

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

SPIRITUALISM.

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WITNESSES TO THE MATERIALISATION OF SPIRITS AT CARDIFF.

MATERIALIZATION PHENOMENA AT CARDIFF.

To the Editor.—Sir,—Since the report of our proceedings, which appeared in your issue of the 15th of June last, we have steadily persevered in the endeavour to bring to greater perfection these phenomena, the reality of which it is our ambition to establish beyond doubt, and on the evening of Wednesday, Nov. 7th, our efforts, and those of our devoted spirit-friends, were crowned with success in the obtaining of incontrovertible evidence of genuineness. Prior to relating the particulars of this, however, I will refer to a few points of interest.

One of the principal of the developments which have taken place since the last account was presented to your readers, and in which we were at that time deficient, has been in connection with the direct voice. An occasional visit from "John King" and "Peter" (whose voice I recognised as identical with that which I had heard through Mr. Herne's mediumship in London), combined with the unflinching exertions of a friend, introduced to us from the invisible side for the especial purpose of cultivating the direct voice, and who is known to us under the appellation of "Hopeful," has remedied this deficiency, and we are no longer dependent for our communications upon the tedious process of "rapping," an advantage which we thoroughly appreciate. The voice is now tolerably perfect; and we enjoy the gratification of conversing with "Hopeful" for half an hour at the time. Recently, he was controlled (like an ordinary medium), by one who, judging from the ideas and sentiments expressed (which bore reference to the rapidly approaching consummation of the present, and inauguration of the spiritual dispensation), should be a very progressed intelligence, and in this way we were favoured with an excellent address. "Hopeful" is now looking confidently forward to the time when, after materialising, he shall step upon the platform prepared for him, and, either himself, or under control, address an audience.

Another spirit-friend, who has made her appearance on the scene materialised, is known to us as "Charity," and displays such mental and physical peculiarities, as distinguish her altogether from the medium. She exhibits remarkable strength and agility, and is accustomed to walk down stairs into the front parlour, and take a seat on the sofa, in the presence of a few friends assembled there, staying three or four minutes at a time. The principal test which she gives us is the display of muscular strength far surpassing that of the medium; she is in the habit of requesting the heaviest of the circle to seat themselves in the centre of the room, and then lifting them, chair and all, completely off the floor, repeating the process several times in succession, and this with perfect ease and steadiness. In the exhibition of her power, a weight of twelve or fourteen stone is no hindrance, while a glance at the *physique* of our mediumistic friend convinces the observer of his utter incapacity for the accomplishment of such feats.

When our scientific men deign to turn their attention to these matters (as they will, ere long, be forced to), we may perhaps get some practical and exact idea of the source of force in this case, in which a materialised form gathers from *somewhere*, concentrates within and expends through itself, strength not possessed singly by any individual in the room. Possibly the counteraction or temporary displacement of gravitative force in a more subtle manner than by the expenditure of muscular power in the ordinary way, may be a part solution of the problem. It would be deeply interesting to know the bearings of the matter upon the beautiful theory of the conservation of energy. In connection with the suggested counteraction of gravity by a method other than the ordinary expenditure of power, I may just refer, *en passant*, to that problem which still puzzles our cleverest modern mechanicians, the means whereby the elevation into proper position of the immense masses of stone of which the pyramids are built, was effected.

The eminent chemists of our day have also a problem before them in investigating and making clear the process by which "Charity" occasionally materialises a ring, by the aid of *something* which she appears to take from a gold chain laid on the table for the purpose.

Unfortunately, however, the majority of our leading scientists appear determined to persist in dabbling solely in matters which, however important in themselves, are insignificant in comparison with the laws which are to be discovered as governing the production of these phenomena.

