangement on his part, to maintain a position and perform the work which he now has in hand. From that work and that position he can no more turn away than the soldier, worthy of the name, could turn aside from the breach in the rampart which he is bound to face though death should be the penalty. The general who would permit himself to lose the cause of his country from feelings of self-preservation, would be tried by court-martial, and shot like a dog, and if Mr. Burns acted similarly in respect to the army of Spiritualism, he would give up all claims to respectful recognition at the hands of the good and the true who in times past have sacrificed themselves for the good of humanity, and now sustain him in a similar course. To turn back would be spiritual cowardice, spiritual suicide, spiritual ruin. This life is only for a day compared with the endless lapse of ages in the glorious spiritual future. Its toils and its sorrows are simply a drop in the bucket.

That Mr. Burns has so far succeeded in his work, Mr. Bengough's letter is ample testimony. It has called forth the kindly enthusiasm of a man of genius and culture, a poet and scholar, occupying a truly enviable position in the world of mind, and whose soul is so pure, and whose views of conduct are so exalted that no mercenary truckling can be laid to his charge. That Mr. Burns's work should evoke such sentiments from one such man is ample testimony to its value and the success it has achieved.

As to the great body of Spiritualists, we know that hundreds of them do their duty to this work, and give it not only of their means, but their genuine sympathy. No spiritual movement was ever sustained by the rich and the affluent; a few of such do their part, but we can never expect to win the suffrages of that class. We are proud to think that Mr. Bengough recognises the existence of one true, self-denying Spiritualist; that itself proves the moral grandeur of our Movement; but if he looked around he would see many others in their more limited sphere endeavouring to do what they could for this Cause. There is a change at hand, and Mr. Bengough's letter, and that of Dr. Curtis printed last week, are the trumpet-blasts to usher in the new day. We must have patience, and deserve recognition and support before we expect to receive it. Spiritualists certainly have not done what they might, and parties rise up amongst them to prevent their fellows from doing what they could. The strife is then between the spiritual and the selfish section of the spiritualistic community, and rather than that the latter should triumph Mr. Burns would spend his last heart's blood in defending the spiritual citadel.

We make no apology for appeals on behalf of the Spiritual Institution. It is our privilege to do so, and we are proud of it. It is equally the privilege of all to respond as they may have the ability. Every moral movement makes similar appeals, and

if our work and our Movement were a mere means of gathering fatness to those engaged in it, it would be more fit for the service of sensualists than Spiritualists.

We are near the dawn of a new day. Our courage falters not, our hands are weary and weak, but are being upheld, our life is worn out, even well-nigh exhausted, but still we live, and seeing that the long night is nearly spent, we encourage true friends to gather around us with kindly energy and usher in the glorious morning with hearts full of joy and shouts of triumph.

### A MESSAGE FROM "JUDGE EDMONDS" TO J. BURNS.

After her visit to the Spiritual Institution on Saturday last, Mrs. Horn was controlled to write the following message, which she has since kindly forwarded to us:—

"Burns, my dear friend and co-labourer, I am watching with interest your career and the publication of the work, 'The Next World,' which will demonstrate the naturalness of the spirit-world. I received your invitation to attend your 'Happy Evening,' and had my medium been in condition I should have accompanied her to Doughty Hall, for I hold that the social element is the great cord—the divine afflatus that will bind Spiritualists together. In the next world we have 'happy evenings' also; we do not always dwell in philosophic and ethical spheres—we mingle socially together and interchange thought; we recreate our spirits with music, and partake of the goodly fruits that grow on our spiritual earth, even as you do at your 'happy evening' gatherings.

You are doing a great work, bringing Spiritualists together in the different towns and cities of England and Scotland. Go on, and prosper! Spirits will sustain you, because you are a friend to mediums and do not judge them too harshly when appearances are against them. "J. W. EDMONDS."

### MAJOR FORSTER'S SECOND LECTURE AT DOUGHTY HALL.

On Sunday evening Major Forster will continue his series of lectures by discoursing upon the following subject: "The Spiritual Man the Real Man." This lecture, based upon scientific data, will conclusively prove the existence of man's spiritual nature, and present a rational basis for the acceptance of the doctrine of immortality and spirit-communion. The chair will be taken by Mr. W. White, and Miss Waite will give one of her highly-finished recitations. Doughty Hall, 14, Bedford Row, Holborn, at 7 o'clock.

### MR. MORSE'S LECTURE AT DOUGHTY HALL.

Another glorious meeting was held at Doughty Hall, on Sunday evening last, to listen to Mr. Morse. A more influential and intelligent selection of Spiritualists could not be got together anywhere. The lecture was of a very superior kind, and was received with great enthusiasm. A report of it will appear in these columns next week. The collectors report their astonishment at the very paltry sums placed into the plate by the respectable people at these meetings, and regret that, to use their own words "people should single out a few coppers to put in the plate, as if they were giving them to a child to buy sweets with." After all it might be advisable to make a charge at the door when popular speakers appear, and thus make certain of a means of meeting necessary expenses.

### SPIRITUAL INSTITUTION LECTURES.

We have been so frequently asked to commence a series of lectures on the more scientific aspects of the spiritual question, that we have consented to do so. Our attention will, in the first place, be directed more particularly to Phrenology, but these lectures will be interspersed with the views of other teachers who may have matter to present more adapted for a select audience than for a miscellaneous public gathering. We beg to announce that the series will commence on the first Wednesday in November. Admission, One Shilling, or a ticket admitting to twenty-six lectures, One Guinea.

### A SERIES OF SOCIAL SITTINGS.

We propose commencing soon a series of social sittings or receptions on Friday evenings, at the Spiritual Institution. Several mediums will attend, and in addition the kind services of musical friends will be tendered. These sittings, it is hoped, will give Spiritualists an opportunity for becoming better acquainted with each other, and with the spirit-world. Visitors to London will at all times be made particularly welcome. We hope to have arrangements completed next week.

### MR. LAMBELLE'S LATIN QUOTATION.

Our classical friend thus writes: "You misunderstood what I wrote about the word 'conripont.' I said that the word in the modern text was 'corripunt,' which certainly, with the exception of the *e* for *i*, corresponds to 'conripont'; but herein I think many will consider his good test of the undoubted authenticity of the control, who doublet spelt it as it was originally written, and not in a modernised form."

