



DAYBREAK.

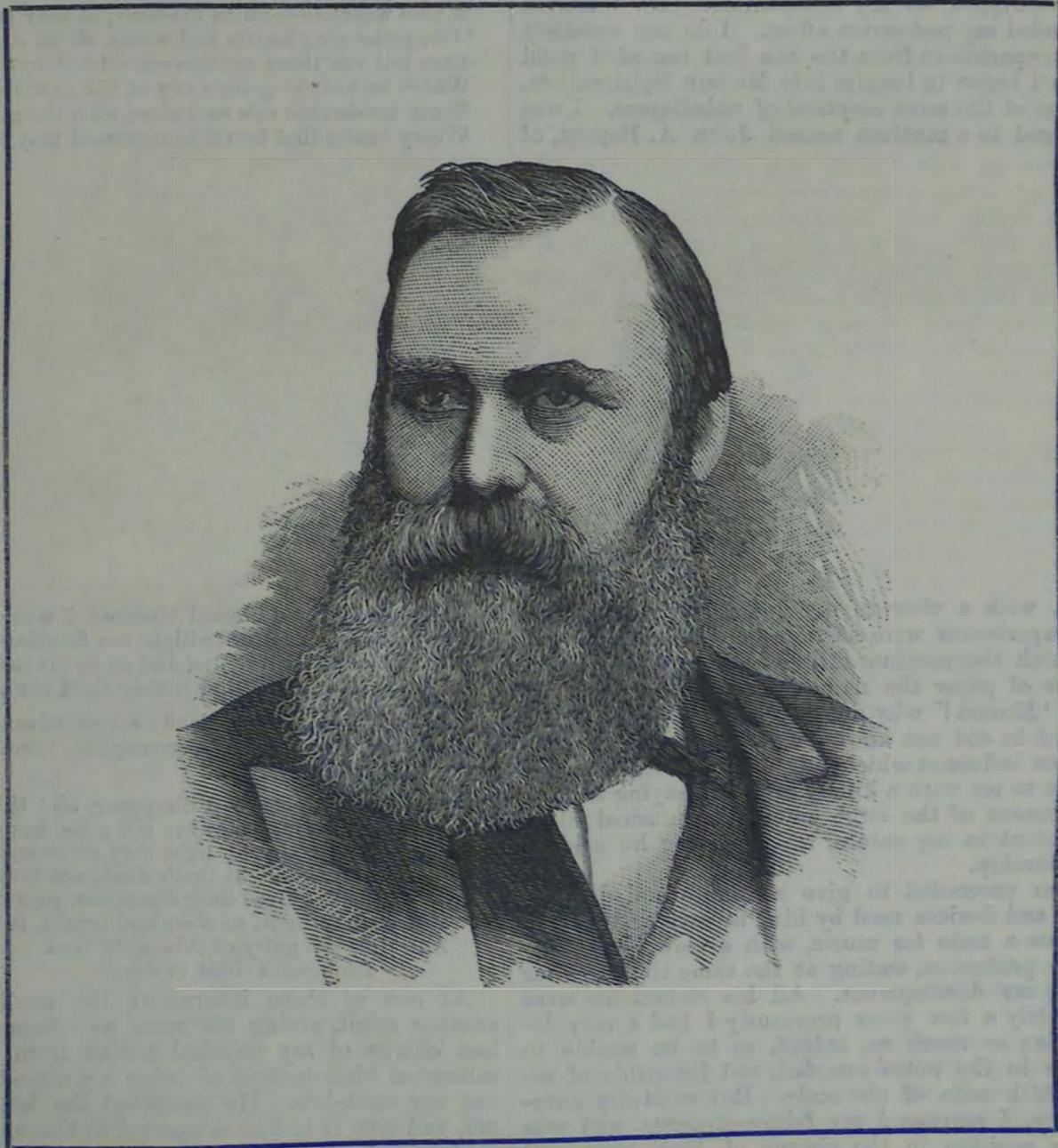
A WEEKLY JOURNAL DEVOTED TO THE HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF
SPIRITUALISM.

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DR. MACK,
HEALER BY LAYING ON OF HANDS.

BIOGRAPHICAL SKETCH OF DR. MACK.

(From his work "Healing by Laying-on of Hands," now nearly ready for publication.)

"The spirits direct man often in the quality of guardian angels in all his actions."—*Plato*.

My reasons for publishing this work have already been stated in the preface, where it is laid down that organic constitution and hereditary gifts form the basis of the healer's power. That these gifts are utilised by spirit operators for beneficent purposes has been fully demonstrated, the experiences of myself and others abundantly testify; and many illustrative cases, culled from my own experience, will be found in the body of this work, thus fortifying argument with unassailable facts.

I have been advised that a short account of my experience, affording information as to when and how the gift of healing was first manifested through me, might be the means of inducing others who may have been, or are, the subjects of similar influences, to turn their attention to the work of healing. Besides, a knowledge of mediumship may be regarded as a necessary basis to the whole subject treated in these pages.

In the first place, my mother must have been highly endowed with mediumistic power. She was an ever-welcome visitor in the chambers of the sick. Her sympathies always extended to the suffering, and I feel that to her I must be indebted, in part at least, for the "power" that has been exercised with so much benefit to mankind.

My first awakening to a knowledge of the unseen world, and my close relationship thereto, occurred during my fifth year. Recovering from a severe illness, I was lying upon my bed, when, to my childish wonderment, the room I was in seemed to open out, and I gazed into what appeared as boundless space, which to my vision was filled with people of various ages and descriptions. This insight into the spheres filled me at the time, child though I was, with wonder and admiration. However, these experiences were repeated so frequently, that at last I became perfectly familiar with the phenomena. The next phenomenon of a spiritual nature that occurred in my experience took place when I was eleven years of age. One evening, as I was running a race with some playfellows, I found myself partially lifted from the ground, and felt my limbs controlled by the spirit of an Indian boy, and I became frightened, fearing that I should never recover the use of my legs, or that they would run away with me, or that I should meet with some mishap. I ran so swiftly under this novel impulsion, that I outstripped all my companions. No inconvenience, happily, attended my pedestrian effort. I do not recollect having any spiritual experiences from the one just recorded until the year 1857, when I began to inquire into Modern Spiritualism, being at that time one of the most sceptical of unbelievers. I was at this time introduced to a medium named John A. Bassett, of

means he had employed to take me from labour to mercantile life. My whole history from boyhood, and my journeying in various parts of the country, were all recounted to me with marvellous accuracy. In proof of his guidance, he pointed to my remarkable success as a merchant, which was true. Thus ended my first day's experience, and, being satisfied with it, I resolved to become a regular attendant for investigation, with the view of becoming more familiar with the state and condition of the inhabitants of the other world.

The following week I called upon the medium again, when I was introduced to another "spirit guide," or attendant, named "Irene," who gave a full history of my childhood from the cradle to the end of my schooldays, and narrated to me how my life had several times been preserved from accidents by her watchful care and assistance, an instance of which I here relate.

Walking along a wharf one day, my foot struck against a piece of iron fixed in the wooden coping of the wharf, and used by boatmen to fasten their boats to, which caused me to stumble and fall a distance of twenty feet below, on to a ledge of rock. People who had seen me fall expected to find me a lifeless mass, instead of which I was seen scampering off as though nothing had occurred, and the statements made to me through the medium were true, and I most distinctly recollected the various occurrences referred to.

As a specimen of the communications received by me from the bright and angelic being "Irene," I give the following, uttered on a subsequent occasion through the medium, and recorded by myself at the time:

"ANGEL VISITANTS.

"They come to you at twilight, ethereal and fair,
And with the creeping shadows steal softly round your chair;
They fold their arms about you, and whisper words of love,
Such as winged seraphs speak in yonder world above.
One, with long bright golden hair, and dreamy hazel eyes,
Whispers, 'I am truly happy in my home beyond the skies;
And I fain would have you with me, but that cannot be now,
Yet a little while must earth-life bind its chaplet on thy brow.'
They with their lovely forms so fair, arrayed in spotless white,
Come, and with sweetest melody take from your heart the night;
They paint in glowing language the beauties of that clime,
Aye, far beyond the cloudless blue, and past the bounds of time;
Where the light of joy ne'er fadeeth, and sorrow never comes
To mar the holy lustre of their resplendent homes.
They tell you of a fountain that issues from God's throne,
Upon whose crystal waters the storm-fiend is unknown;
Whose wavelets seem to murmur, as they lave the blessed shore:
'Oh, ye longing hearts and weary, drink deep and thirst no more.'
They tell you there are bowers, all fadeless as the gleam
Which bathes the golden city of the new Jerusalem;
Those inside that safe enclosure, with the glorious and blest,
Weary hearts that travel heavenward may find the perfect rest.

Salem, Mass., U. S., with a view to my detecting fraud in his mediumship. My experiences were as follows: On taking a seat near the table at which the medium sat, he took up a pencil, and writing upon a piece of paper the name "Mozart," handed it to me. I exclaimed, "'Mozart!' why do you hand this to me?" The medium answered he did not know; whereupon he was suddenly controlled by an influence which purported to be the spirit "Mozart," who spoke to me with a kindly greeting, saying he was attracted to me by reason of the large amount of musical talent which he saw was latent in my nature, which power he said he had been trying to develop.

He, the spirit, then proceeded to give a minute and detailed account of the plans and devices used by him at various times to induce me to cultivate a taste for music, with a view to making me adopt the art as a profession, stating at the same time how far he had succeeded in my development. All his statements were wonderfully true. Only a few years previously I had a very defective ear for music; so much so, indeed, as to be unable to realise the difference in the notes sounded, and incapable of ascending above the fifth note of the scale. But suddenly overcoming this difficulty, I surpassed my fellow-students, and was enabled to take my position in the chorus of both mass and oratorio singing.

After a familiar conversation on the topic of religion, he ("Mozart") then mentioned the name of another spirit who wished to control the medium. This spirit was named "Zingaro Tasso," who had charge of my business capacity, education, and general development. He gave me a detailed account of my apprenticeship and career of a journeyman, and also stated the

Oh! ye bright and blessed visitants, I would not have ye fail,
When the soft hues of twilight are flooding hill and dale,
To come in the still hours, and as ye oft have done,
Waken music whose glad feeling shall the voice of sorrow drown.

"To my loved earth-friend, whose advancement, progression, and spiritual elevation I hope to accomplish, through this and other means, is this dedicated by 'Irene.'

"The stars at morn that disappear, oh! think not they are fled,
They are not lost, they are not gone, but mid their glory shed,
Around the source of light they shine more sweetly than at night.
'Tis the night that's dead, not they.

And thus the loved ones disappear, pass not, perchance, away,
But walk in light, so clear and bright, it blinds us with its ray.
And thus the glory of Almighty God
Embosoms them in day."

At one of these interviews the medium was controlled by another spirit, giving his name as "Samoset," who stated he had had charge of my physical health from my birth. He further intimated his intention of being my attendant physician throughout my earth-life. He described the healing power possessed by me, and how it had been exerted at times, although unconsciously, so far as I was concerned. On another occasion the "spirits" informed me that it was my mission to become a public healer, sooner or later, and that the sooner I commenced, the better.

Shortly afterwards an opportunity was afforded me of testing my powers as a healing medium. At the time I was visiting in the country, where I met a lady acquaintance who was suffering from what was pronounced to be erysipelas in the hip. She was quite unable to walk, except when aided by crutches. She had

been in the sad state in which she was presented to me for nine years. I was induced to try to relieve her. I placed one hand upon her hip, and held one of her hands in the other one. In a short time the room became filled with a disagreeable odour, similar to that experienced when a corpse is in the house. On rising to open the door and windows to air the room, I was astonished to find my hands and arms were very much swollen, even up to the elbow. My arms were also streaked with a black and blue discolouration. These appearances were accompanied by sensations of violent burning and itching in the parts affected. Becoming exceedingly alarmed, I had recourse to the pump in the yard, and had water pumped on my arms, allowing it to run from the elbows downwards. This treatment in a few minutes had the effect of entirely relieving me from these disagreeable symptoms. After an interval of twenty minutes, finding myself all right again, I returned to the task of curing the patient, renewing my procedure as before. I then made passes downwards to the feet, after which the patient was able to walk, with only a stick to assist her. This satisfied me that I had the power of healing, and I continued to exercise the gift in a quiet way, at various times, as occasion offered.

While on a visit to England in 1862, walking the streets in London, on the Surrey side of the Thames, I met a man named William Maynard. Strolling by the side of him, I exclaimed, "What is the matter with you?" He said, "Nothing." "Yes, there is," I rejoined. Maynard then said that his foot was sore, and asked how I knew there was anything the matter with it? I replied that "I felt there was something wrong with it." In admitting the fact of his foot's lameness, he used an expression more emphatic than polite. "Well, never mind," I replied; "you will not feel any more of it from this moment." Some few years after, Maynard called upon me in Salem, Mass., U.S., and reminded me of the occurrence, stating he had been shot in the heel by a spent bullet, some years before he met me in London, and the wound would not heal; but from the moment I encountered him it healed, and had never troubled him since.