We have had several very good tests of a minor character to that which I have to relate; such, for instance, as hearing the medium fall from his chair inside the cabinet while the material form was to be seen outside, or hearing him moaning or breathing heavily under the same circumstances; names of deceased persons, either written or given through the alphabet, which were unknown to the medium (and in one case unknown to any of the circle), but afterwards verified. The different heights of the figures, which vary from about 4½ feet (a little girl), to nearly 6 feet; and many other similar things which, while conclusive to those present at the time, would lose their force in the telling. Mr. Lewis has been favoured with the gift of a piece of material, cut by himself from a cross of a beautiful rose colour, adorned with which one of our friends is accustomed to appear; and another member of the circle is (like Mr. Crookes) the fortunate possessor of a lock of hair from the head of his spirit-friend, which is of a texture and colour totally dissimilar to that of the medium. The "rosy cross," although subjected to mutilation, like the widow's "barrel of meal," wasted not, but was restored by spirit-power to its entirety. In a few days, the piece thus cut off began to fade away, but was restored to its pristine splendour and rendered more permanent on being brought

to the circle and subjected, in view of the sitters, to manipulation, or "passes" by the materialised spirit.

From time to time, efforts have been made (on one or two occasions with tolerable success) to bring the medium out of the cabinet with the form, but this is an operation which requires careful culture, and one, moreover, fearfully trying to the medium and controls.

The materialised shawls with which our former report has made your readers familiar, have developed with the rest of the phenomena. "Snowdrop" frequently appears with quite a pile of these delicate and evanescent productions, of varying hue and texture, some of them of very large size, and beautifully transparent gauze.

Our orthodox friends are altogether at a loss to conceive what part of the "new" religion the manufacture of shawls may be connected with, while others are decidedly of opinion that that must be a very excellent religion indeed, one of the ceremonies appertaining to which consists in the apparent creation of gold rings.

Few and far between are the minds which are able to see that these things are but the simpler outgrowths of laws which it is man's truest religion to investigate and master. Our efforts to spread the truth have, however, had encouraging success; our actual circle has largely increased, and we have been able from time to time to admit a considerable number of suitable outsiders, and convince them that there is "something in it."

With regard to the costume in which our spirit-friends appear, it still consists chiefly of the snow-white raiment which always wins our admiration from its dazzling brilliancy, but latterly a little colour has been introduced. The most recent of our acquaintances from the spirit-world, "Ahi" (whose mission amongst us we do not know, but who is a spirit of venerable and imposing aspect, and apparently of oriental origin), presents himself in gorgeous apparel of white, set off with blue and crimson, arranged after a peculiar pattern, so that, with the white veil which he alternately raises and lets fall, he reminds one of a priest of ancient times. The latest addition to this costume consists in something bearing a strong resemblance to jewels, but this is not yet fully developed. From the accounts of our spirit-friends, we are in expectation of beholding one arrayed with still greater splendour, who is to appear with a "breast-plate" set with precious stones, which may possibly have some correspondence with the Urim and Thummim of old.

All that has hitherto taken place in our circle, though marvellous and interesting, is but the germ. I think, however, we are justified in hoping that from such a germ, with time and perseverance, a substantial growth will spring. With a few exceptions, the features have not hitherto been sufficiently distinct to satisfy us, but this is a deficiency which the future will supply, and it appears that this is the most difficult of all the developments. When, however, the conditions have been sufficiently favourable to allow a clear view of the features, they have proved to be palpably different from those of the medium. Two of our recent visitors have been recognised—one of them, Mr. Lewis's mother.

With respect to the light in which all this takes place, it is pleasant to be able to state, after all that our opponents (who know nothing about the matter) are so fond of asserting as to the darkness which they ignorantly consider an invariable concomitant of the phenomena, that it is our custom at times to have the gas-jet turned up to its full extent, so that the room is flooded with light, while it is only on such occasions as when a fresh control is endeavouring to manifest that we are indulgent enough to turn the gas down very low.

On the evening of Wednesday, Nov. 7th, an epoch in the development was signalled by the successful presentation to the view of each sitter in succession, of the medium at the same time as the materialised form. The accomplishment of this triumph (which gives a certainty to all the phenomena which have taken place during the preceding ten months which was, perhaps, lacking before, except in the eyes of the more intimate friends of the medium, to whom their knowledge of his integrity of character was a sufficient proof), was initiated by a process which the controls termed "illuminating." This being completed, a member of the circle was called forward, and introduced just inside the cabinet, where (as the lady reported) there were discernible both the outstretched form of the medium and the white-robed form of the control, the medium being surrounded by a beautiful halo of light. In succession *all* the remaining sitters were given an opportunity of seeing this sight, the gradual fading away of the encircling halo from the upper part of the form of the medium, rendering only the lower part of the form visible to the majority, which, however, was sufficient to prove the independence of the materialised figure and the medium.