We have destroyed the letter from which the previous paragraph was extracted, but the above is exactly what the spirit through Mr. Lambelle stated at a private circle before the article was reported in the MEDIUM. The misunderstanding referred to seems to have arisen from quoting only the first portion of the former letter, thus reversing the meaning.



## FEATURES OF THE WEEK.

We publish this week a criticism upon one of the Historical Controls, taken from *The Christian Life*, a Unitarian paper. The critique is said to be by the Rev. Alexander Gordon, M.A., of Belfast, a Presbyterian minister, (Unitarian of a mongrel kind), a great gun at historical criticism. Many of the objections which he brings forward are the result of misunderstanding on his part. Neither A. T. T. P. nor ourselves put these papers forward in the manner which the critic takes the liberty of supposing we do. The source from whence they come is candidly stated, and they are published without reservation, for the criticism of the public. Our object in printing them, and the object which our friend has in supplying them, is to promote psychological inquiry and discovery as to why these papers are given, and what influences modify their claims to acceptance. It will be observed that the critic does not necessarily object to Spiritualism in dealing with these Controls, nor would he take the trouble to write so pompously and bitterly in regard to them, were he aware of the true position of ourselves and A. T. T. P. in presenting them. What we want is criticism, and if we cannot have it pure and kindly in tone, we are glad to get it even as presented in *The Christian Life*.

We have had a few lines from Dr. Monck, who is still in Switzerland in very bad health, suffering from an affection of the heart and lungs. He has mostly kept his bed for a long time, and begs his friends to accept this explanation of his failing to reply to their numerous kind letters. He is somewhat better now, and hopes to write more fully to next week's MEDIUM. Dr. Monck speaks in terms of strong appreciation of the immense kindness of his generous entertainers, who have, he says, spared neither trouble nor expense to make him comfortable in his affliction during the nearly nine months of his residence with them.

## SUCCESSFUL EXPERIMENTAL SEANCE.

To the Editor.—Dear Sir,—This morning, Oct. 20th, I had the pleasure of witnessing some very convincing form manifestations through the medial power of Miss C. E. Wood, at the Newcastle society's rooms. I will spare unnecessary detail, and shortly say that the cabinet, which consisted of a curtain suspended across a corner of the room, was inspected by myself and others, both previous to and after the seance. The medium sat outside of the cabinet in full view of all the sitters, numbering nineteen, the whole of the time, and was never once out of their sight. Three forms successively appeared, the first purporting to be a woman, who, after several efforts, walked out of the cabinet and passed round the medium, and re-entered the cabinet on the other side of her. At the solicitation of the sitters she repeated this. The next form purported to be a child, who came out of the cabinet, and succeeded in getting about two feet clear of the medium, but could not get round her. The last form was a large one, and purported to be that of a man, but did not succeed in getting far out.

The only improvement I could have wished for was the light to have been stronger; but as it was I could see all the sitters and the medium distinctly. "Pocka" controlled and spoke through the medium whilst the last two forms were out. Now the value of this to me, Sir, is that I never lost sight of the medium from first to last, and I am certain none of the sitters left their seats and went into the cabinet.—I am, Sir, yours truly,  
H. A. KERSEY.

Newcastle-on-Tyne.

We, the undersigned, testify to the correctness of the above report—

John Hare, Chester Crescent. Jane Hammarbom, Northumberland St.  
Martha Hare, " Jno. Mould, 12, St. Thomas Crescent.  
Nellie Hare, " James Cameron, Gallowgate Steam  
H. Norris, 59, Newgate Street. Mills.  
E. Sanderson, " W. C. Robson, 8, Brandling Place.

Mr. WM. HAXBY, physical medium, will hold a seance at The Hall, 298, Commercial Road, corner of Dean Street, E., on Monday evening, October 28, at eight o'clock. A collection to pay expenses at the close.

MR. AND MISS ELLA DIETS appear at the City Hall, Glasgow, on November 2. We hope the friends of our Cause will make their acquaintance. Mr. and Miss Diets are ready to receive engagements on the way going north or returning south.

MR. T. M. BROWN, of Howden-le-Wear, writes to say that he will be at home during next week, after which he is going South. He expects to call at Malton, Selby, and Leeds, on his way to Manchester. All applications for lectures and seances to be addressed at once to Mr. T. M. Brown, Howden-le-Wear, R.S.O., Durham.

BIRKBECK DEBATING SOCIETY.—On November 15, Mr. J. Burns will open a debate in the affirmative on the following resolution: "That the adoption of a vegetarian's diet is physically, socially, and economically advantageous," at the Birkbeck Literary and Scientific Institution, Southampton Buildings, Chancery Lane.

AN envelope for anti-vaccinators has been published by Mr. W. Young, 8, Neeld Terrace, Harrow Road, London, W. It contains an engraving representing a mother holding a babe on her lap, a policeman restrains her one hand, while a professional looking skeleton punctures the child's arm. The policeman exhibits a placard: "Vaccination Act for Jennerisation of Disease."

MR. JAMES COATES occupied the platform of the Glasgow Spiritualists during the last week and the week before. Fair audiences were gathered together to hear him. His addresses are pleasing, pointed, and telling, and building-up in their character, tending to bring jarring elements more into harmony. Mr. Coates gives his third lecture next Saturday night.

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

	Page		Page
Psychometrical Contagion	673	Remarks on Mr. Bengough's Letter	680
Historical Controls	674	Message from Judge Edmunds	680
Mr. Burns's trip to Leeds	675	Mr. Morse's Lecture at Doughty Hall	680
Historical Controls—Comments on	676	Spiritual Institution Lectures	680
Newcastle Psychological Society—		Series of Social Sitings	680
Annual Report	677	Mr. Lambelle's Latin Quotation	680
Mrs. Mellon & the Newcastle Society	678	Features of the Week	681
Obituary	678	Dr. Monck	681
A Clergyman's View of Spiritualism	678	Successful Experimental Seance	681
and Spiritualists	678	To Manchester Spiritualists	681
Vaccination	678	Friendly Visits from Mr. Burns	681
The Happy Evening	679	Parting Words from Mr. Colville	681
Mr. W. Wallace's Mission	679	"Winona's" Farewell	681
Arrangements for the Future	679	Appointments	684
Seance at Tow Law	679	Advertisements	685-688

## TO SPIRITUALISTS IN AND AROUND MANCHESTER.

I have received a very kind invitation from the Manchester Branch of the National Secular Society to lecture for them on Sunday, and I particularly desire that the Spiritualists in the district use their efforts to render the meetings a success. The lectures will be well worth hearing, as they have not been given in Manchester before, and the Secularists deserve encouragement for their liberality. I also feel that the presence of friends will be agreeable to sustain me in this missionary work.

