

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

SPIRITUALISM.

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WHAT IS TO BE THE FUTURE OF SPIRITUALISM?

Spiritualism will be in the future just what we as Spiritualists individually make it. Spiritualism is indeed the work of the inhabitants of the spirit-world, but this work is effected through human instrumentalities, and its character and fruits will depend upon the channels through which the glad tidings have to pass.

All the difficulties that have presented themselves to the onward march of the Movement have been of man's own making—the results of his ignorance and undevelopment. Thus Spiritualism as a movement may become a picture of human folly and cupidity, rather than what the spirit-world intended it, as has been the fate of previous outpourings.

As Spiritualists, we have been made stewards of the grandest gift which God has bestowed on His child, man. We will be held responsible for our stewardship. Having once heard the voice of the spirit, read its message, possessed its gift, we are committed thereto, and may not with impunity neglect our duty: Let us reason together—

The aged and infirm sire is perishing by fire or flood: we may save him, but we do it not. Are we not therefore his murderers? The loving, diligent mother spends her last ounce of strength to provide for her little ones, but she is found cold in death, with the lifeless bodies of her little ones clinging to her, their appealing faces still saying in dumb show, "Mother, give me bread." You knew the danger, you could have averted it, you did not do so. Is not the blood of that little family upon your head?

There is the youth stepping forth into the path of life. You see his feet rapidly turning aside into those ways which lead down to dishonour, crime, injury to society, early death, spiritual degradation, and the demoniacal obsession of future generations—it may be your own children. You could prevent all this, but you neglect to do so. Will you not be answerable in future ages for the fate of that lost soul? and the saddest pang you have to bear throughout eternity may be for him because of your selfish neglect of him.

That which distinguishes man from the brute is conscience, the ability to perceive the course of events and trace the individual's relations thereto. Look within and see whether you partake most of the man or of the brute. Do you act for eternity in the light of conscience, or for the present, merely to gratify your animal demands?

Spiritualism is, and has been the most powerful means of elevating man above the beast. It shows what it is to be a man. It demonstrates man's continued existence after death.

It teaches that man's enjoyment of existence is dependent upon his actions.

It proves that principle must dominate over propensity, or man is an unhappy wretch within himself and a curse to his fellows.

Spiritualism informs us how to prove man's spiritual existence, and thereby how to improve man by spiritual culture. There is no other method under heaven whereby man can be saved, but by calling forth the Divine intuitions of the soul to guide and direct him in his outgoings and his incomings.

How awful, then, the responsibility of the Spiritualist; the eternal welfare of himself and of the millions is in his keeping. Our knowledge of Spiritualism has not come to us "by chance;" it has been bestowed on us as a gift, imposed on us as a duty—a task to aid us in advancing our own eternal career by helping on others. Woe be to him who disobeys the Voice heard in the midst of the Garden of the Soul.

The Future of Spiritualism will be thus: If you neglect the voice of conscience and the duty of individual spirit-culture, the manifestational part will come to be regarded as "tricks" or "delusion," as the conscienceless and spirit-blind regard it already.

Spirit-communion will be considered as "hallucination" "superstition," as those unworthy to receive it consider it already.

Our Cause as a whole will be relegated to the charnel house of "Epidemics," as those afflicted with a certain form of mania have placed it already.

But on the other hand let us who call ourselves Spiritualists one and all act as Spiritualists, and great will be our advantages as spiritual beings now and in the eternities, and untold multitudes will be blessed through our ministrations.

What will end strife and war with individuals, families, nations, empires?—Spirit-culture (not "phenomena," though these are accessory).

What will obliterate brutality, vice, crime—Penge cases, vindictive "justice," uncleanness, and nameless diseases?—Spirit-culture.

What will clear up the nature and fulfil the purposes of "religion," reconciling the ways of God to man, and making the human family a happy fraternity?—Spirit-culture.

Such is the future of Spiritualism as seen by the eye of the Spiritualist. Reader, are you a Spiritualist?

FACTS FROM THE HISTORY OF
MISS WOOD'S DEVELOPMENT AS A MEDIUM.

By Mrs. MOULD, Newcastle-on-Tyne.

As no two blades of grass are alike, so no two minds, however nearly they may be allied, are exactly similar: we find this in thoughts, moods, feelings, and likings, and must expect to find the same law ruling the spiritual part of our nature, causing us all to vary in our experiences, on our first acquaintance with Spiritualism.

Speaking of my own personal reminiscences of it, my first enlightenment upon the subject arose from hearing lectures delivered by Mrs. Emma Hardinge (as she was then called) and Dr. Sexton, at times wide apart, each speaker treating the theme differently; the one telling us how spiritual growth must accrue by inquiring into this subject, and the close alliance of a higher life with this material one; how man must approximate to all that is pure and good by such intercourse, and become fitter for his entrance into the other life, by learning something of it here. The gentleman lecturer pursued another course: he recited the marvels of it; how anyone could find the truth of it out for himself, urging each one to spell it out by his own personal endeavours.

Spiritualism was so new to me, that, however easy it might seem to be to try it, to one not at all acquainted with it in any way, it was impossible for me to believe that I could in such a simple manner as placing my hands upon a table, thus upset the law of gravitation. So I waited for some years for a way to be opened up to me, when the lectures delivered by Mr. Morse while in the trance condition aroused attention, and became the means of our introduction to him, and through this gentleman to our Newcastle mediums, by whose aid we were able to pursue the inquiry so eagerly desired.

Miss Wood was first introduced to us as a medium for good manifestations in the dark, and through whom we could likewise obtain raps, with or without a sitting, by merely holding our hands for a minute or two in the light, not only on a table, but on any object we chose to prefer. By these means we were introduced to all her spirit-guides—the light, heavy, or medium taps being severally indicative of them.

As public seances are, of all sittings, the most unsatisfactory ones for investigators; a recapitulation of the phenomena observed in the hall at Weir's Court would be useless and unprofitable; suffice it to observe, that our first initiation into the mysteries of Spiritualism was begun there, and consisted of rappings, and touches, and the possession of the medium's faculties by entrancement, when several and distinct individualities could be traced, altogether different from the personality of the medium in her normal condition.

But there are so many clever people in the world, who are able, by sharpness, nimbleness, by control of the minds of those about them, or of the circumstances in which they may be placed, to confuse, or blind the senses, that, without at all impugning the honour of those who are essential to the production of such wonderful manifestations as the spiritual phenomena, yet, for the sake of quickly arriving at the truth, and of establishing lasting convictions of it upon the mind, it is most desirable for both sitters and medium to be personally acquainted, and to form as select and as properly organised a circle as is possible, especially at the commencement of an investigation; when, with this thorough grounding, and not till then, may we firmly build up our theories upon this perplexing topic. We came to this conclusion after what could not be called other than a useless waste of time, during which the inquiry was conducted amidst a heterogeneous mixture of individualities, the nature of the phenomena inducing their continual re-assertion, while their wonderfulness occasioned the extreme scepticism; but as there is good in all things, we learned this lesson, that, just as no other study can be conducted under unsuitable conditions, so only by repeated and careful observation could we expect to understand the circumstances that would be productive of the best results.

For the reasons already advanced, some friends with ourselves agreed to form a circle at our house, and we commenced holding our sittings in April, 1873. These we continued holding weekly, for only dark seances at first, of which the annexed are specimens.

Forming a circle of from twelve to fifteen persons (including the medium, whose hands were held on either side of her), we commenced by singing until Miss Wood became entranced by one of her guides, who, after introductions and small talk, soon left her, and then commenced manipulations by the spirits upon the various sitters, those who were most mediumistic receiving the greatest share of attention, while others who were somewhat fearful got little or none at all; it was, besides, observed that those who were kind and open in manners, and most expressive of their feelings, and desirous of favours shown them, were the soonest noticed.

The manifestations given were taps with tubes, pulls of the dress, strokes upon the head, and pressures from soft hands; the pockets of some were rifled of their contents, and placed in out-of-the-way positions; the heads of some would be ornamented with others' belongings; boots and slippers were pulled off, and a host of other exercises of power, too numerous to mention, were afforded. One or two of us felt a little child sit upon our knees and embrace us, and then appear to go round us, touching the shoulders and back part of the head, answering to our thoughts at times by pats upon the person.

When the power was used up, we again sang until the medium awoke from trance, when we were allowed to turn on the gas, which revealed confusion on all sides of us: boots, slippers, handker-

chiefs, bonnets, tubes, &c., strewn here and there, or thrown to some far corner of the room, where they were not easily found.

The room was thoroughly darkened for these sittings. If a speck of light was observed when we commenced, it had either to be immediately subdued, or it tended to delay, or in some cases prevent, the unseen working altogether. We thus had a great many seances by simply holding the medium's hands; but, as perfect satisfaction was required by all that they were never loosened during the sitting, it was suggested, and acted upon, that Miss Wood be secured so as to prove to all simultaneously that the power was outside of her. This, after some delay, was accomplished by fastening her hands and feet to the chair, and that piece of furniture and her thereon placed in the centre of the circle. Sometimes the fastenings used were of tape, oftentimes of thread, thoroughly knotted, and once or twice by fine strong silk; yet whatever was used was found as secure at the finish of the sitting as at the beginning. At a further advanced sitting we sat in a horseshoe position, the piano meeting each end of it, while the end sitters had both hands held by the hand of his neighbour, all the rest of the sitters joining hands, and Miss Wood was most securely tied in a chair, in the centre of the sitters.

At first we had the usual manifestations of touches and noises, while the piano was strummed every now and then, the music-stool was pushed backwards and forwards, and one or two of the sitters were well castigated with a paper tube, while two or three distinct and separate manifestations were produced at once. Then gradually the noises subsided, when "Benny" entranced Miss Wood and appeared to waste time in profitless remarks. At last he sang the "Song of the Birds," and recited "The Auction" most humorously and poetically. When this was concluded there was again a complete cessation of all manifestations for a while; then, by the sounding of notes upon the piano (in lieu of raps), we were requested to move close round that instrument, in doing which a gentleman's foot accidentally came in contact with Miss Wood's chair. Immediately afterwards he told us he was touched by something behind him, when his foot again went forward, but he could not find the chair. Books were brought to us from a far side-table at the other end of the room; the easy chair was wheeled against our chairs, outside of the sitters; the fender followed suit; we heard the movements of articles upon the mantelpiece, which was at the extreme end of the room opposite to the piano; and eventually "good night" was rapped out at the far end of the room. When we struck a light we were astonished to find both Miss Wood and chair behind the screen, near to the mantelpiece; she was still tied, and in a deep trance and must have been carried over the heads of the sitters.

After a short time we commenced with a dark sitting, when, after it was concluded, with a subdued light we gained materialisations. Miss Wood, lying upon a mattress behind a folding screen, was not placed under test conditions. The results of this phase of her development may be best illustrated by the following facts.

When the first part of our meeting was over and Miss Wood had placed herself in the cabinet, "Pocka" entranced her, merrily chatting with us, and saying she intended to materialise and dematerialise in our presence. Of course we thanked her cordially, when she next proceeded to make puns upon all our names. She then left her medium. After we had sung about twenty minutes we saw a small white speck in front of us upon the floor, which grew larger and larger very gradually until it assumed the form of "Pocka," when we gave her our warmest greetings. After she had remained in front of us for a while she gently faded away until she had completely disappeared.

We then sang for about ten minutes, when another speck of light was seen, which in the same slow manner rose up and up, higher than the last, till a tall form in white robes emerged out of it and began most energetically to fling books and other articles about. By raps he told us he was "Benny," and on being asked if he would kindly measure and mark his height upon the wall he consented, when a pencil was given him, and he made a mark immediately above his head. He then gradually dematerialised out of sight. We then sang until Miss Wood came out of trance, when she was measured and found to be seven inches less in size than the figure. Another similar seance was held shortly afterwards, when "Pocka" in like manner first formed from a speck of light and disappeared, followed by a like process on "Benny's" part; but this seance had an additional importance attached to it, from the fact that the screen was so far opened that the wall inside the cabinet was distinctly visible, and something dark could be seen lying upon the ground.

Soon following this last sitting, was formed a seance for photographing the materialised form, by the aid of the magnesium light. The preliminaries having been arranged, Miss Wood, with Miss Fairlamb, both entered the cabinet, and were carefully wrapped up in shawls, to protect them from the sudden glare of light, which is often so injurious to the medium. After talking with the two controls, "Pocka" and "Cissy," and singing for awhile, a signal was given by raps for the plates to be prepared. In a little while, "Cissy" made her appearance, and was photographed, then retired into the cabinet, coming out a second time to undergo a similar process, both processes turning out failures as far as the face was concerned, although the form was pretty accurately described. Before she came out a third time the sitters were requested not to gaze too much at her, as that prevented her keeping steady enough to be taken well. Miss Wood was then brought out of the cabinet and placed on a chair well muffled up to increase the power, when another attempt was made, which might be called

successful as far as the face was concerned, as that was well defined.