In the year 1871 I had occasion to visit the late Mrs. Mary Hardy, the well-known medium of Boston, U.S., then residing in that city.* I met her at the door, in company with another lady who was about to leave; but Mrs. Hardy requested her to stay, saying, "Here is 'Dr. Mack,' who will answer your purpose." Although I had declined being called upon to act in a public capacity, I was induced to take a seat in the drawing-room. Mrs. Hardy retired, and the lady informed me that she was not practically acquainted with the system of magnetic healing, and she had no faith in it whatever. She had heard a great deal respecting it which she did not credit. If she met with a practitioner of the system who could tell her what was the matter with her without her having to answer any questions, she would believe there was some truth in it. I thereupon not only told her what was the matter with her, but when, and how, her illness came about, and pronounced her well. She immediately rose to her feet, took a few steps across the room, and, finding herself free from pain, exclaimed: "For God's sake, who are you?" at the same time exhibiting a well-filled purse, telling me to help myself. I declined. Neither would I tell her who or what I was, or my residence. I begged her to be seated, saying I had more to say to her. "You have," I said "a daughter at home, madam, about fourteen years of age, who fell backwards when about three years of age, and injured her back; her right shoulder is now out of place, so much so, that she is considerably deformed. It is now twelve o'clock—mark the time—when you arrive home you will

* The following singular occurrence, respecting myself and my double, is extracted from a review of Mrs. Hardy's mediumship, published in the *Banner of Light* at the time of her death. All I can say of the matter is, that it is strictly true:

"Several instances of the appearance of persons in spirit, while said individuals were still alive, have occurred in her (Mrs. Hardy's) experience. An instance of this singular gift existed in the case of Mr. McGeary, of Salem, who was seen by her on several occasions, when, corporeally, he was far distant. At his first appearance, he directed that she should write his name for three o'clock p.m. of the following day. She complied, and also recorded the hour of the day, which was eleven in the forenoon. He came the following day, punctually at the time appointed, and she recognised him. Desirous of arriving at some better understanding of the phenomenon, she asked him what he was doing the previous day, at eleven forenoon? He said at that time he had just decided to visit her the next day at three in the afternoon, and was endeavouring to impress the fact of his intention upon her mind, so that, if possible, she might be disengaged when he called.

"On another morning, she, feeling unwell, was down in her private apartment, when the door was opened, and she heard a voice which said, 'Good morning,' and on looking up, she beheld her mysterious visitor of a former occasion, who remarked, 'I want you to give me twelve o'clock to-day.' She obtained her list, but found by it she could not sit for him before one o'clock. She therefore marked that hour, the time being then eleven o'clock in the morning. The gentleman arrived punctually to time, and upon her inquiring of him as to the facts of the case, he informed her that at the time she saw him appear, he was seated [in the cars on his way from Salem to Boston; that his original idea was to see the medium at twelve o'clock; but he remembered taking out his watch at the time specified, and feeling a strong impression that he should not be able to visit her before one o'clock. This gentleman, who was not in the least mediumistic in this respect, as far as he knew, but rather of a cold and material cast of mind, appeared seven times to her in this strange manner, and never failed to keep the appointments by his corporeal presence which were made by his inner-self."

[During Dr. Mack's residence in Southampton Row, we had several instances of his double being seen, and of his power to impress sensitives at a distance.—ED. M.]

find your daughter well, from this moment." In a few days afterwards I called upon Mrs. Hardy, and she informed me that the lady had returned to her and reported that the statements made by me were true in every particular; that when she arrived home she questioned her daughter, who said that she was awakened from sleep and saw a very large man standing over her, with his hand upon her shoulder, and that he put the deformed part back into its place, causing her to feel great pain at the time; but "now it is nicely," she said.

I am told by the spirits that my medical guide, "Samoset," stood seven feet and a-half high, in earth-life.

I will mention one more case, out of a great number that have occurred, concerning this power of healing at a distance. On this occasion I called, in company with a friend, "Jerre," on Mrs. Hardy, and while waiting with others in the reception-room, I was impressed to speak to a lady who was present, an entire stranger to me. I told her that her husband was then confined to his bed with liver-complaint; but, pointing to the clock, remarked: "Mark the hour, madam; when you return home, you will find that at this time your husband was cured of his illness, and that he is up and about his business. The first remark he will make to you when you see him on your return, will be that he 'feels perfectly well,' in fact 'was never better in his life.'" A few days afterwards, my friend, "Jerre," met the same lady in one of the street-cars, and, in his bland, smiling way, stepped up to her and reminded her of the fact that they had met a few days previous at Mrs. Hardy's, and inquired of her if the statements made to her were true. She replied that they were all true, and that I must be possessed by the "old boy," much the same as was said of a Great Healer, of whom it is written, "He cast out devils by the power of Beelzebub, the prince of devils."

Thus I had abundant testimony of the reality of the healing power.

I had frequent interviews with my spirit-guides from the time I first became acquainted with the medium, John A. Bassett, and their advice to me was to practise healing exclusively as a profession. To this I always demurred, giving, as a reason, that business would suffer if I did so; besides which, I could not practise for money. I continued, however, to exercise my powers privately, and came to be known amongst mediums and others as "Dr. Mack," a name I used in consequence of my wife's prejudice against my being interested in anything pertaining to the Movement. I have since retained the name, and have hitherto used it professionally, as it enabled me to utilise the reputation I had already gained. For some years I did all the good I could privately, in a quiet way, by healing the sick without any money consideration; and I still feel that greater success would attend my efforts were I in a position to heal without receiving any remuneration from the persons benefited. Many of my best cures are performed on those who are too poor to pay me anything.

However, in the year 1873 I lost my wife, whose feelings I respected by never allowing my name to be used in connection with Spiritualism in any form. But by her death this condition was removed; and my business too, which had steadily declined since my guides wished me to devote myself entirely to healing, proving a complete failure, I felt compelled to devote myself to it, which I have continued to do, in London or elsewhere, up to the present time, with marked success professionally, while the income I have derived from this source has enabled me to live in comparative comfort. In this matter I have trusted my guides, and they have made ample provision for me.

In September, 1874, I commenced as a public healer at No. 7, Montgomery Place, Boston, U.S., remaining there about three months, at the end of which time I removed to Havana, in the island of Cuba, where I stayed just one month.

The first case I treated in Havana was that of a gentleman who passed me with his head enveloped in a bandage, as I was standing on the steps of an hotel. I asked him what was the matter; but, not knowing the language, I could not understand his reply. Being impressed that it was neuralgia, I invited him up to my room, and treated him successfully in the presence of his friends, entirely removing the pain, and left him talking in Spanish and gesticulating to them, all of whom were much excited. After he left I saw no more of him. His friends, however, stationed themselves at the front entrance, and waited until a friend of theirs came up who had been suffering from rheumatism for two years. I was then invited to go to that gentleman's house, whither I went, and returned to the hotel in less than half-an-hour with an extra doubloon in my pocket. After two more treatments my patient was completely cured of his rheumatism, and I was rewarded each time with a doubloon. These two cases sufficed to advertise me sufficiently, and I was kept busily engaged until my return to Boston, when I took up my old quarters, and remained there until May, 1875.

The last case I treated in Boston was that of a man suffering from typhoid fever and pneumonia, which case I carried through successfully. In treating this case, I used, for the first time, magnetised water,† with a result that satisfied me of its value as a curative agent.

I would here record my sincere thanks to the public mediums in Boston, the late Mrs. Hardy in particular, for encouragement and favours shown.

* Mr. Jeremiah Mahoney.

† This was used under the directions of Mrs. S. W. Fletcher, a public medium, of Boston.

I sailed from New York on May 8th of the above year, in company with Mr. and Mrs. Hardy, bound for the shores of Old England, and arrived in London during the same month. From there I proceeded to the Continent, about the 1st of June. After visiting some of the Italian cities, I returned to London the first week in July, when I opened my rooms in Southampton Row, and commenced as a healing practitioner.

The only public announcement of my work was the following paragraph, which appeared in the *MEDIUM* of July 2nd:—

"A HEALER IN LONDON.—Dr. Mack, who has accompanied Mr. and Mrs. Hardy to this country, has taken rooms at 23, Southampton Row, nearly opposite to the Spiritual Institution. These will be open on Monday for the reception of patients. The doctor asks all who are afflicted to visit him and receive his aid, whether they are in a position to pay or not, the free days being Tuesday and Friday. Those who can pay will be expected to contribute for the benefits they may receive on the other days of the week. Dr. Mack uses no medicines or instruments of any kind. Hours, from 9 a.m. to 5 p.m."

Shortly afterwards I attended on what was called a Public Conference on Healing, held at Doughty Hall, London, where I was made the subject of criticism, and, indirectly, of envy, since I was reflected upon with evident discredit, as an "American" medium. Being called upon by the chairman towards the close of the evening to make some remarks, and feeling that my reputation as an "American" medium and a public worker was at stake, I stated to the chairman that "there had already been too much talk before the meeting, but *nothing had been done*. I preferred *work to talk*, and though I had never done any healing on a public platform, I would do so with the assistance of my spirit-guides, who had never yet failed me. I was perfectly willing to put myself in their hands, providing I had the use of the hall another evening, in the same way it had been accorded the principal speaker on this occasion." The chairman gladly accepted my offer, and generously placed the hall at my disposal. The meeting was held on the following Sunday evening, and the result was described in the *Medium* of September 3rd as follows:—

"DR. MACK'S HEALING SERVICE AT DOUGHTY HALL.

"Truly, apostolic times are come again. What can the Church be about when she does not open her mystified eyes and see the power of fulfilling her historical postulates at work in our midst? Let the Church take her own course. No doubt she knows her own business, and has in all ages neglected or stoned the prophets. The people are beginning to recognise that there is a power at their command which is well worth the coveting. A few years ago it would have been impossible to have gathered together such an audience as met in Doughty Hall on Sunday evening. It was not a crowd of incredulous sightseers ready to burst forth in scornful opposition. It was not a concourse of fanatics wild with a vain belief. It was a representative audience of highly intelligent, earnest, and devoted people, with an appearance of solid respectability which would have recommended almost any subject. They entered into the service with hearty sympathy, and eagerly cheered the healer's repeated successes.

"Mr. Burns conducted the service in the usual manner. A hymn was sung. Then a part of Acts v. was read, describing the healing power of the apostles. A second hymn was followed by an invocation from Miss Eager—perhaps one of the most noble utterances that an audience of Spiritualists has yet listened to.

"A basin of water, a water-can from which to replenish it, and a pail for the waste water were arranged in front of the speaker's desk, and Dr. Mack, a veritable giant in build, stepped to the front, and invited those who were suffering to avail themselves of what aid he and his spirit-friends could afford them. He desired that each patient should tell the audience what his ailment was, and the benefit derived. About ten persons were treated in all. The first had a chronic irritation of the stomach, and was not perceptibly benefited. The second had a weakness of one eye, and could not say his sight was improved. Then came a gentleman who shivered all over as the doctor placed his hand on his stomach, and said he felt some relief. A gentleman was relieved of palpitation of the heart, and a lady of the same disease, accompanied with great nervousness and deafness. That this lady's hearing was benefited we are certain, for we spoke to her both before and after treatment. A gentleman was relieved of rheumatism of the knees of many years' standing. He had been unable to pick any object from the floor without great difficulty, but after treatment he was as supple as a boy.* Mr. Ackerman presented himself suffering from pain

*CHRONIC RHEUMATISM CURED BY DR. MACK IN 1875.

To the Editor.—Dear Sir,—In your account of Dr. Mack's first attempt at healing in public, given in the *MEDIUM*, of Sept. 3, 1875, you state that "a gentleman was relieved of rheumatism of the knees of many years' standing. He was unable to pick up any object from the floor without great difficulty, but after treatment he was as supple as a boy."

As I am the person alluded to, and as the cure is of some four years' standing, during which time I have been free from the disease, although I had previously suffered more or less for forty years, I think it is due to Dr. Mack and to his treatment that I should furnish you with fuller particulars of my case.

In the year 1832 I was living at Godalming, in Surrey, as an apprentice, when I had a very severe attack of rheumatism, from which I suffered intensely for about fifteen months. At that time, in despair of getting better, I left my apprenticeship and returned to my friends in the Isle of Wight, where I remained for about two years, during which I was free from rheumatism.

I then came to London, where I have remained to the present time, and I suffered more or less from the time of coming to London until Dr. Mack gave me relief in 1875.

I tried various doctors, was an out-door patient at the Middlesex Hospital for several weeks, and of the Bloomsbury Dispensary for five months, with but little benefit. I was blistered, &c.; I resorted to galvanism, but without permanent relief. My sufferings were very

in the shoulder. He was relieved. Thus the work went on till the time for holding the service was exhausted. The evident benefit derived by most of the sufferers very much impressed the audience, and on Monday the doctor was besieged with those who had been thereby induced to try his power. One gentleman ran after us in the street on Monday, joyfully declaring that he had been relieved of pain so intense that he could scarcely endure it. He said the news was too good to be true, and he hoped to receive further benefits, and would also introduce the matter to his friends.