LECTURES AT THE ASSEMBLY ROOMS, 125, GROSVENOR STREET, ALL SAINTS, MANCHESTER.

By J. BURNS, O.S.T., Sunday, October 27, 1878.

At 11 a.m.

Subject: "Is Secularism in accordance with Man's Moral and Social Welfare?" with a special analysis of the "Fruits of Philosophy" question.

At 3 p.m.

Subject: "Spiritual Phenomena explained by the known Laws of Nature."

At 6.30 p.m.

Subject: "The Creation, Fall, and Salvation of Man." A psychological explanation of theological myths.

Terms of admission to each lecture, 3d.; reserved seats, 6d.

I shall be glad of the help of all to secure overflowing audiences.  
J. BURNS, O.S.T.

## 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 MANCHESTER.

National Secular Society, Manchester Branch, Assembly Rooms, 125, Grosvenor Street, All Saints, Sunday, October 27. Three lectures, at 11 a.m., and 3 and 6.30 p.m. Admission: reserved seats 6d., other seats 3d.

TO IPSWICH AND EASTERN COUNTIES.

First week in November. Particulars next week.

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

Many of the best and heartiest friends of our Movement would gladly help with the central work of the Spiritual Institution if they had the means. To these I say: Let us co-operate together and earn it. I must provide somehow £250 for the spiritual work before this year closes, and if the body of fellow Spiritualists cannot aid in contributing it, I must buckle to and find it by my own exertions. By making wise arrangements in the proper places, a large part of this sum might be obtained at my meetings, for admission only. I have this year gone to many places doing purely missionary work of a kind which all our committees with their guaranteed funds seem powerless to effect. This I have done on the "self-supporting basis" (I thank thee, Jew, for that word), and now I might be excused if I directed my labours to secure means for that greater missionary work which is a direct benefit to every Spiritualist. Come, brothers, then, and sisters too; let us pull together and unitedly. We can secure enough to keep in healthy working order that noble organism through which the heavenly life of Spiritualism has been and is so largely expressed. For myself, I covet none of the money. I am not made of gold, or I would allow myself to be melted down, as Oliver Cromwell did the twelve apostles, and sent them about doing good. By working together we can turn our energies into money, and thus have coin to pay the toll for the Car of Progress to pass on, and have our brains left for further use.  
J. BURNS, O.S.T.

## PARTING WORDS FROM MR. COLVILLE.

To all my friends in England.

Dear Mr. Burns,—May I trespass on your space by asking you to publish in the MEDIUM of Friday next, these my parting words to my friends in the old country. I am sure you will be glad to hear that I am enjoying my voyage and have very

comfortable accommodation on board, indeed I have nothing to complain of, and feel convinced that my voyage across the waters will be the means of giving me conditions to work more efficiently under the influence of my beloved spirit-guides than I could have done without the change. Though absent from you in body I am yet with you in spirit. I can never forget the many, many tokens of your regard I have with me. I have received such a multitude of presents, letters of kind farewell, and congratulations and kindnesses of every description, that when the time came for me to set sail from England, I left with sincere regret. My guides, however, faithfully promise that ere long I shall be amongst you again, and meanwhile I doubt not many true workers may be raised up to do the work of the spirit-world more efficiently than I could have continued to do it had I remained amongst you much longer.

My correspondence has been terribly neglected of late, and I fear many friends may feel somewhat slighted at my not having answered their kind inquiries after my welfare. I can only plead sheer inability as my excuse, my time and energies were taxed to the utmost during the last few days of my residence amongst you. I must ask all my friends to accept the will for the deed, and believe me to remain (with sincere thanks and good wishes to you all)—Your sincere friend,

Queenstown, Oct. 18.

W. J. COLVILLE.

#### "WINOONA'S" FAREWELL TO ENGLAND.

We bring you a loving greeting,  
Oh, term it not a farewell;  
For the spirit-world is meeting  
You all, as your spirits excel  
In their onward flight of goodness  
To joys which no tongue can tell.

Though the earthly form of our medium  
Doth pass from your shores away,  
The presence of the spirits  
Amongst you, still doth stay;  
We yet shall give our message  
Amongst you day by day.

The seed, which sown in autumn,  
In darkness long doth lie,  
Till spring's bright hours of gladness  
And summer's genial sky  
Doth raise it from its prison,  
Where long it seemed to die.

So every word that's spoken  
In truth and love to earth,  
And every loving token  
Shall rise to new found birth,  
And, like to flowers of beauty,  
Shall spring forth in rare worth.

#### A LETTER FROM SOUTH AUSTRALIA.

Dear Mr. Burns,—I am afraid you will think that I have forgotten you owing to the fact that I have not written for so long a time, but I can assure you the facts are far otherwise. My long silence must be accounted for from the fact that I have had nothing to say. From some cause or other which I cannot explain, all our efforts here to obtain satisfactory results at the seances we have held have failed. We have been patient and persevering, but to no purpose.

I have succeeded, with the assistance of Mr. F. Bond (late of Adelaide), in arousing a very considerable amount of interest in the subject, and have assisted to start several circles of investigators, but so far without the slightest satisfactory result. In our circle in Adelaide we went on for months. One gentleman at our first sitting was entranced, and I was hopeful of some grand results; but his development never reached any higher stage.

Every week for six months we assembled for the same results, neither better nor worse. In this town we started a circle, and at the first sitting a lady present saw clairvoyantly the form of one whom she had loved and lost; and for twenty sittings we continued, but there were no further manifestations of any character. And yet I feel certain that the conditions were as good as we could possibly give. It has been precisely the same with other attempts we have made, and some of those whose interest was very keen are growing discouraged. Can you give us any aid, by advice or otherwise?

I notice that Mr. Eghnton is off to Cape Town. That is what we want here—a first-rate physical medium, such as Miss Wood, Miss Fairlamb, or Mr. C. E. Williams, to demonstrate to those interested that the manifestations really do occur. They do not doubt what I and others tell them, but our statements have nothing like the force that ocular demonstration brings with it. Should either of the mediums I have named think it worth while to pay a visit to South Australia I feel assured that the Cause would be greatly advanced. A good physical medium here would be of incalculable service.