This seance was not thought satisfactory, the face of what was supposed to be a little Hindoo girl appearing as a big, ugly, blackened one, unlike either of the mediums. It occasioned some ill-feeling, and is instanced because it was the means of developing the mediumship in another way, for when Miss Wood next sat for materialisation she insisted upon having tests applied, when it will be observed that the figure then, instead of forming before us, formed in the cabinet, and then appeared to us. To satisfy her, a gentleman fastened some tape round her neck, knotted it, and sealed the knot, the tape was then passed from thence to the wrists, which were each tied, knotted, and sealed, when she lay down, and the ends of the tape were nailed to the skirting-board, knotted and sealed as the others. Presently "Pocka" controlled her and conversed with us, full of wit as usual; then we sang for awhile, when the leaf of the screen was gently opened, and "Pocka" appeared, rather cloudy at first. She then gained a little in intensity. Going every now and then to where her medium was, she playfully hid herself behind the arm-chair, and also seated herself in the empty fire-grate, appearing to put her head up the chimney. When she was before us, we asked if "Benny" could give us some raps in the cabinet, when knockings were heard distinctly two or three times. At that time she was fully three feet from the screen, holding out both hands towards us to let us see she did not do it. Then it was desired that the leaf of the screen be moved, and it was opened and shut two or three times. Shortly afterwards "Pocka" went in to her medium and rapped out "Good-night." When the gas was turned up and the medium examined, all the fastenings were found to be intact.

About this time a new feature in the development began to manifest itself. When the sittings were concluded, and the medium was disentranced, a coffee supper was always partaken of by her and other mediums who might be present, with any of the rest of the company who chose to remain. This was usually accompanied by so-called spiritual manifestations, consisting of raps, movements of plates, &c., and efforts at table-tilting. The table at which we sat was a large dining one, and unusually heavy, so that with the efforts to tilt it, the creaks, and what might seem stretching of its various parts, were often prolonged and loud, and a leg was often visibly raised. This led to one of the gentlemen present asking if he lifted up one side of it himself, could the other side be raised by this invisible agency, when an affirmative reply was rapped out, and the gentleman placed both of his arms in a-kimbo fashion beneath it, and with an effort contrived to lift and hold it up. As he raised up the one side, the other rose as well, without anyone touching it, remaining poised and perfectly level, with all the supper things spread upon it, until the gentleman declared it was too heavy for him to hold up any longer, and consequently lowered it down again on *terra firma*, the opposite side descending much more gently than his own. At the next sitting, a week later, it was asked if the table could be raised without help, when the reply was rapped out, "We will try;" and after a little interval of straining, it was lifted four or five inches into the air, remaining thus suspended for a few minutes ere it again gently resumed its proper position. A few minutes afterwards, an oil painting upon the wall was lifted from two supports and lowered a few inches farther down. It must be observed that these manifestations took place in the full glare of a three-light chandelier, while at the same time a huge fire was burning in the grate.

Of the 200 or more seances which I have attended, perhaps the most satisfactory ones to myself were the third or fourth, and nearly the last one.

The first one was a dark seance, where the medium's hands were held by sitters on either side. At previous sittings I had often been singled out for taps from tubes, &c., somewhat puzzled to conjecture how particular parts, such as a finger, or some part of the head, could be so aptly struck, even when an effort was made to change its position, yet the stroke was always unerring. I on this particular evening which I wish to record, was placed very near Miss Wood, to receive a touch direct from the spirit, and, feeling somewhat awestruck to be placed in such close proximity to the invisible, I took my place three sitters from the medium. After the usual manifestations of touches with tubes, &c., or pulls of the dress, I was gently kissed upon the cheek, and a little while after felt a very soft hand touch me. A grape was next put into my mouth so unexpectedly, that without intending injury I instinctively brought my teeth together before the finger and thumb that inserted the grape could be withdrawn, yet I felt no substance between the teeth, and the parts of the finger and thumb were dematerialised in my mouth. "Pocka," the little sprite who favoured me, aware of my concern for her if I had in any way hurt her, and knowing the unintentional nature of the action, soon quieted my fears; for though the nip was not beneficial, there was no injury to her medium. This seance introduced me to spirits, as they have ever been since to me, viz., as human beings like ourselves. Any fear that might happen to arise would be of the same nature as is experienced in meeting with company here with which the soul is not in accord.

The next seance which I wish to specify, was held in Weir's Court, when Miss Wood, after requesting the usual test-conditions, was placed in the cabinet, taped and sealed as usual. The floor of the room had just been washed, and was very wet, and as I had thin boots on, I sat behind the circle of sitters, with my feet resting upon the rung of one of the front chairs. A demur was raised, when "Pocka," who had entranced Miss Wood, told me to sit in

a cabinet, facing the one in which her medium was: thus I was placed very near her, shut off somewhat (by the form of case I was in) from the rest of the sitters, with my feet resting upon a gas-stove, which one of the gentleman had kindly sought for me. After singing some time, we were told "Benny" was going to materialise, when presently a shadowy figure issued forth in a very dim light, from the cabinet opposite, so very noiselessly and ghostly it glided out—in spite of myself, I felt a chill creep through me. As long as this feeling of awe pervaded me, the figure kept well away, but as soon as I had imbibed the notion that really it was a human being like myself, it came nearer and nearer, and, tubing some of the gentlemen present, hit me a few strokes by way of a change; dancing backwards and forwards with remarkable agility, until at one time coming much too near my footstool, while wheeling round towards me, it fell sheer over my right shoulder—a huge mass of drapery that was of no weight whatever; in fact I felt nothing more than the weight of a light muslin curtain. The spirit took some little time to regain its balance. When I asked the spirit if it had any body? "No" was tapped out upon my hand. I next requested to be allowed to hold the drapery; this was agreed to, and I was allowed to squeeze the whole of it; next he lifted up his foot and let me grasp it, one seemingly of veritable flesh and blood; then the hands, they too were as real; afterwards I stroked the beard upon the face, which felt shaggy and wet; when, after some further demonstrations of his power to lift and move things about, he passed into the cabinet where his medium was, and I saw him no more.

Both of the tests which I received in these two seances were unexpected and very convincing, besides furnishing a fund of information on the subject of materialisations, which were a study in themselves: how much only as was necessary of a body was formed under stringent conditions and need of conclusive manifestations of power to the sitters; how rapidly the substance of it could be dissolved; how that substance was derived from the medium direct, as a hurt seemingly given to the spirits only affects the mediums.

Then what appeared frivolous small-talk seemed on after-consideration to be a means of diverting reflection and of conforming all minds to an equal state to produce the nearest approach to harmony; and again, when this rapid conversation was so lengthily continued as to cause dissatisfaction, it was then noticeable that they were correct in their statements that they had been gathering up power, for these delays were often followed by the most powerful manifestations; and although not exactly understandable at all times, it was pleasant to feel them all as one, in a sense, in their anxiety to help us and prevent causing unnecessary alarm; and yet for all their solicitude and trouble how little can we repay them. Ofttimes a few poor expressions of love and assurances (maybe) minus the feeling, which nevertheless often serve as condolences to those not emancipated far enough in spirit to have knowledge of the all in human nature. Yet all who have in some earnest way endeavoured to probe this enigma, with after-reflection must experience unutterable gratitude for their help in the hour of need; so that, as the spirits themselves tell us, if we cannot evidence our most sacred desires, which, by acts, feelings, and thoughts, can be exercised, and (being eternal) are most reaching to those who have parted from earth, which we hope will aid most the gradual growth (then as now) from the finite to the infinite.

During the course of our investigations we experienced the difficulties of having to contend with what we called evil controls, when the most stubborn aspect of human nature was exhibited, combined with low, reckless manners. These we found difficult to manage, and it is a still harder matter to express an opinion about them. Sometimes we supposed them traceable to the humour of the medium, sometimes to the system being overtasked; when due to the latter cause, absolute rest was the only remedy, whilst the former, having a moral cause for it, had in like manner to be treated. We were not successful in our treatment of them, but, from what I then and have since observed, I should suppose the exercise of a strong will-power to be sufficient to cope with the difficulty as it occurs.

Various opinions have been expressed as to the cause of the evil, some supposing it assignable to the nature of the novice, others to the body, having been rendered so sensitive, it readily imbibes the atmosphere of either good or evil in the company that is encountered during the day, bearing the unseen influence to the circle room, where it becomes manifest. No doubt there is some truth in this, rendering it important for the medium to keep as free as possible from such malaria till the spiritual nature is strong enough to resist its incubus; but a great deal depends upon the mode of developing. Sitting too much, and too long, by trying the powers too much, weakens them, inducing morbid feelings, till the healthy tone of their whole nature, becoming lowered, and unfit for proper control, is acted upon unhealthily, thus deteriorating the manifestation and preventing progress. But I believe the chief cause of evil controls proceeds from developing in a miscellaneous circle of sitters, when the medium's sensitive nature and passive state receives the combined yet often antagonistic action of the inharmonic mass of minds, thus preparing the way for, and furthering the introduction of, spirits of a like nature, at any time, from the untraceable and spiritual source. Hence the necessity of selecting a harmonious circle with freedom from intrusion or disturbance of any kind, from mind or matter, till the development is so far advanced as to be beyond the risk of them.

Seeing the difficulties encompassing the growth of mediums, and the little care that has been exercised in that direction, we cannot

wonder at the often so-called "exposures" that have taken place; and I think it behoves us at times, in our intercourse with sensitives, to ensure absolute test-conditions, that we may have the firm conviction impressed upon us that it is a power outside of them, so that we may unflinchingly bear testimony to the genuineness of their mediumship when we feel called upon to state our opinion through any mishap that may have come to them.

Having seen so much of the development of Miss Wood, and witnessed the power exercised under test and other conditions, I feel free to express my convictions as to the genuineness of her gift, and besides having known her personally for three years and a half, and seen a great deal of her during that time, I consider myself qualified to sketch a true portrait of her as she has appeared to me. As expression is said to be the index of character, I must define Miss Wood to be determined and inflexible, denoting one well able to plunge through what has been dived into; thoroughly honest, so being thus true to herself, "it must follow as the night the day" she will not "then be false to any" one; and naturally kind, her guides are correspondingly so, and will strain a point to serve sitters to the utmost of their ability. Of a friendly nature, when her sympathies are evoked she will cordially respond to her share in any undertaking, be it menial or elevating. Abiding steadfast to those whom she respects, she is stern in front to her enemies; appearing more so, however, than she really is, and is not unyielding, even to those who do not deserve such lenity. This is as I know Miss Wood to be. There are very many points of character not touched upon at all, which I have not had an opportunity of observing sufficiently to define correctly, but if by accurate analysis of the principal part we may safely infer the rest, then we may conclude that the shadows always necessary to relieve the lights must have a harmonising and not a disjointed effect.

NOTES OF A SEANCE HELD, WITH DR. MONCK AS MEDIUM,

AT HIS ROOMS, 26, SOUTHAMPTON ROW, ON OCT. 19, AT 8.30 P.M.

Present, the Rev. Thomas Colley, Mrs. Colley, and myself.

The room (second floor) in which the seance was held opens into an inner room, and each room has a door opening to the landing. The sitting-room door was locked, and that of the inner room I secured by means of gummed paper—the outside of a sheet of 2½d. stamps, bearing the peculiar marks and letters that belong to stamps of that price,—initialled by myself. Mr. Colley and I searched the inner room throughout. There was no other means of access to it except by a window, which looked down into a back yard. There was nothing in the room which could have been used in producing the phenomena I am about to describe. Between the two rooms the door was left open, and a counterpane was suspended over the doorway in which we sat.

The room was lighted by a very small paraffine lamp, which was placed in a corner of the room, and shaded. Though the eye became accustomed to the dim light by degrees, and could make out the forms and features presented, the light throughout the evening was less than I desire for exact observation. We were informed that the medium was exhausted by previous seances, and that the light was much less than usual.

After a short sitting at the table, Dr. Monck retired into the inner room, and presently appeared standing at the doorway between the two rooms, drew aside the curtain, and, entranced by "Samuel," stood and conversed with us. We were all sitting at the table, about two and a half yards from the medium. By degrees a faint cloud of white, at first like fine white mist, appeared by his left side, and in the course of a minute or two, during which the medium gasped and shuddered convulsively, a small but perfectly-formed figure of a child, a little under or about four feet in height, grew by his side. This figure seemed to be united to the medium by a line of white mist, but the light was not good enough to enable me to say positively that it was so.

The child was, undoubtedly, a separate entity, distinct from the medium. "Samuel" maintained a perpetual current of conversation, came round to me, and caused the medium to grasp both my hands, and to place his lips on the back of one of them. During this time we could all see and hear the little figure clapping her hands, and could hear words proceeding from her mouth. She also rang a small hand-bell with sufficient vigour to break it.

When she had remained for some appreciable time at a distance of not less than six feet from the medium, he drew near to her to give her more vitality, and when this was expended the process was again renewed, until he stood again by her side, and she vanished from my eyes; but the light again was not strong enough to enable me to say positively that the absorption into the body of the medium, described by Mr. Colley, took place. Both stood by the curtain, and by degrees the form vanished, leaving a round, misty appearance on the left side of the medium's black coat. This, too, faded, and he came towards us alone. Had the curtain between the two rooms been black, I might have seen what took place more clearly.

