



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

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THE MONTHLY CONVENTION AT DOUGHTY HALL.

Sunday was a most tempestuous day in London, and the evening was such that but few would care to venture out, and not without considerable inducement. It was in some respects fortunate that no eminent speaker was announced for Doughty Hall, for the audience might have been small, or visitors would have been put to great discomfort to attend.

The Convention was thinly attended. Mr. Burns presided, and in a speech of upwards of half-an-hour's duration, threw out some suggestions, of which we report a synopsis.

HOW TO KEEP PRIESTCRAFT OUT OF SPIRITUALISM.

There is no speaker here to-night; the platform is wholly unoccupied; we are all of the laity of Spiritualism; Spiritualists without distinction; a Convention, or coming together of Spiritualists to impart to, and to receive instruction from, one another. We are, therefore, equals, except in so far as the greatest amongst us is him who can do the most service for the others.

In addressing you I do not appear as a professional speaker, but as one of yourselves. I always shrink from taking a professional position in connection with the Sunday work of Spiritualism. I would be glad to see Spiritualists able to give the Sundays to the Cause, and earn their living during the week, and therefore do away with the need of incurring the services of professionals. The kind of information that Spiritualists stand most in need of is not supplied by our lecturers. Their notions, or the notions of their spirit-guides, upon the various intellectual or speculative subjects introduced, in very few cases tend to make audiences more spiritually developed or practically acquainted with the spirit-world. Guidance in the art of spirit-communion can be obtained in far more abundant measure from humble individuals, who have had experience in the spirit-circle, than from the more prominent platform teachers. As Spiritualists our aim should be to manufacture our own Spiritualism, and not be dependent on the light derived from others.

The basis of our philosophy is that man possesses an immortal spirit, the divine image within him; and, if so, why should he require to place that talent away in a napkin, and seek to use the talents of others? Therefore there are amongst us many who are not Spiritualists, but believers in Spiritualism.

The Spiritualist is he who has from mediumship, intellectual experience, inspiration, or spiritual gifts, that satisfactory knowledge of spiritual things and development of his spiritual faculties, which enable him to be a light and guide, not only to himself, but to those around him. This cultivation of an independent spiritual position is the great duty of every Spiritualist; and when Spiritualism came into the world it implied as much, because it manifested itself amongst the people, without regard to sect or position, and it has worked its way throughout modern civilisation through the agency of individuals who have been made instruments of spiritual work, on an independent personal basis. The believers in Spiritualism are very different from the Spiritualists, and are wholly dependent upon the latter for a supply of those notions and statements which they do not possess of their own efforts, but accept on the testimony or demonstration of others. This distinction of the difference between Spiritualists and believers in Spiritualism is the starting point of priestcraft. The mediumistic, inspirational, intellectual, and experimental knowledge and ability of the Spiritualist, place him in a position of command; he has the key to the mysteries. The believers are dependent on him—at his mercy. He can make his market of

them; and in all ages of the past, we find that a market has been made of the ignorance of outsiders, and the position of teacher has become the position of shopman: a supply of dogma and opinion being retailed to the masses as a means of subsistence for the trader therein. If the professional teacher were honest, this would be quite correct, but unfortunately, like the publican who puts salt in his beer to increase the thirst, the priestly order have at all times been very careful not to communicate to the multitude the means whereby they themselves attained to knowledge. They have said: Support us, listen to us, believe us, and we will teach you, we will investigate for you, and think for you.

Such a system is beginning to develop itself in Spiritualism, and it is well for us, as Spiritualists, to take note of the fact in time. It will be much easier for us to maintain our independence against an insignificant faction, than it will be when that faction develops itself into a powerful body, and arrogates to itself the dispensing of spiritual light to the people at large. Professionalism is so insidious and worldly-wise in its tactics, that we only require to set abroad into society a certain number of professional speakers, and other forms of mediumship, to direct the whole current of our energies into supporting them, and dancing attendance upon their arrangements and suggestions. Most of the societies, committees, and organisations which exist, and have existed, have been entirely in the interests of professionalism—trading stations for the employment of those who had talk to sell, and the chief duties of the Spiritualist or believer has been narrowed down to attending those meetings, and contributing sufficient money to float along the succession of speakers who might be attracted by the means available. This system has obtained very much more largely in America than in this country, and before Dr. Peebles started on his last trip round the world, the cause of Spiritualism had arrived at such a low ebb, that it was discussed by all earnest friends of the Cause how best it could be resuscitated. The Movement fell so much into the hands of these strolling adventurers, that their oddities of expression and conduct came to be regarded as Spiritualism, and the real life of the Movement departed from it, and left these professionals with an obscured prospect for their calling.

The remedy, and the only remedy for this tendency, which is an inevitable one, is for Spiritualists to be Spiritualists indeed: to think for themselves, investigate for themselves, communicate their experiences to one another, develop their spiritual faculties, cultivate spirit-communion, and endeavour to regulate their lives in harmony with the light that they may receive from time to time. With a community of Spiritualists thus developed, the pervasions of professionalism would be impossible, because the body of Spiritualists would have sufficient light and discernment to keep those public exponents which they might co-operate with from time to time in their own place; but while we have cliques of non-spiritualised and worldly-minded men, the tools of itinerant lecturers, we shall continue to have a succession of domineering factions, intrigues, and scandals, all tending to frustrate the work of the spirit-world, and break up the Movement into incohesive fragments.

Spiritualists require to do three things. First, to study the psychology of the spirit-circle, and the laws of mediumship. How to use a medium ought to be their first lesson; how to place the medium, how to place the sitters. This they can only do after considerable preliminary development and experience, but if every Spiritualist commences practical sittings and does his best, he is sure to make progress, and ultimately succeed to his entire satisfaction.

faction. The use of this Conference is for us to exchange views and experiences with one another, to assist in the furtherance of the objects which we have in view. The proper placing of the medium, the formation of the circle is really that in which the whole science of Spiritualism consists, and it is a point upon which even Spiritualists are lamentably ignorant. Too many of us suppose that we have only to secure the attendance of a medium to realise all that may have occurred in the presence of that medium at any previous time. We seem to imply, by our ignorance, that the medium can command the phenomena, or, in other words, that his presence is the only condition required. The medium is simply an auxiliary, like the hand upon the face of a clock; but without the works within, these hands would not indicate the lapse of time. A well-known medium visited a provincial town a few weeks ago. He had three sittings with a miscellaneous, dictatorial, restless crowd, and no results whatever. He had two informal sittings with an enlightened family party, and the manifestations were quite satisfactory. Shall we, therefore, blame the medium, and say he is a humbug because of these failures, and shall we tear his nervous system into shreds by our inharmonious groupings around him, and because there are no phenomena, withhold his necessary expenses? I say, by no means. Let us get that knowledge which ought to be the possession of everyone who dares to call himself a Spiritualist, and then, mediums who are called in to assist in enlightening us will be successful with their mission, and we will gratefully accord them the due reward for time and vitality bestowed upon our necessities.

After studying Lesson No. 1, the formation of the circle, and our relations to the medium, we have to turn our attention to ourselves, and proceed to the work of intellectual culture. Even as the physical manifestations are projected into the mortal sphere through the agency of a vital magnetism, so the teachings from the spirit-world are communicated to the mind of man through the thought-sphere that pervades the circle. Unless that thought-sphere be diaphanous and harmonious it will be impossible to make it the vehicle of truth. Many of us have to get rid of ardent prejudices and tyrannous bigotry before our trammelled minds have freedom to act. Our thinking faculties are encased in this encumbrance like the chick within the egg-shell. When we have got our shells off we are at liberty to exercise our faculties, but we must do so for some time, and make many blunders, before we can walk straight in our ways of thinking; and when, after many years of painful struggle and self-denial, we have achieved the proper plane of development, then the spirit-world will be able to teach us something, and to make us its instruments in radiating its light abroad amongst our neighbours. I am ashamed to see Spiritualists dogmatise conclusively upon the results of Spiritualism, and what spirits ought to do for them. They think that one visit to a medium should fill them with light, whereas they must know that any light which they possess must proceed from within themselves. The light which we derive from without only shows us our own ignorance; that which wells up from the divine fountain within is alone that which truly instructs us.

The third lesson of the Spiritualist is that of spiritual development, and it is such an obscure one that I am almost beyond my limits in attempting to throw out a few suggestions thereon.

By development I mean the ability of the spirit within man to express itself outwardly, and envelope his whole mind and life in its grateful luminosity. Man may be likened to a lantern: his spiritual nature is the candle within, but if that candle be encased in a metallic box, or put under a bushel (as the Scripture has it), then it can communicate no light to its surroundings. If windows be made in that lantern, of semi-opaque or coloured substances, then the light will be dimmed or modified by discolorations. If the windows in the lantern be clear and clean, or if the candle be placed in a glass globe, then it is protected from the action of surrounding elements, but its light is not impeded, but gives its brilliancy upon everything around. Development, then, in spirit-communion means the spirit of the sitter going forth unwarped and unobstructed by prejudices or passionate emotions towards the spirit-world, and thus opening up an avenue into the spiritual realm through which bright and wise messengers may approach us and give us of their bounty. Thus considered, the sitter or interrogator who confronts a medium is even of more importance to the exaltation of the message than the medium himself, hence also the power which some sitters have in developing mediums. We also see in this the true value and necessity of self-culture. We can only come *en rapport* with spirits of a class similar to our own degree of development; as the inner man is able to suffuse the outer man, so is that altitude of spiritual excellence represented by that inner development attained in coming in contact with spirits of a like quality.

The speaker concluded by giving many instances from his own experience corroborative of the ideas he had thrown out, which he said were the result of experience.

He had expressed his regret, in the early portion of his remarks, that A.T.T.P. was not present; that gentleman, however, entered the hall before Mr. Burns concluded, and upon being called upon,

A. T. T. P. favoured the meeting with a very interesting address. He said he could corroborate very much that the previous speaker had said from his own personal experience of the last four years. He was glad to find Mr. Burns took the platform that we do not want professionalism. He alluded to his article in last week's *MEDIUM*, in which he had endeavoured to show that Spiritualism is within our own reach. Speaking of mediums, he said there were those who were naturally so impressible that they take any impres-

sion that comes to them. Spiritualism had not been fairly treated, either by outsiders or many of its friends. The latter made too much of a mystery of it, a course adopted by all other professional men, be they lawyers, doctors, or what not. He had that day been reading the "Religion of Jesus" for the first time and was very much struck with the introduction, and he had just come from a most wonderful seance, where the control, directly alluding to what he had been reading, said: "Your mind is struggling to know really the foundation of the Christian religion, and when the dogmas crept into it," which had been actually the case. If we are to make Spiritualism a movement, we must exercise our reason, and so train ourselves, morally and otherwise, that we can be congenial souls to those spirits we cannot see.

After narrating some personal experiences, the speaker said that if scientific men were to study the subject of Spiritualism instead of ignoring it, they would no doubt gain impressions that would very much improve them and facilitate their studies. As it is, they dismiss it by saying, "It cannot be so because I don't know it."

Mr. E. Wilson asked for a definition of Spiritualism. Mr. Burns, in reply said it could not be comprised in a few sentences. Spiritualism in its phenomenal, philosophical, and religious aspects constituted an inner realm co-equal to the physical sciences, philosophy, metaphysics, and morals of external life.

The meeting was deeply attentive throughout, and the proceedings appeared to give much satisfaction.

HISTORICAL CONTROLS.

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

MARCUS CLAUDIUS MARCELLUS.

October 26, 1878.

"Great minds awaken when time and opportunity serve. They are easily found; men who, stepping from the ranks, gain, unaided by any patron, only armed with their own sound knowledge, dauntless courage, and unflinching perseverance, their proper places among mankind. Who so great during the disastrous struggles between the German and the French nations, who such an opponent to be feared, as the scholar and the mathematician who guided and governed the German legions, leading them to every successive victory?—who, sitting in the solitude of his study, away from the busy haunts of men, yet with a deep intuition of the coming struggle, had prepared his plans fully and carefully; and when the crisis came, the mathematical scholar, the philosophical mind, proved the real director of the legions, and pursued a well-thought-out road to victory. Who could have realised that such great results could have been attained within the four bare walls of his study? How many hours of unwearied labour had he passed to study every main and every bye-road! none deemed unworthy of study, however insignificant it might look to others. Every appropriate camping place was studied by this great mind, of armies which yet had to fight their battles in the future, and when, having fully realised in his mind that perfection had been attained, and that every furlong of the country to be invaded was as well known to him as to its own inhabitants, only then came the strong desire to make his countrymen as well acquainted with these facts as himself; so every officer, superior and subordinate, and even the most intelligent of the rank and file, were supplied with the road maps, accurately detailing every fact worthy of noticing. You grasp already to whom I am referring—to Count von Moltke.

"Oh, dear Sir, you are impressed, and those around you feel equally with yourself these impressions which come from a higher Power. Oh let me thank God that your mind is free from cavilling doubts and weak and vain sophistical arguments. Your practical mind has grasped several unyielding facts. First, the possibility of a soul being able to *act a lie*, but the impossibility of a soul to *live out a lie*; possible for a mind, however mean, dwarfed, or meagre, to cram a part; but a mind capable of so doing must have qualities apparent to all those surrounding him:—oratorical powers, a graceful ease in ordinary conversation, an education that has been governed by a most careful supervision. Your practical mind turns to the instrument through whose body your surroundings manifest themselves, and you think of his following for a means of livelihood; and you say, convinced in your heart, a worthy man as a labouring man, with every evidence of his means of livelihood about him, who prefers in ordinary conversation the limited extent that his mind has made towards light. A pioneer in a great work unacknowledged to-day will be the theme of a thousand tongues hereafter. Your next practical thought is: Does his garb portray his mode of life, still referring to the instrument and to his means of livelihood being obtained by manual labour. There are those marks which one would expect to find apparent in him. Your friends do not realise this; they give you *not* credit for using the profound judgment which they say was once yours, but which in this matter of spirit-communication is in abeyance. God forgive them; all the proofs that human reason should demand you have sought for, and, through God's mercy, you have obtained, if not to their satisfaction, at all events to your own. The hand of a labourer, the garb of a labourer, the surroundings of a labouring man, in his home, in the garb of his children, in every act of his every-day life, proving that the scholar, the scientist, the mathematician, the philosopher, the citizen of the highest degree, and minds such as these do not exist in your medium, your instrument, normally."