It was an impressive scene, and we cannot but express our gratitude to those who are thus endeavouring with might and main to give us that evidence of the reality of a future life, for which we turn in vain alike to the theologian and the scientist. As for the latter, when he has knocked away the last frail prop with which the former attempts to support the declining belief in immortality, Spiritualism, with its proofs, will come to the rescue, and the stone which was disdainfully rejected will be made the chief of the corner.

The end sought was not attained without great and evident inconvenience, and even distress, both to medium and control, and the manifest exhaustion, which was the result of the effort, was a striking rebuke to the rash haste of the sceptic, who thinks to im-

pose conditions and exact tests of his own devising while dealing with laws of the utmost delicacy, whereas it has taken months of persevering development before even those who were the intimate friends of the medium, and the earliest members of the circle, were gratified in the way described.

A large section of the community avow their implicit belief in the occurrence of an event which is said to have transpired some eighteen centuries since, known as the "transfiguration," the only evidence of which is the recorded testimony of three men, who were, as Dr. Carpenter would say, "untrained observers," rude fishermen of Galilee, of whose capacity for testing the reality of the phenomenon presented to their view we have at this distance of time no means of judging, but whom we are willing to credit with honesty of purpose. I wonder if our orthodox friends will be logical and consistent enough to accept our testimony to the reality of what I have described, and which has occurred in the presence of eighteen witnesses (it was repeated on the following Tuesday evening, and also subsequently for the benefit of others who were not present on the former occasion, and some were favoured two or three times), witnesses who can have no motive for deceit, and whose moral integrity and capacity for observation can be tested, and who will not be found wanting in the latter respect, in spite of the dogmatic assertion of Dr. Forbes Winslow that "all Spiritualists are mad."

Whether our testimony be accepted or not, it is no less the duty of myself and those who sign with me to affirm, that as each one in succession stepped within the cabinet, there on the left lay the entranced and rigid form of the medium, while on the right, holding us by the hand and directing us by the voice, stood, clad in raiment "white as the driven snow," the materialised form of our spirit-friend, "Hopeful."

You will thus see that our efforts for the promotion of the Cause are still unflagging, and we are in hopes of being able in due time to forward to you the portrait of one of the controls, which will be a standing protest against the theory of hallucination, since the camera has no imagination to be distorted.

As the result of all this effort to cement the union between the two worlds, you may be sure that we are "lighting a candle" in Cardiff which can never be put out, and which persecution will but cause to burn the more brightly, and energy will not be lacking in the future to keep the flame undimmed.

I cannot conclude better than by rendering, in the name of the circle, a tribute of thanks to Mr. Lewis for his generous appropriation to our use of a room in his residence, for a period of now nearly two years, for which he seeks no other compensation than the knowledge that the truth of which he is an untiring adherent, and for the sake of which he has borne much that is unpleasant, is thereby prospered.

A. J. SMART.

3, Guildford Street, Cardiff.

Names of witnesses—the *fac-simile* of which is given on first page:—

REES LEWIS,
ELIZABETH LEWIS, } 5, Montgomery Terrace.
WILLIAM SMITH,
JOHN ANDREWS.
TALIESIN WILLIAMS.
S. F. WAYLAND.
CHARLES BAKER.
MOSES WILLIAMS.
MADAME GILLES.
JAMES EDWARD HILL.
MARIAN HILL.
EMMA R. WAYLAND.
J. REES.
ELIZA WILLIAMS.
THOMAS JOYCE.
WILLIAM MATHEWS.
A. J. SMART, 3, Guildford Street, Cardiff.

P.S.—It will be interesting to your readers to know that the name "William Smith" is that of one of our spirit-friends, who, having been present on the occasion described, claimed the right to add his testimony to that of the others, a claim which we were very pleased to acquiesce in. This specimen of "direct writing" was executed by the materialised form in the presence of the majority of those whose signatures are given. A. J. S.

NOTES OF AN INVALID'S TOUR AMONGST SPIRITUALISTS AND MEDIUMS.