"While Dr. Mack was healing, singing and speaking were carried on, that the attention of the audience might not be too much absorbed in what Dr. Mack was doing. Mr. Burns spoke repeatedly, and in such a manner as to make the proceedings useful and instructive to the audience. Dr. Hallock also made two valuable speeches. He said Dr. Mack was labouring under the greatest disadvantages in endeavouring to treat the sick before such a large audience. He had experience of the healing power in his own practice, and could testify to its value. If Dr. Mack could succeed there, how much more he would succeed in his own rooms. Dr. Hallock supported the healer in the most generous manner, and more than ever endeared himself to his London friends by the clearness and freshness of his utterances.

"Dr. Mack never had attempted to heal in public before, and it cost him considerable resolution to make the effort. He was, however, successful, and made a deep impression on all who witnessed the experiment."

Since that time I have given public healing seances in London and various provincial towns, with much success; the results, more or less marked, as reported in the public prints, will be found in the Appendix to this work.

From the foregoing narrative it will be seen that up to the present I have had no reason to regret the steps I took in the cause of suffering humanity, and it is for the encouragement of others, more or less endowed with healing power, that these pages have been written. I have also received urgent solicitations from many patients and other friends to give the knowledge and experience I have attained, together with such suggestions as might present themselves to my mind, for the instruction and guidance of those who are interested in the important matter of healing by the laying-on of hands.

DR. MACK'S PORTRAIT.

Our engraving expresses very truthfully the features of Dr. Mack, but his personal appearance cannot be realised without further description, which the reader will find fully entered into in the *MEDIUM* for May 26, 1876. In that number is given a phrenological delineation and various measurements of the body, all of which form a chapter in the forthcoming book by Dr. Mack, entitled "Healing by Laying-on of Hands."

Though of extra stature and well-built, Dr. Mack is a man of most kindly and gentle disposition. He is just the kind of man to be successful as a healer, and his position in the work has been accorded him, not from ambition or selfish desire on his part, but from natural fitness and the impelling influence of his spirit-guides. We have personally and, in our family, had many experiences of Dr. Mack's goodness of heart and wonderful power as a healer, and anything we could say or any present we could bestow on him would not repay for all the good he has done in cases of the most painful and urgent kind. Our simple acknowledgment is all we can offer in return for benefits most freely bestowed.

Though the gift of healing is much more largely distributed than most people are aware of, yet there is much to be said in favour of healing being followed as a special occupation. It is of prime importance that the mind of the healer should remain free from worldly pursuits and business cares. Many patients would contract a new disease if treated by an operator who was worried or preoccupied with matters of a utilitarian kind. The healer should have no other thought than that of benefiting his patient. Even any consideration respecting fees acts prejudicially, and those patients who act meanly to their healer, and try to get as much treatment out of him for as little money as possible, always defeat their object, as the hard scheming influence which they cast on the sensitive mind of the healer shuts out that necessary sympathy which is the fountain of their welfare. And so some of the best cures are made in free cases where no business idea interposes, but where the act is performed out of a pure desire to benefit the sufferer.

Every occupation of the mind diverts the personal magnetism in a certain direction, and charges it with those peculiar properties best fitted for particular forms of work. Thus the artisan, inventor, merchant, artist, writer, speaker, &c., has respectively the essential qualities of his occupation in his personal magnetism. Therefore mercantile, inventive, artistic, or literary magnetism,

great at times, and my knee was quite rigid. I had not been able to bend it without pain for twenty years.

In August, 1875, I attended Dr. Mack's first public healing service at Doughty Hall. I was in dreadful pain, and my legs were so stiff that it was with the greatest difficulty that I got there.

He treated me as follows:—After holding my hands for about a minute, he made passes from my head downwards, and manipulated my legs. I suddenly found myself free from pain, and asked there and then for someone in the audience to drop a pin, so that I might pick it up (I had previously described my condition to the audience). I picked it up with the greatest ease.

Having a slight return of the pain a few mornings afterwards, I called upon the doctor; he was not in, one of his assistants, however, removed it by a few passes, and I have had no return of the pain since.

—Yours very truly,

JAMES KING.

Sept. 6, 1879.

while indispensable to those following the allied professions, would be quite out of place in the cure of disease. The healer, by organisation, culture, aspiration, and spirit-control, has peculiarly a healing magnetism, and by freedom from extraneous pursuits he may best adapt it for the benefit of those who require his assistance.

But it may be asked, Should the healer have no relaxation? should he heal incessantly? is it best for his welfare and the development of his power that he keep his mind continually bent thereon? We answer, no. Every healer has some intellectual talent, which he can exercise as a recreative pastime with the greatest advantage. It may be the study of the human organism whereby his success as a healer may be increased. It may be the pursuit of that branch of literature belonging to his profession. It may be some inventive or mechanical hobby, which releases the strain upon the brain and exercises the hands; but the best relaxation of all is to take an interest in crops, stock, or nature in some form or other, from the normal magnetism of which the powers of the healer may be renovated and refreshed. Travel, change of air and scene should be occasionally enjoyed by the hard-worked healer.

No healer should enter the presence of a patient in an agitated state of mind or body. When hurried or heated with walking, or excitement of any kind, a rest should be taken till all is calm and normal. The vibrations from the agitated nervous system may have a very prejudicial effect on a delicate, nervous sufferer.

HISTORICAL CONTROLS.

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

[The medium is a working-man, possessing the scanty education of his class; A. T. T. P. is a gentleman of education and independent means, and hence has no interest in deception, as these seances entail upon him considerable labour and expenses. He has made his mark in the world as a successful lawyer, and is not likely to be duped. The medium passes into the unconscious trance, in which state the spirits speak through him, making gestures appropriate to their character. A. T. T. P. takes down every word thus spoken by the spirits through the medium.]

LUCIUS JUNIUS BRUTUS.—Second visit, August 20, 1879.

THE BIBLE AND ITS TRUTHFUL VALUE.

The medium was entranced by the spirit, and thus spoke:—

“Yes, it is quite true, that you are engaged in a strange task, and an important duty is about to be unfolded to you. You know not even for whom the communications, which you receive, are particularly intended; for, strange as the statement may appear to you to be, there is not one of your records but which has its own specially provided readers; the communications have each their chosen readers, whose locales are widely separated. My communication will be recorded. The reader of this communication has been spiritually selected; intuitively, he will know that it is a direct answer to his doubts,—not doubts of the fact of spirit-communication, but doubts in belief. He will realise by the characteristic description of himself that he himself, and no other, is answered by this communication. It may seem strange to you that a communication should be directly given for the sole purpose of solving the doubts of an individual; but this feeling of wonderment will cease when I state that this individual is a chosen pioneer of spiritual truths. Head this record ‘The Bible and its Truthful Value.’

“How many that have communicated to you, sir, know him, and wish him well, and that God may speed him in his labours! how many that have read the highest feelings of his heart, and have probed to their lowest depths his hopes mingled with his immediate surroundings, and have fully acquainted themselves with every passing hour of his life! Therefore in my commencement let me state, that at his just value they know him; they love him and respect him; but he will find, despite the boast of the longest knowledge of spirit-communication in this vast city, there is still much to learn, much to acquire. Silvered hairs present no impediment against the acquirement of knowledge; and if uneasiness has been caused by the utterances of advanced minds to him, the loved labourer in the vineyard of truth, let humble earnestness try to solve the troubling problems, for ridicule and satire will never restore happiness and ease. So much to him, the special reader. And now, dear sir, to our subject.

“As long as his experiences have been, they are but the experiences of a passing instant of time to me, your communicating spirit. I spoke to you yesterday, and, through God’s mercy, I am enabled to speak again to you to-day. The same law which reigns to-day existed under unalterable aspects during my earth’s experience. We are known (I am referring to my country and its inhabitants) as Pagan idolators, and as worshippers of false gods; and yet, barbarous as was our system of theology then, it had many adherents, who were truly orthodox; and that original mind must have then possessed the greatest courage, who would have dared to cast dishonour upon the gods. The similarity exists also in this, that the orthodox were the majority, and formed the power, the ruling power of the nation. To be unorthodox then, as now, meant ignominy, disgrace, and sometimes death; and all this was without the aid of the Bible. From where, then, and how did this feeling begin amongst God’s creatures upon earth? Then, in my day on earth, it received no aid from any written record, consequently I will prove that the feeling existing then, universally existing now, is in direct obedience to the unalterable law, and waits on that law. Before, and within the sight of

Almighty God, I say the law that existed then, the law that asserts itself to-day, the law that will be vested with the same power whilst an immortal soul is tabernacled in flesh, can be described as that law which makes religion an essential part of the immortal spirit or human nature; but ages have added parasites on to this inherent law—some of more clinging nature than others, some more degrading to the living God than others, some more debasing to reasonable minds than others; but whatever form they take, they are parasites all. Various deities were the parasites in my day on earth, that drew the immortal soul away from its God; yes, further away from its God, for the law, the primal law existing and abiding in every immortal soul, asserts this: that perfection can be the only result of unity. But the deities were numerous and the parasites many; the intercessors or intermediates between the immortal spirit and its Creator declared open warfare against the primal laws of God, and the battle still is raging. God, the Supreme Father, forbid that I should ignore the traditions, the teachings of the past; God, the Supreme Father, forbid that I should teach others to ignore them. There are proofs of priceless worth contained within the pages of by-gone traditions, and the observation of them would lead onwards to a purer, a brighter sight; but these traditions, instead of being learnt from; instead of being placed in the position of reasonable references, have been seated by man in and upon an usurper’s throne as infallible guides; usurping the place of God’s laws; usurping that part of human nature which leads to light and knowledge. The added part has been greater than the whole, the real whole; and men, to bow down in acquiescence in these traditions, must prostitute God’s highest gift to His creatures—their Reason.

“For my views of all sacred records, of my truthful views of all holy and inspired men, it is my duty now to speak. We will take the most popular sacred record of this nation, although I could have as easily, and as readily, and as rightfully, have taken as a groundwork for my opinion the sacred records of any other nation. The sacred record or revelation of this nation is known as the Bible; its foundation to authoritative teaching is a rotten foundation, being based on a contradiction. A contradiction of what? Of God’s primal law, that religion is inherent in and a part of human nature; but the Bible claims authority from its revealing power, giving a distinct denial that religion is inherent, or a part of the immortal soul; but which in my opinion fails, as the foundation certainly is rotten. There are many valuable truths contained within its pages, and this being so, I do not hold with entirely ignoring it. Vain have been the greatest efforts of the greatest minds to turn and twist its text in the vain endeavour to prove the absence of fallibility, improbability, and discrepancies; but because their efforts have been vain, dare I to teach immortal souls still on earth utterly to ignore it? No! God forbid me to do so; the religion inherent in human nature, the inextinguishable light placed there by the mercy of the living God, derives no aid, acquires no increased strength, from the parasites of this or any other sacred record; thought and action feed it, strengthen it, facilitate its growth, until the borders of earth’s experiences are reached, and this divine spark still increases in knowledge and power.

“These being my opinions, I will endeavour to prove these opinions to your readers; and I ask your readers to bear with me, for I wish to speak directly to the point. First, the usurpation of power of these sacred records; the orthodox abides by its instructions, and to the orthodox the Bible works out all religious truths for them—answers all their problems; then, I say, this is a usurpation, and that this sacred or spiritual record should only be used by the immortal soul as a help and guidance to reasonable conviction. Now, in all sacred records, the Bible amongst them, and which lay claim to infallibility, does any one of itself make the claim for infallibility? or is it made for it? It is beyond a doubt. What reasonable orthodox Christian can truthfully state that there are no discrepancies, that his reason can realise no improbabilities which his reason cannot acquiesce in. Not many, not many can say so, with truthful conscientiousness; not many, not any that could hear, even faintly, the still, small voice of God’s primal laws, could deny the fact of these discrepancies; but they lay the burden of these discrepancies upon mistranslations; but my opinion, and my opinion has had the advantage of being matured and formed during spirit-eras, is (or rather my opinions are) that amongst all the sacred records of all nations now in existence, not one has higher claims to historic, poetic, and prophetic truth than the sacred records of this nation; undoubtedly they are spiritual records, and undoubtedly the recordings of holy men of a peculiar nation, and being such they are far more worthy of reasonable study than the highest scientific pursuits; for the histories of the greatest scientific minds of the past are but the histories of observing minds, but the studies of the prophets and holy men recorded in your sacred books are the histories of minds of spiritual communications, and communications with whom and how those communications have been arrived at, and the study also of the necessary conditions to arrive at those communications—the spiritual communications with angels and with God; but who dare truthfully assert that this record should form the foundation of a saving faith? The lives of good men are portrayed throughout its pages, but the lives of bad men stand side by side with them. The lives of good women will point a moral to many erring sisters; but the lives of its bad ones will prove a warning. It will go as far as this in its teaching, and will continue to do so. It has gone further than this—it has been elevated to a perilous position. Unreasonable souls have vainly attempted to

avert its fall; their efforts are all futile; its fall is inevitable. Its assumption must once more come, this being a *resumé* of its proper position; as a reference, not a counsellor; as a reference, not a governor.