I said, "You seem to know what I have lately been writing on the subject."

He said, "I have been watching your pen. Therefore I say there

are many souls that can for a time act a lie, but the scholar or the gentleman could not live the life of a labouring man, nor bear the evidence of labour on the hands, and therefore I say, in other words, it is impossible to *live a lie*. These are but preliminary remarks. Let me now speak of myself. I am not a high spirit; listen to what I have to say of myself.

"Born of lowly parents, I fully realise what you but just now referred to, that, according to the merits of a spirit, pure and just men were saved. I am referring to the doctrines which have come in vogue since I was on earth. Men have concentrated their minds on a lesser number of deities than what my countrymen had. I am by birth, or rather was by birth, a Roman, and, like mankind to-day, my countrymen in my day believed in a plurality of gods. Oh, I realised God as a boy, when kneeling down before Apollo's shrine at Delphi. I have felt its utter blasphemy; I have looked around the vast multitude of my countrymen listening to the augur with his superstitious auguries, and have witnessed aside the performance of the most important public acts in consequence of the most petty superstitions possible for reasonable minds to conceive.

"When elected a public officer, and when by acts of personal bravery I had raised myself—I speak, remember, as one who is beyond *Time*, therefore beyond egotistical feeling—I was personally brave. I prayed for a signal evidence of my bravery to be given to my people, and my prayer was answered. As a General of the Roman Legions, I received what my countrymen called a message from the gods; but the words in which the message was given to me commenced with the denial of any Divine origin, and with the admission of having led an earth-life of sinfulness, and that, according to the unalterable laws of God, that had given Being and Form to all His creatures, and whose will was transmitted from the highest heaven to the lowest spirit-spheres by men who had led men's lives on earth; and that the message was, that minds like these, who had grasped their God more nearly; that a course of expiation had been demanded from him, and that he was following out the tenor of this message by speaking to me.

"Addressing me by my name, he commenced, 'Marcus Claudius Marcellus, I am sent to you.'

I asked Marcellus, "Have you been here before?"

In reply he said, "I was here, but did not control; I was waiting for the instrument coming, hence the reason why I have been enabled to tell you that which you had written. I want you to look at that written letter; it has not been seen by any since you wrote it, therefore the charge that sceptics would bring against you can be refuted. But to continue the message; the spirit* said, 'I am a Syracusan by birth, and was known on earth by the name of Agathocles.' Good and beautiful his name means, for he appeared to me afterwards, and in youth Agathocles was deemed the handsomest amongst that people famed for their classical features. He continued: 'You will become the conqueror of that state of Syracuse which in my time existed as a democracy, but which I changed by the usurpation of the supreme power, being Syracuse's first tyrant. Be wary how you tread the paths to conquest; bloodshed and violence are the necessary attributes of war, but wrong, molestation, and unnecessary injuries degrade a victorious general. This part of my message is from myself, and not from God transmitted through His ministers to men like you, subject to time and its influences, but from one like me, beyond time, above it; and this is what I tell you, Marcus; your Empire totters. Intestine quarrels, severance of human sympathies, the dividing into castes or classes, these causes have sapped the very foundation of your empire, and you are on the wane. It is for you to postpone an inevitable ending. Amongst the numerous Deities there are none that appeal directly to the human heart. The deities of Rome are only famed and made deities and objects of worship in consequence of overstrained human passions; and though the laws of your senate prohibit fanes or altars to new Deities, yet it is commanded that you shall raise two altars, and upon them place forms of Grecian beauty such as Rome has never seen, and thou shalt call them by two names denoting qualities that are most miserably deficient amongst the Roman populace—HONOUR and VIRTUE; and you shall surround these altars with priests, to speak, to preach, and teach the blessings that both are to give to mankind; and when thou hast done this, Marcus, thou shalt join us.'

"Tell me, strange visitor, what manner of death I shall die. Tell me how I shall join you?"

"This is no part of my mission, Marcus; but thou wilt depart from earth and join us, thy body being destroyed by artifice; ask of me no more.

"Oh, well can we that are beyond time speak with certainty of the career of many minds that are still in the body,—minds that have gathered themselves into a select circle apart from the common mass of mankind; men who have taken for their aim on earth advancement or death. I could judge of such a mind; so did Agathocles judge of mine. I advanced against Syracuse, as he had so surely foretold, and bloodshed, violence, heavy misfortune, followed the opening of my attacks on that State. The city of Syracuse, surrounded by a wall, offered to the attempts of my soldiery an impregnable barrier to their entrance. Like Von Moltke of these more modern times, Syracuse was defended by one giant mind—Archimedes, the great mathematician, the philosopher, the predecessor to his more modern equal, Von Moltke. Fear I had

never felt, even at my first triumph against the barbaric Gauls, whose gigantic stature filled my army with fear, and whose defensive armour surpassed our own in its more effectual resistance to warlike weapons, yet with my own hand I slew their king, holding in piteous scorn his spirit as the spirit only of a big bullying braggart. But this mathematician, who worked his will within the four walls of a confined room—it was him that I feared. I realised that his protection was from such as had visited me, and that his mind was but the vehicle to the manifestations of superior intelligences.

"Such was the effect of his wondrous power, that the galleys which composed my fleet were lifted by the engines fixed in the walls of Syracuse,—these engines being mighty levers suspended in the middle, which, when they dipped towards the sea, had immense claws or fittings for grappling; and I saw my galleys, sometimes two or three at a time, lifted sometimes seventy feet above water, and then, by a semicircular movement, dashed on the rocks. By some means it was ascertained at what particular time, and at what particular part of the fleet I happened to be. I have witnessed, at the distance of 1,500 yards, huge blocks of massive rock strike the particular galley which I was aboard, three distinct times in succession, one galley sinking, necessitating my instant removal to another galley. The secret of the motive power died with Archimedes; but the secret of Archimedes was realised by me on the successful termination of the siege, but which I dared not reveal to my countrymen, else the charge of madness and incapacity would have been made against me. By the aid of fire the motive power was given, and that which has come into such fatal use in these more modern times was Archimedes' secret—*gun-powder*. Not one block of massive rock but what was hurled from a stone bed whose base was blackened by the effect of an explosive substance. My men would cry with terror at the whirl, the noise rushing through the air, that these missiles would make passing over them.

"Syracuse fell into my hands. I have mentioned before that my soul recognised and revered my Creator. In his name I affirm I could not restrain the brutality, the profligacy of those under my command. It was from Syracuse that I obtained the two statues of the two Deities I was commanded to erect, naming them Honour and Virtue; side by side with these were many beautiful works of art—statues, paintings, vases, fretwork in gold and silver, curiosities of art and taste altogether unknown to my countrymen, for there had been battles with barbarian and semi-barbarian people, and it was mine to give birth to the Roman taste for works of art.

"Oh, Hannibal, Hannibal! your sorrows on earth were as marked as mine. A brother's cruel and untimely end, a much-loved brother, wrung your heart. No wrong, no injury, no insult disgraced your victory over myself. I fell a victim to strategy; yet of all the Roman generals that had met you, none you feared so much as Marcus Claudius. I had beaten the forces under your command in battle; I had beaten the forces under your command in strategic movements and manoeuvres, at last to fall a victim in a strategic ambushade. I remember well the look and feeling I had after I had been stabbed, looking at my body and looking at Hannibal's pitying gaze; and further, Sir, I remember no more.

"Back again to earth only during these last forty or fifty years of earth-time. I have not met with him who caused my death in the spirit-world. I would greet him lovingly for the love that animated him in his action after my spirit left the body. He thought of my son's anguish. It was customary then to preserve the ashes of the dead,—the Roman, in that respect, having reached a higher state of civilisation than you moderns,—and a golden vase contained the intended gift to my boy. Accident prevented that gift's consummation, and the wind scattered that which Hannibal would have preserved, and a robber's hand took possession of the case in which those ashes were preserved, a vase or urn of gold. Good bye, God bless you."

Not being well posted up in Roman history, in fact, never having dipped into it since I left school, I was much puzzled as to who the control was; I was under an impression that it was Camillus, but his names were Marcus Rufus, not Marcus Claudius, and, somehow, I could not get the last name; whether it was that my having a strong impression that it was Camillus destroyed the power of the control giving me the real name, so I had recourse to biography, and found that Camillus would not fit anyhow, but as there were two leading events prominent in the *seance*, viz., the taking of Syracuse, and the death of the control, a Roman General, in an ambush, when fighting against Hannibal, I had recourse to the index of Hook's Roman History. Whilst I was searching it out, the medium said, "I hear a voice saying, 'I passed away 207 years before your era; I am not Marcus Rufus, I am Marcus Claudius.' " I soon found that Marcellus fitted all the requirements, so I asked a question from the index, forgetting that he had referred to it in the early part of the *seance*. The medium said: "He says he killed Viridomarus, a chief of the Gauls."

This is not the first time that I have had a similar experience quite apart from mind reading. I find that my ideas, if they get wrong, ensure a difficult *seance*. As far as I can make out, the control is greatly influenced by the mentality of the sitter; and this, I think, has a good deal to do with the unsatisfactory *seances* obtained from a professional medium at a miscellaneous sitting of a dozen strangers to each other.

* This spirit, Agathocles, is the one referred to in the paragraph above, as having given to Marcellus, while in earth-life, "a message from the gods," and which is continued in this paragraph.—ED. M.

BURN.—At 47, Rue Billault, Champs Elysees, Paris, on Tuesday, the 5th instant, the wife of Mr. A. H. Firman, of a son.

THE SIGNS OF THE ZODIAC.

A CONCISE ACCOUNT OF SEVERAL OF THEIR CONCEALED OR HIDDEN MEANINGS.

By P. DAVIDSON, Author of "The Violin," "Celestial Fire and Terrestrial Fire," "The Philosophy of Man," &c.

First the bright *Ram* Sol's languid ray improves,
 Next, glaring wat'ry, through the *Bull* he moves;
 The am'rous *Taurus* next admits his genial ray,
 Now, burning, through the *Crab* he takes his way;
 The *Lion*, flaming, bears the Solar power,
 The *Virgin* faints beneath the sultry shower;
 Now the just *Balance* weighs his equal force,
 The slimy *Serpent* swelters in his course;
 The sable *Archer* clouds his languid face,
 The *Goat* with tempests urges on his race;
 Now, in the *Water* his faint beams appear,
 And the cold *Fishes* end the circling year.

At what precise era, or period of time, early man commenced to map out the gorgeous spangled canopy of the over-arching heavens, or in what nation the germ was first planted of that stupendous system which overlaid the earth with vast temples, and survived all the wrecks of chance, change, and time, none can say. Tradition, with its eloquent and impressive tongue, is in many cases as authoritative as written scriptures; but we find the manifestation of its completeness only when humanity acquired the art of recording its opinions in picture-writings, and other hieroglyphical and alphabetical scriptures. Maps of the heavens, and perfected charts of astral motions, involving intricate calculations which must have required thousands of years to arrive at, were all handed down from pre-historic to the commencement of historic times, and that with an accuracy and completeness which fully sustains the enormous claims of the Hindus for the existence of their dynasty during cycles of time which baffle the human mind to conceive of. How often have the silent, but nevertheless eloquent, catacombs of old mother earth in the form of upheaved plains, the beds of rivers, the depths of artesian wells, and the recesses of recently-discovered caverns, brought to light conclusive testimony that man existed, laboured in clay, stone, pottery, and metals, tens of thousands of years ago on the face of the earth.

Many years ago the colossal forms of the mystic Sphinx might have been found in long and majestic rows, decorating the temples of old India; and be it remembered this mystery of the Sphinx could only be solved by a people who correctly understood the precession of the equinoxes. A period of 2140 years must take place ere the sun's path in the zodiac is changed from one sign to another; yet such changes had occurred, been accurately calculated and recorded in the astronomical puzzle of the Sphinx, a composite emblem celebrating the sun's passage from the sign of Virgo to that of Leo, at a period when the Jews were unknown as a nation.

The following is a necessarily brief and imperfect compendium of what may be termed the *gross* religious belief, for within the limits of a short essay space will only permit of a few and general observations upon such a vast subject. Our early forefathers failed not to observe that every change on the face of nature was in accordance with certain solar and astral phenomena. The path of the sun in the ecliptic was by ancient astronomers defined as being between two parallel lines, each 16 degrees apart, the sun's march being between them. This space was, and still is, termed the zodiac, and is divided into 360 degrees; those into four right angles of 90 degrees each, and the whole into twelve signs of 30 degrees each. In January, now termed the first month of the year, the sun passes through Aquarius, the Washer or the Greek Baptizo—the season of storms and heavy rains. In February, he enters Pisces, or the Fishes, a period of famine, dearth, and distress, when fruits, roots, and fishes are consumed, and little is left to the primitive man but the waste and spoil of the accumulating waters—the season when Lent begins. In March, the sun enters the sign of Aries, or the Lamb—symbolical of the young and tender products of spring. In April, when the vitality and energy of the vegetable world is to be typified, the sign through which the sun passes is termed Taurus, the Bull. In May, when summer and winter are reconciled, and the sweet and lovely period of flowers and bloom harmonise over the opposing seasons in fraternal concord, the sign which then prevails in the solar path is called Gemini, the Twins. In June, the sun apparently undergoes a retrograde motion, and the sign journeyed through is termed Cancer, the Crab. In July, his raging heat symbolises the sign of Leo, the Lion; whilst Virgo, the Virgin, of August, with her ears of corn, the Scorpion, or Dragon, of October, the Archer, of November, and the Goat, of December, have more direct references to esoteric or hidden doctrines than to the climatic changes on earth.