After a very brief interval of retirement in the inner room, the medium again stepped forward, and pulling the curtain aside stood in the doorway. By his side came a similar misty appearance, which developed rapidly until there stood before us a man of considerably taller stature than the medium, swarthy and Oriental in type, with large black beard and moustache, and with dusky arms and hands. On his head was an ornament, which flashed in the dim light. He was draped from head to foot in white, and (making allowance for the deceptive nature of such an appearance in un-

certain light) I should say that Mr. Colley's estimate that the form exceeded the medium's height by eight inches is under rather than over the mark. I speak with more confidence because I asked the figure to stand in a position which enabled me to measure its height against the side of the doorway with my eye. I have no doubt that the figure was firmly planted on its feet, because the same height was maintained in all its movements.

In this case, again, there was no room for doubt that the figure was separate from the medium, and was endowed with vitality and volition. At request "The Mahedi" (such is his title) took up a chair and put it on the table, removed it, and sat down upon it with the clumsy, jerky movement that I have before noticed in these forms; wrote some hieroglyphics in my pocket-book, and moved round to a remote corner of the room while the medium was by my chair. In this position Dr. Monck, under control, grasped both my hands, and placed his lips on the back of one of them; and under these conditions the form spoke, and moved round to the table. At request the medium held one of my hands, while the form touched the other. The medium's hands were very warm, that of the figure cold and almost clammy, and very lean and dusky in appearance.

The same process was gone through while the child-figure was before us, and I noticed then that the little hand given to me was life-like and natural to the touch. Not so with "The Mahedi's" hand. Its deathly coldness sent a shudder through me.

After several journeys of the medium to vitalise the form, as in the previous case, the same scene was enacted by the curtain. The medium and form stood side by side, and the latter gradually vanished; but, whether it was dissipated, or retired into the inner room, or was absorbed into the medium, there was not light enough to enable me to see.

After the disappearance of the form, the medium, still entranced, requested us to examine the inner room. Mr. Colley and I at once did so. My seal on the door was intact, and no suspicious object of any kind was discovered by a thorough scrutiny.

My testimony should be read in connection with that already published by Mr. Colley. He had better light and better means of close observation than it was possible to afford me. I trust, when circumstances have familiarised the controlling intelligences with me, to find opportunity for observing the strange phenomena so clearly described by Mr. Colley in light and circumstances which will enable me to say decisively that the *modus operandi* is what he describes. For the present I can only say that what I saw was consistent with his statement of what he saw under better conditions of observation.

As to the separate existence of the forms, the *bona fides* of the medium, and the straightforward character of the whole seance, I have no doubt.

When this part of the seance was over, the medium laid on the table two small slates which I examined and marked with a private sign. I assured myself that they were clean. I placed a crumb of slate-pencil between their inner surfaces, and tied them together. They never left my sight, nor did I once remove my hand from the corner of one of them, Mr. Colley touching the other corner. A lamp gave sufficient light on the table to see clearly. Asked what word I would have written. I said, "Snow." The sound of writing was soon heard, and "Samuel," in control, said he had erased his first attempt at an "S," and had signed his own name with a peculiar "S," which facts he drew attention to before the slates were untied. I at once removed the string, and found the words exactly as described. In addition, two words, "favourite way," were found written. They had been taken from our passing conversation. Mr. Colley was talking immediately before the writing began, of a "favourite way" of spelling a certain name.

I can imagine no more conclusive test.

"M.A. (Oxon.)"

The above report is correct, and I endorse it with the following additions.

The light was not so good as before, for the medium was upset and worried, and had neglected to prepare himself as I had urged, viz., a Turkish bath, suitable food (vegetarian), rest, and sleep—things essential to mediums for the most successful sittings. But under the conditions, with a new sitter, "M.A. (Oxon.)" present with us for the first time, the results were better than I had anticipated.

The words spoken by the figure, when the medium's lips were pressed on the back of the hand of "M.A. (Oxon.)," were to this effect, "Tell Osiris, this is due to him." Our inner circle will understand it.

"The Mahedi," as an Egyptian, could not speak English at a previous sitting; and at it and this, seemed slow to understand what "Samuel," in control, said to him. At the past sitting, however, after much trouble on "Samuel's" part and mine, we got him to write these words which I dictated, "An Eastern spirit," and then it struck me as absurd that any earthly or spiritual being could write in a language it could not understand, but holding the pencil clumsily (more in the way that a stylus would be held) it made very rapid snatching movements, jerks, and circular twists, and then dashed off suddenly the words I desired twice over. The character of the hand-writing was the same in both cases, but the first attempt was less free and flowing than the second; both were written with great power and speed, and it struck me that the arm of "the Mahedi" was controlled by some force extra of itself, as in writing mediumship, and not of its own volition.

So in the present case where the figure spoke the words, "Tell

Osiris, this is due to him," it again seemed very absurd that an Eastern spirit could speak English when it had manifest difficulty in comprehending it when spoken by us, and it struck me, and my wife also, that "the Mahedi" spoke under control, the passive instrument merely, momentarily oracular, for the use of some other intelligence; for the words were uttered much in the same way, and with the same tone and emphasis that "Samuel" has occasionally to adopt when there is a lack of power. THOMAS COLLEY.

SPIRIT-VOICES AND MATERIALISATIONS.

To the Editor.—Sir,—In number 393 of the MEDIUM, the Rev. Thomas Colley, describing a seance with Dr. Monck, says that "Samuel" was materialised with the medium in a normal state, and that "the medium and spirit-form conversed naturally together." I last Thursday, October 11th, witnessed a similar phenomenon at a seance held at 61, Lamb's Conduit Street, Mr. Williams being the medium. One lady and eight gentlemen sat with him. The phenomena of the evening were very varied; we had spirit-lights, performances on musical instruments, the carrying of things about the room, many spirit-hands touched the sitters, and spirit-voices were heard throughout the sitting, as well as the materialisation of "John King" with his light; there were three spirit-voices, and all speaking at the same time, and two of them spoke at the same time that the medium did, there was also a spirit in the room who wove a coat sleeve on his arm, myself and others of the sitters felt the sleeved arm, and two others as well as myself saw the spirit-form of a child about three or four years of age standing on the table.

The extraordinary part of the seance, to me, was this: throughout the evening the medium was in his normal condition, and talked with us in rather a lively strain, and enjoyed this very beautiful and wonderful seance as much as we did, and though five spirits must have been at one time either wholly or partially materialised, yet the medium was not entranced, nor was anyone else in the room in an unconscious state. As this was the first occasion on which I had seen the form of "John King," and heard the voice of the medium speaking in his normal state, and as this phase of the phenomena is uncommon, I write this account for the information of your readers.—Faithfully yours, JOSEPH SWINBURNE.

VACCINATION AND INOCULATION SHOWN TO BE IDENTICAL.

On Tuesday, the 2nd inst., a meeting was held at Deverell Street Congregational Chapel, "condemnatory of the tyrannical system of compulsory vaccination."

Colonel Clinton occupied the chair at the opening, but through indisposition vacated it during the early part of the evening, when it was most efficiently taken by the Rev. E. W. Bailey.

Miss Chandos Leigh Hunt commenced the proceedings by proposing and supporting the resolution, that—

"In the opinion of this meeting compulsory vaccination is penal inoculation, and never has and never can prevent a single case of small-pox without producing either immediate death, or condemning the patient to suffer incurable organic disease a thousand times more prolonged and fatal than an attack of small-pox, which, when properly treated, eliminates incurable organic disease, proving that even if vaccination did possess the power of locking small-pox in the body, and did not communicate all forms of disease, it would still be an unmitigated curse upon humanity."

Mr. Chairman, Ladies, and Gentlemen.—In supporting this resolution our main point seems to resolve itself into vaccination being an unmitigated evil to humanity; and this certainly is our most solemn and decided, though unwilling, conclusion, forced upon us after deeply investigating the subject, by carefully studying medical literature bearing upon this special branch of the profession, and by extensive personal observation; therefore we do not hesitate giving it our most hearty approval; but, before we feel justified in calling upon the intelligent audience present to join us in this support, we propose, as a representative of a body of several thousands of anti-vaccinators, to lay bare the simple facts, as they exist, as clearly as our short time will permit.

We will first consider the nature of small-pox, and judge by the results of its visits whether it is an enemy or a friend.

To do this effectually, and as we are not addressing ourselves to medical men, we will avail ourselves of the lessons taught by the practice known as "inoculation," which was the process of inserting into the healthy human organism the *pus* matter taken from a person throwing out small-pox, under the idea that, by giving the healthy this disease once artificially, they would thus experience a mild attack, and would be proof against a future attack, as no person was supposed to suffer twice in a lifetime from a similar disease.

This process was performed for nearly a century, and became as fashionable as vaccination now is, being made virtually compulsory upon the people by the medical fraternity pronouncing its neglect a sin against society, and declaring its perfect goodness. The College of Physicians issued printed circulars, affirming it to be "highly beneficial to mankind," and refuted all charges urged against its efficiency of purpose and purity of action. After nearly one century's fight between inoculators and anti-inoculators, it was declared by the medical men themselves that this process had been spreading the very disease the people had been paying them to destroy, and at the same time that they had been cultivating and planting in the healthy population, throughout the length and the breadth of the land, incurable and fatal diseases.

Hence, inoculation proved that a person throwing out small-pox was ridding the organism of whatever organic disease he possessed previous to the attack, by the fact that if A is suffering from inherited scrofula, and is attacked with small-pox, and B, who is a perfectly healthy individual, is inoculated with the matter thrown out by A, B shortly develops scrofula; and, as a still further proof, it is a fact within the observation of all, that when any consumptive, cancerous, or otherwise organically-diseased person, expresses small-pox, and is properly treated during the attack, he is discovered to be entirely cured of the hereditary disease, and experiences a soundness of health never possessed prior to his skin purgation.

I have yet another proof of the beneficial effect of small-pox, even when it comes in the form of an epidemic. Pro-vaccinators tell us that by staying small-pox they save millions of lives; then we should suppose that during an epidemic of small-pox, all persons who died of that disease, were that number over and above the usual quantity of deaths—that is to say, the general mortality would be considerably increased; but this is not so, for we find that a small-pox epidemic considerably decreases the general mortality. I will give you an instance. In 1871-72, we experienced the severest small-pox epidemic since registration commenced, though 97½ of the population were more or less protected (and in stating this fact we have quoted the words employed by Mr. Simon in Parliament when advocating and defending vaccination), yet during this most severe epidemic we read in the *Times* newspaper at that period, that the mortality had lowered 10 per cent. To give our opponents a field, we have chosen the worst epidemic, when the havoc would be the greatest, and yet we find that small-pox actually rescued 10 per cent of the population from their graves. Can this be accounted for? Yes, most easily. Small-pox had done its work, it had cleansed out cancer, consumption, scrofula, and other fatal diseases, which are incurable, and therefore would have produced death, had not small-pox stepped in and performed what science is at present incapable of doing.

We have now disposed of that portion of our resolution which declares that to stay small-pox by any means whatever is an evil, and not a benefit to humanity. Our next step is to prove that vaccination and inoculation are one and the same thing, and to do this I must beg of you to follow me with the closest possible attention, as I condense a volume into a few words.

Jenner, the introducer of vaccination, believed and taught that small-pox never attacked those who had suffered from cow-pox; he searched for the origin of cow-pox among the cows, and discovered they acquired it by accidental inoculation with *pus* matter exuding from the heels of horses, suffering from a putrid form of consumption. With this horses' diseased matter he inoculated the cows for the purpose of producing cow-pox, which certainly did, that is to say, nature threw the matter out by the pores of the skin, and men called the eruption cow-pox. This matter was then named vaccine lymph, and was carefully collected and inserted into human organisms, which process was called vaccination, the word being derived from *vacca*, the Latin for cow.

In 1867 Lord Robert Montagu told us in Parliament, in answer to the repeatedly contradicted assertions that small-pox was not stayed by vaccination, and that other diseases were communicated by the process, "that the reason why so many persons suffered from small-pox after vaccination was, that they had hitherto been vaccinated with dry lymph, that this dry lymph had become deteriorated, and often conveyed other diseases, and was no protection against small-pox;" for it appears that Jenner was in the habit of collecting the consumptive matter of horses, which exuded from their heels, and preserving it on pieces of rags, which were sent about the country for the purpose of dissemination among the healthy population, and consequently became dried during their transits.

Now this was the exact state of things up to 1867, only ten years ago. Jenner distinctly states that small-pox and cow-pox are one and the same thing, and that small-pox is merely a malignant variety of cow-pox, which attacked man and animals alike; so now let me ask where is there to be discovered the improvement upon the process of inoculation? for was not his vaccination distinctly from the same source, but more degraded in its character? for did it not contain the diseases of cows and horses, as well as the human beings that it had passed through in the arm-to-arm system?

From the time of the satisfactory and highly comforting announcement of Lord Robert Montague, the more direct step towards inoculation which had for some time been taken, was more generally adopted.

Matter was taken from small-pox patients and inserted into cows for the purpose of manufacturing what is technically known in the profession as "lymph stock," which "lymph stock" is used for vaccinating human beings with in the present recognised manner.

To show you I am not inventing, I will quote from the *Medical Times and Gazette* of June 10th, in which we learn that Dr. Thiel, of Kanzen, infected a cow with small-pox virus from which he raised a stock of lymph that was employed in vaccinating more than 3,000 subjects even up to the date of this publication; Mr. Ceeley, an Aylesbury surgeon, obtained "lymph stock" by the same process, and in a few months vaccinated more than 2,000 children. Mr. Badcock did the same from 1840 to 1873 on no less than 37 occasions.