Dr. Slade arrived in Melbourne last week, but the prejudice against him is very strong. People have read the garbled reports of his trial in London, and will persist in saying that he is a detected trickster; so that, while he may do a great deal for himself, I am very much afraid that his visit to the colonies will not much help the Cause. I hope it will be different; and if I can possibly do anything to assist him it will be done. Should he come to Adelaide or South Australia at all I shall certainly make his acquaintance.

Mrs. Hardinge-Britten is still in Melbourne, delighting crowded houses every Sunday evening. A gentleman who left Adelaide some weeks ago, and heard her, writes to me from New Zealand: "I heard Mrs. Britten in Melbourne before I left, and was enchanted with her." This, as far as I can learn, is the unanimous verdict passed by those who listen to her eloquence. I fear we shall not have the pleasure of hearing her in this colony, which by Spiritualists appears to be avoided like

a plague-stricken community. Surely it would be of signal advantage to the Cause to "bring a light to lighten our darkness."

I read the MEDIUM with avidity every mail. It is the first of my budget of papers that I take up. I am glad to see that there are signs of a spreading of the spiritual power throughout England, and I hope that when the day of its triumph shall come, as come it surely must, your self-denying labours in the Cause will not be forgotten, but that James Burns will be regarded with the honour he deserves for his efforts in times of trial and depression.

I am glad to see that my old friends, "Geordie," "Minnie," and "Cissy," are still to the fore at Newcastle. May I ask the readers of this to give them my kindest regards, and to assure them that I shall never forget the many happy hours I have spent in their company. To them and to their medium I shall ever remain indebted, for it is in a great measure to them that I owe my knowledge of the truth of Spiritualism. With kindest regards to all my old friends, believe me, yours very fraternally,

LORIMER E. HARTCA.

"Standard" Office, Gawler, South Australia, Aug. 25.

#### COMMON-SENSE VALUE OF AUTHORITY, REASON, AND RELIGIOUS BELIEF.

To the Editor.—Dear Sir,—The following is an extract from a gentleman's diary, and, as a monument depicting one phase of the Spiritualist's mind, may be valuable to others investigating our emotions, or engaged in the acquisition of intelligence. This may introduce it to your favour. In conversation we may often hear a reference made to what is called "common sense," as if this were confined within particular limits, and not the arm of intelligence and capacity; but being so makes common sense the property of all, but (for reasons of degree) modifies and conditions its expression according to its productive means, or to the particular grades of intelligence in the mind and the capacities of the organic structure containing such mind. Thus common sense is universal, but subject to proportionate modifications; or, as Oliver Wendell Holmes, in his "Autocrat of the Breakfast Table," so truthfully depicts:—

"Common sense (is) as few understand it. We all have to assume a standard of judgment in our own minds, either of things or persons. A man who is willing to take another's opinion has to exercise his judgment in the choice of whom to follow, which is often as nice a matter as to judge of things for one's self. On the whole, I had rather judge men's minds by comparing their thoughts with my own, than judge of thoughts by knowing who utter them. I must do one or the other. It does not follow, of course, that I may not recognise another man's thoughts as broader and deeper than my own, but that does not necessarily change my opinion, otherwise this would be at the mercy of every superior mind that held a different one."

This quotation, in the latter portion of its reference, has particular sympathy with those notable words of Carlyle, so infinitely affecting: "What the light of your minds," he wrote, "(which is the direct inspiration of the Almighty), pronounces incredible,—that, in God's name, leave incredible; at your peril, do not try believing that."

What more interesting than this subject of belief, and how much has been expended in the attempt to confine it within apprehensible limits! Every belief should give warrant and conviction to that mind retaining such belief, otherwise no right subsists for that mind to hold such belief. If there is no conviction there should be no adherence; but it does not always stand, that because there is no conviction there is no verity in the subject. Frequently we are incapable of comprehending or apprehending certain truths, and thus cannot conscientiously adopt them, but this does not testify against them; but it does urge us most strenuously to justify ourselves in determinably apprehending, scrutinising, and penetrating the subject of our minds, that in the belief we entertain may be found the justification of their convictions. It is better to hold little on the assurance and consent of the conscience, than to simulate a connection with a multitude of ideas of which we know nothing, and for which we can assign no reason or rationale. This is reason, and we are judged from reason. We cannot be justified in those beliefs of whose verity we are not assured. In the eyes of our God we shall never claim favour for anything we could not understand, but rather be likely to meet His displeasure for having surrendered ourselves to notions of which we could apprehend no reasonable thing. . . . Apprehend what you believe, and be convinced of its capacity to save you hereafter, and assured of your strength to maintain that idea against the folly of the world. Let there be reason in and for your belief, or, in the first place, your mind will not surrender its consent; and, in the second place, an unsatisfying idea must prove to you useless and offending; and, in the third place, any such unwarrantable surrendering will call down upon you the censure of your God, and the crimination of your conscience hereafter.—Dear Sir, very truly yours,

A. T. (190, Dalston Association).

#### EXTRAORDINARY PROPHECIES THROUGH MR. COLVILLE.

Dear Brother Burns,—My heart burned within me when I read the letter under the above heading in to-day's issue of your MEDIUM; for it is a repetition of what we ourselves have received several times, in varied forms, from different spirits. I always hesitated to make them public. You might recollect my mentioning to you, in private, some seven months ago, that we had received certain communications that we thought it wise not to publish. I can give you an extract from our Minute Book of what we have received. On Sunday night, March 17th, 1878, amongst several of our spirit-friends, appeared to my wife (a clairvoyant) an oriental spirit clothed in regal garments, with a golden sceptre and crown, and who said that he was Xerxes, King of Persia, (who has attended very frequently since). In reply to questions, he said—"that he was sent by the angel Gabriel,—who was not the highest angel. Jesus Christ is higher than him. Jesus Christ is the highest of all,—next the Infinite—but He is not the Infinite One." He also said that the new dispensation would be inaugurated by Jesus Christ controlling two persons—one man and one woman. This was to show the world that man and woman are co-equal. To the question, Do you know when this will take place? he replied, "No, but it will not be long. When He comes He will come with power, and man will not be able to resist Him."



This communication, though we had received something similar several times previously, made us very inquisitive; and at another sitting soon after, to questions asked, we received the following replies:—"I cannot say exactly when this golden age will dawn, but it will be within five years." At a further pressing he said: "My private opinion is it will be in the year 1881." He then gave the name and address of the two witnesses (we beg to retain those names). The woman is a well-known female of the American continent, the man is yet in obscurity in Britain. I made inquiries at the address given, and found a person of the same description, but I must say he seemed a very unlikely man and very unworthy of the commission—but time will prove.