When the Light-God in March entered the sign of Aries, or the Lamb, he crossed the vernal equinox redeeming the world from the sufferings and privations of Winter. Here the Sol-Saviour brought the earth from darkness to light, fed the starving multitudes, and filled the world with blessings. In July and August—at one time symbolically termed the betrothal of the Virgin, at another the marriage feast of the Lion, of July, and the Virgin, of August—comes the grape and harvest season, when the Sun had by his radiant heat changed the wintry waters of earth into the luscious wine of the vintage. Then was the annual solar miracle performed. At the sign Libra, the sun was kept in an even path which was hailed with feasts and rejoicings, until the dark and dismal period when Scorpio, the great Dragon, of October, appeared in the Ascendant. Weeping and sorrow now take place,

for the Solar God must cross the autumnal equinox and descend into Hades, Sheol, or the Pit (Ezekiel xxxi. 15; Joel i.; Micah vii. 1). Afterwards he is cast into the power of the two evil months November and December, who are crucified with him upon the autumnal equinox. Now the Goat, or Capricorn—the Renewer of Life—of winter, shares the Sun-God's evil fate, but becomes repentant and favourable to him in the hour of his new birth, for all the nations of antiquity throughout the East unite in celebrating the Nativity of their God on the 25th of December, when the Sun passes through Capricorn or the Renewer of Life; but endless indeed are the fantasies interwoven with the religio-Zodiacal legend.

In order that the reader may understand the symbolism of the zodiac in its *inner*, *hidden*, or *esoteric* aspects, we must turn to the Hindu conceptions of cosmogony, as the origin of the zodiac lies buried in the obscurity of many thousands of years. The Hindu ideas may be condensed thus—1st, The universe is an outcome from pre-existent matter, and not a spontaneous creation; 2nd, It is only one of an endless series of universes; 3rd, Eternity is pointed off into great cycles, in each of which *twelve* changes or transformations of our world take place, following its partial dissolution by fire and water alternately, and when a new period sets in, the earth is so much geologically altered as to be practically a new world; 4th, In these twelve transformations, the earth, after each of the first six is grosser, man and everything on it being more material than the preceding one, whilst after the other six, the contrary is the case, man and earth being more refined and spiritualised with each terrestrial change; 5th, When the top of the cycle is attained, a gradual dissolution takes place, and every living being and material object is destroyed, for humanity has now become fitted to exist subjectively as well as objectively. Those conceptions our ancient philosophers pictured forth for the public instruction in a single pictorial emblem—the zodiac. Originally there were but ten signs known to the common people—viz., Aries, Taurus, Gemini, Cancer, Leo, and Virgo-Scorpio, these being exoteric; but in addition to these there were two mystical secret signs inserted which were hidden, and only comprehended by the Initiates—viz., the middle or junction point where we now find Libra, and at the sign now termed Scorpio, which follows Virgo. They were added under the present names as blinds to conceal the true names which formed the Key which unlocked the whole secret of creation, and explained the origin of "Good and Evil." The sign of Libra is attributed to the Greeks, but the Grecian Initiates only made a change of name which conveyed the same idea as the secret name to those who knew, leaving the common people as unwise as ever.

The first six up to Libra were called the *ascending* signs of the Zodiac, or the line of Macrocosm, the great spiritual world representing Heaven and the Good, the ascent of the human soul, the Universe or Macrocosm; whilst the latter six were termed *descending* signs, the Microcosm, embracing the opposite principle of Evil, malign and material, the Fall of Man, the descent of the spirit into matter, &c., and in this consists all the mystery of Cabalism. The first six, ascending signs, are also represented by the celestial, perpendicular, descending or male ray: |, spirit; and the last six, descending signs, by the terrestrial ground line, horizontal, female ray: —, matter; whilst the union of both at the intersecting rays, junction or middle point, forms the well-known cross thus +.

According to the Gnostic and Rosicrucian mediæval doctrine, the creation of woman was unintended originally, for the evolution of man's second companion was the offspring of his own impure fancy, but possessing his own share of spirituality, and she became his *Saviour* from the snares of Eve—Lilith, the *first* Eve, or wife of Adam, before he *married* Eve, from whom "he begat nothing but devils" as the philosophical allegory so mystically teaches. One of the Targums says that a serpent tempted Adam, or the first man, and not Eve, his wife, and here we have the Ophitic religious object; for before the carnal fall the snake was Ophis, the Divine Wisdom, which needed no matter for the procreation of man, humanity being totally spiritual, and hence the war between the snake and the woman, or between spirit and matter, for enmity has been placed between the snake and the woman only in this material mortal world of man as *born of woman*. As in the material aspect the "Old Serpent" represents matter, the Ophiomorphos, so in its spiritual signification does the snake represent Ophiochristos, and in the magic of the ancient Syro-Chaldeans both are joined in the zodiacal sign of the dual Virgo-Scorpio, and may be divided or separated when required. From the *left* side of the second Adam—of dust, matter—the pure Virgo, woman, is separated, and falling into Generation, or the descending downward cycle, she becomes Scorpio, symbol of sin and matter, the sign which, *astrologically speaking*, rules over the organs of reproduction. The student must carefully understand that the present rendering of Gen. i. 2, 27, is anything but correct, for the meaning stands within brackets as follows:—1. "And God [*Elohim*] created man in his [*their*] own image male and female created he them [*him*]." 2. Male and female created he them [*him*] and called their [*his*] name Adam," as any Hermetic student well knows. Thus according to Gen. i. we find man created male and female, or double-sexed, and in the image of God, whilst in the 2nd chapter, according to verse 7, we find man formed from the *dust of the ground*, and after the Lord God had breathed into his nostrils the breath of life he became a living soul, and this man or Adam was a male existence, for in verse 20 we are plainly told there was not found an helpmeet for him. So long as the first Adam, or Godman, symbolising the two

first principles of creation, the dual male and female element, he had no desire or thought of *good and evil*, he could not call forth "*woman*," for being male and female she was in him as he was in her. Now only at the instigation of the Serpent—matter—it recoils and condenses itself on the spiritual man in its contact with the elements, the fruits of the man-tree appear to his view, for he alone is that tree of knowledge, and from the moment when this male and female—dual unity—ceased, man evolved out of himself the woman as an individual and separate entity, for now the thread between pure spirit and pure matter was sundered; therefore, no more will man create spiritually by his will, for he has become a physical creator, and the kingdom of spirit can be only now reached by a long imprisonment in matter, and as the Hermetic Book of the Keys faithfully records, "Woe to the soul which prefers to her Divine husband (Spirit) the earthly wedlock with her terrestrial body." Man from being in his present position living in the *ruins* of his former existence, is necessarily himself "*a ruin*," for being in his nature and capacities *fallen*, he is sunk from the Supernatural into the Natural, from the ethereal world of Spirit into the gross world of Matter. As formerly observed, the second Adam is created out of the dust, for matter has become so gross that it reigns supreme, and out of its lusts has woman been evoked, for Lilith, has the best of Spirit. The Lord God walking through the garden in the cool of the day, when Divine Light was obscured by the dark shadows of matter, when the Divine Spirit of man was at its sunset, curses not only the guilty parties but the very ground itself and every living existence—the material serpent-tempting-matter in particular, for the curse truly inheres in matter itself; and

The very elements, though each be meant
The minister of man, to serve his wants,
Conspire against him. With his breath he draws
A plague into his blood; and cannot use
Life's necessary means but he must die.

The foregoing hidden or secret hints which I have briefly alluded to as to the origin and introduction of woman in the scheme of creation, are found mystically in the original Zodiacal sign Virgo-Scorpio, double-sided at first, but afterwards divided, for the ancient Sabean as well as the veiled Hermetic doctrines taught that within this double sign lay concealed the hidden explanation of the gradual transformation of the world from its spiritual and subjective into the double or two-sexed sublunary state—hence the Twelve signs were divided into Ten groups. The Ten Hebrew Æons emitted by Logos and Zoe, the Ten Babylonian Æons ending with Anos (Enoch), the Ten Hebrew Patriarchs ending with Noh (Noah), the Ten Babylonian mythic kings or gods ruling down to the Flood—all point to the Zodiacal signs, and show plainly their connection with the Genesis of the Bible; and, in their manifold aspects, emblematically shadow forth the spiritual and physical conditions of human races, of ages, and of divisions of time.

Woman stands in relation to matter, or the *great deep*, as the Virgin of the Sea, who crushes under her foot the Serpent or Dragon, and, in symbolical phraseology, the Flood is emblematical of the same great Dragon. The Virgin Mary is not only amongst Catholics the acknowledged patroness of sailors, but is also the Virgin of the Sea; and, as Mar, the Sea, is the root of the name Mary, for a similar mystical reason does the word Mat(ter) mean Mother in almost all languages. Maria, Mary, Mare, Mar, Mara, all mean the *bitterness* or *saltiness* of the sea. The Celestial Virgin, pursued by the Dragon seeking to devour her child, was not only depicted in the constellations of heaven, but was represented in the secret worship of the temples, for it was the mystery of the god Sol, and inscribed on a black image of Isis. The Divine Boy was chased by the cruel Typhon, and in the Egyptian legend the Dragon pursues Thunesis (Isis) whilst she is endeavouring to protect her son. Ovid describes Dionè, mother of Venus, flying from Typhon to the Euphrates, but this myth belongs to all countries where the mysteries were celebrated.

This sign of the Mother and Child was known thousands of years anterior to the Christian era, and Albumazar, the Arabian, indicates the identity of the several myths as follows:—"In the first Decan of the Virgin rises a maid, called in Arabic, Adrenosa (Adha-Nari), that is, pure, immaculate Virgin, graceful in person, charming in countenance, modest in habit, with loosened hair, holding in her hands two ears of wheat, sitting upon an embroidered throne, nursing a boy, and rightly feeding him in the place called Hebræa; a boy, I say, named Jesus by certain nations, which signifies Issa, whom they also call Christ in Greek." Students in Egyptian lore will easily perceive Isis as "the woman with child," clothed with the Sun, and with the Moon under her feet, whom the great fiery Dragon persecuted, and "to whom were given two wings of the Great Eagle that she might fly into the wilderness."

In a character of the Temple of Philæ the god Ammon is represented with a Ram's head, Aries, or Adam Kadmon, turning a potter's wheel, moulding the mortal part of Osiris, the father of men, the sensual principle, out of a lump of clay: and in his duplication therefrom is the Adam of dust, the Aries, Ammon, standing at the head of his generation, for he fabricates mortals after his own likeness. The name of the second son of Noah was HM, called Ham, Hm, or Om, or Ammon, each mystically typifying the second zodiacal sign. In Hebrew Adam means *Red*, as well as *Man*, and the Hindu god Agni, represented as mounted on a Ram, with a tiara surmounted with a cross, who presides at the sign of Pisces—next to Aries in relation to the two months February and March—is painted of a deep red colour, with two faces, double-sexed, three legs and seven arms—the whole forming the number twelve. Let the reader compare Isaiah lxiv. 8, and observe that

the Egyptians always painted their figures of themselves *red*. Red was the evil genius of the Egyptians—Typhon—red-skinned, or the opposing principle, and, as Manetho mentions, the Egyptians sacrificed red men on the altar of Osiris. The red dragon of the Apocalypse, the red horse of the same book, and the red heifer of the Pentateuch, are other cases in point; for the two brothers, the good and evil principles, appear in all the Biblical narratives, as well as those of the Gentiles, and in Cain and Abel, Typhon and Osiris, Esau and Jacob, Apollo and Python, &c. Esau or Osu is represented when born as "red all over, like as a hairy garment." Enoch, Libra, Hermes, are the same, the seventh sign, half divine, half terrestrial, the *balance* of universal harmony, the central point of justice and equilibrium, and ever sensitive at the intersecting point, for it causes planets and living souls to pursue a double diagonal line in their journey through the Zodiac and Life.

Thus Noah, Nuah, the universal mother (Pisces), who in the generation appears as the Twelfth Patriarch, including Cain and Abel, is Adam again under another name, for he is forefather of a new race, with three sons—one bad, one good, and one partaking of both qualities, the terrestrial reflection or repetition of the super-terrestrial Adam and his three sons. This statement of the story of Noah being a duplication of Adam in its hidden meaning is fully proved in every page of Genesis. Adam falls by his eating of the forbidden fruit of celestial knowledge; Noah falls by partaking of the terrestrial fruit, the juice of the grapes and its effects—drunkenness, representing the abuse of true knowledge, and its gross sensual and material abuses, or the pure spirit becoming intoxicated by its imprisonment in matter. Adam is naked, gets stripped of his spiritual covering—a garment of light—and is clothed with coats of skin; Noah gets stripped of his earthly clothing, is covered with a garment; and the nakedness of both causes them to feel ashamed. The wickedness of Cain repeats itself in Ham. Noah, the Spirit, floats on the water—for "darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters"—in his ark, the latter symbolising the Argha or Moon, the feminine principle; but again we learn "that the waters prevailed, and the ark went with Noah upon the face of the waters." The waters typify the turbulent chaos, or matter, termed the Great Dragon, the Old Serpent, over which the ark safely crosses on its way to the Mount of Salvation, whilst the animals shut up therein are the human passions typifying certain mysterious ordeals of Initiation amongst many ancient nations.