IV.

A PLEA FOR BETTER SPIRITUAL WORKSHOPS.

I am informed that my description of the Spiritualists' meeting in Glasgow, as published in last week's MEDIUM, has not been relished by some of my Glasgow friends. For this I feel sorry in so far as it was not my intention to wound the feelings or misrepresent the conduct of anyone, but I am pleased at the result, because it shows that my words which are true and well meant, have been taken notice of. I have not for a moment insinuated that our Glasgow friends have not done the very best they could under the circumstances, and it is wholly with the view of improving these circumstances that I spoke of them so earnestly when amongst them, and that I have written so candidly since I left them. Furthermore, the difficulties which I have pointed out in connection with their operations are more or less to be met with in other places, and I contend as a Spiritualist that we have made no progress whatever in the advancement of our work while we have to

labour in such inconvenient workshops. The first thing that an artisan does is to manufacture for himself suitable tools and construct a place in which to use them to advantage. The first thing that the chemist does is to build up for himself the necessary apparatus and place it in a suitable laboratory. We Spiritualists have a much more delicate work to perform than any mechanic or scientist, and we vainly think we can effect our high and holy purpose utterly irrespective of those arrangements which are found so absolutely necessary in the lower realms of action and inquiry. I have travelled this country for many years and have given my services in a great number of places under all sorts of circumstances, and in widely various conditions of body. I have therefore had some little experience and think it to be my duty to give the Movement the benefit of what I have seen and felt, that my statements may be discussed by my co-workers, and accepted or rejected as may be found needful.

DIFFERENT CLASSES OF WORK, WORKERS, AND CONDITIONS.

As a hard-headed, invulnerable intellectualist, I have in times past enforced those facts which I knew to be true, and urged those principles which I regarded as precious to human happiness, in the face of the most miscellaneous, unsympathetic, and disorganised audiences. This I have done for years, and done it so successfully as to win the stranger and the enemy over to be the friend of myself and the defender of the truths I taught. Of late years, as more spiritual ideas have ultimated themselves in my consciousness, I have found that this rough work has been less bearable, and that the execution of it has very much depreciated my vital power. I have, therefore, come to the conclusion that the arena in which a paper can be read, or memorised lecture delivered, or a tergiversation respecting facts carried on, is necessarily a very different place from that in which spiritual work, properly so called, can be done. The Spiritual Teacher who has the power of awakening the spiritual intuitions, and kindling a really spiritual enthusiasm in his audience—not merely intellectual apprehension—must be susceptible to spiritual influences, and requires to be supported by spiritual conditions, hence the difference between the atmosphere of the spirit-circle, the school class, and the lecture room. In the last the audience may be of the most miscellaneous description, and the exercises are of a purely intellectual kind—the transmission of thoughts by vibration, dependant in the slightest degree on psychological conditions. In the school class a more select company is present, and the work is of a more special and personal description, in which each individual is active in mind in his own personal sphere, and not all passively acted upon by one mind, as in the case of a lecturer's audience. In the spirit-circle the work is yet of a more special description, and very much nicer conditions are required. True spiritual work, be it also observed, is not the mere transmission of spoken ideas from mind to mind, but the impartation of unspoken spiritual instruction, conveyed through the form of the speaker or spirits attendant on the listeners. It is this kind of spiritual impartation which should be sought for in all spiritual meetings, and it can only be secured as a supreme blessing under spiritual conditions; but if these conditions are brought about through the exertions of the speaker, it is at great expenditure of his nerve power.

From this analysis of surroundings it will easily be perceived how one speaker in one condition of organisation may adapt himself well to an audience which would be the death almost of another class of speaker, or one differently conditioned for the time. The class of audience which might prove of no inconvenience to a reader of a paper on co-operation, might drain almost to the dregs one who came to endeavour to elevate it spiritually.

ILLUSTRATIVE CASES OF RECENT MEETINGS.