We were further informed that these two persons are aware of their glorious destiny, but dare not make it known; and as yet they have never seen, nor have had any intercourse whatever with each other. Of the troubles to occur before this dawning of the new era we have also received a volume of communications. I write this to corroborate Brother Colville's prophecies, hoping they are true and will put another spur in the spiritual army.—I am, your humble comrade in arms,  
THE OAKMOOR PIONEER.

#### THE "PRINCESS ALICE" v. ASTROLOGY.

To the Editor.—Sir,—It is always easy to be wise after the event, and thus I am not surprised that Mr. E. Cassel should, in your paper Oct. 18th, seek to prove that the aspects of the heavens at the time of the vessel setting off from London, were threatening the welfare of those on board. Nothing is easier than to beat about the bush after an event has happened, until you find some astrological indication to fit the particular result.

Allow me to inquire why Mr. E. Cassel fixes the time of the ship's departure from London for the erection of his astrological figure. If the stars predicted the loss of the vessel on that voyage, one would have supposed that it would have foundered before it reached its destination, whereas it arrived quite safely. There are clearly two voyages: the voyage out and the voyage back. One was safely performed; the other not. What right then, has your correspondent to select the hour of departure of the vessel upon the successful voyage, instead of taking the hour of departure for the return voyage?

Again, I wish to know whether all other vessels or railway-trains leaving London at the same hour would not necessarily have shared a similar fate? If astrology be true, this must be so; if not, let Mr. E. Cassel explain "the why and the wherefore." There must have been numerous trains and vessels of all kinds setting off at the same hour as the *Princess Alice*, and there are every day some that depart under the most threatening stellar influences, but no astrologer ventures to predict that they will come to grief.

If the theories of Mr. Cassel were true, nothing would be easier than for our astrologers to take a railway or steam-packet guide and compare the aspects of the heavens for any future day with the hours of departure, and on the very same ground that Mr. Cassel presumes to call the *Princess Alice* "to uphold the truths taught by Lilly 200 years ago," &c., he will be able to predict insurmountable catastrophes on sea and land. I challenge him, or any other astrologer, either to do this or to give an intelligible reason for not doing it. If he and his fellow astrologers cannot do this, then the less we hear of astrological "predictions" the better.—Yours respectfully,  
"COMMON SENSE."

#### THE ANTI-VACCINATION MOVEMENT.

On Sunday morning, October 6, on Clerkenwell Green, speeches on the Vaccination question were delivered.

The proceedings were opened by Mr. W. Young, who showed that all medical pet theories, such as bleeding, &c., have, from time to time, owing to their untenableness, been abandoned, with the exception of vaccination, which the faculty cling to with death-like tenacity. He showed how, with compulsion, the numbers of deaths from small-pox had increased, as is exemplified by the epidemics of

1857—58—59	with	14,244 deaths.
1863—64—65	"	20,059 "
1870—71—72	"	44,840 "

Mr. Bone followed, and referred to the fact, that in the years 1867—8, two regiments, the 1st and 2nd Voltigeurs of the Guard, were quartered in adjacent barracks in the same court in Paris. On the one a very zealous aide-major performed re-vaccination, so that by the end of 1867 he had completed successfully 437 vaccinations in that regiment. He was obliged to proceed with caution, so as to prevent too many of the men from being off duty at the same time. He had got thus far, when, in 1868, a most virulent epidemic of confluent small-pox broke out, arrested his progress, and decimated the regiment. As it was the unvaccinated regiment which escaped, and the newly vaccinated one that suffered, what possible conclusion can be drawn than that, if vaccination, like inoculation of old, did not promote or cause the epidemic of small-pox, it certainly did not prevent it? Dr. Ducharme, who reports the case to the Academy of Medicine of Paris, himself suggests the theory, that his zealous re-vaccinations in "a crowded population" had actually caused the outbreak; for he holds, "with Depaul," that the vaccine virus is pathologically identical with the virus of small-pox, notwithstanding that it may have undergone some modification in passing through the cow. Mr. Bone referred to the ignorance of magistrates on this question, and cited three cases, to show the material anomalies in Southwark, Lambeth, and Woolwich, where, for the same offence, Mr. Benson, of Southwark, inflicted a fine of 20s. and costs; Mr. De Rutzen, of Lambeth, inflicted a fine of 2s. and costs; and Mr. Slade, of Woolwich, merely inflicted the costs.

The following anecdote caused a little laughter:—In June of last year, when a non-vaccination case came before Mr. Benson, he told the defendant that it was rather unfortunate his appearing before him, as he believed in vaccination, having been vaccinated three times and then caught smallpox in that very court. The defendant immediately pointed out that vaccination was no protection to him, but the magisterial rejoinder was that it saved his life. "How?" replied the defendant. "Why," answered the magistrate, "You see I am alive and well." "Yes," retorted the defendant, "You will have to die one day, and where will vaccination be then?" "Ten shillings and costs," replied the magistrate, for the magistrate evidently saw that he was driven in a

corner, and those present in court actually during this dialogue laughed more than once. And yet, if Dr. Hands (the pupil of Dr. Jenner) be right, the Southwark magistrate could never have been vaccinated, although he may have gone through the farce three times.

Mr. Elmer spoke next, giving his reasons for being an anti-vaccinator, and spoke of the great difficulty we have to get our side of the question inserted in the public Press.

#### PROGRESS AT THE PEAK.

To the Editor.—Sir,—Since I last wrote you on the above question, we have been privileged to see a little more manifestation in this district, to cheer and comfort us in helping forward the grand and elevating principle of spirit-communion. Depend on it, that soon as ever we find the spirit of opposition, and more especially an ignorant opposition, manifesting its bias, our days of progression are beginning. The wave is gradually swelling, and its influence will be to engulf in its purifying waters the prejudices and antipathies of the people. There must be pioneers to all progressive principles, and the pioneers have always the rough and ready work of clearing the path for the coming army of followers, though the followers oftentimes forget the great and glorious efforts which have been made in order that they may be blessed.