The letters of all languages are very significant symbols which have the original ten signs of the zodiac for their origin. Amongst these letters there is a certain group which, in the symbolical characters of all languages, has a hieroglyphical reference to the original single, and afterwards duplicated, sign of Virgo-Scorpio. Those letters are S, Z, L, M, &c., for the serpentine or snake-like disguise invests itself, and significantly curves and projects through not only the forms of these letters in all languages, but a quick ear closely perceives such snake symbolism in their sound. The *Sigma* shows its origin, plainly to the recognising student, in the Hebrew, Sanscrit, Persian, Arabic, Coptic, Old Gothic, Georgian or Iberian, ancient Armenian, Ethiopic, Greek, Latin, Etruscan, all of which alphabets and their numerals can be easily shown to prove the identity of the sign Virgo-Scorpio and its cyphers. These letters have an intimate mystical connection with all the signs which mean the Sea, Great Deep, Abstract Matter, the personified receptive female principle, which eventually is the conqueror of the Dragon, Snake, or Enemy. The Hebrew letter "Shin," is the secret and important symbol assigned in the formal zodiacs of all countries. The marks or symbols of the sign Virgo-Scorpio are closely similar to each other, but with certain differences which will afford judicious consideration to the early students of Occultism. [They resemble *m*.] The letters S S and Z Z have always been interchangeable, and if we find the S S on Talismans, and other signs denoting evil or serpentine influences, upon others we find the double S S on the Sacramental or Communion Cups of the Church, indicating the presence of the Holy Ghost, or Pure Wisdom. Again, the letter M was peculiarly sacred in all languages and religions, for it was a symbol of waves or waters. It is the monogram of Maya, Maria, Mary, Mare, Minerva, Mercury, Manu, Messias, Moon, Mater, Matrix, Matter, Mamma, Mother, and an immense variety of words bearing refined and subtle meanings, this letter being pre-eminently mystical.

In conclusion, like the sun's path in the Ecliptic, now ascending on the Royal Arch of the Northern Hemisphere, now descending into the Southern bow, but ever moving in gyrating circles upward or ascending, typifying the march of planets, nations, ages of time, and human souls, so that those who study one part, may comprehend the whole, all these stupendous witnesses figure out the law by which cycles of civilisation are born, grow, ascend to their culminating point of splendour, then turn the hill of time, descend lower and lower into engulfing depths, lower and lower into corruption, degradation, and death. But this ceaseless movement, heard in the echoing feet of the tramping ages, is due to that same Life-Spirit, burning up and shrivelling to ashes the forms of the past, in order that they may rise again, Phoenix-like, from their pyre, to be re-born, fresher and fairer, in the forms of the ages that are yet to be.

Forbes, N.B., 29th July, 1878.

THE Spiritual Institution lectures were commenced on Wednesday evening, by Mr. Burns, who will give the second of the series at 15, Southampton Row, on Wednesday evening, Nov. 20, at 8. Admission 1s.

A MATERIALISED SPIRIT ACTS AS PHRENOLOGIST.

Dear Mr. Burns.—Knowing the deep interest you take in the phenomena of Modern Spiritualism, I send you a brief account of what I witnessed at Mrs. Mellon's seance of yesterday (Sunday) morning. There were present, exclusive of the medium, nine persons, viz.: Mrs. McKay, Miss J. McKay, Miss Soulsby, Messrs. W. Armstrong, J. Miller, W. McKay, Stewart, Mellon, and myself. Perfect harmony prevailed, and a warm and loving sympathy went out from all towards the medium. I mention this to show what grand results may be obtained when the necessary conditions are given.

We commenced the seance by singing, during which Mrs. Mellon entered the cabinet. After a lapse of five or six minutes we were greeted by the deep and manly voice of "George," one of Mrs. Mellon's chief guides. This voice to me is marvellous. After greetings and general conversation "George" walked out of the cabinet, took a chair which was handed to him, and sat upon it in front of the cabinet, and requested to know our wants. He was plied with many questions, and I must say his answers were to the point, and remarkably witty in many instances, and on the whole very instructive. Mr. Armstrong requested him to examine his bumps, upon which "George" arose from his seat and commanded Mr. A. to occupy himself, and here followed a wonderful display of practical knowledge in the science of phrenology. I also requested the privilege of having my cranium examined, which was readily conceded. After my examination, Mr. Miller was ordered up, receiving the same attention as the previous subjects. His delineations were excellent, and remarkably correct, and given in a most eloquent and scientific manner. His manipulations of my head were very soothing and comforting, and I confess I received great benefit from them. At the conclusion of this wonderful display of talent, we were jocosely reminded that his fee was half a guinea. He apologised for not having time to examine the heads of the other gentlemen present, but promised to do so on a future occasion.

On retiring he requested us to sing. He had not entered the cabinet more than two or three minutes when there appeared at two different openings of the cabinet, two forms quite distinct from each other—one a woman of full stature, the other a child. During the appearance of these two forms—so much space of the cabinet being open—the medium was distinctly seen by the whole of the sitters. She was seated in her easy chair in the cabinet, apparently in deep trance.

After this remarkable experience, the curtains of the cabinet were again opened, and there appeared the form of a lovely child of fair complexion, with a profusion of light brown hair. The medium was now holding back the curtains of the cabinet to give the sitters a better view of the form, and, from what I observed, I thought the medium to be in her normal condition; I asked if such was the case, and received a reply in the affirmative. As the child-form appeared to be very timid and afraid to venture out of the cabinet, I requested the privilege to approach the cabinet to examine it, which was graciously granted. While at the opening of the cabinet, the medium and I entered into conversation relative to the child-form, who stood the test of my scrutiny with remarkable fortitude. This is another step in my experience. I have seldom met with a materialised form unveiled, as this child-form was, and strange to the process of materialisation, that could stand the scrutiny or magnetic influence of my eyes without shrinking. Just now Mrs. Mellon's mediumship is in full power, and we should be proud we have in her a medium of such intrinsic value.

The above are palpable, undeniable facts—greatly understated—as the ladies and gentlemen above named can testify, but what a nut to crack for the scientific bigot!—With best wishes, believe me, faithfully yours,

THOMAS ASHTON.

White House, Byker Lane, Newcastle-on-Tyne.

November 11.

REMARKABLE PHYSICAL PHENOMENA.—BAPTISM.

To the Editor.—Dear Sir.—According to arrangement, Mr. and Mrs. Brunsell, of Cockfield, paid us a visit at Hunwick, on Saturday, Oct. 26. At seven o'clock the same evening twenty of us, including the medium (Mr. Brunsell), entered our seance-room. Amongst the number many were strangers to the physical phenomena of Spiritualism. After our usual manner of opening our meetings, we were told to lower the light. Soon we received spirit-lights in exchange, but not so large as we oft have had them, for, understand, we were a mixed company, and the light from the lamp would also tend to dim their brightness. Sometimes the spirit-light would go and take the bell and ring it in the middle of the circle, &c.; then the table, which was in the middle of the circle, began to move about, with the spirit-light sometimes above it. During this time the medium was seated at one end of the circle. He now was taken into the cabinet. In a short time we were told to raise the light; then "Sam," who is taller than the medium, and "Kate," who is much shorter of the height of the medium, showed themselves alternately, "Sam" amusing himself by patting the sitters on the head, showing them his garments, &c., "Kate" letting them hear her lips chirp, see her dance, &c. To conclude, "Sam" dematerialised before the cabinet while the medium was seated outside.

On the following night, Sunday, fifteen in all, place and time as above. Some splendid spirit-lights appeared. "Sam" in a very short time marched out, and arranged all for the baptism of a babe according to arrangement. He then took the baby from the mother and carried it into the cabinet, then returned it to the mother, and went into the cabinet again. Next came "Kate," who took the baby in her arms and baptised it, and returned it to the mother, then bade us good night and went into the cabinet. She asked for a pair of scissors. We told her there was none in the room, but if leave was granted I could soon bring a pair. In a little time I was requested to get the scissors.

After obtaining leave to quit the room, I went downstairs. While there I heard someone from the circle telling me "Sam" was coming, and on returning I found him looking out at the staircase window; after giving him the scissors he told me to go to my place. He then went downstairs, and with the poker hit the fire-bars, and almost at the same time hit the underside of the floor where we were sitting, and the height of the kitchen where he was 10 feet. He then returned, and was seen looking out at the same window again, then passed into the cabinet. After staying a short time he came beside Mr. Lobley, and cut a piece from his garment and gave it to Mrs. Lobley, then returned close to the cabinet; and what seemed to me the most astonishing feature of the evening, was for us to see him, with arms outstretched, floating about six inches from the ceiling; the height of the room is 8 ft. 7 in. I have sent a very brief account of these seances.—Yours, &c.,

JOHN BINNS.

Old Hunwick, near Willington, Co. Durham, Nov. 4.

PHENOMENA IN A PRIVATE CIRCLE.—PIGEONS BROUGHT.

To the Editor.—Dear Sir,—I have often thought that it would do much good to the Cause and also to anxious investigators if the results of private seances were reported oftener than they are, as they would offer more guarantee to the sceptic that there was no trickery, for what ground can there be for it when there are no money transactions in the matter.

The following is an account of the results of some of our private seances held at my own place of residence. The circle is composed of my own family, not more than five or six persons, male and female. I could give many grand tests of Spiritualism worthy of notice if time and space would permit, but for the present a few will suffice. On Wednesday night, October 24, we had a sitting with our female medium, when she was, as often on former occasions, controlled by the spirit of a little Indian girl. At one of our previous sittings she promised to bring something alive for the little folks, a boy and girl, and on this occasion she fulfilled her promise, for we had not been assembled more than five minutes in the dark, when an ordinary pigeon was heard to flap its wings above the heads of the sitters. When the gas was lighted, the pigeon was found sitting on the room floor.

October 29, we again sat with the same medium, when one of the sitters secured the hands of the medium during the seance. Another young pigeon was brought, and was heard to fly across the room above the heads of the sitters as on the former occasion. When we questioned her where she brought them from, she told us to ask no questions. The pigeons are alive and doing well, though confined within a cage, and can be seen at any time, at the residence of E. Elliott, Skinner Burn Road, Newcastle-on-Tyne.

The medium the same night was again controlled, by the spirit of a little boy, stating that he had only passed away about ten minutes previous to taking control of the medium. He told his name, which was "Roby Usher," and belonged to Hexham. He moreover stated that the medium would receive a letter from his friends in Hexham the following morning, giving an account of his death, which was duly received by the medium in Newcastle, as predicted by the controlling spirit.—Yours truly,

E. ELLIOTT, Sen.

Skinner Burn Road, Newcastle-on-Tyne, Nov., 1878.

[Under the heading "A New Inspirational Speaker," last week we inadvertently gave Mr. Elliott's address in an imperfect manner.—Ed. M.]

Questions and Answers.

In this department we desire to present from week to week those queries for information which may occur to our readers. In the following or other succeeding weeks we will give the replies, if any such are sent us. We invite answers from spirit-controls in any part of the country, and thus may various views on the same subject be presented.

QUESTION.

62. CONTROLLING A SPIRIT AND TEACHING SPIRITS.

Last night, as usual with me, I sat after my family were in bed. I can generally tell what kind of spirits are around me; sometimes I have fine intuitional teachings. Last night I seemed to be teaching mentally others; it seemed strange; but I was constrained to give just such teaching of earth-life struggles, as I should to such undeveloped spirits as were anxious for information. I was thus occupied for some time. At the conclusion, wishing for information upon this new phase of spirit-power, I found, to my satisfaction, that I had been addressing a circle of departed spirits, controlling a medium spirit just as they control me. I mention this, as I should like to know if you have ever heard a medium express the like; of course, it is no proof to any but myself that such was the case. But we know but little of soul-power yet; I make a difference between spirit-power and soul-power, just as there is between brain-power and spirit-power; the three to me are distinct. You may call them by any other name you please, but the God-atom I call soul, or God in man. You may have intellectual power without spirit-power, and both without soul-power.

T. DOWNSING.

October 25.

ANSWER.

67. OBSESSION AND POSSESSION.

Relating to Question 54.

To the Editor.—Sir,—Seeing in your paper, No. 439, August 30, an inquiry by a lady near Birmingham as to the best method of curing a case of this above nature, I beg to give my own experience.

Sometime ago I received into my service a young person, who, knowing nothing whatever of Spiritualism, shortly gave evidences of mediumship; it was, however, soon plain that the controlling influences were of a dark nature. It would fill the pages of your paper to relate all the strange details of this case; at a future day, for the instruction of others, I intend giving them to the public, at present I only wish to comfort the lady who applies to you in the case of the little boy who "falls down, becomes rigid," &c.

All these features were present in the case of my domestic; she fell from the top of the stairs as many as four times a day, and generally

remained stretched rigidly head downwards, half way between the top and the bottom. I find no one, not even a climbing boy, able for a moment to maintain the position in which I have found this girl lying on the stairs, many, many times. Sometimes, however, she would be thrown quite to the bottom; she was always found rigid. For weeks an effort was made to prevent her from taking any food. At every meal to which she sat down she was placed in a trance, almost death-like, sitting in her chair; in this position she would talk, on being questioned and evidences of strong clairvoyant power were given at these times. Sometimes on being thrown down, the writhing and struggling of the poor girl were pitiful, and her cries and groans have been heard by the neighbours.

All this was very hard to bear and very difficult to contend with, nevertheless I determined not to follow the advice, almost universally given, to send her away. Like the little boy for whom the lady seeks advice, this girl would rise from her most severe seizures and go on with her work, taking it up from where she left off as if nothing had happened.