This is the matter now employed for vaccinating with, but has been recently varied by inoculating a young cow instead of an old one, when it is declared to be something new and improved, and is entitled "calf vaccination."

We assert that this process is identical with inoculation, but some may reply that the medical men deny this, and they being more learned upon the subject, their opinion is more valuable.

Very well then, let us have their opinion, which is easily obtained, for the Lyons Society of Medical Science inquired into this part of the subject, and decided in the words of their report—"That small-pox given to the cow, horse, ass, or any other animal, and transplanted into any other animal ever so many times, when brought back to the human subject is still small-pox and nothing but small-pox." This being the case, it is small-pox matter that is being used, and therefore we hold that the process now called vaccination is nothing whatever but inoculation, and inasmuch as they have condemned the one, they have condemned the other; and I further state that when they call this corrupt matter pure vaccine lymph it is an extraordinary and suspicious *lie*, suggestive of the unhappy condition of the medical profession generally.

We now contend that we have fully supported that part of our resolution which states that compulsory vaccination is penal inoculation.

All investigators are most sadly impressed with the untrue statistics offered to the public, as proofs of the infallibility of the process of vaccination to stamp out small-pox. Time will not permit our touching this edifice of lies which stand pointing the way to the ruin of a profession which should be an unsullied example for its benevolence of action and purity of intention, but we have brought with us some instances of "fraudulent statistics" and other papers, which will be given to you at the close of this meeting for your private perusal and consideration.

It is also to be deplored that medical men have such enormous pecuniary interests in supporting vaccination, for when we remember the facts of the case, and glance at the table before us, and while considering our knowledge of human nature, we assert that you have every right to question and suspect the motives of men who work for such sums as we see noted there, especially when we observe there is a constant endeavour to increase those sums by repeating the operation as often as possible, while still declaring it to be beneficial and efficient for its purpose.

It was acknowledged before the mock Committee on Vaccination, held in 1871, that a good small-pox panic undoubtedly made from one to two millions of money flow into the pockets of the profession, and if once the war-cry of *re-vaccination* being necessary is accepted at medically-stated periods, each of those periods represent a valuable small-pox panic when viewed from a pecuniary standpoint.

To give you an idea how this is being advocated, I will quote you the report of City Hospital of New York in 1876, which says "that the vaccination of childhood is of no value unless repeated every three years, and this is proved by the fact that nearly all the cases in the Small-pox Hospital have good vaccination marks."

Of course this does *not* prove that vaccination is altogether useless, or that the vaccinated are more liable than the unvaccinated, especially when recently vaccinated, *i.e.*, within three years, and bearing good marks.

Jenner himself inoculated his patients annually during the latter part of his life, showing how utterly he had abandoned his belief in the protective power lasting out beyond a twelvemonth.

We now hold that we have laid before you substantial reasons for denying the existence of any virtues contained in vaccination, and ask you to vote for the carrying of our resolution.

We pray you to investigate this subject thoroughly for yourselves, not to allow the opinions of others to influence you one way or the other, but to seek facts by every possible means, and draw the necessary deductions. If all will do this, our strong and healthy future generations will be for ever indebted to you, but if you carelessly permit loathsome diseases to be sown broadcast, our future generations will curse the ignorance and criminal indifference of their ancestors, and remember that a sin of omission is as culpable as a sin of commission.

Miss Leigh Hunt then alluded to other portions of the subject, and spoke fluently, eloquently, and earnestly for full forty minutes, at length resuming her seat amid the prolonged cheers of the assembly.

Other speakers then addressed the meeting, and resolutions were adopted, to be sent to the Government, deprecating the tyranny which ensues from the action of the vaccination laws.

Miss Leigh Hunt, at the request of friends to whom she has shown the proof, has had the above report printed separately. Price one halfpenny, fourpence per dozen, or two shillings per hundred.

MR. COLVILLE ON SWEDENBORG AT DOUGHTY HALL,

Last Sunday night Mr. W. J. Colville gave an inspirational discourse at Doughty Hall, 14, Bedford Row, Holborn, when a large congregation was present. The subject as before announced was "Swedenborg and his Teachings." Mr. James Burns presided, and read a selection from "The Secret of Swedenborg," also a chapter from Revelation.

After some singing, Mr. Colville rose, under spirit-guidance, and delivered an invocation in verse. In the course of his address he said: Friends,—From the boundary of the spiritual plane I greet you to-night. You may not know who I am. You may not be able to discover through the form of the medium, through his intonation of voice, and language employed, who it is that stands before you to-night. I am here to make some statements relating to Emanuel Swedenborg. At the close of the address I will give my name should any person wish to know it. I lived upon the earth-

plane some centuries ago, and was well known in theological circles, also in the scientific and philosophical pursuits of life my name has been handed down to posterity. When on the earth-plane my aim and ambition was that I might do something to uplift humanity, and I trust that under the guidance of the Infinite Spirit, and through the help derived from the bright and shining messengers of heaven, I was enabled to revolutionise the theological and social condition of the world to a considerable extent. How far my work has been successful I leave succeeding ages to bear witness. I am, however, not here to speak of myself, but of Emanuel Swedenborg, the highly-gifted seer, the wonderful clairvoyant, and concerning his wondrous life, and revelations concerning the spirit-spheres I will confine my remarks. Undoubtedly the reading of Swedenborg's works has, by the tide of inspiration poured forth through the mediumship of this gifted seer, produced an immense degree of spiritual enlightenment in society.

Of course there have been modifications of all revelation and inspiration to meet the requirements of humanity. Every system of theology has served a purpose in its day, and when that purpose has been fulfilled, it has faded and gone. Oftentimes have systems become corrupt by the sinful imaginations of men, and in human desires for personal aggrandisement upon the material plane of existence, and these things have materially assisted to stultify the aspirations after purity of mankind. Swedenborg revived the science of correspondences which existed many thousands of years before his times with the spiritually-developed portion of mankind—a science adapted to the highest angels and to the spiritually-developed everywhere, but a science which is entirely unintelligible to those who may be only developed in the intellectual, scientific, or purely material plane of thought alone. He did not seek to overturn anything that was true in any of the existing theologies, or to leave them with nothing in the place of that which he had taken away, but to show them the glorious truths underlying all external forms and semblances, and to lead them into the inner courts of truth vouchsafed to the divinely-appointed ministers and holy angels.

Respecting the Godhead, Swedenborg does not, even now, profess to understand it fully. Can the finite comprehend the infinite? Can the child comprehend what shall be when he becomes a man, or the man foretell what shall take place when the human race shall have reached to maturity? Can you solve all the problems of your own existence? When you look forward into the realm of matter, can you tell us all about that which is material or that which concerns the outward shell merely? No, you cannot. When failing in this, how can you presume to understand God? If it were possible for you to comprehend the Infinite Intelligence, you would be able to solve every mystery, every problem, and become almighty rulers of the universe. As concerns the Trinity in unity, Swedenborg argued that humanity was divinely represented, and that man was made in the image of God. And if you consider that while there may not be three persons in the sense in which those words are understood, yet, nevertheless, in the single being why may there not be a trinity in unity, as, for instance, Jehovah, comprising wisdom, truth, and love—that is to say, wisdom representing the Father, truth the Son, and love the Holy Ghost?

In the theology of Swedenborg was there not a great reformation, for in the place of vicarious atonement and the placing of evil deeds upon another for their remission, he tells men to reject this teaching, since on the contrary he states that all will be rewarded and punished in the future according to their deeds, good or evil, on the earth-plane. Men should throw aside their preconceived ideas, and pin their faith to no man, but seek for guidance and a thorough uplifting of their thoughts through their desires after purity and holiness, and thus amplify the teachings of that great seer. By his intense labours, he worked a work which will cause mankind in future generations to call him blessed. Place him amongst the great ones who have appeared on your earth, not regarding him as infallible, but only tender towards him that love and reverence which you should bestow upon all others who have laboured incessantly and untiringly for the reformation of the world. He should be placed in the category of the true servants of the earth. Concerning his theological teachings they were not absolutely final, not perfect and free from spot or blemish. How could they be? he was but a man, however gifted, and not absolutely infallible. We do not sympathise, I believe, with everlasting punishment, neither does Swedenborg; though he had not outgrown the idea when on earth, he has now accepted the universal doctrine that all souls shall be ultimately saved.

We are grateful to Swedenborg for the bright revelations given to the world, and which its inhabitants have not yet reached the condition to receive fully.

Several other points were alluded to in Swedenborg's teachings, the resurrection, nature of the future life, &c.; and the control stated that he should continue the subject of Swedenborg's teachings on Sunday next, by delivering a discourse on "What constitutes the Church of the New Jerusalem?" This discourse will be delivered at Quebec Hall, 25, Great Quebec Street, on Sunday next, October 28, at 3.15 p.m.

Questions were invited at the close of the address. The speaker replied to several, and stated in answer to one, that the controlling spirit who had delivered the address that evening, was "Martin Luther."

The guides afterwards recited a poem upon "Life, Death, and Immortality," that subject being chosen by the audience, and the meeting terminated with a benediction.

A HALL FOR DR. MONCK.

It has been thought desirable, in the interest of spiritual truth, that a regular Sunday service or services should be held, to enable the OUTSIDE PUBLIC in the most popular and easy way to arrive quickly at an approximate knowledge of the philosophy Spiritualism teaches, and the facts it demonstrates. A great work has been accomplished by the meetings and lectures at Doughty Hall, which is well known as an important rallying place for *Spiritualists* more especially; but, as Mr. Burns recently stated at one of the Doughty Hall meetings, it is considered that the time has now arrived when this work should be further extended, and something of a permanent character undertaken of the complexion of religious, theo-philosophic, and spiritual-scientific services. It is proposed to secure a Hall at the West-end of London, where music, and lessons from the works of the best writers, would be combined with devotional invocations to the Supreme Spirit, and the reading and exposition of Scripture, and a discourse on some profitable subject (chosen by the audience or otherwise), together with inspirational and trance addresses, would form part of the order of public worship. The responsible Minister and Chief Spiritual Teacher (when not otherwise announced) would be the Rev. F. W. Monck, LL.D., whose many recent lectures and addresses at Doughty Hall, and their evident popularity, indicate his eminent fitness for this work.

The Provisional Committee have the offer of several halls for the winter season, the cost of hire varying according to size, &c., and they propose to secure that one which the result of this appeal for funds may justify them in selecting. To meet the expense of rent, advertising in daily papers, &c., and generally support the undertaking, it is proposed to solicit friends to become subscribers for reserved seats at 40s., 30s., and 20s. per quarter, and at less prices, if necessary, in order to put it within the reach of all to testify to their respect for Dr. Monck, and their appreciation of the scheme connected with his name.

Important help may be rendered by Dr. Monck's numerous friends residing in the country, in attesting their favour towards him in this useful work by contributing equally with those who are privileged personally to attend the services. Seat-holders would be supplied with tickets, and if unable to attend themselves, they could forward them to their friends, and so help to secure an audience.

Friends who have useful suggestions to make regarding the conduct of this undertaking, will oblige by sending them to "The Secretary to Dr. Monck's Sunday Service Fund," care of Mr. J. Burns, 15, Southampton Row, London, W.C., and all contributions received by the Secretary will be acknowledged in the MEDIUM, unless otherwise desired.—On behalf of the Provisional Committee,

SUBSCRIPTIONS FOR DR. MONCK'S HALL.

		£	s.	d.
Mrs. E. Tyndall	2 reserved seats	5	0	0
Dr. Donald Kennedy	2 do.	5	0	0
Mr. Reginald Poole	2 do.	5	0	0
Mr. T. Blackburn	1 do.	1	10	0
Mr. Wortley	1 do.	1	0	0
Mr. Waddell	1 do.	1	0	0
"A Name from the Clergy List"	1 do.	7	0	0
Lady H.	1 do.	2	0	0
Mrs. Anderson	1 do.	1	0	0
Mr. W. P. Adashead	1 do.	2	0	0
M. Griquet	1 do.	1	0	0
"M.A. (Oxon.)"	1 do.	1	0	0
Mrs. Macgowan	1 do.	1	0	0
Mr. W. Oxley	2 do.	0	0	0
Mr. W. Tebb	2 do.	0	0	0
Mrs. M.	1 do.	1	10	0

VEGETARIAN DIET.

To the Editor.—Dear Sir,—I wish to make a few remarks concerning vegetarian diet, and the obstacles that arise on this important matter, to those who wish to become vegetarians.

The Vegetarian Society, and those inside and outside its bounds who are devoted so the cause, make many mistakes with regard to diet. They advise and advocate a class of food which is utterly repugnant to certain temperaments, and which prevents a great many from giving up their eating of flesh, and entirely injures the cause. Some vegetarians make the line so wide by the eating of fish, crabs, and other sea produce, that they are not vegetarians at all; and another class make their line so narrow, that they advocate nothing but stirabout and cabbage, and eschew all the succulent and dainty meat in the vegetable kingdom, that the good Lord has given for his creatures.