"Laws issuing from the Divine Will must assert themselves; but it may be asked, are all the glories within its pages to be abandoned? O God forbid! In my day upon earth they existed as a mirror of light to the ignorance of man. Oh yes, I will agree that they are the records of the most devout nation that has ever existed on the habitable earth; oh yes, I will agree that that nation numbered more holy men in communion with God's will than any other nation surrounding it; the spiritual utterances of their communing holy men were their guide in all the actions of their nation, publicly and socially. They grasped God as He is, as He was, and as He will be throughout eternity; the whole nation gave evidence of its obedience to God, made known to them by their seers and prophets, but the special reader, and also many other readers of this your record will say, the controlling spirit has gone too far into the past—but it is not so.

"I have now come to perhaps the most important part of my truthful opinion. Yes, as a distinct and separate people lived this nation, and this knowledge of the great and living God, which was theirs, was unknown beyond the boundaries of their nation, and millions of God's immortal spirits were in darkness; but a greater than all these arose in the midst of this nation—greater than all that had preceded him in spiritual power, or in other words, the Highest, the Greatest, the Noblest of Heavens inhabitants found him a ready means of holding intercourse with men. And what was his mission? The orthodox in this land call him the son of God. So am I! owning with gratitude and praises the relation existing between God the Father and myself. He speaks of himself as the Son of Man distinctly and frequently, according to your sacred records. His mission was of a dual nature, to reprove the sectarian pride of his countrymen, not in his own language, but lovingly assisted by minds transcendent in knowledge. The other part of his duty consisted (and oh, how important is the second part of his duties) in this: to bring men to God,—not a particular people, but all nations; for all to know that the God of man was a God of unity, at one with Himself, at one with His creatures; to know that all immortal souls were of and from Himself, yet not severed but united. His teachings were peculiarly adapted, not only to his own nation, but to the surrounding nations that knew not God, or (rather it would be more correct to say) that acknowledged not God, for I maintain that all immortal souls, from man's earliest history down to the present, have had granted to them a reasonable conception of the loving Father, and this conception presents at every offering opportunity a protest against the disobedience of disacknowledgment of Him. I mean that the heathen may bow down before his idol, the rough and natural unhewn block of stone, or it may be the idol portrayed by the highest perfection of art—it matters not which, but the innate conception makes its protest during the worshipping, of a feeling of wearied dissatisfaction, a something unrealised, or some ungranted request; Oh yes, believe me, the protestations are sufficiently indicative in all cases.

"Well; and he, the Great Teacher, passed away through the violence of men; became a martyr to his opinions; the highest form of his teachings was disregarded, which was, 'Glorify your Father in heaven; not alone my God, but your God.' Therefore, in lieu of Christianity taking the form of a creed, and placing the last of the great communicators and holy men of the Jewish nation in the list of deities,—had they but have held to the ideas and to the influences given to the lips and through the teachings of this martyred Joshua or Jesus, then would Christianity have been a blessing to mankind; then would God have been realised as the 'Great I am, that I am.'

"O God! grant that the declamatory addresses, both normally and abnormally given, may have their effect upon the whole human family against that error promulgated in the days that are past, and strengthened in these present days; and that Jesus, and his teachings, may be estimated at their true value—be reasonably valued; and when that epoch of reason rules, then shall the blasphemy cease to exist, and then shall the so-called mystery be uprooted; then shall the sway, and power, and combinations of sects and creeds for ever cease; then shall his words be realised in these days that are to come: 'The old man, the maiden, and the young man, shall hold intercourse with those that have passed away from earth heavenwards;' and in those days no high fane or temple will be required in which God may be offended, for in those days every house shall have its own priest or teacher; and, oh! believe me, in those days referred to, and in the opinions of others that have communicated, and in my opinion also, those days referred to are very near. Already, dear sir, you can give evidence, truthful evidence, that teachers are rising from strange places, from unexpected sources; and if this is truthful evidence, can you not, and cannot others also realise, that soon, very soon, spirit-teachers will be in every home as the Christianity of action, as the Christianity of life? for Christ's actions and Christ's life shall be the actions and the life of all men; but sectarian errors and blasphemies will cease to exist when Christianity is lived out. It is but acted now, and many of the actors are clever in their parts; and the many creeds shall pass away, and man, like his Maker, be one, and united.

"I intend to control again. May God in heaven keep and bless you, and all those that you hold dear; and O may God bless all His creatures; may He make Himself known to them, for in Him there is everlasting life. Good-night, good-night."

This is a very interesting Control, and my readers may run and read without making any mistake as to who the special reader is. I have no wish to say anything that can hurt the feelings of the person referred to, but I think a little less confidence in his own opinions, and a slight respect for those of others, would not be out of place. Such expressions to those who do not agree with him, as "slapdash," "puerile," "washy," "limited range of knowledge," &c., are scarcely in accordance with the teachings of that Jesus, whose orthodoxy he would preach. People quarrel not with him for his opinions, but for the way he treats the opinions of others. I may say I have had one or two more Controls in the same direction. I do not presume to say I am right in my views of orthodoxy, but until I am better informed, I believe I am. I can only regret that so valuable and trusty a pioneer in this Movement should run a-muck against those who differ from him in opinion.

VISITORS FROM THE HAGUE.—THE PHENOMENA THEY WITNESSED.

THE MEDIUMSHIP OF MISS KATE COOK.

We have been recently favoured with a visit from two gentlemen of the Hague, who are deeply interested in Spiritualism, and have made considerable acquaintance with its facts. Mr. J. A. Jurriaanse returned to Holland almost immediately, and we introduced Mr. Carson to him and to Mr. de Bourbon during his recent trip to that country. Mr. Carson spoke on his return in high terms of the kindness and attention he received from these gentlemen. Our other visitor was Mr. J. F. A. Cateau Van Roosevelt, Member of the Privy Council, Dutch Guiana, at present on a two years' visit to Europe. After visiting several London mediums with his friend Mr. Jurriaanse, Mr. Roosevelt went North, bearing letters of introduction to friends in Glasgow and Newcastle, but his many engagements did not permit of his making use of them at this visit. Our friends in the North may expect to see him on the occasion of his next trip.

Mr. Roosevelt had a sitting with Mrs. Corner (Florence Cook) in London. The manifestations were quite successful, indicating that this lady's powers as a medium are in nowise diminished. The materialisation was of an undoubted character. It was during a visit to Mr. Blackburn, at his residence, near Manchester, that our visitor had the greatest satisfaction. The medium, Miss Kate Cook, was there on a visit with her mother. Though the experiments were strictly private, yet the amplest precautions against mistake were adopted. The doors were locked, and the key given to the visitor, that he might be sure the room was free from the intrusion of any accomplice; other necessary test-conditions were scrupulously observed. In the dark seance the manifestation of placing an iron ring on the arm of the sitter, while he held the hand of the medium, was successfully accomplished. Mr. Roosevelt had adopted the precaution of having an iron ring made before he left the Hague. This ring he had with him, quite a heavy ring, about six inches in diameter, and over half an inch in thickness. He observed that when it was placed on his arm he felt its cold touch on his knuckles, and other parts of his hand that held the medium's hand, all round simultaneously. This feeling we also experienced during a similar experiment with Mr. Williams some years ago. It must be that either the ring or the hand is dissolved to allow the one to pass on to the other. A spirit has propounded another theory, that in cases where there has been a union of two bodies, artificially made, the ring can be placed thereon more easily, as a thin film of "magnetism" divides the two bodies at the point of union, and this magnetic film is useful to the spirits, to enable them to pass the ring on. Of course this film exists in the case of two hands grasped in one another; and the same in the case of a chair-back, which is frequently slung on to the arms of sitters.*

The spirits have more particular powers over matter than to use these magnetic interstices to pass a ring on to two joined bodies. Of this Mr. Roosevelt had evidence. The spirit, "Lily Gordon," it appears, has two gold finger-rings, which may have been presented to her. These were handed to her when she was materialised, and she put them on her finger. Mr. Roosevelt said, might he hand them back to Mrs. Cook, as the spirit could not take them with her to the spirit-world? He accordingly took them into his right hand. He was told by the spirit to hold them tightly; he did so, between the points of his fingers and thumb; but, in spite of his endeavours to retain them, the rings dissolved away in his grasp, and at last they were gone! He then desired that his watch should be made invisible also. He gave it to the spirit. Then the room was well lighted, and a search was made, but the watch could not be found anywhere. The dark circle was formed, and the watch was brought back. "Lily Gordon" says she does not perform these manifestations; she has a band of spirits under her control of a lower grade—labourers, who do these material duties at her desire; she could not exactly explain how they are done. When we get on the other side we may acquire that knowledge after the necessary study.

The materialisation took place in sufficient light to distinguish the features of the spirit, "Lily Gordon," quite well. We showed Mr. Roosevelt a photograph of the spirit taken in London, and he recognised it as a portrait of the spirit he saw at Mr. Blackburn's. He says the face of the spirit and that of the medium are quite dissimilar. "Lily Gordon" is grave, Kate Cook is lively. But he did not look only; he felt. The spirit allowed him to put his finger into her mouth; there was slight warmth and moisture.

* "James Nolan" explained on Saturday evening that the spirits use a kind of electricity to dissolve material bodies.

The teeth of the lower jaw were not complete, a vacancy—one tooth wanting—being apparent on the one side; but the medium has all her teeth, so it could not be the mouth of the medium he was examining. Again, he explored the upper jaw, putting his finger behind the teeth as well as in front of them. He perceived that the upper teeth of the spirit were quite regular, whereas the medium has a projecting tooth in the upper set. The ears of the medium are pierced, those of the spirit were not.

The drapery was profuse and loose, reaching to the ground. Mr. Roosevelt desired that he might be permitted to feel the feet of the spirit, upon which she said they had not been materialised, but she would perfect them further on. He, however, was so well satisfied that he did not put her to this additional trouble. The head of the spirit was covered with white fabric, and Mr. Roosevelt made a remark as to her hair. The spirit said she wore that kind of head-dress as she had not supplied her head with hair. She then went back to the medium, and soon returned with a profusion of hair hanging over her face like a veil. This hair she parted, and allowed her face to appear through it. Mr. Roosevelt also felt this hair. It was much rougher and coarser in texture than the hair of the medium, which is particularly soft and silky. After the hair had been properly examined, the spirit returned once more to the medium, and shortly afterwards presented herself minus hair, and with the original form of head-dress.

Miss Kate Cook appears to be an all-round medium. Slate-writing was also obtained. There was a dim light. The tablecloth was removed from the end of the table. Mr. Roosevelt placed his own slate thereon, with a fragment of slate-pencil underneath. The medium's hands were placed on the top, and the writing was heard to proceed, and when the slate was turned up, the writing was duly found thereon.

Mr. Roosevelt speaks highly of the amiable disposition of the Cooks and the kindness of Mr. Blackburn. We have recorded these facts as nearly as possible to the narrative of our visitor, and if any minor discrepancies are observed, our excuse must be the verbal nature of the communication. The main facts are evidently correct, and worthy of record, showing as they do the advantages derived from private mediumship.

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.

ANSWER 16.—SPIRITS AND THE ENGLISH LANGUAGE.

To the Editor.—Sir,—Under the above heading, a correspondent of yours puts a very pertinent question (No. 16) in the MEDIUM of August 29. He asks how foreign spirits all speak English so well. I have heard this point discussed often, and expected to see some interesting replies to the query; but I am disappointed at not seeing any. For the information of the querist, I will give him my idea on the subject. Language, as we know it, is merely the outward expression of the idea (and a very imperfect one it is, as most are aware). Spirits deal with the thought itself; hence they readily understand each other, without the misunderstandings and misapprehensions which we are liable to in this life. Such being the case, when they want to speak through a medium, they, after magnetising the sensitive brain of the medium, pour their thoughts or ideas on that prepared sensitive brain, and the medium responds by uttering the thoughts in vocal language. That the medium himself supplies the language I think is shown by the fact, that if the medium has any provincial accent, or peculiar pronunciation of a word, or method of expressing himself, you will invariably find the same, or a modification of the same, in the spirit-communication. Of course, the more sensitive the brain the purer will be the rendering of the ideas, and the more cultured the medium the better will be the construction of the language employed, and *vice versa*. I readily admit that, whilst this will cover the majority of cases, either in the trance or inspirationally, there are exceptions which it is doubtful if it will; for instance, when a medium speaks under spirit-control a language which in the normal state he is not acquainted with, a possible solution of this difficulty may be that the spirit controlling may not have outgrown his earthly mode of expression; or, on the other hand, it may be owing to the nature of the mediumship of the sensitive employed. Whichever it may be, it is an interesting study, and I shall be glad to hear the opinions of others on the whole question; and allow me, Mr. Editor, to suggest that, for the benefit of your readers interested in this question, you will kindly publish in your columns an excellent article on the subject, which appeared in the *Banner of Light* of August 16. It is called "Obscurations of Spirit-Intelligence, and their Causes." It is written by Wm. Fishbough, an eminent authority on the point, by reason of his long connection with A. J. Davis, and acting as his amanuensis, &c., and which article I have had the pleasure of reading since putting the foregoing into shape.—Yours truly,
H. A. KERSEY.