The method I pursued to emancipate this tormented being was simply an earnest and constant appeal to higher spirits to help me, and to the lower ones to devote themselves to better works. Once after one of the worst fits I ever saw, in which the girl had torn her clothes, screamed long and loudly, and struggled fearfully, striking evidence came that good had triumphed over evil. I held her in my arms during the seizure, assisted by a kind young lady, to whom I never shall cease to be grateful for her aid and support in this case. We both prayed earnestly and mutely that God would deliver the poor medium from the tormentors. Her mouth, which was working convulsively in spasms, suddenly relaxed and broke into smiles, her eyes opened, and she sat up; a sort of irradiation took place in her lately distorted countenance. She seemed to gaze far off from the surroundings of earth, and look into space. While thus gazing she said, "O my mother is here! she has come to help me. O how beautiful is the place where she lives. I can see it!" &c. And it was evident that a glimpse of the angel-world was given to the poor distressed medium.

I had, however, many more struggles extending over about fourteen months. The unpleasant and painful features gradually becoming fainter and weaker, the falling down, writhing, and screaming ceased wholly, and a visitation took its place, which had the appearance of temporary imbecility. Even this has almost disappeared, and the girl is happy, devoted to duty, and a very excellent servant.

To conclude, I never used any means but those I have named, *i.e.*, prayer to God and to the higher spirits, and reasoning and persuasion with the lower. Once I was indebted to the valuable assistance of Mr. J. Lamont, who came at my desire and remonstrated earnestly with the lower spirits, and by his own mediumistic power brought better influences to the girl.—Yours truly,
E. LOUISA S. NISWORTHY.

Blundell Sands, near Liverpool.

AZOR

(Assisted.—Heb.)

"Absorbed in the cares of life,
Struggling to garner gold,
Co-mingled in a ceaseless strife
And troubles manifold,
Too busy with their passionate greed
To seek a higher goal,
Deaf with the din, they never heed
The murmurs of the soul!"

With mournful cadence round and round the world
This spirit-burden rang,
As they, with ceaseless wings of light unfurled,
Sought earnestly to elevate the gnarled
And grovelling mind of man.

A few they found, who, willing to forego
The lowering bias of earth-born delights,
Gave up themselves to trouble, scorn, and woe,
That they might thus a higher wisdom know,
To revel in the bliss of spirit-sights.
And yet, not all were gifted with like powers,
For some, by intuition, could discern
The hurtful herbs and thorns amid the flowers
To shun them; while others laboured through the toilsome hours
Teaching, that man might learn.

When such were found, the angel-messengers, o'erjoyed,
Cried out, "Not all are lost!
For some there are whose lives seem full employed
In charity to man, and unalloyed
Would thaw the earth's deep frost.
Let us go help those toilers for the harvest-home,
And cheer their drooping hearts:

Our Father's work is great, and many far off roam;
They care not that we pray, Thy Kingdom come!—
Engrossed in worldly parts."

Oh! happy ye who walk in commune sweet
With angel-forms and spirits from a higher sphere:
Your work is noble, though ye bear the heat
Of noon-day and the dews of eve; yet even here
Those ye have loved do ever guard your feet
That ye do stumble not; and free from fear
Ye may go onward in your faith sublime,
Directing others to a happier clime.

Liverpool.

J. F. GEDDES.

TEXAS LANDS.

To the Editor.—Dear Sir,—Owing to a letter which appears in to-day's *Manchester Examiner and Times*, from Galveston, in which serious doubt is thrown upon the healthfulness of that part of Texas in which the lands are situated of the Galveston and San Antonio Railway Company, I beg to inform you that I shall suspend all sales of these lands until the question is cleared up.—Yours truly,
24, St. Ann's Square, Manchester, Oct. 24. FREDERICK A. BISSBY.

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

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

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

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

SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION, 1878.

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

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

VISITORS FROM THE COUNTRY AND FROM ABROAD

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

LECTURES AGAINST SPIRITUALISM.

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

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

A PLAN TO HELP THE SPIRITUAL INSTITUTION.

Dear Mr. Burns,—If all readers of the MEDIUM were to send you six-pence per quarter towards the Institution, it would go, I should think, a good way towards meeting expenses, and take a deal of anxiety off you. I enclose you six stamps as my quarter's subscription. Perhaps, if this idea was circulated, more might take it up; and I would propose that those who put their names down as subscribers and do not keep their subscription paid up, such subscribers be written to, and that they pay the cost of the letter being sent them; this would be only fair to those who pay without being written to. I should like to see something of the kind done; perhaps by ventilating the idea in the MEDIUM, it may be taken up. Wishing you success in the cause of truth and progress,
N. JONES.

9, Alexandra Road, West Kensington Park, Oct. 26.

[Mr. S. H. Quarmby, Ashton-under-Lyne, sends sixpence, with an expression of sentiment similar to that which runs through the above letter. The plan is now before the public for their acceptance. All that is wanted is the heart to feel and the hand to help on this Cause; without that undercurrent of generous and unselfish love, all plans will prove unavailing.—Ed. M.]

THE *Dietetic Reformer* for November, is of special interest. It contains an account of the annual meeting at Manchester,—the dinner, the annual report, and much suggestive correspondence, in addition to remarks made by speakers. We can forward copies of this number, or of any recent number for 24d. post-free.

HISTORICAL CORRECTIONS.—Several "old Orientalists" have written to us respecting the merits of the communication from "Dost Mahomed Khan." One gentleman writes: "A. T. T. P.'s communication from 'Dost Mahomed' is very good. As far as I can remember, Dost Mahomed himself was not in Cabool or Afghanistan at the time of the treaty with Achar Khan, and the disastrous retreat that followed it. He was a prisoner in our hands in India. I am guided by my memory as a contemporary of the events. It is strange if 'Dost Mahomed' should have fallen into a mistake as regards that particular circumstance." In our leading article, we inadvertently styled Sir W. McNaughton "Colonel."

SUBSCRIPTION PRICE OF THE MEDIUM.

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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, NOVEMBER 15, 1878.

PROPHECIES OF THE NEW DISPENSATION.

There is much talk about prophecies that are to be fulfilled in 1881. No doubt many things are to be fulfilled, and are always being fulfilled; but this question is important: Are they always fulfilled in the manner expected? We think the answer from most minds will be that the general expectations are wholly at fault, and when the fulfillment of prophecy does occur it is opposed and rejected as unworthy of acceptance. The Jews estimate and expectations of the Messiah is a case in point. If there is to be a new spiritual era, no doubt it will in a similar manner disappoint those wise ones who set themselves up to describe it beforehand. New eras are not so much characterised by any person or series of historical events as by a new idea—a spiritual influence which exercises its sway upon the minds of men. A transition of that kind is now going on, and it will produce organisations and phases of individuality calculated to give the new idea and higher life, which will be its fruit, truer expression. We must not mislead ourselves with a casting about for great and mighty ones who are to work the expected change, for that will not be effected by the agency of any man or men in particular, but through the added spiritual power which mankind in general will be able to utilise. When the great man or men comes he will not be recognised, but will, no doubt, be served with that coldness and persecution which have been so plentifully bestowed upon his predecessors. Statements as to the fact that Jesus is the highest being in the heavens—next to God—are somewhat absurd, for it might be asked how did the information filter down from such a supernal height. We have rather to ask, What state of mind in man is most God-like? Find that out, and cultivate it, and it will solve many knotty points in theology. When we discover God in ourselves, we will not require to make speculative ascents in other directions.

INSTITUTION WEEK, 1878.

We are thankful to observe that numerous engagements are being entered into in accordance with the Institution Week suggestions. We ask our friends everywhere to devote one evening in the first week in December to exercises in sympathy with our work, and contribute to the cost thereof a small sum, even if it be only one penny. We would rather have one pound in 240 parts than from a single giver; these little actions are more valuable as tokens of goodwill than from a monetary point of view. Our work for Spiritualism is entirely an act of goodwill, even the publication of the MEDIUM, from which every reader profits, is carried on at a weekly loss, so that every number really costs more than is paid for it, in addition to all the anxiety, labour, and mental struggle necessary to render it of the highest use to its readers and the Movement.

We say, then, as our work is a labour of love, its true results cannot be realised till all who participate with us weekly in the bill of fare served up by us, in like manner reciprocate their love and sympathies towards our efforts. Editor and reader, central worker and worker at the circumference, teacher and taught, are members of one body. We therefore say it is truly necessary that each member sympathise with the body as a whole, and that receiving as they do a certain degree of vitality from the centre, they return thereto whatever influence they can towards the continued existence of that centre. Consequently we invite the kindly actions and goodwill of all. Every Spiritualist is really as indispensable to the work of the Spiritual Institution as we are at 15, Southampton Row. The spirit-world, which has sustained us through many trials and carried us over many difficulties, has proved itself faithful and true, wise and powerful, beneficent and trustworthy. That all may be similarly blessed in this spiritual work, and may realise the same bountiful encouragement which has fallen to our share, we most earnestly desire, but that desire can never become practi-

cally realised till every Spiritualist acts on his or her account to bring it about, and follow that method which has been so successful in our case.

The following arrangements are being made for Institution Week seances and meetings:—

On Sunday evening, Dec. 1, at 6.30 p.m., a trance address will be delivered by Mr. S. De Main, High Grange; after which a collection will be made on behalf of the Spiritual Institution. Friends in the district are cordially invited to attend.

C. G. OYSTON.

The following friends have also kindly made offer of seances:—

Mrs. Mellon, Newcastle-on-Tyne.

Mr. Rita, London.

Mr. W. Towns, "

Miss Mancell, at 45, Jubilee St., Commercial Rd., London, E.

Respecting other arrangements we must wait till next week.

Institution Week will extend from Sunday, Dec. 1, till Sunday, Dec. 8.

FEATURES OF THE WEEK.

THE recent development of Mrs. Mellon reminds us of Mrs. Hollis and her spirit-friend, "James Nolan." In these phenomena, in addition to the material human form, we want and must have the unseen individuality—the characteristic human intelligence. Mere mechanical tests to ensure the certainty of the physical phenomena are an impediment to the higher development required for the intellectual phenomena. Promiscuous seances and rat-trap experiments are the ruin of mediums, and the shortest road to stamp out the phenomena. Promiscuous seances have done and will do good. Judicious mechanical devices have been and will be useful in a certain stage of development; but we must not be content to stop at these initial points, but press forwards. Mrs. Mellon has now graduated into a higher class. Her sitters must also be prepared. It may be best for other mediums to work on the lower plane. If so, they may be fulfilling a most important position; but let all strive for the best gifts. Then there can be no jealousy, as the elevation of one medium is a prophecy of success to all others.

WHEN we were in Leeds recently there was a desire expressed for the aid of some competent medium to assist in the formation of circles. From the Appointment Column it will be seen that Mr. T. M. Brown is now in Leeds, and the address is given where his services may be secured. He is just the kind of medium that is wanted for the work in Leeds.

COMMUNICATIONS invited respecting Somnambulism, of facts experienced, and references to authentic instances and accurate observations of the phenomena, for the use of the Psychological Society of Great Britain, to be sent, confidentially, before the 20th instant, to W. H. Coffin, Scientific Club, 7, Savile Row, London, W.

MR. E. W. WALLIS will speak at Doughty Hall on the last two Sundays in 1878. The subjects will be proposed by the audience. This will be the last appearance in London of Mr. Wallis for some time, as he removes his family to Nottingham in February 1879. He has had a successful tour to Keighley, Darlington, and Stockton, and is at present at Newcastle. His list of engagements in encouragingly full. He has also been to Bradford instructing a circle on the best means of making arrangements for spirit-communion.

R. B. D. WELLS, Practical Phrenologist and Physiologist, has engaged to lecture in the following towns during the winter, 1878-9. LEEDS.—Albert Hall, Mechanics' Institute, Cookridge Street, from Nov. 28th, to Dec. 15th, 1878. BRADFORD.—Mechanics' Institution, Jan. 8th to 28th. NOTTINGHAM.—Albert Hall, Feb. 3rd to 22nd. DERRY.—Temperance Hall, Feb. 24th to March 9th. BIRMINGHAM.—Mr. Wells will probably lecture at the Masonic Hall, commencing March 11th, but this arrangement is not yet complete. During the Christmas Vacation, from Dec. 15th to Jan. 8th, all letters should be addressed to Mr. Wells, 16, Hanover Street, Leeds.

NO. 1 INSTITUTION SEANCES.—On November 12, the third series of meetings ended, and those who desired to open seances at their own homes, were again at liberty to do so. The fourth series will commence on Tuesday evening. There were 23 persons present. Mr. Towns, under influence, addressed two gentlemen from Ireland, describing the spirits attending upon both. "Mrs. Shipton," in her control, spoke of the evening as being the conclusion of the series, and expressed the hope that the friends would again unite themselves in the same family manner as had been observed for the past 39 Tuesday evenings. She would do her utmost in introducing other controls from her sphere, with the endeavour to contribute to our advantages.—J. K., O.S.T.

ANTI-VACCINATION PROSECUTION.—At the Faringdon Police Court, on November 5th,—present the Right Hon. Viscount Barrington, M.P., Vice-Chamberlain of Her Majesty's Household, and D. Bennett, Esq.,—Joseph Abel, watchmaker, Faringdon, was again summoned under the Vaccination Acts for refusing to have his two children vaccinated. Defendant was represented by Mr. William Gibson Ward, F.R.H.S., of Perrieston Towers, Ross, who made an eloquent appeal, showing the impossibility of carrying out the Act for the want of pure vaccine, and urged the Bench to mitigate the fines, and not grant the prosecuting attorney's fee. The Bench said so long as they had the power they would not deviate from their usual custom, and should inflict full fines and costs, with attorney's fees for each child, making altogether £5 1s. This makes the 25th time within 32 months, and as defendant refused to pay, commitment summonses, with hard labour for two months, were issued.