Now, all persons are of different temperaments, and the food on which one temperament will grow fat and flourish, will be death to another. Persons of the phlegmatic-motive temperament, or the vital-phlegmatic-motive, are so strong and have so much natural vitality, that they can almost live on anything. Persons of the phlegmatic-motive temperament have so much natural oil and bile in their systems, that they can live a long time without craving either butter or oil in their food, and these persons will find no inconvenience in living on stirabout, cabbage, wheaten bread, and dried and fresh fruits; they will find no inconvenience in drinking milk, or milk-and-water, as the case may be, and they may grow and flourish thereon. But there are systems and organisms that could not endure or thrive on this diet. Persons who have little phlegm in their systems, and whose temperaments are dry, require nourishing food; they require a great

deal of oil, butter, eggs, and new milk, their systems require nourishment, and if a temperament of this sort is deprived of succulent diet, the man or woman will never be a long liver.

There are other persons of the nervous temperament, who could not at all endure this class of diet, and whose food must be stimulating; these may have both tea and coffee, eggs, milk, cheese, butter, and oil, and all the spices and condiments of the East to season their dishes. Tea and coffee are not stimulants of an injurious kind, as a great many vegetarians please to term them, and condemn them with whiskey and wine, but they are totally different; they are medicinal in their properties, and necessary to all systems, although some can do without them. Tea possesses many valuable properties, medicinal and nourishing; it allays fever in the blood, and settles the nerves, instead of disturbing them. Coffee is one of the most invaluable plants that the Lord has given to us for our use, and those who wish to put down drunkenness, and reform drunkards, cannot bring a more powerful friend to their aid than the coffee plant. If the Vegetarian Society, and the advocates of the system, and even the medical faculty, were fully aware of the valuable properties of tea and coffee unadulterated, they would recommend and support them, instead of ignorantly condemning them with the death-dealing drams in the beer-shops.

A clever vegetarian cook that knew his or her business, could make the dishes for the flesh-eaters out of vegetarian substances that would please them even better than their own beloved flesh. It is no sin for anyone to have a taste in his mouth, or to have a dainty palate, and receipts for vegetarian diet should be made as enticing as possible, in order to cause the flesh-eater to give up his beef; and, finally, for vegetarians and others, both in the Association and out of it, I say this—that all things that have neither lived, nor breathed, nor walked, nor sailed, nor flown in the air, that are neither poisonous nor hurtful, but that grow and flourish on the bosom of the earth, either of animal or vegetable produce, may be eaten and enjoyed by vegetarians. Their field is wide, and their diet luxurious; only, to be vegetarians, they must not shed blood, nor cause it to be shed; they must not eat reptiles, nor fish of any kind.

Let them take a few hints, and not be so narrow and so full of prejudice, and they will turn many to the cause, that would not otherwise adopt it. "St. JOHN."

LANGHAM HALL MONDAY EVENING MEETING FUND.

W. J. Colville acknowledges with many thanks the following donations to this fund:—

	£	s.	d.
W. Herbert, Esq.	1	0	0
G. A. S.	1	0	0
"Veritas"	1	0	0
Previously acknowledged	2	5	0

Contributions are earnestly solicited from those who desire that these meetings shall be continued.

"THE ACTION OF SPIRITS ON MAN, AND MAN ON SPIRITS."

Miss Chandos Leigh Hunt will lecture upon this subject NEXT SUNDAY EVENING AT DOUGHTY HALL, 14, Bedford Row, Holborn. The chair will be taken at 7 precisely. Come early.

SYNOPSIS OF LECTURE.

Introduction; Seance; Description of the medium; Influence of the spirit upon the body; Killed Orthodoxy; The return of the pains suffered during life, when in contact with matter; The removal of these pains; The internal influence of externals; Dipsomaniacs, and why they return to earth; An instance of one spirit magnetising another; Another change in the medium; The drunken sailor; Drink demanded; Sailor declares himself in Davy Jones's locker, but not dead; Cannot leave the medium; Delirium tremens; The appearance of the mother; A touching scene; Black Madge; Jack Thompson's work; He becomes as actively good as he was once bad; Formulation of will-power; Some spirits are not clairvoyant, and do not see spirits; Contract to heal spirits; Disembodiment of the medium; The teaching of such a seance; Good, immortal and unlimited; Evil is mortal, and dies when time dies; Time dies at the gates of eternity; The Lord's Prayer; Heaven within us; What is evil? In hell for ever and ever; The kingdom of hell upon earth; The fixed shall become unfixed, and the unfixed fixed; Of the apparent illimitability of evil; The murderer and the murdered; Necessity of eradicating revenge; Hanging; Alcoholic drinking; Moderate evil; A net-work of spirits; Your influence upon that net; The two paths; Value of Spiritualism; A peep at the future in the language of Shelley.

OLDHAM.—Mr. Quarby says his circle is discussing the advisability of establishing a free library. A number of new circles have been formed lately which are producing good results.

ALFRED WILLIAM TURNER, engineer, of 132, Icknield Street East, Birmingham, Unitarian Spiritualist (previously Roman Catholic), is prepared, when taking his Sunday morning walks, to accept the company of any earnest gentleman inquirer above the age of 25, and instruct him in the facts, phenomena, and philosophy of Ancient and Modern Spiritualism. Write and make appointments.

CARDIFF.—Mr. C. Baker writes:—"On the 16th of September last, I had the pleasure of attempting to dance with a materialised spirit-lady. The only trouble I experienced in this marvellous entertainment, was the fear of damaging her tender little feet with my somewhat rough boots. The same evening she materialised a finger ring, apparently of gold, after which she drew it from her finger and held it up to the gas-globe for inspection; also allowed each of the sitters to feel its solidity; and I assure you, Sir, nothing could add to the satisfaction of all who were present."

**SUBSCRIPTION PRICE OF THE MEDIUM
FOR 1877.**

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TO SPIRITUALISTS IN THE COLONIES.

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

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, OCTOBER 26, 1877.

THE MEDIUM STILL LIVES.

From the assurances and kind support received during the week, it is evident that the readers of the MEDIUM do not intend to part with their favourite organ. Though not quite levelled up, I have received sufficient aid to enable me to go on, for which I am truly thankful.

And yet, from a selfish point of view, I have not the slightest interest in the existence of the MEDIUM. I do not get a living by it, my business does not depend on it. It was not started as a business speculation. It absorbs my time and that of several others, for it is the cause of a great deal of work and bother besides its mere production and publication. If I employed my time and that of others in my own business or profession, I could give my £100 a-year to the Cause and be well off and respected.

I earnestly desire both friends and foes to know that I am not in any way a dependant upon charity or the contributions of persons more generous than I am myself. If the largest subscription I receive were doubled several times over, it would not stand in the place of the sacrifice which I make to sustain this work.

Spiritualism is not a fertile field. It displays neither much of riches, intellect, nor devotion. This I must in all honesty say, and I must also add that if I had to withdraw my own imperfect services, there would be so little left that one advantage would be gained: the Cause would be less prominent, and challenge less opposition.

This is not because there are not abler men in the Movement than myself, but their power of usefulness depends very much upon my work being continued.

The Sunday meetings and other practical plans for working the Cause have all grown up under my hand. When I came into the work there was no Movement at all. It has been fifteen years of hard pile-driving, and even now scarcely a footing exists whereon to stand and erect the Temple of Spiritualism.

But we must accept the situation as it is; we cannot alter it. "Now is the winter of our discontent;" but better days are in store, and honest work done in the past will bring forth fruit now and in eternity.

I warn Spiritualists, however, not to depend too much upon the inexhaustibleness of my energies. I do not desire to mislead them in any way. I must have two things: means and health. The one depends upon the other, and with a moderate share of co-operation, both may be secured in reasonable abundance.

I cannot write more this week, but the subject will be continued. It must be so if the spiritual work is to continue, and it must go on. To turn back would not only be cowardice, but a crime. I am ready to stand in the front of the battle, and give and take the hardest blows, if I only can secure the means of keeping my feet.

J. BURNS, O.S.T.

ARRIVAL OF DR. MACK.

On Wednesday evening Dr. Mack walked in, having just arrived from America by way of Glasgow. He looks well, and we must confess we were glad to see his friendly face, and hear his re-assuring voice. He is a healer in more senses than one. He may be found at his old address 14, Southampton Row.

A NEW SPEAKER AT DOUGHTY HALL.

Arrangements have been entered into to secure a visit from Mr. Bancroft, of Oldham. He will arrive in London in time to address the meeting at Doughty Hall on November 11. He will speak at various places in the metropolis during the week, and speak at Doughty Hall again on the 18th of November. Further particulars will be given next week.

FEATURES OF THE WEEK.

We crave the kind indulgence of our readers in respect to the state of our columns this week. It was only at a late hour that the necessary arrangements could be made, and with a nervous system utterly prostrated and a brain incapable of literary work it has been impossible for us to do justice to our duties. We are thankful for existence, and it is for the future to make amends for any deficiencies that may be noticed now.

Mr. Morse's *soirée* at Cavendish Rooms, on Wednesday, last week, was well attended and altogether a successful affair. The programme, as given in our columns, was gone through with slight alterations. Mr. Morse made a speech, in which he paid flattering compliments to those who had aided in the project. Such gratuities are better than starvation, but we would rather see spiritual workers kept employed and paid for their labour, than to be subjected to the mortification of uttering such a hurricane of thanks for so little.

The sketch of Miss Wood's mediumship which we publish this week was in type before the Blackburn affair, but the proof got mislaid in Newcastle and was only brought to light on our making inquiry respecting it a few days ago. It is pleasant to observe that Mrs. Mould is in no way affected by the recent reports respecting Miss Wood, but instead of curtailing or qualifying her article, she, in returning the proof, amplifies it and makes it stronger.

Mr. Mould, in an accompanying note, says:—"Since the Blackburn matter I have been often inclined to reply to the somewhat severe strictures on Miss Wood's mediumship, but absence from home interposed and the intention was never fulfilled. The time may come, however, for I doubt if there is in the Movement a better medium or a more thoroughly honest person than Miss Wood. I very much question if she has ever been more severely tested anywhere than in Newcastle."

Mr. Adhead's letters on Miss Wood in Derbyshire, along with Mrs. Mould's article will be published in a little volume in a few days.

MISS CHANDOS LEIGH HUNT AT DOUGHTY HALL.

On Sunday evening the discourse at Doughty Hall will be delivered by Miss Chandos Leigh Hunt, on a subject of great importance, namely, "The Action of Man upon the Spirit-World, and the Action of the Spirit-World upon Man." The theme will no doubt be treated in an original and instructive manner, and warrants the anticipation of a crowded audience. Doughty Hall, 14, Bedford Row, Holborn, at seven o'clock.

On the following Sunday Mr. Colville will again speak at Doughty Hall, by special request.

Mrs. Ward's effort to improve the congregational singing is producing highly gratifying results. Those who desire to practice the hymns should be at the hall by half-past six o'clock in the evening.

MR. COLVILLE'S SUNDAY MORNING SERVICES AT DOUGHTY HALL.

On Sunday last, Mr. Colville commenced a course of Sunday morning services at Doughty Hall to a small but grateful audience. Mr. Colville acted as organist, playing and singing in a very superior manner an anthem and a chant in addition to the usual hymns.

Mr. Towns conducted the service in a very able manner. Mr. Colville's guides delivered a discourse on "Capital Punishment," which was worthy of a very much larger audience. There was a splendid influence in the hall, and no doubt the attendance will increase. Another service will be held on Sunday morning at 11.15. Doughty Hall, 14, Bedford Row, Holborn.

THE HAPPY EVENING AT DOUGHTY HALL.

Our own affairs have absorbed our attention so thoroughly, that we have not been able to attend to this matter. The friends have kindly offered to come forward and do what is necessary for the successful carrying out of the "Happy Evening," but to give time it has been resolved to defer it a fortnight. It is expected to come off on Wednesday evening, November 14th.

MRS. BATIE AT CHESTER-LE-STREET.

It is not generally known that Miss Longbottom, late of Halifax, is now the wife of Mr. Joseph Batie, of Pelaw Grange, Chester-le-Street. We are pleased to observe that this highly talented and much respected lady has not deserted the field of spiritual work. We have received an announcement that she will deliver an inspirational discourse at the Co-operative Hall, West Pelton, on Sunday evening, November 4, at 6.30, for the benefit of the Spiritual Institution. Since the above was in type we have been further informed that Mr. W. Dods will give a normal discourse in the same place in the afternoon, at 2 o'clock.

SUNDAY MEETINGS IN THE WEST END OF LONDON.

A correspondent takes up the question of meetings for Spiritualists in the western suburbs. He asks if forty individuals could not be found who would guarantee one shilling per week and spread the Cause in that district. He would become one of the subscribers himself, and knows two others who would co-operate with him. Perhaps our correspondent will permit his name to be used as a promoter of this scheme, and then the matter would take definite shape.

MR. BURNS'S AFFAIRS.

A CHEAP SALE OF BOOKS.