SUNNY BROW.—Mr. Charles Campbell, of Ouston, lectured here twice on Sunday, September 14. The subjects were given by the audience, and they were treated in such an able manner as to afford a great intellectual treat, carrying conviction to the minds of many of the truths of Spiritualism, who, for the first time, heard a spiritual lecture. Mr. Campbell is a pronounced and honest worker in the Cause, and its friends would do well to engage his services. After the lecture a social meeting took place, when several mediums spoke under the influence of their spirit-guides. A remarkable instance of the effect of spirit-control is exhibited in the case of Mr. Joseph Thompson, of Sunny Brow, who labours under a natural infirmity of speech, but while under spirit-influence, he speaks with remarkable fluency. Mr. M. Thompson presided.—R. PEARSON.

THE JUBILEE CONVENTION OF SPIRITUALISTS.

The Committee appointed at a public meeting to prepare suggestions and make arrangements for this Convention, now publish the following results of their labours.

GENERAL FEATURES.

Fourteen years ago, the first Convention was held at Darlington, and seven years ago, the first Jubilee Convention of Spiritualists was held at the same place. The forthcoming Convention is the second Jubilee Convention. It will also commemorate the tenth year of the Spiritual Institution at 15, Southampton Row.

This Convention will not be held in the interests of any class, profession, party, society, committee, or personal interest, but solely on behalf of the Movement.

It is not intended to form any societary, sectic, or political body thereat, or to exercise authority, or promulgate views to coerce individuals or Spiritualists in any way, but to consider practical methods for spiritual work.

When the Convention assembles, it may constitute itself as may then be determined, but to facilitate business, the Committee submit the following

SUGGESTIONS UPON WHICH DISCUSSIONS MAY TAKE PLACE.

I.

The Unconscious Influence, beneficial or injurious, of one Individual upon another, especially in the case of Sensitives.

II.

The proper Development of Mediums.

III.

The best Means of Introducing the Phenomena of Spiritualism to the outside Public.

IV.

Individual Responsibility and Mutual Inter-Dependence of Mediums and Spiritualists. The Position of Professional Mediums in the Movement.

V.

Healing Mediumship.

VI.

Public Meetings. Lectures. The Use of Trance Speakers.

VII.

The Literature.—Periodicals. Tracts. Books. Libraries.

VIII.

Educational Spiritualism.—Schools for Spiritual Study. Lyceums for Children. Plans for Intellectual Development.

IX.

Spirit-Culture.—Aspiration, Spiritual Gifts, the Religious Aspects and Ultimate End of Spiritualism.

CONDITIONS AND ARRANGEMENTS.

The Committee recommend that one subject only be dealt with at a time, and that speakers be ruled out of order if they do not speak to the point.

The opener to read a paper, or speak ten minutes; subsequent speakers or readers to occupy a similar time. No person to speak twice on the same subject, except to reply to questions or make needful explanations.

It is not necessary to be present at the Convention in order to take part in it. Friends in all parts of the country are cordially invited to put their best thoughts, on any topic in which they take a special interest, upon paper in as few words as possible, and forward such papers to the Committee before the last day in September.

To suit the convenience of those engaged during the week, it has been decided that the Convention commence on a Saturday afternoon at the Spiritual Institution, 15, Southampton Row, London. On Sunday morning it may be resumed at the same place, or at a hall in which a public meeting can be held in the evening, to be addressed by well-known speakers. The business of the Convention will thereby be comprised in three sessions—viz., Saturday afternoon, Sunday morning, and Sunday afternoon, allowing three subjects to be discussed at each session.

On Monday evening a Happy Evening will be given in some convenient hall, to commemorate the tenth year's existence of the Spiritual Institution in its present premises.

The date has not yet been fixed; but it will be sometime in October. As it is desirable that as many country friends as possible be present, the Committee will be glad to receive suggestions from friends who desire to be present, indicating the time which will generally be most convenient.

On behalf of the Committee, J. BURNS, Chairman.
J. KING, } Hon.
AMY IVY BURNS, } Secs.

Committee Rooms, 15, Southampton Row, London, July 30.

MR. WALKER at Preston: Mr. Foster's report next week. Mr. Walker will lecture again on Monday evening in Temperance Hall. Subject: "Spiritualism Identical with Primitive Christianity."

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

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

SUNDAY, SEPT. 21.—Address, at 7.

TUESDAY, SEPT. 23.—Select Meeting for the Exercise of Spiritual Gifts.

THURSDAY, SEPT. 25.—School of Spiritual Teachers at 8 o'clock.

FRIDAY, SEPT. 26.—Social sittings, Clairvoyance, &c., at 8. 1s.

THE MEDIUM AND DAYBREAK.

FRIDAY, SEPTEMBER 19, 1879.

NOTES AND COMMENTS.

MR. BURNS lectured on Sunday evening at the Spiritual Institution on the fact that three years are just completed since Dr. Slade had the fatal sitting with his accusers. We regret that we cannot at present find space for a report of the lecturer's remarks upon the three years of malific consequences.

THE announcement of a six-nights' debate between Rev. W. Baitey and Mr. J. W. Mahoney, to take place at Consett on Oct. 1, and following dates, is given in another column. As the place is small, it is requested that friends at a distance who desire to attend secure tickets in advance, and be at the doors in time.

THE poor old man in Philadelphia is in a sad state with these Jesuit spirits that afflict him. Their vulgarity is as astonishing as their virulence is puerile. Had we known that our one line of criticism would have so unbalanced this "brother" as to elicit such an outburst of fraternal feeling, we possibly would have propitiated him by magnifying his personal importance, as the Jesuit spirits do. Flatter a fool, do not fight him.

THE mention made of Mrs. Hardy in Dr. Mack's Biography, printed in this issue, reminds us that her spirit has manifested repeatedly of late. First in the direct voice at Mrs. Lowe's seance at the Spiritual Institution, and again on Saturday evening last at Mrs. Billing's weekly circle. She recognised us on both occasions, and is the same prompt, energetic person manifesting from the spirit-world as she was when in the body.

MRS. BILLING held a most varied and interesting sitting on Saturday evening. The influence was good, and the singing by spirit-voice, speaking of "James Nolan," delineations of "Ski," and "set up" voices were instructive and interesting. There is a full attendance booked for to-morrow evening. Apply for introductions and information as to terms at 15, Southampton Row. Private sittings during the week by appointment.

THERE has been no response to the "Clergyman's Offer." The "Cornish Exile" has contributed another paper, which we hope to publish next week.

ANENT the virulence with which "delinquent mediums" are universally attacked, we would quote the oft-repeated warning, "Those who live in glass houses should not throw stones." All mankind are imperfect—fallible; but mediums are more particularly subject to swerving influences. It is, unfortunately, true that cliques, while they will not permit a freckle to adorn the cheek of their own medium, do not scruple to plentifully besprinkle with smuts the face of the other clique's medium. Now, as these particles of soot always have a tendency to flow back again, it is dangerous to set them a-flying. Public opinion suspiciously aroused respecting any one medium makes it all the worse for all other mediums. The sneak who fancies he has tripped up one medium soon imagines that all the others are equally culpable, and he labours to effect their ruin as well.

MR. ENMORE JONES promises some account of what he means by "Orthodox Christianity" in time for next issue. This we will gladly print. What we object to is rancorous language, which we hope Mr. Jones does not include in his confession of faith. There are other papers promised, taking the view from another standpoint.

A statement of principles we gladly welcome, but desire to avoid personal conflict. Some of our correspondents think Mr. Jones has been impressed to introduce this discussion. This is no doubt the case, and the bark of his sentences is to be understood as much more terrible than their bite, or in other words, he wants to stir up the intellect of Spiritualists in search of truth.

INTER-COMMUNION BETWEEN CIRCLES.

When the Cardiff medium and friends were in London they had two sittings with Mrs. Billing, and "Ski" promised to visit their circle and manifest. A letter received from Mr. Smart, dated September 11, states: "I am charged by 'Ski' to let you know that he has fulfilled his promise. He has visited us here several times, and on Tuesday evening, when Mr. Hensleigh Wedgwood happened to be with us, 'Ski' was successful in setting up several direct voices. This was after eleven o'clock." On the Tuesday evening in question Mrs. Billing had an "inner circle" for spiritual work. "Ski" said he would not do much, as he was making batteries to work with. He asked Miss Hollis to be sure and make some coffee after the seance. This was accordingly done, and five ladies and one gentleman sat chatting till considerably after eleven o'clock. "Ski" has since made himself merry over the apparent concern he manifested in the gentleman for whom the coffee was ordered, his object being to keep the party together, and use their presence as a means of enabling him to work at Cardiff. If circles would sit in concert, many extraordinary facts could be elicited. This little event shows that neither Mrs. Billing nor her spirit-friends have the slightest objection to these guides manifesting at other circles, and the spirits and herself are always ready to acknowledge the fact when it is so.

A NEW EDITION OF THE "SPIRITUAL LYRE."

There is now an active demand for a new edition of the "Spiritual Lyre," and accordingly it will be got ready with all possible speed.

To give societies and circles an opportunity of getting the best value for their money, and enable us to judge of the quantity to be printed, we offer them depositors' terms:—

- 12 copies of the Sixpenny Edition will be sent post free for 4s., if paid for at once.
- 12 copies of the Shilling Edition will be sent post free for 8s., if paid for at once.
- 100 copies of the Sixpenny Edition will be sent carriage paid for 32s., if paid for at once.
- 100 copies of the Shilling Edition will be sent carriage paid for 64s., if paid for at once.

Some affluent member would do well to advance the money, secure the books in large quantities, and then enable the members to be served on the book-club principle. In a month every Spiritualist could have a new Hymn-book at a penny a week, or in cloth at twopence a week.

To secure these terms we must have remittances as soon as possible.

The Newcastle Society has ordered 150 copies. The books are to be delivered by the middle of October.

Marylebone, 50 copies. Rawmarsh, 12 copies.

FORM MANIFESTATIONS OR MATERIALISATIONS.

MRS. ESPERANCE, having been requested to give sittings for the above phenomena, commenced a series of seances in the rooms, 28, New Bridge Street, Newcastle, on Sunday morning, Sept. 7, and will continue the same each succeeding Sunday morning during the absence of Mrs. Mellon. Seance to commence at 10.30 Admission as usual.

In consequence of the above meetings Mrs. Esperance will in future meet her patients at her residence, 11, Denmark Street, Gateshead, on the Sunday afternoon, from 3 to 5 o'clock.

The circle for clairvoyant spirit-drawings will meet on Tuesday evenings, at 7.30.

Thursday evenings, miscellaneous circle, at 7.30.

MRS. F.'S OBITUARY, Mrs. Esperance's Materialisations, Mr. Oxley on Modern Messiahs, Miss Brown at Newcastle, and other articles are unavoidably held over.

ORDERS for Sir Charles Isham's broadside, containing two engravings and poetry, should be sent to Mark and Bailey, 27, the Drapery, Northampton. One copy post-free for 1½d.

LETTERS from Darlington on W. H. Petty's mediumship will appear next week. A friendly circle should be formed to develop this medium and protect him from dangers within and without.

BLACKBURN.—Mr. Walker lectures at Blackburn, Spinners' Institute, next Sunday; afternoon subject: "Immortality a Fact," and in the evening, "Atheism weighed in the balances and found wanting."—E. F.

MR. TOWNS' weekly seances at the Spiritual Institution will be resumed on Tuesday evening, September 30. All persons wishing to join the circle should attend on that evening.

THE farewell *soirée* to Mr. T. M. Brown will take place in the Spisitualists' Hall, Weir's Court, Newgate Street, Newcastle, on Friday evening, October 3.

MR. J. WILLIAM FLETCHER will resume his lectures at Steinway Hall Lower Seymour Street, next Sunday evening, at 8 o'clock. Signor Unia and an efficient quartet will furnish the music for these meetings. Admission free.

A POOR MAN'S APPEAL TO THE CHARITABLE.

"Is there, for honest poverty,
That hangs his head and a' that?
The coward—slave, we pass him by;
We dare be poor for a' that!
For a' that, and a' that,
Our toil's obscure and a' that;
The rank is but the guinea stamp—
The man's the gowd for a' that!"

I think it best, under the circumstances, to say, right out, that I am in a state of poverty almost verging on utter destitution. The whole history of my work these ten years has been an unbroken struggle, which during these last three years has been progressively intensified.

The upset caused by the prosecution of the mediums has been followed by hard times generally, which, with several severe attacks of illness, have gradually reduced my resources, till now my credit is entirely gone, and I "have not a feather to fly with." Nothing is left me but a legacy of increasingly hard work and a well-adapted machinery to perform it with, but requiring means to work it, which are not at my disposal.

And to write this is one of the severest tasks of all. I could not have done it some time ago, so I must be getting stronger, and the stimulus that nerves me is this: I know that this work has to go on, and that I must, somehow, find the means to do so, at whatever sacrifice to my feelings.

So I don't know what to do, but obey the impression to write this, and thus. I do it cheerfully if by this means the wants of spiritual work be thereby whispered in the right persons' ears.