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 BIRKBECK INSTITUTION.

FRIDAY, NOV. 15, at 8.45 p.m. To open a debate on Vegetarian Diet, at Birkbeck Debating Society, Southampton Buildings, Chancery Lane, London.

TO DOUGHTY HALL.

SUNDAY, NOV. 17. Lecture at 7 p.m.

TO IPSWICH.

THURSDAY, NOV. 28. Lecture and Music Hall, Tower Street. Phrenological lecture—"How to Read a Man like a Book."

FRIDAY, NOV. 29. Same hall. Lecture on, "Every Man his own Phrenologist." Each lecture will close with public Phrenological Examinations. To commence at 8 o'clock.

TO LOWESTOFT.

SUNDAY, DEC. 1.

TO FRAMLINGHAM.

MONDAY, DEC. 2.

TO BISHOP AUCKLAND.

MONDAY, DEC. 9. Debate with Rev. W. Baitey.

Mr. Burns contemplates visiting Derby, Sunderland, Bishop Auckland, Shildon, Darlington, Bradford, Halifax, Yeovil, Cardiff, Merthyr, Aberdare, Edinburgh, Glasgow, Lowestoft, Framlingham, 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.

DEBATE BETWEEN THE REV. W. BAITEY AND J. BURNS, O.S.T.

We learn from Mr. C. G. Oyston, Hunwick, that arrangements are being made for a debate to come off in the Temperance Hall, Bishop Auckland, between the Rev. W. Baitey and Mr. J. Burns. The proposition is, "Spiritualism Imperfect as a Form of Religion, and Inconsistent with Science and Art," the reverend gentleman to take the affirmative, and his opponent the negative. It is expected that the event, as our sporting contemporaries have it, will come off on a Monday evening, December 9.

MR. BURNS AT DOUGHTY HALL.

On Sunday evening Mr. Burns will deliver a lecture, entitled, "The Creation, Fall, and Redemption of Man," or the Christian scheme of salvation explained in accordance with Spiritualism. Doughty Hall, 14, Bedford Row, Holborn, at 7 o'clock.

THE SOCIAL SITTINGS AT THE SPIRITUAL INSTITUTION.

On Friday evening last these sittings were inaugurated under very favourable auspices. The company was sufficiently numerous and most harmonious. The first half-hour was devoted to social intercourse of a very enjoyable nature. Mrs. Waterman sang a couple of songs, which were much appreciated. "Daisy" gave all present tests and information, particularly on the question of development. Some of the visitors from long distances received useful instruction. Altogether the clairvoyant faculties of "Daisy" were exercised to the edification and entertainment of all. The second Social Sitting will take place to-night at 15, Southampton Row, W.C.

MR. LAMBELLE'S LECTURES.

Whilst thanking Mr. Moseley for directing our attention to the similarity between portions of these lectures and existing works on the same subject, in justice to Mr. Lambelle, I may point out that neither he, nor his controls, profess entire originality of matter or ideas; on the contrary, the portions to which we are referred are expressly stated to be quotations, to wit, the following paragraph, preceding the disputed one. "We are, however, not to deal with the fables and allegorical tales that are so familiar to the student of Grecian history; these will be comprehended under the head of the Mythology of Greece, which we shall notice in due course. To night, we shall speak with direct reference to the clear statements . . . as declared in the works that have been transmitted down to us from the ages of the past by the venerable authors of antiquity." Even should the major portion of these lectures be derived from authors, that, in my humble opinion, does not at all either impugn the integrity of Mr. Lambelle, or lessen the value of his services. Ramsey and Bryant obtained their knowledge from the same source that Mr. Lambelle's guides profess to quote,—"the writings of the ancient philosophers and poets, as handed down to us."

WANTED, four or five ladies or gentlemen, believers in Spiritualism, to complete a circle for materialisation; meets usually on Wednesday nights. Apply by letter to W. A. Froggatt, 44, Butler Street, Greenheys, Manchester.

A CORRESPONDENT states that he cannot get supplied with the MEDIUM at the bookstall of the Liverpool Spiritualists. The managers of bookstalls should get a few copies of the MEDIUM through a local newsagent, and have them for sale at their meetings. A better way, however, is for all true friends of the Cause to order the MEDIUM through their newsagents, and insist on getting it. They would thus have their copy on Saturday morning at latest, and be able to see whether any intimations of particular interest in respect to local meetings were published in it. We work freely for meeting-holders, but we do not expect them to work for us, but if every Spiritualist will do his share, all will be well.

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The Order of Spiritual Teachers.

MOTTO FOR THE ORDER.

"Blessed are the poor in spirit, for theirs is the kingdom of heaven." Matthew v. 3.

THE POOR IN SPIRIT.

The "poor in spirit" seem to be those who do not think themselves capable of at once deciding any question that may be proposed, but are the rather diffident, and so more likely to listen to both sides of the question. We are, of course, to use our judgment as in other cases, so in all matters connected with Spiritualism, and on such points as the identity of controls, &c., but this use of the judgment is very different from the hypercritical thoughts lurking in the minds of some, and but ill-concealed by the haughty, supercilious looks of others. Those, for instance, who allow that spirits can, perhaps, on certain favourable but exceptional occasions manifest at circles, can hardly be said to have reached the spiritual kingdom, whose doors are wide open to admit the simple-minded yet far happier man, who takes truth as he finds it, and wastes neither his time nor his energies on useless speculations why it is truth, when his honest, heartfelt convictions tell him it is truth. Over-credulity, on the other hand, is an evil, but surely not a very prevalent one in the present day, unless it be in the regions of orthodox theology. The age is eminently sceptical; but with all its scepticism, dogmatism is rampant both in theology and science. The overweening presumption of those who boast that they can weigh and test everything is far removed, indeed, from that "meek and quiet spirit, which in the sight of God is of great price." Perhaps the hardest lesson for a man of great intellectual powers to learn is that of humility. And after all, what are we, and what is the short span of our present life as compared with the great Beyond? Here on earth, with noble faculties indeed, but still limited, how can we expect to settle all the problems of life in reliance on ourselves? It is precisely at this point that spiritual knowledge comes in, and at once lifts us off the plane of material existence and material facts, as we call them. If "poor in spirit," we may hope for spiritual knowledge to be showered upon us, for we are in a receptive state. The child can be led and taught, not so the full-grown, dogmatic man. There is more hope of a fool than of him, unless he cast away his dogmatism. Jesus' words and actions, as recorded in Matthew xviii. 1-4, have a deep meaning, and convey a wholesome lesson of humility to all. And by following out this precept, we shall more fully realise that wondrous statement of Jesus, "The kingdom of God is within you." Socrates recognised a somewhat similar fact, in that he did not profess to teach his followers anything, but simply to draw out their latent knowledge by a process of questioning (see Plato's Philebus). Such notions are distinctly opposed to those of total depravity and original sin.

It appears to the writer, that the more a man appreciates (and it is right that he should appreciate) his full capabilities and the divinity of his nature, the more humble will he be, seeing how he fails to use aright these priceless blessings. Through a sense of such humility we need not cringe nor hide our heads, but, rising to the dignity of our three-fold nature, employ the talents that God has given us, and serve Him with all lowliness and meekness of heart, being "clothed with humility, for God rejecteth the proud, but giveth grace unto the humble." "CAMBOR."

SOCIAL SPIRITUALISM.

We have received a letter from Mr. Thomas Lees, of Cleveland, Ohio, enclosing the following formal note of invitation:—

SPIRITUELLES CONVERSATIONS.

Mr. and Mrs. Burns.—The pleasure of your company is respectfully desired at a series of informal weekly gatherings, the object of which is to foster a social and harmonious feeling among believers in the spiritual philosophy.

THOS. LEES AND SISTER THILLIE.

At home (105, Cross Street) from 7 to 10 every Friday evening.

We quote the above to point out how much good may be done in this Cause by adopting similar methods everywhere. The social sittings at the Spiritual Institution are of that kind. We do not require too much intellectual matter introduced to such meetings, but a more purely social influence, which, at the same time, might be made the basis for the ventilation of many important practical schemes. Mr. and Mrs. Tebb, and other friends in London, do much useful work in this department; and amongst the humbler classes in the North, social gatherings of an informal kind are very prevalent. The School of Spiritual Teachers at 15, Southampton Row, is frequently diverted into a social channel. It would be well, indeed, to combine the intellectual, social, and

spiritual elements, and thus give more profound satisfaction to all, and blend harmoniously the various component parts of the individuality of those who attend.

SAUCE FOR THE GANDER.

To the Editor.—Sir,—The well known and respected signature of A. T. T. P. relative to my last letter commands my attention, and in reply affords me the opportunity of saying how heartily I concur in most of what is written thereto, touching the unfortunate subject in question.

No one could be more sorry than was I to have the disagreeable duty of calling attention to blots that disfigure our Cause. But shutting one's eyes to a mischief will not remove it; nor will crying Peace, peace, when there is no peace, further quietude and harmony. There is a time to speak, and I should be ashamed of myself, and fearing susceptibilities to right and truth were blunted, did I not wax angry on such an occasion and under such circumstances as those that forced me to speak as I did last week.

But what shall I say, Sir, to your other correspondent? By what right does he, with his utter ignorance of the case, presume to interfere?

Those whom the matter concerned were aware whose identity was represented by the signature adopted; and having no purpose to serve in cloaking my individuality, you are at liberty to print the name COLLEY, one not altogether unknown, and which never yet has been disallowed as a guarantee for the truth of statements made and published.

I say I regret the necessity that compelled me to compare the conduct of the editor in question and certain of the B.N.A.S., in respect of Williams and Rita on the one side, and Eglinton on the other. I would the matter had been sifted privately; but it had been ostentatiously made public, and the "imputation" touching the last-named was too largely known to be ignored by any who were not interested partisans or supporters of the clique at Thirty-eight, sworn, as it would seem, at all hazards, to back their "own" medium, and deprecate, and in one case villainously malign others.

Again, my argument was that if Eglinton were innocent, I could not see how this Machiavelian editor could so hastily judge Williams and Rita guilty. For though, at the instance of the gentleman in whose house Eglinton was a guest, and to prevent their seizure by the police, I, in view of the family assembled, had taken the muslin and false beard from that medium's portmanteau, I yet held condemnation in suspense, not knowing how they came there, and urged the arguments so well put with reference to the Amsterdam matter by A. T. T. P., in his former letter, "Judge Not," so pregnant with rebuke to rash adjudicators, as coming from his legal and judicial mind, and this by experience in law and psychology so well matured. For there are things inscrutable in the subject we study that no man can understand, unless he be a fool with a ready reason that lacks perception, and large suspicion always on stock to blent his unasked opinion with the most imbecile "ba-ba."

The absence of the medium, whose case by way of parallel was, through this mischievous hurry, wanted to instance the unfair and partial way that obtains in certain quarters with reference to their treatment of sensitives, this, his absence, I could not help, and though I regret it, yet perhaps it is fortunate, since he would be inconveniently plied with questions he could not answer, whereas, on his return, the matter will have cooled down, and his undoubted mediumship, as in the case of the two mediums now alluded to, may still be useful, with conditions that preclude the possibility of fraud, and admit of no ground for suspicion.

All along I have held the charge of fraud in his case (as in the case of W. and R.) to be unproven, and Mr. Maitland, in his letter, entirely overlooks my qualifying "if," the benefit of which I impartially give to Eglinton equally with Williams and Rita. Had the editor in question but observed this same check to rash judgment, I should not have had thus to contend for fair play all round, or had cause for asking that very inconvenient question, why sauce for the goose should not be sauce for the gander.

I detest this wretched policy, in favour among certain *habitués* of the locality I am at, of the unequal meting out of patronage to this one and perdition to that, especially when, as was known by one at least who hesitated not to besmear those recently in trouble, both these and this were equally under the same condemnation.

Moreover, as Dr. Monck's particular friend, I have long been indignant at the abominable treatment he has suffered at the hands of the editor referred to, and the slanderous tongues that wag so scandalously at the gossip-shop of Great Russell Street. Of the suppressed letters by the first in my friend's interest and for the enlightenment of Spiritualists regarding astonishing phenomena, written by myself and others, and of the atrocious things said of him by the latter, I have had and heard enough to make me think that if the "branch" office of the scribe in question, and the infamous talk of certain who support him are necessary to its existence, then there are potent reasons why the B.N.A.S. should at once cease to exist. And when I know that the man who lied in such a barefaced manner about my friend Dr. Monck, in the Huddersfield case, and, "on the premises," went down on his knees, and acted (while others at Thirty-eight laughed) a lying scene and confession that never in respect of Dr. M. took place at all, when this fellow has been, and is, constantly encouraged and welcomed to Great Russell Street, while yet Ray Lankester and Dr. Ponkin would, and rightly so, be coldly or cautiously received there, I cannot but make comparisons disadvantageous to the association of which I continue a member only in the hope of a speedy reform.

This, by way of parenthesis, suggestive to the initiated regarding some of the causes that place me in antagonism to the clique whose unwisdom and party-spirit is mining the Association. But to renew. Mr. Maitland says that the charge made against Eglinton has only to be clearly stated to fall to pieces. Now, sir, I have made no "charge." I have only affirmed well known facts, and regret that others made any public notice of them, in the interest of justice and impartiality, imperative—facts which I cannot yet understand or form an opinion upon. For, suspicious as they appeared at the time of their occurrence, and do (from falsehoods since told by the medium regarding them) even still more appear, I cannot satisfactorily account for them, and would rather give Eglinton the benefit of the doubt than do as others have done in the Amsterdam matter, and pronounce him guilty.