I have been favoured with the advice of friends who thoroughly understand business, and their opinion is that my affairs are in a perfectly sound condition, all I require being a little more business. They have pointed out to me that the surplus stock which has been carefully accumulated should be offered at moderate prices, to induce the friends of the Cause to use the literature for the advancement of Spiritualism, while the money received in return would be of immediate benefit to myself. In accordance with these suggestions I therefore submit the following list of surplus works at the greatly reduced prices annexed, postage extra:—

- THE SPIRITUAL MAGAZINE, surplus volumes for various years, price 12s. 6d., offered at 3s. 6d. each.
- HUMAN NATURE, surplus volumes for various years published at 7s. 6d., offered at 3s. 6d. each volume.
- THE MEDIUM AND DAYBREAK; a few surplus volumes of the last few years, handsomely and strongly bound in cloth, gilt lettered, published at 15s., offered at 5s. each.
- DR. SEXTON'S SCIENTIFIC MATERIALISM CALMLY CONSIDERED; in paper covers, published at 1s., offered at 3d.; in cloth binding, gilt lettered, published at 2s. 6d., offered at 8d.
- THE SLADE CASE: ITS FACTS AND ITS LESSONS. By "M.A. (OXON.)" Published at 6d., offered at 3d.
- SUGGESTIONS FOR A PUBLIC RELIGIOUS SERVICE in Harmony with Modern Science and Philosophy. Published at 6d., offered at 2d.
- THE GOSPEL OF HUMANITY, by GEORGE BARLOW, published at 6d., offered at 2d.
- CONCERNING MIRACLES, by THOMAS BREVIOR, price 3d., half-price 1½d.
- IMMORTALITY in Harmony with Man's Nature and Experience: Confessions of Sceptics, price 3d., half-price 1½d.
- A REPLY TO A SERMON by the Rev. John Jones, entitled "Spiritualism the Work of Demons," by THOMAS BREVIOR, price 2d. J. BURNS.

"LEAVES FROM MY LIFE."

Mr. Morse's new work is being delivered to subscribers as rapidly as the binder will send them in. The book has extended to dimensions much larger than was at first anticipated, so that the postage thereon is 2½d., instead of 1d. as hitherto charged. Subscribers who have not received their copies may be entitled to further copies at 1s. 6d. each if they remit for them immediately, including the postage as stated above, or they may have the parcels sent per carrier. Every Spiritualist should have a copy of this book, and introduce it as widely as possible amongst inquirers.

THE MUSICAL SEANCES.

Madame Llançoré's engagements will only permit her to attend at the Spiritual Institution on Tuesday evenings at eight o'clock. The meetings have been very harmonious and enjoyable of late, and Madame Llançoré's performances in the trance on the piano have been of a superior quality. On Friday evening Mr. Colville answered many questions, and on Tuesday evening Mr. Towns gave a trance address, and described spirit-friends to the satisfaction of those for whom the service was performed. Mr. Towns will continue to favour the meetings with his attendance on Tuesday evenings, and Mr. Colville will give addresses and answers to questions on Friday evenings. To commence at eight o'clock.

THE CHEAP EDITION OF THE DIALECTICAL REPORT.

Nearly the whole of this work is in type, and it will be issued early in November. We yet require many subscribers to cover the expenses of this extra number. Price of one copy, three halfpence; twelve copies post-free, one shilling. One hundred free by rail for eight shillings. Subscriptions are being received daily.

A BEAUTIFUL WORK OF ART.

Spiritualists are frequently at a loss for religious and artistic works to frame and hang on their walls. Generally the treatment of the subjects or the passages cited are of a theological tendency which they cannot accept. We have great pleasure in directing attention to the advertisement in another column which offers on the coupon principle, a picture of great beauty associated with "precious promises" of a truly spiritual type. The writing is beautifully illuminated in gold and colours, and the border is a mass of lovely summer flowers, printed in their natural colours. It is indeed a flowery and instructive work, and we hope every one of our readers will use the coupon and secure a copy.

THE Sowerby Bridge Children's Lyceum have adopted "Illness: its Cause and Cure," as a lesson book for the children. The principles of this work should be taught in every family of Spiritualists, and from thence into the mind of the general public.

DR. MONCK has received invitations from Paris, Vienna, Baden, Cologne, &c., &c., and hopes to start for the Continent next week. Friends in France, Germany, &c., who may desire to know the places where he can be seen on the continental route should communicate with him by early post at his address, 26, Southampton Row, High, Holborn, London, W.C.

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The Order of Spiritual Teachers.

To encourage the formation of Schools of Spiritual Teachers, and the spread of knowledge on Spiritualism, we offer to give one book in, as a present, when three copies of the same work are ordered. Thus, on payment of 15s., the price of three copies of the "Arcana of Spiritualism," four copies will be supplied, worth £1. All other works supplied to Schools on the same terms.

MOTTO FOR THE ORDER.

"The object of revelation is always one and the same—namely the redemption of the world from the dominion of the lower planes of sense, by means of a new demonstration of the soul's reality and existence; by a fresh exhibition of its nature; and by instruction regarding the means of its culture."—"The Soul and How It Found Me," by E. MAITLAND.

Spiritualists have regarded the revelation given through Spiritualism as sufficient in itself, without their taking the trouble to accompany it by spirit-culture and intellectual expansion. Hence, when there is any hitch in the current of manifestation, or a temporary stoppage of spiritual influx, these passive and uncultured Spiritualists are entirely lost to themselves and to the Cause, and they count as cyphers in the multitude of so-called Spiritualists. The moral is, that everyone should regard spiritual culture as the essential of Spiritualism, and upon this the gifts of revelation will never fail.

No. 1 SCHOOL, 15, SOUTHAMPTON ROW.

At the meeting on Thursday evening last Monitor Crowe gave a well-selected reading from the celebrated lectures on Mesmerism by Dr. Dods. He chose the third and fourth lectures from which to make his extracts, which were linked together in a very instructive manner. The themes thus presented were suggestive of profound thought: the manner in which the Divine Mind governs the universe, and the electrical medium that relates the Infinite Spirit to the mundane expression of that spirit. In the conversation that followed, the terms "matter," "substance," and "spirit," were defined, and the term "electricity," as used by Dr. Dods, was regarded as a generic term for those imponderable forms of matter which serve as the vehicle of mind, but are not appreciable to our senses. It was shown that "substance," in its philosophical acceptation, is not "matter." No one has ever seen "substance," forms of substance being alone cognisable by us. Spirit was defined, as treated in "The Alpha," by E. N. Denny, as being the source of intelligence, substance taking its various forms from the action which spirit, as the fountain of intelligence, puts forth. A great many other points were advanced, which we have no space to notice, the conversation proving so interesting that it was after ten o'clock before the School took any cognisance of time. There was a distribution of books to Teachers in return for their weekly subscriptions.

MANCHESTER DISCUSSION CLASS.

Dear Mr. Burns,—I have been requested by the Secretary of the Discussion Class to give you some account of the meeting held on Monday night last.

Mr. G. W. Rowe has kindly forwarded to me his notes on the paper read by Mr. Dawson. Will you favour us by the insertion of them in your next issue? Mr. Dawson will write you further particulars respecting the Class in due time.

The society met as announced, and listened to a very able and instructive paper by its secretary, Mr. Dawson, on "The Recent Exposure of Mediums, the Cause and Cure."

Mr. Dawson spoke of the magnetic influence which every person exerts over others: positive persons influencing more than negative, and mediums, usually being of a negative nature, are necessarily (in some cases unreliably) influenced by more positive minds; hence the strange and unspiritual phenomena too frequently produced. He stated that the mediums, when under influence, may be the least responsible of any of the company for the acts they perform or the words they utter, inasmuch as they are the instruments through whom the preponderance of "will-power" present takes expression.

The question then arose, "How far are communications received through mediums reliable?" the reply being to the effect that, to produce reliable communications, mediums and sitters must be of good character, in good mental and physical condition; the will-power, or the positive element, must remain passive.

There was manifested a strong desire to fathom the mysteries of mediumship and the benefit to be derived therefrom, and while the spirit of debate ran high, yet the whole was characterised by liberality of feeling and good humour. Thus was the first and very edifying meeting brought to a close.

The next paper will be read by Mr. Mills—subject, "Vegetarianism"—on Monday, October 29, at 7.30.

The subject will be submitted to Mr. Johnson's guides next Sunday, October 21. Mr. Johnson's guides are giving very powerful addresses every alternate Sunday on "The Signs of the Times." Questions are permitted. A large attendance is desired.—Truly yours in the Cause, Oct. 17. CLARA GARBETT.

[This report came too late for last week's paper. We learn that Mr. Johnson's guides gave a most important discourse on the subject as alluded to above, a report of which we hope will reach us.—Ed. M.]

HYDE PROGRESSIVE DISCUSSION SCHOOL.

This School met on Sunday evening last, and concluded their discussion on the subject and its several points, propounded by Mr. Hartley three weeks ago. Three points were held by as many gentlemen, being the outcome of the original subject: First, That the Bible was the inspired word of God; Second, That the Bible was not the inspired word of God; and Third, That the Bible was only explainable from a spiritualistic point.

The members find this School very instructive, many fine points of argument having been introduced, and expounded.

Next Tuesday evening, instructive conversation will take the place of a given subject; and on the following Tuesday a subject is promised: "France and its Priesthood."

MR. COLVILLE AT LANGHAM HALL.

Last Monday night, the sixth of a course of inspirational discourses was delivered at the Langham Hall, 43, Great Portland Street. There was a fair attendance.

The proceedings commenced at eight o'clock, the chair being taken by Miss Chandos Leigh Hunt, who, after making some appropriate introductory remarks, observed that she was prepared to receive subjects from the audience for the evening's discourse. The assembly voted for: "Predestination and Free Will: how far are they reconcilable?"

Mr. Colville, in the course of his address on the subject chosen, held that the subjects of free will and predestination were those which had occupied the minds of the thinking portion of humanity from time immemorial. Whether the domain of science or the domain of theology so-called were entered, it was to be found that there were traces of Infinite Will in the outworking of the purposes of that Will, manifesting itself everywhere as expressed in the design of all forms of life. Men not being able to comprehend all the mysteries of life failed in their attempts to trace secondary causes to the Great First Cause. Free will was only a limited term in so far as it was placed inside predestination, and was allowed to revolve on its own axis.

Predestination might be considered to be God's infinite purposes and designs, which were unchangeable, always fulfilled to the minutest letter, and could not be overturned by any human skill or ingenuity, but were fixed from eternity to eternity. Scientists averred that nothing took place outside of natural laws. Therefore there had been an argument against the efficacy of prayer, and against the occurrence of supernatural acts and miracles; and if men thought that they were going to change the mind of God, then scientific men were right in asserting that such prayer was useless and necessarily failed in its purpose. Intelligent prayer was useful, and could produce the result which it was desired to produce by those who offered the petitions, all prayer being itself a spiritual law.

The word "supernatural" was an absurd term. There were superhuman, supermundane, and supermaterial occurrences, yet everything was natural, even to the Diety. The consummation of all things was ordained, and the predestination of the Eternal Spirit was, that all things should serve his His glory, and that every human soul should ultimately bask in the sunshine of his magnificence. The human race was regarded by Him as one great family, all being equally loved by him.

As concerned free will, man possessed it in a limited sense, and had the power to aid or retard his spiritual development. Man was not capable of meriting either eternal punishment or eternal blessedness, but it was possible for him to mould into shape his future destiny by obeying laws with which he was already acquainted. The voice of conscience would tell him how far he was responsible if he would permit it to be heard and obeyed, therefore the guides of Mr. Colville state that man has free will in a limited sense capable of affecting a transitory existence only.

In replying to questions, the speaker said that conscience was the expression of the soul. Human beings might accustom themselves to listen to the voice of conscience, and in that sense it could be developed. The Bible, he said, taught limited free-will.

A very cleverly composed poem was then extemporaneously recited by Mr. Colville, while under the influence of his spirit-guides, entitled "The Present War," that subject having been selected by the audience then present, after which the service closed.

MR. T. BROWN has now returned home, and will hold public and private meetings for a few weeks in the North, before he returns to his engagements in the South. Applications for his services should be addressed, T. M. Brown, Howden-le-Wear, R.S.O., Durham.

MRS. MALTRY desires us to publish the amount Mr. Morse received at his benefit *soirée*, and the names of the contributors. The money he received was £16 after all expenses were paid. Mr. C., £10; C. P. G., £2; Mr. Adshad, £1; Mr. Alex. Tod, £1; Mrs. Tebb, £1; Mr. T., £1; Mr. Massey, 10s.; Mr. N., 10s.; a Friend, by Mr. Morse, 10s.; Mr. Lamont, 5s.; Mr. B., 5s.; Miss D., 10s. 6d.; Mr. Stones, of Blackburn, 10s. 6d.

ADVICE TO STUDENTS OF ASTROLOGY.

Mr. Editor.—Sir,—If you can permit some further space in your columns being occupied by correspondence anent the science of astrology, perhaps I may help to put "J. W. H." on the right track. I ask if you can permit it, not being sure to what extent your views on the subject, as connected with Spiritualism, may tolerate correspondence.

Many are the would-be students of astrology, and few there be that master it. There are three chief obstructions which hinder the march of the science:—

1. The want of cheap, comprehensive, and available literature bearing on the subject.
2. The prevalence of sharks, who make their living by their predictions.
3. Some of our civil laws, apparently, would prohibit the taking remuneration for advice derived from its predictions.

There is only one (I give my opinion) introductory work which is deserving of attention on the two branches—Nativities and Horary. It is written by a gentleman who does not make his living by astrology, and is advertised in these columns.