We are passing through a severe ordeal in this neighbourhood. Our neighbours are all asking about this Spiritualism; and those who have been investigating its varied phases are all alive in hope of a grand accession to their ranks during the coming years. The principles of table-tilting, of trance mediumship, and other varied developments of spirit-influences, seem to be so very enigmatical, that they go to meetings and lectures as though they were going to a theatre to witness a comedy, and are a little disappointed when they are confronted by common sense. Oh that the power of spirit-communion may draw those who believe in its principles into a closer and more developed form of communion with the Father of spirits, that their lives may be moulded into a healthier, a holier, and a fuller form of life, which will blend with the principles of all good and truthful influences! Unless the principles of Spiritualism can carry an influence to ennoble, to soberise, and to make men more moral in their habits and lives, it would be better they left it alone.

Oh that our Father may send down His loving influences amongst us, and thus draw us nearer unto Himself, and make us feel a slight foreshadowing and foretaste of the glorious life beyond the grave!

J. THOMPSON.

#### INVOCATION FOR A SPIRIT-CIRCLE.

Our Father in Heaven! be with us to-night,  
And give us Thy blessing of peace,  
Illumine our minds with Thy heavenly light,  
Our limited vision increase.

Oh! send down Thy angels with tidings of love  
And open our ears to hear,  
Give us eyes to see, and minds to improve  
The benefits vouchsafed us here.

Ye spirits of friends, now gone from our sight,  
Re-visit the earth-plane again;  
Shed over our circle your influence bright,  
To cheer us like spring-fallen rain.

We seek for communion, though prison'd below,  
With ye dwellers in infinite space;  
We seek your instruction, oh, give us to know,  
The pleasures we here may embrace.

With love, fellow-feeling, and sympathy pure,  
Our spirits ennobled like thine;  
That through endless ages our souls may endure,  
And evermore brilliantly shine.

Liverpool.

J. F. GEDDES.

#### LIFE AND CHANGE.

Life and change go hand in hand together,  
Sometimes they bind, sometimes they will sever,—  
But ever moving like the rolling sand  
That's washed by waves from the remotest land.

They come and go, no man can stay their course,  
They come without the hand of human force,  
And leave an impress on the thinking mind,  
That helps man on to search and then to find.

Change,—like the sun that comes at early morn  
From eastern clime upon our soil to dawn,  
Refreshens, brightens, clears away the dew,  
Strengthens man's mind, and gives him hope anew.

Change,—like the man with energetic power  
Who tills the land which ne'er hath grown a flower,  
Reforms, improves, and oft with wondrous skill,  
Maketh the earth with life and beauty fill.

What follows change? Life in various forms.  
What follows night? the sun that cheers and warms—  
Giving out heat to penetrate the soil,  
That man may reap reward for all his toil.

Life and change go hand in hand together,  
When from the body the soul doth sever:—  
Mountains crumble, and edifices fall,  
But spirit, new life ever gains within.

Whate'er the change, then, do not doubt or fear,  
But ever strive the truth to make more clear;  
Of all you see, examine every part,  
And then new joys will ever fill your heart.

E. W.

BIRMINGHAM.—W. Jones, 226, Cromwell Street, Lister Street, desires to meet with a few sincere investigators of Spiritualism, with the view of forming a circle, on Sunday evening, at 6.30.

## A NEW MOVEMENT AT SOWERBY BRIDGE.

Special Discourses, by various speakers, on Spiritualism and kindred subjects, will be delivered in the Sowerby Bridge Spiritualists' Lyceum, Hollins Lane, commencing on—

- Sunday, Oct. 27, 1878, by Mr. A. D. Wilson, inspirational speaker, of Halifax; Subject:—"Spiritualism an urgent necessity of the times."  
 Sunday, Nov. 3—Speaker, Mr. A. D. Wilson—Subject, "The broad and beneficial tendencies of Spiritualism."  
 Sunday, Nov. 10—Speaker, Mr. J. Armitage, Trance Medium, of Batley Carr—Subject to be chosen by the audience. A collection at the close of this service.  
 Sunday, Nov. 17—Speaker, Mr. A. D. Wilson—Subject, "Science and Religion in the light of Spiritualism."  
 Sunday, Nov. 24—Speaker, Mr. A. D. Wilson—Subject,—"Politics viewed in the light of Spiritualism."  
 Sunday, Dec. 1—Speaker, Mr. J. Armitage; Subject to be chosen by the audience.  
 Sunday, Dec. 8—Speaker, Mr. E. W. Wallis, Trance Speaker, of London—Subject, "What Spirits teach, and how to communicate with them." A collection at the close of this service.  
 Sunday, Dec. 15—Speaker, Mrs. H. L. Batie, Inspirational Medium—Subject to be chosen by the audience. A Collection at the close of this Service. This will be Mrs. Batie's farewell Address in the District, as she intends leaving England for America early in spring.  
 Sunday, Dec. 22—Speaker, Mr. A. D. Wilson—Subject, "Heaven and Hell; What and Where are they?"  
 Sunday, Dec. 29—Speaker, Mr. A. D. Wilson—Subject, "The Teachings of Jesus and the teachings of the Churches—a comparison and a contrast." Service on each occasion at 6.30 p.m. Reasonable questions allowed at the close of each discourse.

## MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Sunday afternoon the platform was occupied by Miss Keesee, who delivered a trance address bearing on the 25th chapter of Acts, which was read as the lesson for the afternoon. The entire discourse was full of practical lessons, showing especially the necessity of being what we actually are, not being nearly persuaded but quite conscious of the facts, and living them in our daily life, clearly proving that rectitude was above belief.

Miss Keesee attended the evening seance, which was well appreciated. Two of the sitters had most pointed and marked tests, beyond, to them, any doubt, they stating to the audience that it was impossible for the medium to have the faintest knowledge of their personal friends.

On Tuesday, Oct. 22, Mr. J. J. Morse, the justly-famed trance medium, delivered a discourse on the subject selected by the audience, "Why do our Christian Churches manifest such violent Opposition to Modern Spiritualism?" The discourse was a most philosophical and logical address, listened to most attentively.

On Sunday, Oct. 27, Miss Keesee will again attend and deliver a trance address in the afternoon, at 3 for 3.30. Free admission. Seance in the evening, at 7.30 for 8. Admission 6d.

On Tuesday, Oct. 29, Mr. Iver MacDonnell will deliver a lecture on "The Teachings of the Churches and the Teachings of Jesus, with especial reference to the Church as an institution," at 8 for 8.30.