With regard to what Mr. Maitland thinks "too absurd to be entertained," all I can say is, let him quietly inquire concerning the hushed up matter and be wise. But if it will add to Mr. Maitland's belief, and that of others, that the things extorted from me through the rash conduct of the hypercritical editor, in respect of the "charge" against Eglinton, that in its further statement it will fall to pieces, why then, Sir, to induce charity in their hearts for the future, and judgment in their heads sorely lacking, and to make them pause before they again rush to conclusions regarding the guilt, unproven of any,—if it will tend to any of these things, so difficult of attainment, and read them a lesson they will not forget in a hurry,—let me, though I would rather have withheld it, say that before it so unfortunately fell to me to take muslin and false beard from Eglinton's portmanteau, and take him also straightway into kindly custody from a friend's house to my own, there keeping him a close prisoner from the police till night drew on and he could quietly get off by train,—some few days before this, I had on two several occasions cut pieces from the drapery worn by, and clipped hair from the beard of the figure representing "Abdullah." I have the pieces so cut of beard and muslin still. But note that when I took these things into my possession I and a medical gentleman (five-and-twenty years a Spiritualist, and well known to the older members of the Movement) found the pieces of muslin cut exactly fit into certain corresponding portions of the drapery thus taken. Moreover, under a Stanhope lens, we found the hair clipped most closely to match with that of the false beard.

Is not this sufficient? yea, and more than sufficient with the rash and pseudo-scientific—mere phenomenologists who know not, and lack capacity to know what Spiritualism divinely is. For one-half of this known to such, when there is no interest to serve, would be more than enough to make them hot to prosecute, and instant to hold all mediums cheats, and judge the Movement arrant humbug. But not so can I rashly leap to conclusions; and if, with the knowledge of these puzzling facts—shared as the knowledge of them was by the editor so inconsistent and ill-conditioned—if (as I took his silence, and more, also to imply), I can yet conceive that Eglinton may be innocent, should not others stay hasty judgment in this more recent matter. And, with the knowledge of these discomfiting facts, was there not pertinent reason for my question, why sauce for the goose should not be sauce for the gander?

MEMBER OF COUNCIL, B.N.A.S.

THE TREATMENT OF MEDIUMS IN HOLLAND.

Dear MEDIUM.—Having followed the various conflicting statements and views of the alleged Williams-Rita "exposure," I feel impressed by a sense of duty to recall past experiences from the same quarter (as I gather from the signatures), which may throw some light on the matter.

About four years ago I was invited to go to Holland by a Dutch gentleman, to give a series of seances, which proved satisfactory in every respect. Strange enough, however, I never met that gentleman, neither at the seances nor elsewhere. Afterwards mock seances were concocted, which I ignored as farces, until they were most insultingly held out as exact reproductions of the *modus operandi* in the phenomena of my seances. My just indignation, however, was finally subdued by Mr. Riko and other friends' kind and gentlemanly expressions of sympathy and confidence in me. Considering that under usual test conditions (mediums held and fixed to their seats), it is much easier to impose on them than *vice versa*, it seems unfair and unjust to conjecture against them as the only possible sources of fraud. Nevertheless, all mediums deserve censure to venture sittings under loose conditions on the strength of a previously-gained honourable position. If, in addition to my own experience, I mention that of Bastian and Taylor and other unquestionable mediums who have been put on the same gridiron, I feel strongly compelled to warn fellow mediums to beware of the jealousy of Dutch Spiritualists.—Yours truly,

A. H. FIRMAN.

Sunday, Nov. 10.

To the Editor.—Sir,—It may not be out of the way, in present shaky view of the Dutch bubble, to state that about four years ago I received a letter from Mr. Riko, asking my opinion of Mr. Firman, as great suspicion as to his honesty was floating about. Among other clever conjuring-miracles it was suggested that the music-box was awing about with the teeth of the medium (muzzles not yet being added to the test-dodges), and I expressed naturally my indignation at the stupidity of Mr. A. Firman in not showing that feat in the open daylight, when the elongation of the neck (necessary in touching the ceiling or distant neighbour's heads) should draw a fortune in no time. Subsequent letters of Mr. Riko perfectly harmonised with my opinion of that eminent medium's power and honesty.

To me the "exposure" just out looks like a muddy pond on which the bottle of phosphor and beards are still swimming. Perhaps one of the witnesses, not among the signatories, will make matters clearer and fetch them.—Yours truly,

O. REMERS.

A LETTER FROM A TRUE AMERICAN-WORKER.

The following letter from Mr. Thomas Lees will show us how we look in the eyes of those who are a few thousand miles distant from us :—

Cleveland, O., Oct. 29.

Friend Burns,—Your letter of 10th was received with much pleasure; it vividly recalled to mind the pleasant visit I paid you in 1872, when I found you and Mrs. B. so hard at work, and each carrying load enough to swamp two ordinary people. I then supposed you could not long go on at that pace, and so it proved by the severe attacks of sickness you have both suffered from. I think you ought to have had a middle name, and it ought to have been *Pluck*. I think it's a most terrible feeling to experience, after so much hard work in such a good cause, to find one's labours unrequited, if not unappreciated, and have to beg, beg, beg; the idea of furnishing food to others, and having to furnish the fuel to cook it also. In reading your paper, sometimes, it seems to me you have a much harder time than they do on this side of the water.

I give a deal of time to the Cause myself, more than I can afford if dollars and cents were the highest aim in life, but above and beyond all the pecuniary phase of the matter, is the glorious internal satisfaction of having done our duty.

I am very glad that Thos. Gales Forster is to speak in London; he is a fine speaker, and a noble man. I hope his health will hold out until he has been heard by all England. Please give my very kindest regards to him, and tell him if he finds himself unappreciated by the "Johnnies" to return to where he knows he can always find a welcome.

Paris.—Times are not yet so good as they were in the States, or I think I should have taken in the Paris Exposition, and you may be sure I should have passed through Southampton Row and paid my respects to the busy B.B.B. at No. 15, but the next time I come I want to make a longer stay than I did last time, for I am not satisfied with the little attention you give to the Lyceum question.

Now for a word about the MEDIUM AND DAYBREAK, which, through the kindness of a friend (George Sykes) at Burnley, I get regularly and read pretty constantly. I read your address at Manchester, Sept. 29, "The Work of Spiritualists, and how to do it," and have selected from it a large portion so much in accordance with my own views, that I intend to read it next Sunday at our Lyceum. The truths apply here as well as there, in America as well as England, and it did me ever so much good to see you so courageous as to point out our own defects.

"O.S.T."—I always read with interest the proceedings of these meetings, for I believe they are a step in the right direction, and would counteract, if prosecuted zealously, many of our failures alluded to by you at Manchester. I may possibly inaugurate something of the kind here.

The letter concludes with a very warm invitation for Mr. Burns to visit America, all necessary arrangements being definitely pointed out. This is a matter so impossible at present, that we must dismiss it with cordial thanks to Mr. Lees for his kind and generous suggestions.

AUSTRALIA.—A PREDICTION FULFILLED.

To the Editor.—Dear Sir,—In your issue of Nov. 1st I find, in the letter from Miss A. L. Slade, so exact a fulfilment of a statement made to us in Melbourne many years ago, that I think it well to note the fact. Miss Slade says: "The voyage has restored Dr. Slade to health, leaving him in a good condition to begin his work here. It will not be so hard, as first Dr. Peebles, and now Mrs. Britten have been over the ground, sowing the seed, leaving it for Dr. Slade to gather the harvest." When it was first suggested in Melbourne that Dr. Peebles might be induced to visit us, I inquired in the circle if the Cause would benefit by his coming, and got the reply from our trance medium, a most earnest, reliable lady: "We do not know the man." That is strange; he is well known on this side. "We do not know the man, but leave it till you meet again, and we will inquire about him." At our next meeting, the circle was hardly constituted when the medium said, "Well, we have inquired about Mr. Peebles. A very good man; but don't expect too much from him. He will sow the seed; others will come after him and reap the harvest."

How truly this has been the case is well known to those who know the interest taken in Spiritualism in Australia.—Yours truly,
Clapham, Nov. 6th, 1878.

J. CARSON.

SPIRITUALISM IN SYDNEY, NEW SOUTH WALES.

To the Editor.—Dear Sir,—The Lyceum is still progressing in point of numbers, and it is increasing its usefulness. Every fourth Sunday the members give recitations in a very creditable manner. The last Sunday for this purpose there were twice the amount of volunteers with pieces, that could be got through, which I expect will be reserved for next day appropriated to this purpose. Next Sunday we are to name the first election of officers, and a full Lyceum session will be gone through. The choir is a very strong one. The Lyceum has only been in existence three months, and steady progress has been made; anyhow, a foundation has been laid for future operations. The Lyceum has been held in a fine hall, called the Temperance Hall, but the trustees, being sectarian bigots, they have let the hall to the Swedenborgians without giving the committees of the Lyceum the chance of taking the hall again. We are now without a hall, but the committee are confident they will be able to secure a hall before next Sunday. It was announced last Sunday that our Christian friends are doing all they can to crush the Lyceum out of existence, but in this they will fail, resolutions being passed to carry the Lyceum on, no matter what opposition and persecution should be brought against it. The colonial people are not beaten easily. The pluck of our cocketers in England will give some idea about this matter. The spiritualistic and freethought friends in Sydney are pretty numerous, judging from the audiences that every Sunday evening greet the utterances of Mr. Thomas Walker, a trance lecturer of very high order. His guides seem to be cognizant of every science that is generally known. His engagement terminates a week next Sunday,

and a great many of the friends in the Cause will miss him very much, as he is a general favourite in Sydney. He is a kind, genial, open-hearted young man, and well up in the duties of the Lyceum. He is about to depart for England to give a course of lectures, and visit his relatives and friends. I think he leaves here in about four weeks. I hope he will lecture in London on his arrival, and that the Spiritualists of London will give him a hearty and welcome reception. One lecture will be quite sufficient to judge of his oratorical powers. He is worthy of being ranked amongst the first speakers in the Cause. I can say, without fear, that he and his guides will give satisfaction wherever they have the pleasure of giving vent to their noble and lofty teaching. He was introduced to Australian Spiritualists by Dr. Peebles. Before Mr. Walker leaves the friends in Sydney, a grand *soirée* and *réunion* will take place, as a token of esteem and appreciation of the work in which he has taken part.

Mrs. Emma Hardinge-Britten will take the place of Mr. Walker, and give the Sydney people some of her pleasing and instructive lectures; she is to speak in Sydney on Sunday, the 29th of this month. Mrs. Britten has been lecturing in Melbourne for five months. The lectures have been appreciated, and hundreds have been unable to gain admittance to her lectures, the audiences have been so large. She gave a lecture for the benefit of the Melbourne Hospital, and the handsome sum of £100 was realised. Does this look like Spiritualism fading and dying away? Mrs. Britten has won golden opinions in Melbourne, and I should think that the Cause will have such a groundwork as it never has had before. A few years ago a benefit was given to the same hospital from another source, and £7 was realised. This was offered, but the trustees declined it, saying that they could not receive money from such a source. But I can assure my English friends that they did not refuse the larger amount.

Mr. Jesse B. Sheppard, the musical medium, has just arrived in Sydney by the San Francisco mail, but, being a bad traveller by sea, he is indisposed. He is taking a little rest previous to giving his professional mediumship to the musical coteries of Sydney. He comes with very high eulogiums from friends where he has visited. Next week probably will see him before a Sydney audience. I think I have given you a little of the most interesting topics that are of importance. We are having a reverend gentleman in opposition against the Spiritualists. He is like the divines in England, he knows all about Spiritualism, and I do not think that ever he gave the subject five minutes' investigation. An evening paper here says that it is a pity the gentleman's time was not better occupied spiritually amongst his flock, or with his Oriental languages at the Sydney University. The same paper does not speak in our favour at the same time. I am informed that he is not thought much of in Sydney. I hope he will continue with his opposition until he is tired, as it is a great help to us; he acts as an advertisement, causing curiosity-seekers to inquire into these grand truths. The religious portion (I mean the heads of the churches, &c.) are beginning to be afraid of this great demon that is taking their members from their places, besides what little they can help in the subscriptions, &c. The loaves and the fishes are first taken into account; the souls of men are only a secondary consideration. However, the cause of freedom will for ever stand the test, and will be found when perhaps creeds and dogmas will have faded away and be buried in oblivion.

We are all well at present, and hope our friends are all the same, with kind regards to all.—I am still yours most truly,
Sydney, Sept. 12th, 1878.

HENRY LOED.

PHRENOLOGICAL DELINEATIONS FROM PHOTOGRAPHS.

A gentleman in the North sent two photographs to Mr. Burns for phrenological delineation. The following is extracted from the gentleman's letter of acknowledgment:—

"The delineations are marvellously true and life-like. The ladies are utterly astonished that you can tell so much from a photo, and all of it so accurate. They think you are possessed of some magical gift besides phrenology. I notice myself that you take a higher view of people, and seem to describe their thought-life more than any other phrenologist that I know. I should very much like to take a few lessons from you."

Written delineations from photographs for a fee of £1 is, abridged delineations, 10s. 6d.

The secretary of the Manchester Secularist Branch thinks our report so unfair, that he is sure we would not be open to receive a critique. Of one thing we are sure; that our opinion of matters is diametrically opposed to his, but that difference, which is inevitable, cannot be called "unfair." Let us have argument, gentlemen, not epithets.