The alarming price demanded for some rubbishy old works, as misleading as they are antiquated, is well calculated to deter many from the study. An eager inquirer will get posted to him a catalogue, and letter along with it, informing him that the only proper method of working nativities is in the secret of the subscriber, and that that self-sacrificing subscriber will for a sum amounting to £s, and less than his usual charge, make you a bright and shining light of future destiny. That benefactor of humanity will also send you credentials to establish his identity. Avoid such sharks, if you would save your cash, and eschew being duped. I am aware of a clique, styling themselves a "Society," whose sole labour has but served to mystify the road to learning, and fill their pockets at the expense of the simpletons whom they get into their clutches. I would not withhold from that "Society" the credit they deserve for their professed anxiety for individual humanity. They merit notice for their serious sacrifice of time and trouble, not to mention postage stamps, with which they favour their benighted countrymen. Why don't they extend their philanthropical endeavours to other nations? However, there are those who conscientiously aim, by the light which they think best, at predicting the truth from positions of the heavenly bodies, but they are seldom to be met with. Again, when one takes into account the fact that two different methods of calculation are in vogue, each leading in many cases to different conclusions, and each having its advocates, then the difficulties which beset a learner are of some magnitude. In thus presenting a black side, I have no wish to deter those who would from entering the study, but I would seek to indicate some stumbling-blocks which novices will have to encounter. My own experience is that the study will well repay years of labour, and that one having a thorough knowledge of the Rule of Three only, and an ordinary brain, may master it with perseverance.

So long as the present law stands relative to the subject, and limbs of the practice are to be found willing to undertake the prosecution of professional astrologers, the public must remain more or less in ignorance of its predictions.

In order that "J. W. H." may become convinced of the truth or falsity of any proposition, more especially of astrology, he clearly should not rely upon deductions derived from his own initiatory personal inquiry. Let him get hold of an honest, patient, intelligent man, who understands the subject, and let him quiz him well. He may thus be enabled to judge how far a monetary outlay on literature may be advisable, and have some intelligent view of the scope and aim of the subject he would meddle with.—Yours very truly, J. W., Jun.

8, Airlie Terrace, Dundee, Sept. 15.

TEMPERANCE HALL, OLDHAM.

A party of friends from Halifax will give

A MUSICAL ENTERTAINMENT

On Saturday evening, October 27th, in the above Hall, consisting of Glees, Duets, Songs, Pianoforte Solos, and Duets.

Accompanist: Miss HARWOOD, of Littleborough.

PROGRAMME.—PART I.

Glee	... ..	"Quit Thy Bower"	...	...
Song	... ..	"The Diver"	...	Mr. W. SMITH
Song	... ..	"Say a kind word when you can"	...	Miss GAUKROGER
Duet	... ..	"The Gipsy Countess"	...	Mr. A. D. WILSON and Miss BROADBENT
Song	... ..	"The Minstrel Boy"	...	Miss H. J. GAUKROGER
Song	... ..	"The Anchor's Weighed"	...	Mr. A. D. WILSON
Pianoforte Solo	... ..	"Silvery Waves"	...	Miss HARWOOD
Song	... ..	"The Young Ladies' No!"	...	Miss BROADBENT
Duet	... ..	"Pretty Polly Hopkins"	...	Mr. A. D. WILSON and Miss GAUKROGER
Song	... ..	"Will-o'-the-Wisp"	...	Mr. W. SMITH
Song	... ..	"She wore a Wreath of Roses"	...	Miss BROADBENT

Interval of Ten Minutes.

PART II.

Glee	... ..	"Where art thou, Beam of Light?"	...	...
Song	... ..	"Thy voice is near"	...	Miss H. J. GAUKROGER
Pianoforte Solo	... ..	"Great Globe Quadrilles"	...	Misses HARWOOD
Song	... ..	"Camomile Tea"	...	Mr. W. SMITH
Duet	... ..	"List to the Convent Bells"	...	Miss BROADBENT and Miss W. J. GAUKROGER
Song	... ..	"Caller Herrin"	...	Miss GAUKROGER
Song	... ..	"Happy be thy dreams"	...	Mr. A. D. WILSON
Duet	... ..	"A. B. C."	...	Mr. W. SMITH and Miss GAUKROGER
Pianoforte Solo	... ..	"Fantasia"	...	Miss H. J. GAUKROGER
Song	... ..	"Nina"	...	Mr. A. D. WILSON
Song	"Give me the man of honest heart"	...	Miss BROADBENT
Duet	"Love and War"	...	Mr. A. D. WILSON and Mr. W. SMITH
Glee	"Good Night"

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The Scope of the "SPIRITUAL HARP" may be judged of from the following classified Index of Subjects :-

ANGELS. Accents of At evening Balm bearers "Birdie's" song Cheering thoughts Drawing near Dreaming of Greeting us Homeward bound Hovering near Mission of Minstrelsy of Presence of Rejoicing Shadowy wing Soothing balm Thorns to flowers Water of Life Welcome of Wife's hand	DEATH. Emancipation Meeting after No death Triumph over DEDICATION. In nature Temple of God ENTRANCEMENT. Fairy glimpses. DEVOTION. Infantile. DISCIPLINE. Blessings of Blossoms Crown of Thorns Trials DREAMS. [of Angels, dreaming Isle of the blest Mother's Verified EQUALITY. Equal rights ENDURANCE. Live them down Strike away EVENING. Meditative musing FAITH. Filial Divine FELLOWSHIP. Of love Spiritual FIDELITY. Punctual Unfailing FIRMNESS. In trial. FLOWERS. Celestial Lily Worship FORGIVENESS. Deal gently. Magdalene. FRATERNITY. Doing good FREEDOM. Morn of Spiritual FRIENDS. Memento of Transient Angel FUNERAL. Aged sire Born anew Brother Budding life Come unto me Dust to dust Gate opened Little child Martyrs No mourning Not lost Passing away Released Ring softly	Silently weep Sister Spiritual affection Spirit sister Thou art gone FUTURE. Ratios of life Waiting the day God. Better view Divine guide Eternity of Goodness of Gratitude to Life in nature Omnipresence Praise of Providence Soul of things Temple of Watchfulness Wisdom and love GOODNESS. Divine Holy peace GREETING. Joyous HAPPINESS. Be happy How found HARVEST. Song of. HEART. Blessed Dead Garden Keep young Purity Solace for HEAVEN. Affection for Beautiful Better land Departure for Dream of Eden of Entering into Evergreen shore Family there Glory of Hereafter Hills of Home in Land of Loved there Meeting there Portal Rest in Sighing for Singing of Travelling to True life of HOME. Affection of Heart and hearth Made pleasant Make beautiful Welcome World of love	HOME, HEAVENLY. Beautiful above For all Going toward Heavenly Home we build Looking for Sailing toward HOPE. Foregleams of Star of IMMORTALITY. Natural Purer joys Undying things ISLANDS. Departure of Fortitude of Lament of Trespass against INSPIRATION. Speaking by Perpetual Words of love INVOCATION. Child's Father God Divine aid Heart seeking Of spirits Nearness to God To angels JOY. Come at last Reward of duty Triumphant KINDNESS. Words and acts LABOUR. Reward of Punctual LIBERTY. Anthem of Flag of Rock of Spiritual LIFE. Brevity of Close of Golden side Sacredness of Sowing seed Stream of Wisdom divine LIGHT. Primeval "Silver lining" LOVE. Angelic Constant Heavenly God is Maternal Undying LYCEUM. Amid mountains Balm Be happy Better Land Beyond the river	Beautiful home Conference Charity Child's song Days going by Devotion Do good Dreaming to-night Evergreen shore Forsake not right Gentle words Glory Good-by Guide thy bark Hereafter Home for all Ho, hilly, ho! How to be happy Indian echo Joy Joy for you Kindness Loved in heaven Lyceum band Marching song Mother Mother's care Rag-picker Rest for weary Sail on Sing to me Song of the poor Summer days Temperance Think gently Undying things Visions of joy Water to drink Welcome Woods MARRIAGE. Heavenly union Heart life New Sweetness of heart MARINERS. Ocean life Trust in God MARTYRS. Living still MILLENNIUM. Glory of MEMORY. Days gone by Of childhood Pensive MORNING (Heavenly) Light of MOTHER. Bird-child Cradle song Love of Welcome child MUSIC. Falling waters Loving song Spiritual Spirit bugle Spiritual harp NATURE. Bible of	Inner life Order of Praise of Soul of NIGHT. Retiring Vigil PATRIOTISM. Universal PEACE. Angel of Brothers all Good will Only defence Prince of Waiting for War conquered PERSEVERANCE. Never say fail. Overcoming PRINCIPLE. Nature's nobility PROMISE. Rainbow of PROPHET. Joy revealed Of to-day PROGRESS. Faith, Hope, Charity Future Onward Press on Steps Voice of RECOGNITION. By law of love Shall we know REFORM. Agitation RELIGION. Do good In soul New RESIGNATION. Child-like Filial Divine In adversity REVELATION. Nature's RIGHT. Action of Forsake not Stand for SEASONS. Pensive LESSONS of SERENADE. Angel watchers Nature's music SPIRITUAL SCIENCE. Benefits of Social SLEEP. Good night SOUL. God in Its prophecy SPIRITS. In prison	SPIRITUALISM. Artistic Healing Inspired speaker Magnetic spheres Mediums Minstrelsy Poetical Rappings Spirit picture Transfiguration SPIRIT LAND. Longing for Song-bird of SPRING. Eternal STARS. Influence of SUMMER. Merry days SUMMER LAND. Relation with Silence of TEMPERANCE. Ball is rolling Cold water Springs Pledge Water TRUTH. Light of Sun of Victorious UNION. Call for UNFORTUNATE. Blind Insane Rag-picker Speak softly Welcome back VOYAGE. Crystal sea Floating out Guide with care Life-boat Of life Passage home Sail on Sunny scenes WISDOM. In nature WORLD. Room for all The other World WORSHIP. Heart incense In nature WOMAN. Architect of love Equality of Golden Age Social life YEAR. New Old and New YOUTH. Early virtues Memory of
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CONTENTS OF THE "SPIRITUAL LYRE." (Sold separately: Paper, 6d.; Cloth, 1s.) INDEX OF FIRST LINES.

All men are equal in their birth Angels, bright angels, are ever around Angels bright are drawing near Arrayed in clouds of golden light Assembled at the closing hour As we part our prayer ascendeth Author of good, we rest on Thee [right Be firm and be faithful: desert not the Calm on the bosom of thy God Clay to clay, and dust to dust Come they, when the shades of evening Cherish faith in one another Death is the fading of a cloud Earth is waking, day is breaking Eternal Source of light and life Far from mortal cares retreating Father, breathe an evening blessing Father of all, in every age Floating on the breath of evening For all thy gifts we praise Thee, Lord Forever wakefully the air is turning Forward! the day is breaking Friends never leave us, those who call From realms supernal, fair and bright From the recesses of a lowly spirit God is Love: his mercy brightens God that madest earth and heaven Gracious Source of every blessing Guide me, O Thou great Jehovah Hail! the heavenly scenes of peace Hand in hand with angels Hark! hark! from grove and fountain Hark! the songs of angels swell Bath not thy heart within thee burned? Heaven is here; its hymns of gladness He sendeth sun, He sendeth shower Here at thy grave we stand	Here we meet with joy together How cheering the thought How pure in heart and sound in head How sweet, how heavenly is the sight Holy Spirit, kindly bless us How shall I know Thee in the sphere If 'tis sweet to mingle where Immortal praise to God be given In the broad fields of heaven In the lone and silent midnight In the sky that is above us Is it not sweet to think, hereafter Is heaven a place where pearly streams It is a faith sublime and sure Joy and pain to all are given Let monumental pillars rise Let one loud song of praise arise Life is onward,—use it Life is the hour that lies between Lo, in the golden sky Lo! the day of rest declineth Lord! subdue our selfish will Lord! what a fleeting breath Love all! there is no living thing Love never sleeps! the mother's eye May the grace of guardian angels Mortal, the Angels say My God, my Father, while I stray Nearer, my God, to thee No bitter tears for thee be shed No human eye thy face may see Now the shades of night are gone Now to heaven our prayer ascending Ocean and land the globe divide O give thanks to him who made O God of ages, by whose hand O land of bliss, my heart now turns	One sweet flower has dropped and faded Our best Exemplar, ere he breathed Our God is love: and would he doom O Thou unknown, almighty Cause O Thou, to whom in ancient time O Thou who driest the mourner's tear Part in peace! is day before us? Peace be thine, and angels greet thee Praise for the glorious light Praise God, from whom all blessings flow Praise to thee, though great Creator Prayer is the soul's sincere desire Sai its above hold sweet communion Shall we gather at the river She passed in beauty! like a rose Should sorrow o'er thy brow Sleep on your pillow Slowly by God's hand unfurled Soon shall the trump of freedom Sow in the morn thy seed Speak gently, it is better far Spirits bright are ever nigh Star of Progress, guide us onward Supreme o'er all Jehovah reigns Sweet are the ties that bind in one Tell me not in mournful numbers The Lord is my Shepherd; no want shall The mourners came, at break of day The morning light is breaking The morn of peace is beaming The dead are like the stars by day The mystery of the Spirit's birth The outward world is dark and drear The perfect world by Adam trod The Sabbath sun was setting slow The Sage his cup of hemlock quaffed The spacious firmament on high	The voice of an angel The world has much of beautiful The world may change from old to new There is a calm for those who weep There is a land my eye hath seen There is a land of pure delight There is a pure, a peaceful wave, There is a state, unknown, unseen There is no death—'tis but a shade They are passing, upward passing They are winging, they are winging Thou art, O God, the light and life Thou art the first and thou the last Thou who art enthroned above Though wandering in a stranger-land Thy name be hallowed evermore To thee the Lord Almighty To the father's love we trust To the world of spirit gladness True prayer is not th' imposing sound Your souls, like shadows on the ground We come at morn and dewy eve We gladly come to-day We do not die—we cannot die We will not fear the beautiful angel Welcome angels, pure and bright Whatever clouds may dim the day When fortune beams around you When I survey life's varied scenes When in the busy haunts of men With silence only as their benediction When sorrow on the spirit feeds When the hours of day are numbered When the evening star is stealing When troubles overflow the soul With thou not visit me With sunshine always on his face
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London: J. BURNS, 15, Southampton Row, Holborn, W.C.