## SPECIAL NOTICE.

On Thursday, Oct. 31, a special members' meeting will be held to appoint a fresh Librarian, augment the Committee, and other important business. It is hoped the members will muster in full force, and so strengthen the hands of the Executive; at 8 for 8.30.

CHARLES WHITE, Hon. Sec.

TO LOVERS OF ASTROLOGY AND THE OCCULT SCIENCES.—Just published, price 1s.—"The Philosophy of Man," a golden handbook for all. Man considered spiritually and physically, showing the true origin of all diseases, with the certain means of their prevention and cure; the nature of drugs and their baneful influence; plants and herbs, with some of their mystical properties; small-pox and vaccination, their philosophy and effect. May be obtained of J. Burns, 15, Southampton Row, London; or of the author, post-free for twelve stamps. Address—P. Davidson, Glenburgie, Forres, Morayshire, N.B. This work is written in connection with astrology, magic, and the other kindred sciences, and should be in the hands of every advanced thinker.

LEICESTER.—J. B. pro W. BURDETT.—The resolution of your meeting will never compel us to allow our moral sense to give way to the expression of party feeling. If you like to endorse such procedure, that is your affair. We cannot see that it would aid the Cause in any way to publish sneering and unkind remarks on local fellow-workers who gave no cause, as far as we could see, for the attack. It is our habit to reprove such conduct direct, and hence your discomfort. We have simply done our duty. There was no other course open but to do as we have done, or put your paper into the basket. We desire to be of kindly use to all, and hence hope the lesson we have taken the trouble to enforce will not be lost when calm reflection takes the place of party feeling.

NO. 1 INSTITUTION SEANCE.—On Oct. 15, seventeen persons were present. On Oct. 22, about twenty persons assembled. The 1st chapter of James was read on the previous evening, upon which Mr. Towns (controlled) gave an excellent discourse. After arriving home the writer had a clairvoyant view, respecting which I asked Mr. Towns's controls at the last meeting, and the answers showed that the spirits were thoroughly acquainted with the nature of the clairvoyant picture and my thoughts thereon, though I had not expressed myself to anyone. At last seance the harmony was most complete. A gentleman present was controlled, and left his seat in the outer circle to take a position in the inner circle, after which proof was given to the friend beside whom this gentleman sat that a son of this friend now in spirit-life was controlling the medium. The stranger under influence then gave an excellent discourse upon Spiritualism, full of telling remarks.—J. KING, O.S.T.

## MR. MORSE'S APPOINTMENTS.

(Address—Elm-Tree Terrace, Uttoxeter Road, Derby.)

- LIVERPOOL.—Sunday, October 27. Perth Street Hall, West Derby Road. Afternoon at 3; evening at 7. Monday, October 28, same hall, evening at 8.  
 CHESTER.—Wednesday, October 30. Lecture Room, Natural Science Society, Lower Bridge Street. Evening at 8.  
 GATESHEAD-ON-TYNE.—Saturday, November 2.  
 NEWCASTLE-ON-TYNE.—Sunday and Monday, November 2 and 3.  
 STOCKTON.—Tuesday, November 4.  
 FENCHURCH.—Thursday, November 7.  
 CHESTER-LE-STREET.—Friday, November 8. Reply to Rev. W. Baileys.  
 OSSETT.—Sunday and Monday, November 10 and 11.  
 BRADFORD.—Wednesday and Thursday, November 13 and 14.  
 LANCASHIRE.—Special mission work for District Committee. November 19 till 29 inclusive.  
 GLASGOW.—Dec. 8 and 9.  
 PRESTON.—Arrangements pending.  
 BLACKBURN.—Sunday, December 22.  
 CARDIFF.—Dec. 29 and 30.

Mr. Morse is desirous of making arrangements for missionary work around the various points he periodically visits in the Northern counties. For week-night meetings he will make special arrangements of a most advantageous character, thus assisting local efforts, and promoting the progress of the Cause.

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

(Address, 1, Englefield Road, Kingland, N.)

- MANCHESTER.—Sunday, Oct. 27, Temperance Hall, Grosvenor, St 2.30.  
 KEIGHLEY.—Sunday, Nov. 3, Spiritual Lyceum, at 2.30 and 6.30.  
 BRADFORD.—Nov. 4, Chamber Meeting. Nov. 5, Public Meeting.  
 DARLINGTON.—Nov. 6, Chamber Meeting.  
 STOCKTON-ON-TEES.—Nov. 7 and 8, Chamber Meeting.  
 NEWCASTLE-ON-TYNE.—Nov. 10, 11, 17, and 18.  
 GLASGOW.—Nov. 24 to Dec. 2, inclusive.  
 SOWERBY BRIDGE.—Dec. 8.

## NEWCASTLE-ON-TYNE PSYCHOLOGICAL SOCIETY.

LECTURES AT WEIR'S COURT, NEWGATE STREET.

(President: John Mould. Hon. Sec. H. A. Kersey, 4, Halington Terrace, Jesmond Road.)

Sunday, Oct. 27, at 6.30 p.m.—"The Two Advents of the Messiah."  
 Mr. S. De Main

Admission free. A collection to defray expenses.

## WEEKLY SEANCES AND MEETINGS.

- Sunday, Seance at 11 a.m.—"Form Manifestations." Spiritualists only.  
 Tuesday, " at 8 p.m.—For Members only.  
 Wednesday, at 7.45 p.m.—Spiritualists' Improvement Class.  
 Thursday, Seance at 8 p.m.—For Members only.  
 Friday and Saturday at 8 p.m.—Developing Circles for Members and Friends (free).

The Library of the Society is opened every Wednesday evening from 8 to 9 p.m. for the issue of Books to Members.

Mr. E. WOOD will deliver two trance addresses on Sunday, Oct. 27th, in the house of Mr. John Cropper, Smallbridge, commencing at 2.30 and 6. All friends who feel an interest are cordially invited.—JOS. DEARDEN, Oct. 22nd, 1878.

ACKNOWLEDGMENT OF BOOKS.—The Cambridge Association of Investigators into Spiritualism desire to take this opportunity of thanking Mr. Scott, of Belfast, for his very handsome donation of books to their library.—Signed, A. C. HUNTER, (Jesus College,) Librarian.

Mr. ROBERT BRUNSKILL, Cockfield via Darlington, desires us to announce that all applications for his services as a medium, in the Crook and Hunwick district, should be made to Mr. Wm. Lobley, High Hope Street, Crook, or to Mr. John Binns, Old Hunwick via Willington, Durham, when they will receive due attention.