JERSEY.—Mr. William Metherell, in sending for a parcel of books, thus writes: "The phenomena occurring in our little circle are getting noticed about, and a spirit of inquiry seems to be cropping up concerning this Spiritualism; so I thought that by having a few 'not too expensive' books, I might be the means of selling them, and thus advance the Cause in Jersey, at the same time do my little mite towards the Spiritual Institution of London, which Institution (or the manager thereof) was the means of Spiritualism coming to Jersey when it did." We recommend Mr. Metherell's course in this matter to friends in other places. It is to facilitate this work that we have opened the Publication Deposit Fund.

CITY HALL, GLASGOW.—Saturday Evening Concerts.—Two American dramatic readers, Miss Ella Dietz and Mr. Frank Dietz, made their first appearance in Scotland at these concerts on Saturday evening. Miss Dietz has a sweet if not over-powerful voice, and in the readings which she gave displayed rare taste and dramatic power. Edgar Allan Poe's "The Bells" was recited with telling effect. The modulations in her voice, from the tinkling to the clanging imitations of the bells, were cleverly accomplished, and the audience were delighted with the reading. Indeed, all through the evening the lady was highly successful in her efforts. Mr. Dietz, who gave selections from Mark Twain, Bret Harte, and others, kept the audience in good humour by the way in which he recited some of the easy, off-hand utterances of our American cousins. The entertainment was very enjoyable, and both artists received, as they certainly deserved, an attentive and appreciative hearing.—*Evening Times*.

SOCIAL MEETING AT KIRKCALDY.

On the evening of Wednesday, Sept. 6, the circle met to enjoy a social cup of tea, tastefully purveyed by the Misses Arnot, and spend a happy evening with brother Mr. William Porter, who is leaving Kirkcaldy to fill another situation in the south of Scotland. As the friends have enjoyed his fellowship while amongst them, they thought it desirable to impart some cheer on the eve of his departure. The company numbered twenty-six, and after tea a very interesting and instructive conversation ensued, which imparted to the meeting a lively and harmonious feeling which pervaded every mind, throughout the evening. The more formal proceedings were introduced by the chairman, Mr. A. Arnot, who, in a few appropriate remarks, stated the objects that had drawn them together, and how each brother and sister present, felt truly sorry at parting with Mr. Porter, but as he was going to improve his position, or endeavour to do so, he expressed the wishes of all, when he said their sympathies would go with him, and the remembrance of him would not soon die out amongst them.

Mr. Porter gave the speech of the evening. He sincerely regretted leaving the town, as it would deprive him of one of the greatest helps to his spiritual advancement, for certainly he had derived an immense amount of good since he took his seat in the circle. That entertainment he did not regard as a mere outburst of feelings for he had all along received a kind and welcome reception at the meetings. He was introduced to the circle when his soul was famishing for food, when his spiritual nature was reaching forth its aspirations, and meeting not the response that was needed, and thus Spiritualism was to him only another name for blessedness of soul. He did not consider it an exaggeration to say that there is bound up in this thing all that is required to cheer man in every emergency of life, to make existence tolerable and even happy, life's duties intelligible and clear, to create religious aspirations, and intensify those that are languid and dying, and to point out chiefly that path which leads to God and ultimate goodness. He could sum all his feelings at that moment in saying that Spiritualism is God's best gift to him. But to take a more minute survey of these meetings, they supply the great want—a knowledge of each other. It is not long before the characters of sitters become illustrated to themselves, and love—that power which is so little used, although latent in all—comes immediately into use, and is manifested towards one another. They had been taught how love could be directed into channels to bless all, and by its universal adaptation become the world's redemption from the bondage of selfishness and misery. Through these meetings he had found himself in a new world of ideas, in a new atmosphere of soul-aspiration, so that even the common duties of life had in their performance more of a heavenly meaning than before. He found his soul's sympathies pass out freer and kinder to his fellow-men; he was stronger to grapple with the evils that beset him, and see clearer the means to be made use of to dispel that darkness which enshrouds the better nature of his fellow-men; how the light may be brought to brighten up their being, to cast out their sorrows, to chase away those dark forebodings of evil now and evil to come, and create in their place brighter ideas and holier influences. These meetings had been to him another step in his earthly pilgrimage to the Father's heart and home; but what is strange, they had created no bad feelings in his bosom towards any, yet he had been made to express himself in stronger language about the opinions of death and futurity entertained by others. Spiritualism would again restore Jesus to the possession of humanity, his life true and real, his actions humanly and intelligent, and not like that mysterious shroud which the superstition of the past, and modern thought had wrapt around him. Their meetings had been the opposite to the common opinions entertained regarding them as individuals interchanging thoughts with "ghosts," for all had been joyous and light-some, both on the one side and the other, and how can it be otherwise when they had their genial "Saboe," and "Priestley," and "Wolfstadt," from spirit-life, pleasantly and kindly opening up the problems of life now, and existence hereafter. They had been enabled freely to express their minds on all theological difficulties, and all of them, the aged included, had passed their opinions of approval or disapproval of the inharmonies or inconsistencies in the world of theology around them, but above all, they had had exerted over them continually a stimulus for good.

There were two things which had been intensified by these meetings, first the sitters were made sure of immortality, and also that prayer is no vain thing, but an intelligent action of the human soul. Some assert that we can arrive at the first conclusion without anything like Spiritualism; he denied it, having in view his comprehensive meaning of the term. With regard to prayer, the common opinion is, that God is the Being petitioned, and His providence the vehicle of answering. They had, however, arrived at more conclusive arguments why they should pray, for while men pray they might be, and often were, pouring their thoughts into the ear of one who in earth-life was a companion, but whose extended sphere of usefulness now might afford every facility to meet those wants and relieve those difficulties, and thus those near and dear when on earth, might now be the burden-bearers, messengers of the behests and gifts of an eternal Father, God. And now, said the speaker, in parting with the Kirkcaldy Circle it will only be in form, as my soul's sympathies and feelings will ever be with you, and this parting is only a promise to that separation at the end of a life's journey, which again is only the certainty of a glorious re-union in the land of light and blessedness; but I have no reluctance in saying that your kindness this evening and our many meetings together, will be a solace and comfort wherever I am, and no doubt the theme of sweet converse beyond, when life's duties and struggles are over.

Mr. A. Duguid spoke of the soul-stirring address they had listened to, which was so like the nature of the man who spoke it,—earnest, sincere, and truth-seeking, and ever the same, whether in public or private, animated at all times with a desire to impart light to his fellow-men.

Mr. Duncan, an earnest and intelligent young gentleman who has joined the circle, sang a cheering Scotch song, and the evening having advanced to half-past eleven, we thought it desirable to part, though with reluctance; and it seemed that the blessing of courage and perseverance sought for on behalf of the guest of the evening had been enjoyed by all, as we all parted in the faith of better things to come, and of meeting in that land where unions made are never disunited. A.D.

MR. MORSE'S APPOINTMENTS.

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

NEWCASTLE-ON-TYNE.—Dec. 1.
LIVERPOOL.—Perth Street Hall, West Derby Road, November 17 and 18
LANCASHIRE.—District Committee. November 19 till 29 inclusive.
GATESHEAD-ON-TYNE.—November 30.
STOCKTON-ON-TEES.—December 3.
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.)

SEGHILL.—Nov. 16. CHOPPINGTON.—Nov. 20.
NEWCASTLE-ON-TYNE.—Nov. 17 and 18.
GLASGOW.—Nov. 24 to Dec. 2, inclusive.
BARROW-IN-FURNESS.—Dec. 3, 4, 5, and 6.
SOWERBY BRIDGE.—Dec. 8.
MIDLAND COUNTIES.—Work for District Committee, Dec. 9 to 15.
LONDON.—Marylebone Association, Quebec Hall, Tuesday evenings, Dec. 17, 24, and 31, at 8 for 8.30 prompt. Subjects to be chosen by the audience. Doughty Hall, December 22 and 29.

MR. T. M. BROWN'S APPOINTMENTS.

(Address, Howden-le-Wear, R.S.O. Durham.)

LEEDS.—Holding Public Meetings and Private Sittings. Address, care of Mr. Rosenberg, 8, Strasbourg Place, Camp Road.
WAKEFIELD AND MANCHESTER to follow.

NEWCASTLE-ON-TYNE PSYCHOLOGICAL SOCIETY.

LECTURES AT WEIR'S COURT, NEWGATE STREET.

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

LECTURES FOR NOVEMBER.

Sunday, 17, at 6.30 p.m. "The Great Beyond as revealed by Spirit-Communications." Mr. E. W. Wallis.
Monday, 18, at 8 p.m. "Faith: False and True." "
Sunday, 24, at 6.30 p.m. Trance Address. Miss E. A. Brown.
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.—Dark Circle. 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.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Tuesday, Nov. 12, Mr. C. Reimers delivered a very interesting lecture on "Professor Zollner's remarkable Spirit-Footprints as Verification of Mould Impressions." A very lively and interesting discussion followed. A vote of thanks to the lecturer closed the meeting.

On Sunday, Nov. 17, there will be a discourse delivered at 3 for 3.30.

On Tuesday, Nov. 19, Mr. F. Wilson will deliver a lecture entitled "The Spiritual Rainbow," at 8 for 8.30.

On Sunday, Nov. 24, the quarterly tea-meeting will take place. Tea on table at 5.15. Tickets 1s. each. Public meeting at 7.

The members are requested to remember that Mr. C. White intends retiring at the quarterly meeting. CHARLES WHITE, Hon. Sec.

NEWCASTLE.—Mr. B. W. Burn sends us an account of a "grand seance" held on Nov. 8th, Miss Arne, medium. There were intellectual controls, singing, spirit-lights, and descriptions of spirits. On Saturday evening the same friends intend to meet at Weir's Court. Mr. Burn sent us, a short time ago, some of his publications, on which there is a wretchedly-executed wood engraving of "the author." We gave him some advice and delineation, in respect to which he speaks gratefully of "your piercing description of my character, even from so bad a picture." It would be well if we could all give more attention to phrenology.

The newspapers are publishing a paragraph respecting the prophecies of a priest who was "an Englishman by birth, emigrated to Bavaria, and died in the Franciscan Convent at Munich in June, 1873. Here are his forebodings for the present year and the two following: 1878—A new European Congress in Berlin, death of the English Queen Victoria, a new Government in Spain, the Christians of Turkey liberated, Discontents in Portugal, Poland, and Hungary. Amongst the events of 1879 this monastic Zadkiel promises us 'severe measures against those who stir up the peoples.' In the same year the greatest miracle of history is to occur. The Pope renounces the Supremacy, employs his office for the reformation of the Church, and dissolves the Order of Jesuits. In 1880 we are to expect a new era of universal peace; death of the Russian Czar; the brotherhood of all nations."

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SUNDAY, Nov. 17.—Mr. J. Burns at Doughty Hall, 14, Bedford Row, at 7.
TUESDAY, Nov. 19.—Select Meeting for the Exercise of Spiritual Gifts.
THURSDAY, Nov. 21.—School of Spiritual Teachers at 8 o'clock.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, Nov. 17.—6, Field View Terrace, London Fields, E. Service or Seance, at 7.
MONDAY, Nov. 18.—Hall, 298, Commercial Road, E. Seance at 8.
TUESDAY, Nov. 19.—Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.
TUESDAY, Nov. 19.—6, Field View Terrace, London Fields, E. Seance at 8.
WEDNESDAY, Nov. 20.—Mr. W. Wallace, 329, Kentish Town Road, at 8.
THURSDAY, Nov. 21.—Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 53, Sigdon Road, Dalston Lane, E.
Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.
FRIDAY, Nov. 22.—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, Nov. 17. 4 o'clock. NORTHERN LYNE, 155, Fleet Street. Public, at 6 p.m.
BIRMINGHAM. Mr. W. Perks, 312, Bridge Street West, near Well Street. Hockley, at 7, free, for Spiritualists and friends.
BOWLING. Spiritualists' Meeting Room, 2.30 and 6 p.m.
BRISTOL. 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.
KEIGHLEY. 2 p.m. and 6.30 p.m.
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.
MIDDLEBRO'. 23, High Duncombe Street, at 2.30 p.m.
NEWCASTLE-ON-TYNE. Psychological Society's Rooms, Weir's Court, Newgate Street, at 11 a.m.; Seance for Spiritualists only. Public Service at 6.30 p.m.
NOTTINGHAM. Churchgate Low Pavement. Public Meeting at 6.30 p.m.
OLDHAM. 188, 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.
SHEAFHAM HARBOUR. at Mr. Fred. Brown's, in the evening.
SOWERBY BRIDGE. Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
TUESDAY, Nov. 19. SHEAFHAM HARBOUR. at Mr. Fred. Brown's, in the evening.
STOCKTON. Meeting at Mr. Freund's, 2, Silver Street at 8.15.
STOCKTON. at Mr. D. B. Wright's, 13, West Street, every Tuesday evening, at 8 o'clock for Spiritual Improvement. Inquirers invited.
NEWCASTLE-ON-TYNE. Psychological Society's Rooms, Weir's Court, Newgate Street. Seances at 7.30 for 8. For Members only.
SHEFFIELD. W. S. Hunter's, 47, Wilson Road, Well Road, Heeley, at 8.
WEDNESDAY, Nov. 20. ASHTON-UNDER-LYNE, 25, Bentinck Street, at 8 p.m. for Inquirers. Thursday, Members only.
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.
MIDDLEBRO'. 23, High Duncombe Street, at 7.30.
NEWCASTLE-ON-TYNE. Psychological Society. Improvement class, at 7.45
THURSDAY, Nov. 21. GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street, South, at 8 p.m.
LEICESTER. Lecture Room, Silver Street, at 8, for Development.
MIDDLEBRO'. 23, High Duncombe Street, at 7 p.m.
NEW SHILDON. at Mr. John Mansforth's, St. John's Road, at 7.
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