I have addressed myself personally to hundreds of those with whom I have been beforetime in correspondence, at a great expenditure of time and postage, and the replies have been few, and fewer still satisfactory. People are irritated at me because I can't earn a fortune and support the burden of this grand work at the same time. I am voted a nuisance, not an ornament to the Cause; and it is reproachfully said that I endeavour to subsist upon charity, and I regret to have to add that in that I have not succeeded.

The consequence is that it becomes an historical fact that this spiritual work has to go a-begging, and openly ask charity. There are some thousands of readers of this paper who have never corresponded with me, who consider themselves outsiders, are not Spiritualists in their own estimation, but have been led to read this paper somehow, and continue to do so. I have occasionally letters from such, and they are the most refreshing of my correspondence. To these I unfold my tale, and not on spiritual grounds, not for any good I am supposed to do, not because of any claim I may be supposed to have, but on the sole grounds that I am a fellow-creature suffering from want, do I venture to appeal to their benevolent feelings.

Repeated illnesses, the result of over-work and years of hardship, have rendered me painfully sensitive. I am much more sensitive than most of mediums, and am going through what appears to be development of a nature to render me more useful as a spiritual worker. In this condition, to speak with certain persons a few minutes entirely prostrates my nerves, and I am threatened with the danger of losing my eyesight. To enable me to keep this place in existence I have for months past been forced to devote more than half of my time to duties and interviews of the most unpleasant description. Without adequate assistance, amongst it all, I have been obliged to work harder than ever, till, from want of change, close confinement, worry, and this increasing sensitiveness, I am driven to such a pitch that the torture of life is no longer endurable. Yet I know I have still to go on; but how?

This work has gone on in this place for over ten years. It is increasingly doing more and more good, and its duties also increase in weight and importance. But it is no longer a novelty—an adventure, hence no longer a charm to the fickle philanthropists, who are not so much interested by untold spiritual good accomplished as by some new sensation.

Many persons who look into these phenomena are quite unacquainted with literary work. They do not know that, to perform our duties here, we require to employ several persons every week in the year who earn nothing by their work; that the whole expenses of a public institution have to be borne; and that there is a heavy annual expenditure for literature, postage, and other charges which the fact of conducting a work like this involves. Yet it is so, and the comparatively small sum, asked for (£500 per annum) to cover all this, effects much more for the Cause than many times the amount spent in any other way at present in use. In short, there could be no Spiritual Movement without a machinery and work of the kind conducted in this Institution, and to maintain them must be, under any circumstances, an act of benevolence—it can never be made a profitable business. The upholders of all other movements, religious and secular, eagerly contribute for similar institutions in connection with their views—all but those who entertain this grandest and most glorious of all questions; and they have an institution and a machinery which from the first have entirely served the purposes for which they were intended, and have achieved a success which could not have been anticipated by the most sanguine projector.

Of myself I say nothing, except that I am in distress, and ask relief; I may be mistaken; I may be unworthy; I may be incapable; I allow all to form their own opinions on these points.

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The most abject and abandoned human being excites the deepest sympathy of the heart. Even the hunted animal in the street, unfit to be retained either for use or ornament, receives pity and protection. I simply crave the boon which a common sentiment accords to these, and in return I can only ask Heaven to bestow on the generous soul of the giver an equal share of the satisfaction which charity will confer on its object. J. BURNS, O.S.T.

Spiritual Institution, 15, Southampton Row, London, W.C., Sept. 16, 1879.

ON SELFISHNESS.

"No man liveth to himself."

Selfishness is the bane of our country at the present time. This arrays man against master—this sends the drunkard to an untimely grave, heedless of the want and pinching poverty in store for his orphan babes. And in ordinary life, instead of man thinking, "How can I best benefit another?" the thought is too often, "How can I best aggrandise myself?" Sometimes this self-seeking lurks even under the guise of good deeds, whose real motive is to gain the world's admiration.

Now, to selfishness in all its forms Spiritualism is diametrically opposed. For spirits come of their own free will to minister to us; not to gratify themselves, but to confer benefits upon us; and thereby they obtain the superior blessedness over the recipient, which we learn is the portion of the "cheerful giver." Moreover, it is to be observed that, in the case of many holy spirits who communicate with us, they are really stooping to bear to us messages fraught with advantage, if followed, to ourselves. Since this is so, and we know that they do this prompted by their own large-heartedness, how can we suffer ourselves to be churlish and selfish in daily life? Let us ever bear in mind that it is the "liberal soul" which shall be "made fat," and that which he "layeth out shall be paid him again."

"No man liveth to himself." True; for even though shut up in bars of iron—though isolated from all human kind, angelic beings good and evil are about him; and who knows that, in like manner as they have power to influence mortals for good or evil, so the behaviour of mortals may, in certain cases, react upon the invisible ones who surround him. A secret sin—known, however, to God and to the angels—may wound the good guardian angel, and cause the evil demons to rejoice. Realise this fact, and how differently will each wrong action be regarded! We shall fear to take advantage of a fellow-being in business if we reflect that "all things are naked and open in the eyes of Him" (aye, and of his ministering spirits also) "with whom we have to do." Viewed in this light, Spiritualism is seen to throw a practicality into religious life never dreamt of before. For in saying that our actions are witnessed by the "powers of the world to come," "we speak that we do know, and testify that we have seen" with a confidence and assurance of which the Bibliolator knows nothing.

CAMBOR.

OBJECTIONS TO SPIRITUALISM ANSWERED.

A Lecture delivered through the mediumship of

J. WILLIAM FLETCHER,

at Steinway Hall, London, June 8, 1879.

(Continued from p. 575.)

"There has never yet arisen," so scientific men say, or so it is reported they say, "any result from Spiritualism except the making of twenty thousand persons lunatics." A large proportion, indeed, even out of a million of Spiritualists! How very unfortunate it is that our enquiring writer, when he penned this statement, had not been made acquainted with the refutation of a similar one which appeared a short time after it was originally made, in one of the medical journals of this country—a statement to the effect that there were in the United States ten thousand persons in lunatic asylums, who owed their insanity to their belief in Modern Spiritualism. Statistics were collected, and it was found that there were two persons confined in asylums whose condition of mind could be traced to the influence of Spiritualism. Probably any other influence would have been as detrimental. This fact has been printed in every journal, except that one which gave utterance to the statement. Our correspondent, whose scanty knowledge of the truth we cannot help remarking, could not have made a greater mistake in recurring to this old and thoroughly-refuted error if he had tried.

"Scientific men say that there is not one jot of the evidence concerning Spiritualism which appeals to a rational mind, and that spiritual phenomena are all the result of clever jugglery on the part of mediums, or of hallucination on the part of the observers."

Who are the scientific men who say this? Are they men who have studied the subject, or men who, like Professor Faraday, shrug their shoulders and say, "This thing is beneath my notice?" We wonder if the writer of the paper before us ever heard of Robert Hare, of William Crookes, of Judge Edmonds, of Robert Dale Owen, and of Alfred Russel Wallace? These also are called scientific men, and they became Spiritualists simply because they carefully investigated the phenomena of Spiritualism. That was the reason and no other; and the refusal to do likewise is the reason,—no other—why *all* scientific men are not Spiritualists like these.

But now, although spirits have power in material matters, though they can assist law-suits, give advice concerning government, and even find lost property,—all this is not the genius or the mission of Spiritualism. So much as this we admit and allow can be done; but beyond there is a wide range of thought with which these things have nothing in common. These are evidences of the presence of those friends who are ever beside you, watching over all you do, and endeavouring to influence your lives in every possible way, and ready at your call in time of trouble to assist with all their power. But is there nothing more? Is there not the higher mission to bring you to a knowledge of the destiny of all human lives, a perception of the higher life, a realisation of God, so that as earthly things pass away, you shall feel the possibility and the power of rising into a brighter and nobler world?

"If a man die, shall he live again?" And the answering voice comes: "Ay, he *does* live again!" And as, therefore, your life is to be continued in another world, learn to live well your life here. Be true and kind in all your dealings; be pure, be single-hearted, be honest, be just. These are the lessons Spiritualism has to teach—the lessons of a happier and a higher life on earth, the knowledge and practice of which may fit you for the life of the eternal world. Not a life of wrong-doing here, and happiness and a crown of glory in the next world; but the steadfast and continuous preservation of a loving heart which realises the presence of God—rightly called the God of love for all—everywhere and at all times. The man who loves his fellows is most like God, and is growing towards Him. This is the mission of Spiritualism, and all these other issues are meant but to direct your minds to the one central thought which towers above all the rest.

And then we are told that this great end all rests upon the solution of these few questions! We are asked with regard to an island in the Mediterranean Sea, in which there is a certain stone, what is underneath it? Well, supposing we were to tell you, who would believe it? Supposing we were to take this medium and fifty others before the government; and that they were all to say, "We can see mines of wealth in a certain spot," what would your government say? Most likely it would say, "I think you are either adventurers, or insane? But suppose, on the other hand, the government really accepted the statement, and sent a commission over the water to this island, and the treasure was found as had been predicted;—what would the anti-spiritualists say then? They would answer, "A very lucky hit indeed; wonderful, this power of clairvoyance!" But would this prove anything to them convincing, with regard to the life of the spirit, the immortal soul? For nearly nineteen hundred years you have been brought face to face with the sublimest demonstration of the power and existence of the spirit that could be sought. What was the whole life of Jesus but a demonstration of spirit-power? Ten thousand mediums have been giving evidence more or less of the same power, not in public, but in the quiet home circle, among friends and relations. Everywhere has it manifested itself. Has the world believed? Oh no! the world has not yet accepted the facts; everyone in it must have individual experience.

If, now, we should tell the chief incidents of the writer's life, the countries he has visited, the persons he has known, what would this convey? Simply the power of seeing into his life, which would doubtless bring the ejaculation to the lips with which so many mediums have been greeted—"Who *could* have told him?" It would prove nothing; and besides, all that is requested here can be testified to by others, not less than a million persons. I instance the water found for Chicago which was worth gold to that city, and was harmless,—as treasures of the mines are not, for we see too much of all that follows the love of money to point to gain. There are more than a million persons who can testify to the very facts this writer asks for; and if they told him,—what then? Well, the rest of the world would still say, "But you could not tell *me* the same?"

Finally we note—"What was the cause of the trouble between Lord and Lady Byron?"

Is it a matter of great public interest? We thought it had long ceased to excite any particular curiosity.

"What is the date of the birth of Homer?"

Is that a thing of very great historical importance?

"By what pass did Hannibal enter Italy?"

These, too, with the question concerning the island, we will pass over, not considering that the world is in the least concerned about their solution. All these questions to our apprehension do not represent the subject of spirit-existence at all, and are of no peculiar value, whether answered or not, although we shall at a future time refer to each one in particular.

Are not the questions—"How can we live better and truer lives? How grow less selfish, more tolerant? How fit ourselves for the other life, and how live wisely in this?"—of greater import than any concerning the cause of trouble between an unfortunate man and woman, or the date of the day on which a man

may have seen the light for the first time? We would commend our friend who has so frankly stated to us his thoughts, to devote as much time and labour to the study of the subject of spirit-existence as he has to representing his objections; and we think he will end in forming opinions very different from those he now holds. Robert Hare has said, "No man who desires not to become a Spiritualist should ever investigate the subject; because as surely as he begins to study it, so surely will he follow it, and following it means accepting it, in spite of all objections and objectors." With these words we close our remarks.

SPIRITUALISM AT NEWCASTLE.

On Sunday evening, September 7th, Mr. J. J. Morse lectured in the hall of the Newcastle Spiritual Evidence Society to a large audience. Mr. W. C. Robson, vice-president, in the chair, who was supported on the platform by Mrs. Hammarbom, Miss Elliott, Messrs. H. A. Kersey, W. Hunter, Jas. Cameron, J. Hare, W. Bristol, J. Coltman, I. Irwin, and others. Mr. Morse, in the trance-condition, lectured on "Spiritualism; a Factor in the Religious Life of To-day." He said, Spiritualism did not ask us to believe in the immortality of the soul upon theory, but on demonstration. The Church should be the conservator of spiritual truths. True Spiritualism is the spiritual improvement of man in this world, and thereby asserts its claim to be regarded as a religious factor in the religious life of to-day.

On Monday evening Mr. J. J. Morse spoke in the same hall on "Woman's Work." There was a very large attendance, Mr. W. C. Robson in the chair. He said, If it be necessary for man to understand his position, and realise his powers, it is also equally necessary for woman to know the light, and be able to take her place side by side with man, as sister, as wife, as mother. The true position of woman was that of mother, when she knew rightly how that duty to perform. As sister, there was a great work for her to do to benefit the poor of mankind. A large number of questions were put and answered by the controls relative to the address of the evening.

On Friday evening, the 12th inst., Mr. Morse was announced to lecture in aid of the library funds, but an acute attack of neuralgia rendered him incapable of speaking.