MR. MORSE'S APPOINTMENTS.

BIRMINGHAM.—Saturday and Sunday, October 28 and 29.
 LONDON.—Happy Evening, Doughty Hall, Bedford Row, W.C., November 15. Same place, Sunday evening, December 30. Thursday next, November 1, Brixton Psychological Society.
 NEWCASTLE-ON-TYNE.—November 4 and 5.
 SOUTH SHIELDS.—Tuesday, November 6. Excelsior Circle. Phrenological reading and examinations, in aid of Circle funds.
 GLASGOW.—November 7 till 17. Particulars next week.
 STOCKTON-ON-TEES.—November 18, 19, and 20.
 MANCHESTER.—Sunday and Monday, December 16 and 17.
 WOLVERHAMPTON.—December 18 to 21.

Societies desirous of engaging Mr. Morse's services are requested to write him for terms and dates, at Warwick Cottage, Old Ford Road, Bow, London, E.

MR. W. J. COLVILLE'S APPOINTMENTS IN LONDON.

SUNDAY, OCTOBER 28.

Doughty Hall, 11.15 a.m.; subject "Philosophy of Prayer."
 Quebec Hall, 3.15 p.m.; subject "The New Jerusalem."
 Mechanics' Hall, Church Street, Islington, at 7.30 p.m.; subject chosen by the audience.

LANGHAM HALL, 43, Great Portland Street.—Monday, at 8 p.m.
 QUEBEC HALL.—Tuesday at 8.30 p.m.

SPIRITUAL INSTITUTION.—Friday, at 8 p.m.

SUNDAY, NOVEMBER 4.—Doughty Hall, 11.15 a.m., and 7 p.m.

Mr. W. J. Colville desires engagements, either public or private, in London or the provinces, to deliver orations, &c., on week-day evenings. The subjects of lectures need not be confined exclusively to Spiritualism, and free discussion is invited at the close when practicable. For all particulars address or apply to him at 15, Southampton Row, Holborn, W.C.

In reply to correspondents in the provinces W. J. Colville desires to state that he is open to accept provincial engagements for the week-day evenings, but cannot leave London on Sundays just at present. Tuesday, Wednesday, and Thursday evenings he has at disposal, and will be glad to accept engagements on those evenings.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Tuesday, October 23, Mr. C. W. Pearce lectured on "Swedenborg as a Theologian." Discussion ensued. Unfortunately Mr. Pearce was very unwell.

On Friday, October 26, Mr. Macdonell will open a discussion on "Demonic Perversion under Alcoholic Influences."

On Sunday, October 28, Mr. Colville will deliver an inspirational discussion on "The New Jerusalem."

On Tuesday, October 30, Mr. Colville will deliver an impromptu inspirational discourse.

On Tuesday, November 2, Mr. J. Sangster will open a discussion on "Reciprocity and Free Trade."

CHARLES WHITE, Hon. Sec.

ISLINGTON SPIRITUAL INSTITUTION.

MECHANICS' HALL, 19, CHURCH STREET, ISLINGTON.

On Sunday next, October 28, Mr. Colville, the eminent inspirational medium, will deliver a discourse and poem; subject to be chosen by the audience.

Mr. E. W. Wallis will lecture on the Sunday following, Nov. 4.

Visitors are kindly requested to attend early if they wish to secure seats, as it is expected that a good number of non-Spiritualists will be present. Proceedings to commence at 7 o'clock precisely.

ALFRED MONK, Sec.

NEXT SUNDAY Mr. Wood will give two addresses at the house of Mr. George Sutcliffe, Littleborough. Service to commence at half-past two in the afternoon, and at six o'clock in the evening.

BIRMINGHAM.—On Sunday evening next, October 28, at 6.30, Mr. Morse will deliver a trance address at Mr. Groom's, 166, St. Vincent Street, Ladywood, for Spiritualists and their friends. Admission one shilling each; also at Mr. Sunderland's, Bull Street, on Monday evening, the 29th inst., at 8 o'clock.

MESMERISM IN LIVERPOOL.—Mr. J. Coates, the mesmerist, has just returned from Ireland after a month's absence giving mesmeric seances in private. He will commence his Winter Lectures and Mesmeric Entertainment on Saturday, the 27th inst., at the Adelphi Theatre, Liverpool. Those wishing to see him will find him daily at his office as usual.

SAVED BY THE UNSEEN.—"Old Mortality" tells the story of "The young Evangelist's Escape" in the *Greenock Telegraph* of September 26. The Rev. Peter Samuel, when a youth, was an ardent tract distributor and had met accidentally with Burke, the murderer, who attended a religious meeting and invited the young man to visit him at his address. The young missionary did so, and found his way through a dark close, and down a stair to an underground floor with a sheet of lighted paper in his hand: "He lifted his hand to knock; when suddenly he was seized with a feeling of misgiving and dread. The dark and begrimed walls of the staircase, the surrounding darkness, and a deep silence, combined to increase the fear which kept him from knocking. Turning from the door he descended another flight of steps and found a doorway leading to an open space at the back of the house, through which one might escape to the open street. After reconnoitring, he returned to the door, and again lifted his hand to knock, when he felt as if an invisible hand had seized his arm and kept him back. He then looked through the keyhole, and listened; but all was silence. By this time the paper was nearly burnt out, the flame was small and flickering, which threw a fitful glare over the surrounding gloom. Just as it was about to expire, he lifted his hand a third time to knock, when the same invisible hand seemed to press his arm, and he imagined he heard a voice whisper, 'Touch not that door.' An unaccountable sensation of misgiving seized him: he left the door, descended the steps, and soon groped his way around the building into the street." Burke and Hare were apprehended before the termination of the week.

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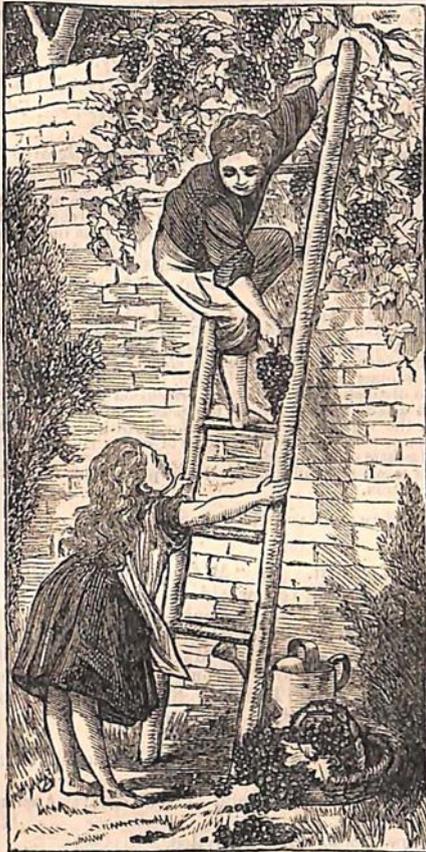
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ENO'S FRUIT SALT.—A M.D. (Edinb.), and

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ENO'S FRUIT SALT.—A Lady writes:—"Everything,

medicine or food, ceased to act properly for at least three months before I commenced taking it: the little food I could take generally punished me or returned. My life was one of great suffering, so that I must have succumbed before long. To me and our family it has been a great earthly blessing. I feel I cannot say too much for it. The least I can do is to do my best to make the FRUIT SALT known to other sufferers. I am getting better rapidly, and expect to totally recover, after spending hundreds of pounds and travelling about for twelve years."

Out of a Large Number of TESTIMONIALS
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"W. B. BECKETT."

"August 30, 1877.

"10, York Square, Commercial Road, London, E."

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CAUTION.—Examine each Bottle, and see the Capsule is marked "ENO'S FRUIT SALT." Without it you have been imposed on by a Worthless Imitation, and the unprincipled Vendor is liable to an action for *Wiful Piracy*.

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If direct writing on a slate be thought incredible, what must be the verdict on the work about to be mentioned, which contains a number of full-page illustrations, the original drawings being done by spirits, without mortal contact. This work—

HAFED, PRINCE OF PERSIA : HIS EARTH-LIFE AND SPIRIT-LIFE

—purports to give the life-story of one of the Wise Men of the East who did homage to the infant Jesus as stated in the Gospels. It was dictated by the spirit "Hafed" through the lips of Mr. D. Duguid, of Glasgow, while he was in the unconscious trance.

Mr. Duguid has painted a great number of pictures while in the trance state, and it matters not to him whether he works in darkness or in light. "Hafed" contains various specimens of direct writing in Hebrew, Latin, Greek, &c. The originals of some of his paintings and drawings may be seen at the Spiritual Institution.

This illustrated Life of "Hafed" is a bulky and elegant volume, price 10s., and is sold at the Spiritual Institution, 15, Southampton Row, W.C.

INFORMATION FOR INVESTIGATORS.

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- Photograph of the Author.
- Photograph of "Tien-Sien-Tie," Mr. Morse's spirit-guide, from a drawing by Anderson.

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

SUNDAY, OCT. 28.—Miss Leigh Hunt at Doughty Hall, 14, Bedford Row, at 7.
TUESDAY, OCT. 30.—Madame Liancoré, Music: Mr. Town's Clairvoyance, at 8.
WEDNESDAY, OCT. 31.—Mrs. Basset's Direct Voice Discourses, at 8.
THURSDAY, NOV. 1.—School of Spiritual Teachers, at 8 o'clock.
FRIDAY, NOV. 2.—Mr. Colville, Inspirational Teachings, at 8.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

TUESDAY, OCT. 30. Mrs. Olive's Seance. See advt.
Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8. Developing Mr. J. Brain's Seances for Tests and Clairvoyance, at 29, Duke Street, Bloomsbury, at 8.
WEDNESDAY, OCT. 31. Mr. W. Wallace, 329, Kentish Town Road, at 8.
THURSDAY, NOV. 1. Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 53, Sigdon Road, Dalston Lane, E.
Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.
FRIDAY, NOV. 2. Mrs. Olive's Seance, 15, Ainger Terrace. See advt.
Mr. J. Brain's Seances for Tests and Clairvoyance, at 29, Duke Street, Bloomsbury, at 8.

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SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, OCT. 28, KEIGHLEY, 10.30 a.m. and 5.30 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hockley, at 6.30 for 7, free, for Spiritualists and friends.
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.
CARDIFF, Frederick Street. Development at 11.30; discourse at 6.30.
DARLINGTON, Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 6 p.m.
GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.
GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.
GLASGOW, 164, Trongate, at 6.30 p.m.
HALIFAX, Psychological Society, Old County Court, Union Street, at 2.30 and 6.
LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.
LIVERPOOL, Lectures in Meyerbeer Hall, 5, Hardman Street, at 7 p.m.
LOUGHBOROUGH, Mr. Gutteridge's, School Street, at 6.30.
MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.
MIDDLESBRO', 23, High Duncombe Street, at 2.30 p.m.
NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m. Lecture.
NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.
OLDHAM, Temperance Hall, Horsedgate Street, at 6.
OLD SHILDON, Co-operative Hall, for Spiritualists only, at 2.15; Public Meeting at 6.15.
OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m.
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.
TUESDAY, OCT. 30, CARDIFF, Frederick Street, at 7.30, Developing. Wednesday Physical.
KEIGHLEY, at the Lyceum, at 7.30 p.m. Local Trance-mediums.
SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
STOCKTON, Meeting at Mr. Freund's, 2, Silver Street at 8.15.
NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.
SHEFFIELD. W. S. Hunter's, 48, Fawcett Street, St. Phillip's Road, at 8.
SHILDON, 155, Rowlinson's Buildings, at 7.
WEDNESDAY, OCT. 31, BOWLING, Spiritualists' Meeting Room, 8 p.m.
BIRMINGHAM. Mr. W. Perks, 312, Bridge Street West, near Well Street for Development at 7.30., for Spiritualists only.
MIDDLESBRO', 38, High Duncombe Street, at 7.30.
OSSETT COMMON, at Mr. John Crane's, at 7.30.
THURSDAY, NOV. 1, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.
DARLINGTON, 1, Mount Street, at 7.30. Mutual Improvement.
GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.
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MIDDLESBRO', 23, High Duncombe Street, at 7 p.m.
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