BIRMINGHAM.—On Sunday next, at the Spiritual Meeting-rooms, 312, Bridge Street West, Hookley, a special circle service will take place, to assist in carrying on the Cause in the said place, when Mr. Perks will return from Coventry to meet the mediums and friends on the occasion. All friends and mediums are invited to render help in sustaining Mr. Perks in the good work. Suitable music will be provided to secure harmony in the meeting. Collection at the close. Doors open at half-past six o'clock.

## GENUINE WHEAT MEAL.

MANY of our correspondents who are interested in Dietetic Reform, are unable to obtain genuine Wheat Meal for Baking and Cooking. To meet the requirements of such, we have made arrangements to supply sample packets of 1lb. each price 3d., and larger quantities at very much lower prices.

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

By the author of "Illness: its Cause and its Cure,"

## SIMPLE QUESTIONS &amp; SANITARY FACTS FOR THE PEOPLE. &amp;c.

An improved edition is now ready. It is an advanced and comprehensive educational work on physical phenomena, the structure and functions of the body, diet, stimulants, medicines, baths, cleanliness, health processes, and all those questions which connect themselves with personal health and comfort, domestic happiness and prosperity, and sanitary reform. Though grasping such a wide field, it is simple and elementary in its style, and adapted to the humblest capacity.

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



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

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SUNDAY, OCT. 27.—Major Forster at Doughty Hall, 14, Bedford Row, at 7.  
TUESDAY, OCT. 29.—Select Meeting for the Exercise of Spiritual Gifts.  
THURSDAY, OCT. 30.—School of Spiritual Teachers at 8 o'clock.

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

SUNDAY, OCT. 27.—6, Field View Terrace, London Fields, E. Service or Seance, at 7.  
MONDAY, OCT. 28.—Hall, 298, Commercial Road, E. Seance at 8.  
TUESDAY, OCT. 29.—Mrs. Pritchard's, at 10, Devonshire Street, Queen Square, at 8.  
TUESDAY, OCT. 22.—6, Field View Terrace, London Fields, E. Seance at 8.  
WEDNESDAY, OCT. 30.—Mr. W. Wallace, 329, Kentish Town Road, at 8.  
THURSDAY, OCT. 31.—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. Pritchard's, at 10, Devonshire Street, Queen Square, at 8.  
FRIDAY, NOV. 1.—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, OCT. 27, KNIGHTLEY, 2 p.m. and 5.30 p.m.  
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hockley, at 6.30 for 7, free, for Spiritualists and friends.  
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.  
BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.  
CARDIFF, Intellectual Seance at Mr. Daly's, Osborne Villa, Cowbridge Road, Canton, at 6.30.  
DARLINGTON, Mr. J. Hodge's Rooms, Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.  
GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.  
GLASGOW, 164, Trongate, at 6.30 p.m.  
HALIFAX, Spiritual Institution, Union Street Yard, at 2.30 and 6.30.  
LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.  
LIVERPOOL, Perth Street Hall, West Derby Road, at 3 and 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 for Spiritualists only. Public Service at 6.30 p.m.  
NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.  
OLDHAM, 186, Union Street, at 6.  
OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.  
SHEFFIELD, at Mr. Fred. Brown's, in the evening.  
BOWENBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.  
TUESDAY, OCT. 29, SHEFFIELD, at Mr. Fred. Brown's, in the evening.  
STOCKTON, Meeting at Mr. Freund's, 2, Silver Street at 8.15.  
STOCKTON, at Mr. D. R. Wright's, 18, 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, OCT. 30, 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.  
DERBY, Psychological Society, 9, Full Street, at 8 p.m.  
MIDDLESBRO', 23, High Duncombe Street, at 8.30.  
NEWCASTLE-ON-TYNE, Psychological Society, Improvement class, at 7.45.  
THURSDAY, OCT. 31, 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 Mansforth's, St. John's Road, at 7.  
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**HAFED PRINCE OF PERSIA: HIS EARTH-LIFE AND SPIRIT-LIFE**

BEING COMMUNICATIONS IN TRANCE THROUGH MR. DAVID DUGUID.

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**APPENDIX.****I. Copies and Fac-Similes of various Direct Writings.**

II. *Answers to Some Questions by Ruisdal and Steen.*—Resurrection of the Body. Spirits Cognisant of Natural Objects. A Glimpse of Summer Land. "What Good will it do?" Medium's Sight in Trance. The "Double." Man's Power over Spirits. Employments of the Spirits. How Ruisdal became a Painter. Mediumship and Strong Drink. Ruisdal's First Experience in Spirit Life. A Picture of the Spirit Land. Ruisdal and the Students. Deserved Reproof. Knowledge withheld. "All the work of the Devil!" On Light, Comets, and Spots on the Sun. Sun, Moon, and Planets Inhabited. Materialisation of Spirit Forms. Ruisdal's Visit to Rome. On "Purgatory." Continuity of Earthly Relationships. Ruisdal on Oils, Colours, Varnishes, &c. Spirit Transition. Ruisdal's Betrothed. The Story of Steen and Jan Lievens. Ruisdal on the Ideal and Natural. Lawfulness of Spirit Intercourse. Work of the Spirits. Ruisdal and Steen on their Pictures. Condition of Persons Dying in Idiocy. The Angel of Pain. "Shall we know each other?" Use of the Crystal. Ruisdal's Description of Jesus. Steen's First Experience of Spirit Life. Locality of the Spirit World. Start on Jesus and his Work. How they Pray in the Spirit World. The Indian Spirits. Steen gives a Test of Identity. Ruisdal's Picture in the Edinburgh National Gallery—a Test. Interviewed by J. E. Jackson. Ruisdal's Waterfall in Moonlight—a Test. Ruisdal at Home. Eternity of Matter. Recovery of the "Lost." Ruisdal's Contemporary Painters and Painting. Contemporaries' Names (not direct). Steen on Effects of Discussion. Spirit Language—Temperature—Clairvoyance—Cold and Catching Colds, &c.

III. *Other Phases of Mr. Duguid's Mediumship.*—Movement of Inert Bodies with and without Contact. Production of Sounds from Invisible Causes. Perfumes. The Spirit Voice. Levitation of the Medium. Transference of Solids through Solids. Spirit-Light. Spirit Touch. Distillation. Winding-up and Carrying Musical Boxes. An Overcoat put on the Medium while his Hands are Securely Bound.