R. H. M.
London, S.W., Sept. 15.

On Wednesday evening, September 3rd, a happy evening, to welcome Mr. and Mrs. Wallis, was held in the large hall of the Newcastle-on-Tyne Spiritual Evidence Society. There was a large attendance, the president of the Society (Mr. John Mould) officiating as chairman, who said:—"In the addresses of Mr. Wallis's guides there is a spirit of sympathy running through them, which is not found in many other mediums, and really charms us. Generally when Mr. Wallis's guides have spoken they have given me a lift upwards; I seem to have a glimpse of the world we are all hastening to. He did not know of better advocates of modern Spiritualism than were the guides of Mr. Wallis."

Mr. Wallis, after briefly opening out said: "His guides felt a joy that their influence had touched the heart of the chairman, who, as a representative man, would testify for many others. This consideration amply repaid them for their labours. By the sympathies manifested towards the spirit-teachers, and by the performance of desires and motives, men would be more enabled to receive the spiritual light and power."

The chairman here made a few remarks as to the great advisability of forming a school on Sunday afternoons for children.

After a song by Mr. E. W. Wallis, Mrs. Wallis, under the control of one of her guides, rose and addressed the meeting. She said that they had come back to earth to demonstrate the fact of immortality, so that men might live noble and pure lives. She then followed up the remarks of the Chairman respecting the Children's Lyceum, and said how much better was it that the knowledge that was given to the little ones should be of a good and moral purpose. The Chairman had brought this subject before them, and they trusted that they would take it into their immediate consideration as parents.

The song, entitled "Tom Bowling," was next given.

Mr. Rowe rose and addressed the meeting on the Children's Lyceum, to which he gave his unconditional support.

After a song by Mr. Pickup, and a reading by Mr. Wallis, the Chairman called upon Mr. Irwin to address the meeting. A collection was here taken in aid of the funds of the Library.

Mr. Irwin said, with regard to the Sunday-school question, strange to say, he had had the same feeling as had been enumerated, and would give it his fullest support. The subject of Spiritualism presented so many features that from whatever standpoint you gazed at it, it was pleasant to look upon. The man or woman who investigates the subject would realise this to the fullest extent. After the "Village Blacksmith" had been sung by Mr. Wallis, and as the hour was getting late, the Chairman called upon Mr. Hare to move a vote of thanks.

Mr. Hare said, he thought that Spiritualism was destined to do what no other religion had done; *i.e.*, to make the whole universe one family, a feat he believed that had been attempted in all ages, but had always signally failed. He concluded by formally moving a vote of thanks to Mr. and Mrs. Wallis, which he was sure would be carried with acclamation.

Mr. H. A. Kersey said, that it was with great pleasure that he rose to second this vote of thanks, but before doing so, he would like to say a few words with regard to the Lyceum, an object to which he gave his fullest sympathy, as he thought that if we continued to send our children where they were taught what we did not believe to be true, we were not doing our duty by them as parents. Mr. T. D. Smedley, Librarian briefly supported the motion, when it was put to the meeting, and carried with acclamation.

Mr. Wallis briefly responded, after which the meeting concluded.

"DAISY'S" social sitting at the Spiritual Institution on Friday evening was, as usual, well attended, and very successful. The lady, whose control is "Daisy," is a remarkable medium for delineations and spiritual advice, and what might be called osseutic utterances. She may be engaged for private sittings on application at the Spiritual Institution, 15, Southampton Row.

OBITUARY.

MRS. HARRIETT S. THOMPSON,

Of Islington, passed to the higher life on September 5. Her great bodily suffering for many years gave great strength to the spirit, which now, having passed through the tribulations of earth-life, is prepared to sympathise with, and help the poor and suffering ones left behind. The day after her transition she controlled Mr. Dowsing in the street, and afforded him a mark of her identity; she has also controlled Mrs. Hawkins, and a medium at Mr. Wilks's circle. Mrs. Thompson was known to many of our readers. If her strength of body had been equal to her earnestness and enthusiasm, her influence would have been much more widely felt.

HACKNEY.—Spiritual Evidence Institution, 6, Field View Terrace, London Fields, E. Mrs. Cannon and Miss Barnes visiting the Daleton Association on Thursday, the 25th inst., there will be no seance that evening at this institution. For altered terms and conditions see advertisement.—C. R. WILLIAMS, Manager.

GATESHEAD.—On Aug. 13th, John Percival, son of Reginald and Annabella Fenton, born on July 17th, was named by Mr. Westgarth in an impressive and interesting manner. Mr. Westgarth is an able trance speaker; with him, Spiritualism is a life-work. He ever conducts himself with that true spirit of humility and generosity of soul which are the highest virtues and typical excellencies of the true Spiritualist.—E. H. E. *Lowfell.*

OSSETT.—Mr. C. Hallgath desires us to record the gratitude of the Lyceum to "A.T.T.P." for another parcel of books, value £2, making, in all, about £10 worth of literature bestowed by that gentleman on the Ossett Institution. The success of the local work has been largely due to this help, which has sustained an intellectual method of procedure—the life of all true spiritual work. Mr. C. Hallgath regrets that other affluent friends of the Cause do not go and do likewise in other districts, as the result would be most beneficial to the Movement.

SUMMIT.—Mr. E. Wood, of Oldham, gave an interesting trance-oration at Littleborough, the subject being "The Children of God and the Children of the Devil," which was handled in a most eloquent manner by his guides, to a very respectable audience. In the evening a social gathering was held by a select company of friends, when the medium was controlled by many friends that had gone before, and a very agreeable evening was spent, and all went away perfectly satisfied with the day's programme.—Yours respectfully, JOHN DEARDEN, September 9.

TANTOBY.—On Saturday evening Mr. Jos. Beck gave an excellent discourse, after which his control gave some splendid delineations, which were all recognised. On Sunday morning, at 10.30, the meeting was held at the house of Mr. T. Stoker; many strangers were present, who were unacquainted with the phenomena. Mr. Beck again gave most satisfactory delineations of spirit-friends, those belonging to the strangers being all recognised. They left the meeting rejoicing, being glad that beloved friends were not dead, but still alive in the spirit-world. The meeting gave great satisfaction to all present.—Signed—W. GREY, G. CARR, T. STOKER, *Tantoby, County Durham.*

Last Thursday evening, at the Franklin Hall, Castle Street, Oxford Street, W., a memorial to the Rt. Hon. W. E. Gladstone, with three resolutions, were unanimously adopted, giving strong reasons for a thorough reform in our eating habits. The speakers were frequently applauded. Papers are read on the first and third Thursday in every month, followed by discussion, to attain, by this means, the truth as regards food in its relation to health, disease, humanity, and economy. "In no country in the world" remarks *The Times*, "is the trade of the butcher carried on so obtrusively and with as little regard to decency as in our own. At every corner the poor brutes are gibbeted, and the poor fools purchase, at extortionate rates, this inferior food?"

LIVERPOOL.—Our Society has of late been making an endeavour to return to its first-love, table-moving. For a long time the table in Liverpool had never been talked about, and its movements were a thing of the past, till a member, a few weeks ago, being impressed, spoke out in one of our meetings that it was a desirable thing to resume. Some opposed the idea, saying they had grown out of such practices and wanted a higher phase of spiritual development—that the table was only the A B C of spiritual phenomena, and they wished to get further advanced in its philosophy and to listen to mediums who could tell them of the grand truths of spirit-life without the trouble of sitting at a table. The subject becoming more exciting, the question was put to our president, Mr. Lamont, while on duty one Sunday, when he replied that he loved the beautiful teaching of Spiritualism through mediums, but he never would have been on that platform as a convinced Spiritualist had it not been for the table. We ask, how many of us would have been drawn into, and convinced of, Spiritualism, had it not been for the table? How many Spiritualists among the millions who have been brought to a knowledge of the truths of Spiritualism but who will date their strongest convictions and have had their faith most fully established while sitting at the table? Nay, has it not been the grandest channel through which spirits have poured forth convincing light into millions of anxious minds who have sat day and night to be convinced of the true facts of spirit-life? And has not the table, though with its broken legs, scattered the unbeliefs of the hard and knotty minds of many a materialist, atheist, and unbeliever in immortality? We may refer again to this subject. Without wandering from our purpose, we wish to detail that for many Monday evenings there have been sittings at Perth Hall, both in the small and large hall, when we have counted twenty in each room, and seen the tables working hard like a machine in full speed. Strangers are admitted into one of the halls, where sometimes they have the best manifestations. A great interest is now taken in the subject, and many are getting convinced, while others are anxiously inquiring their way. We have had some changes in the Society, to which I may allude another week.—Yours, &c., JOHN CHAPMAN, Hon. Cor. Sec.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, MARYLEBONE ROAD.
On Sunday evening last Mr. Whitley addressed a numerous and very appreciative audience—a larger number than at any former Sunday evening service. The address was excellent and quite unexpected, as we had no fixed speaker until the moment arrived.

On Tuesday evening, Mr. A. Alberg for an hour and half gave a description of his travels in Sweden, Denmark, Russia, and Turkey, and a most vivid and thrilling description it was, as all present testified, including Mr. F. Wilson. Those who were not present missed a treat, I think.

Wednesday evening, a seance at 8.30 for members, but persons introduced may be admitted to outer circle.

Saturday evening, at 8.30, a seance. Mr. Webster, medium. Admission 6d.

Sunday evening next, at 6.45, Mr. Hocker will give an address, and an interesting one, no doubt, may be anticipated.

The hall will be closed for repairs for a fortnight after Sunday next.

HACKNEY TEA-MEETING AND SEANCE.

The quarterly tea-meeting of the Hackney Spiritual Evidence Society will take place on Sunday, the 28th inst., at five o'clock precisely, after which an experience meeting, and at seven seance; Mrs. Cannon and Miss Barnes mediums. Tickets, 1s. each, must be obtained prior to meeting. One of Miss Barnes's controls is developing in the direct voice—a very useful form of test mediumship—and during the past week some very convincing tests of spirit-identity have been given, not only to friends, but to absolute strangers, in the most direct manner, without any leading questions. For example: A lady, first sitting, rather averse to Spiritualism, a direct voice says, "Glad to see you, Lizzie. I am Henry, and your little son is by your side." Recognised, and Christian names correct, and son in spirit-world.

The physical phenomena still take place under the most stringent test conditions, the medium being tied, and the knots sealed. I believe, Sir, the angel-world is ready, but the minds of men are not ready, for a great influx of spiritual phenomena. C. R. WILLIAMS, Sec.

6, Field View Terrace, London Fields, E.

"OWL."—An article by Mr. Oxley on Messiahs will appear next week, in which the case described by you will be alluded to.

MR. T. M. BROWN will be in Bedlington by the end of this week. Address up to Wednesday next:—Care of Mr. John George Grey, Front Street, Bedlington, Northumberland.

NEW DELAVAL.—Mr. William Cooper reports progress in this district. The subject is becoming better understood, and minds are looking into it which have hitherto kept aloof.

MR. W. WALLACE, known as the Pioneer Medium, would be glad to receive invitations to give trance addresses, form circles, or attend the sick in any part of the kingdom. Communications to be addressed—329, Kentish Town Road, N.W.

SHEFFIELD AND ROTHERHAM.—Mr. E. W. Wallis will visit Sheffield on Sept. 29, and speak in the lower room, Temperance Hall, Townhead Street, at 7.30. On Sept. 30 he will visit Rotherham, and address a meeting in the class-room, under the Temperance Hall, Howard Street, at 7.30.

The champion of the opposition did not turn up at Hackney on Sunday evening, so the debate did not come off. A very interesting seance and meeting of earnest friends formed a very eligible substitute. Spiritualism is making progress in Hackney district.

We regret to learn that Mr. Morse is suffering with tic in such an aggravated form that he is unable to attend to his duties. If he could meet with a person of the right temperament he could be relieved at once. Most of such sufferings proceed from coming in contact with certain personal influences.

MR. EDITOR.—If any of the readers of your widely circulated journal have ever heard of a work called "The Luminary of Astrology, or the Zodiacal Phenomenon," edited by Georgius Logi, and published in 1838, and can inform me where a copy can be procured, they would confer a favour on.—Yours truly, CHARLES HEYDON, 34, *Samuel Street, Leeds.*

MRS. WELDON'S Wednesday Evenings, Tavistock House, Tavistock Square, from 7.30 till 10 o'clock.—Mrs. Weldon continues these entertainments weekly. They consist of a short lecture; sacred and romantic, serious and nursery songs, music to suit all tastes, by Gounod, Ulrich, Mrs. Weldon, &c. Tickets on application, free. A collection is made by Mrs. Weldon for her orphanage. Tavistock House is about three minutes' walk from Euston Road; corner, St. Pancras Church.

In the *Whitehall Review* for September 13 appears a "portrait in words" of Mr. J. W. Fletcher. The article is headed "Spiritualism," and patronisingly states that it "cannot be quite pooh-poohed." How condescending of the *Whitehall Review* not to pooh-pooh Spiritualism! Its patronage is, perhaps, more disagreeable, as some of its statements require to be taken *cum grano salis*. Spiritualism can never be honoured in any other way than by conscientious and intelligent discipleship. Some of Mr. Fletcher's replies were good.

BIRMINGHAM.—At the Meeting Rooms, 312, Bridge Street West Hockley, on Sunday, September 21, Mrs. Groom will, in accordance with her kind promise, deliver a trance address; after which her guides will exercise her clairvoyant powers, which have afforded so much pleasure to friends on previous occasions. This lady's rapport with the spirit-world enables her to describe departed friends with remarkable accuracy. A cordial invitation to all. Doors open at 6.30. A collection in aid of the Cause.—W. PERKS.

MR. MORSE'S APPOINTMENTS.

LIVERPOOL.—Sunday, September 21.—Perth Hall, West Derby Road, at 11 a.m. and 6.30 p.m.
 BOLTON.—Sept. 22. OLDHAM.—Sept. 25. MERTHYR.—Oct. 1.
 PENLTON.—Sept. 23. GORTON.—Sept. 26. NEWCASTLE.—Oct. 3.
 WHITWORTH.—Sept. 24. CARDIFF.—Sept. 28-30. GLASGOW.—Oct. 12, 13.
 Mr. Morse is open for engagements in all parts of the United Kingdom.
 Address all letters to him at Elm-Tree Terrace, Uttoxeter Road, Derby.

MR. E. W. WALLIS'S APPOINTMENTS.

KEIGHLEY.—Sept. 21 and 22. SHEFFIELD.—Sept. 29.
 BRADFORD.—Sept. 28. ROTHERHAM.—Sept. 30.
 Mr. Wallis will accept calls to deliver trance addresses in all parts of the United Kingdom, and attend open-air meetings and pic-nics.
 Apply, 92, Caroline Street, Nottingham.

NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY.
 WEIR'S COURT, NEWGATE STREET.

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

Sund., Sep. 21, at 2.30 } Trance Addr. Mr. J. Wright, of New Mills.
 and 6.30 }
 Mond., „ 22, at 7.30. do. do.
 Sund., „ 28, at 6.30. Inspirational Address, Mr. W. Westgarth.
 Mond., „ 29, at 7.30. do. do.
 Admission free. A collection to defray expenses.

WEEKLY SEANCES AND MEETINGS.

Sunday, Seance, 10.30 a.m.—“Form Manifestations,” Miss C. E. Wood.
 Tuesday, „ 8 p.m.—“Physical Manifestations.”
 Wednesday, 7.45 p.m.—Spiritualists' Improvement Class. (Discussion.)
 Thursday, Seance, 8 p.m.—“Form Manifestations,” Miss C. E. Wood.
 Friday and Saturday, 8 p.m.—Developing Circles for Members and Friends (free).
 Saturday, 8 p.m.—Trance and Clairvoyance, by Mr. S. Compton, for Members (free).

NOTE.—No strangers are admitted without an introduction by a member. Spiritualists from a distance are requested to write to the secretary before coming, and arrange for so doing.

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

GLASGOW ASSOCIATION OF SPIRITUALISTS.

164, TRONGATE.

Jas. Walker, Esq., President. Mr. Jas. Coates, Hon. Sec.,
 65, Jamaica Street.

The Committee have much pleasure in making the following announcements:—

Sept. 21, 11.30 a.m. “Our Duties and Privileges,” by Mr. Porter.
 „ 6.30 p.m. “The Spirit in the Churches,” „
 „ 28, 11.30 a.m. Sunday Morning Lecture, by J. Coates.
 „ 6.30 p.m. “Protoplasm,” by Jas. Walker, Esq.

SIX NIGHTS' DEBATE

BETWEEN

Rev. W. BAITEY and Mr. J. W. MAHONEY,
 IN THE ASSEMBLY ROOMS, CONSETT.

Wednesday, Oct. 1, 1879.—Subject: “That disembodied spirits do communicate with mortals.” Opened and supported by Mr. Mahoney.
 Thursday, Oct. 2.—Subject: Spiritualism wrong in method and false in statement.” Opened and supported by Rev. W. Baitey.
 Friday, Oct. 3.—Subject: “That the system of Modern Spiritualism is superior to the generally accepted doctrines of Christianity.” Opened and supported by Mr. Mahoney.
 Monday, Oct. 6.—Subject: “Spiritualism Anti-Christian in its teaching and tendency.” Opened and supported by Rev. W. Baitey.
 Tuesday, Oct. 7.—Subject: “That man can work out his own redemption.” Opened and supported by Mr. Mahoney.
 Wednesday, Oct. 8.—Subject: “Spiritualism materialistic in its teaching respecting the nature and condition of spiritual existence.” Opened and supported by Rev. W. Baitey.

Admission—For the whole course, reserved seats, 4s.; second do, 2s.
 For one night, reserved seats, 1s.; second do, 6d.; third do, 3d.
 Tickets for the course may be had of Mr. W. Todd, Front Street, Leadgate, or Mr. W. B. Elliott, Palmerston Place, Consett.
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RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

ATMOSPHERIC CONDITIONS.—The phenomena cannot be successfully elicited in very warm, sultry weather, in extreme cold, when thunder and lightning and magnetic disturbances prevail, when the atmosphere is very moist, or when there is much rain, or storms of wind. A warm, dry atmosphere is best, as it presents the mean between all extremes, and agrees with the harmonious state of man's organism which is proper for the manifestation of spiritual phenomena. A subdued light or darkness increases the power and facilitates control.

LOCAL CONDITIONS.—The room in which a circle is held for development or investigation should be set apart for that purpose. It should be comfortably warmed and ventilated, but draughts or currents of air should be avoided. Those persons composing the circle should meet in the room about an hour before the experiments commence; the same sitters should attend each time, and occupy the same places. This maintains the peculiar magnetic conditions necessary to the production of the phenomena. A developing circle exhausts power, or uses it up.

PSYCHOLOGICAL CONDITIONS.—The phenomena are produced by a vital force emanating from the sitters, which the spirits use as a connecting link between themselves and objects. Certain temperaments give off this power; others emit an opposite influence. If the circle is composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary to produce results. If both kinds of temperament are present, they require to be arranged so as to produce harmony in the psychical atmosphere evolved from them. The physical manifestations especially depend upon temperament. If a circle does not succeed, changes should be made in the sitters till the proper conditions are supplied.

MENTAL CONDITIONS.—All forms of mental excitement are detrimental to success. Those with strong and opposite opinions should not sit together; opinionated, dogmatic, and positive people are better out of the circle and room. Parties between whom there are feelings of envy, hate, contempt, or other inharmonious sentiment should not sit at the same circle. The vicious and crude should be excluded from all such experiments. The minds of the sitters should be in a passive rather than an active state, possessed by the love of truth and of mankind. One harmonious and fully-developed individual is invaluable in the formation of a circle.

THE CIRCLE should consist of from three to ten persons of both sexes, and sit round an oval, oblong, or square table. Cane-bottomed chairs or those with wooden seats are preferable to stuffed chairs. Mediums and sensitives should never sit on stuffed chairs, cushions, or sofas used by other persons, as the influences which accumulate in the cushions often affect the mediums unpleasantly. The active and quiet, the fair and dark, the ruddy and pale, male and female, should be seated alternately. If there is a medium present, he or she should occupy the end of the table with the back to the north. A mellow mediumistic person should be placed on each side of the medium, and those most positive should be at the opposite corners. No person should be placed behind the medium. A circle may represent a horseshoe magnet, with the medium placed between the poles.

CONDUCT AT THE CIRCLE.—The sitters should place their hands on the table, and endeavour to make each other feel easy and comfortable. Agreeable conversation, singing, reading, or invocation may be engaged in—anything that will tend to harmonise the minds of those present, and unite them in one purpose, is in order. By engaging in such exercises the circle may be made very profitable apart from the manifestations. Sitters should not desire anything in particular, but unite in being pleased to receive that which is best for all. The director of the circle should sit opposite the medium, and put all questions to the spirit, and keep order. A recorder should take notes of the conditions and proceedings. Manifestations may take place in a few minutes, or the circle may sit many times before any result occurs. Under these circumstances it is well to change the positions of the sitters, or introduce new elements, till success is achieved. When the table begins to tilt, or when raps occur, do not be too impatient to get answers to questions. When the table can answer questions by giving three tips or raps for “Yes,” and one for “No,” it may assist in placing the sitters properly. The spirits or intelligences which produce the phenomena should be treated with the same courtesy and consideration as you would desire for yourselves if you were introduced into the company of strangers for their personal benefit. At the same time, the sitters should not on any account allow their judgment to be warped or their good sense imposed upon by spirits, whatever their professions may be. Reason with them kindly, firmly, and considerately.

INTERCOURSE WITH SPIRITS is carried on by various means. The simplest is three tips of the table or raps for “Yes,” and one for “No.” By this means the spirits can answer in the affirmative or negative. By calling over the alphabet the spirits will rap at the proper letters to constitute a message. Sometimes the hand of a sitter is shaken, then a pencil should be placed in the hand, when the spirits may write by it automatically. Other sitters may become entranced, and the spirits use the vocal organs of such mediums to speak. The spirits sometimes impress mediums, while others are clairvoyant, and see the spirits, and messages from them written in luminous letters in the atmosphere. Sometimes the table and other objects are lifted, moved from place to place, and even through closed doors. Patiently and kindly seek for tests of identity from loved ones in the spirit-world, and exercise caution respecting spirits who make extravagant pretensions of any kind.

BEFORE proceeding with their investigations, inquirers into Spiritualism should correspond with Mr. Burns, Proprietor of the Spiritual Institution, 15, Southampton Row, London, W.C., who will gladly forward a packet of publications and useful information gratis. Stamps should in all cases be enclosed for return postage. Deputations of mediums or lecturers may be arranged for to visit any locality where public meetings or seances can be instituted.

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SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

TUESDAY, SEPT. 23.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.
 WEDNESDAY, SEPT. 24.—Mr. W. Wallace, 329, Kentish Town Road, at 8.
 Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street, Bloomsbury, at 8
 THURSDAY, SEPT. 25.—Dalston Association of Inquirers into Spiritualism, Rooms, 53, Sigdon Road, Dalston Lane, E.
 Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, SEPT. 21, ADDINGHAM, Yorks, 1, Crag View. Trance and Healing Seance, at 6.30.
 ASHTON-UNDER-LYNE, 185, Fleet Street. Meeting at 6 p.m.
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hockley, at 6.30 for 7, free, for Spiritualists and friends.
 BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
 BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.
 CARDIFF, Spiritual Society, Heathfield House, West Luton Place. Public Meeting 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 5.30 p.m.
 LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.
 LIVERPOOL, Perth Hall, Perth Street, at 11 and 6.30. Lectures.
 MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.
 MIDDLESBRO', 23, High Duncombe Street, at 2.30 p.m.
 OLDHAM, 186, Union Street, at 6.
 OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.
 SEAHAM 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.
 MONDAY, SEPT. 22, LIVERPOOL, Perth Street Hall, at 8. Lecture.
 TUESDAY, SEPT. 23, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
 SHEFFIELD, W. S. Hunter's, 47, Wilson Road, Well Road, Heeley, at 8.
 WEDNESDAY, SEPT. 24, 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.
 CARDIFF, Heathfield House, West Luton Place. Developing Circle, 7.30.
 DERBY, Psychological Society, Temperance Hall, Curzon St., at 8 p.m.
 MIDDLESBRO', 38, High Duncombe Street, at 7.30.
 THURSDAY, SEPT. 25, GRIMSBY, at Mr. T. W. Asquiths, 212, Victoria Street South, at 8 p.m.
 LEICESTER, Lecture Room, Silver Street, at 8, for Development.
 MIDDLESBRO', 23, High Duncombe Street, at 7 p.m.
 NEW SHILDON, at Mr. John Mensforth's, St. John's Road, at 7.

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Archbishop Burnet, Maimonides, Philo, Origen, Cedrenus, Josephus, Beausobre, Clement, Augustine, Zoroaster, Strabo, Plutarch, Poock, Abulfeda, Manilius, Geminus, Pliny, Hyde, Virgil, Abulferngius, Syncellus, Cyril, St. John, Macrobius, Proclus, Eratosthenes, Father Petau, Emperor Julian, St. Justin, Tertullian, Porphyry, Celsus, Montfaucon, Torrè, Kirker, Freret, Abulmazar, Selden, Pic, Roger Bacon, Albert the Great, Stöfler, Columella, Ptolemy, Epiphanius, Theophanes, Theodore of Gaza, Isidore, St. Jerome, Martianus Capella, Pope Adrian, St. Paul, Athanasius, Eusebius, Diodorus, Diogenes Laertius, Procopius, Vossius, Suidas, Cheremon, Abnephius, Synesius, Theophilus, Athenagoras, Minutius Felix, Lactantius, Julius Firmicus, Herodotus, Arnobius, Pausanias, Ammianus Marcellinus, Corsini, Damascius, Varro, Sallust, Theodoret, Chrysostom: Jews, Manicheans, Essenians, Therapeutæ, Rabbis, Persians, Allegorists, Christians, Catholics, Assyrians, Ninevites, Magi, Romans, Greeks, Neapolitans, Egyptians, Phrygians, Brahmans, Phœnicians, Scythians, Bythinians, Arabians, &c.

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