During my tour and since my return to town, I have had various illustrations of these principles as affecting speakers. Before the end of the first week of my tour, while I was still in a very enfeebled state, I addressed a meeting in Mr. Lambelle's apartment, attended by about two dozen ladies and gentlemen, who filled the room quite full. I spoke there much longer than I did at Glasgow, and next day was scarcely at all wearied or affected by the labour. And why? Because the audience was a prepared and harmonious one, and I was stationed between two excellent mediums, Mr. Lambelle and Mrs. Robertson who supplied the necessary conditions. On Sunday evening last, I spoke at Doughty Hall to a very moderate audience, but selected from the most spiritual and sympathetic of London Spiritualists. The first row of seats was occupied by well-known friends. I was very little inconvenienced by my night's work. At Newcastle the audience was sympathetic, but as the place was crowded, the atmosphere was in a vitiated condition, and there was a heavy demand upon the nervous resources. In Glasgow the audience was proportionately as large as at Doughty Hall, but of a vastly different quality, some of the Glasgow audience talking while a speaker was addressing the meeting, and lighting pipes at the gas-jets, going out, and smoking in people's faces all the way down stairs—a practice which Mr. Bowman and others have laboured much to suppress.

A WORK OF ORGANISATION NEEDED.

Now, it seems to me that the foremost work in Spiritualism is to go about and endeavour to organise meetings on the right plan. All over the country we hear of the failure of public meetings, and the small amount of satisfaction that attends the holding of them. This is a great question—the question of the immediate future—and in the solution of which I feel I have some part to play. Hitherto I have been somewhat of an organiser of meetings, and

other work in connection with Spiritualism, but in the future it appears that I shall have more of this kind of thing to do, and this disquisition may be regarded as a beginning. The experience of other speakers and mediums on this question is of prime importance; hence, kind reader, excuse my egotism in speaking for myself as an example to others. It is a question above every other, of vital interest to mediums and speakers. Were conditions duly observed, speakers would be able to do more than double the work, and do it much better, enhancing their happiness and lengthening their life. To the medium who speaks under influence, bad conditions and miscellaneous audiences are positively ruinous. How often do we hear it whispered about that Mrs. This or Mr. That spoke excellently at one place, but at others their efforts were a meaningless jumble of words, which evoked the ridicule of the audience, and instead of the meetings promoting Spiritualism, money was wasted and the Cause thrown back. To this kind of thing the early experience of the Lancashire Committee can bear testimony. It is therefore evident that of all questions attending the health and credit of mediums, the encouragement of committees, and the success of the Cause, the proper organisation of meetings and the observation of spiritual conditions in the use of the speaker are the most important. Some years ago this matter was even better attended to than it is now. When I visited the West Riding several years ago the Morley circle used to occupy the platform in their relative positions, and they sustained the speaker and to a certain extent controlled the sympathies of the audience in a remarkable and useful manner. One thing I would suggest: have one or two rows of seats with backs immediately in front of the platform. Will none of our Glasgow friends (cabinet-makers, &c.) present the Committee with a dozen or two of chairs for that position? These would be sure to lure into the right place, the right kind of people, and give front and good feeling to the whole meeting.

GENERAL REMARKS ON GLASGOW.

In my personal intercourse with the Glasgow friends, I found them genial, enlightened, and hearty. There is no country more hospitable than my native Scotland; and in spontaneity and refinement of entertainment, Glasgow may be said to take the lead in that excellent social characteristic. I was gratified to hear of numerous reports of circles and mediumship in the homes of Spiritualists. One little boy I met with is a medium, from whom useful work may be expected in the future. He is the scion of excellent spiritual stock. Another gentleman found that his newly arrived domestic could see and describe spirits in a wonderful manner; and she has given many tests of a most convincing description.

At Rutherglen, I had a sitting with Mr. Birrell, the Spiritual inventor, of whose productions—some of which are advertised on our back page—I shall speak at length on another occasion. As in London, and everywhere else, Spiritualism in Glasgow is not to be estimated by those who attend the ordinary meetings. Some of the most intelligent and influential Spiritualists take no part in the Movement at all, but interest themselves in other ways, and many of them are regular sitters in the different churches. I was gratified to hear of the progress of Spiritual ideas amongst famous preachers of the city. The tone of preaching is changing rapidly, and some ministers are ready to proclaim Spiritualism, if that kind of talk would sell in the Glasgow Sunday market. All this progress is gratifying; but I say to our Glasgow friends, and may also say to Spiritualists elsewhere, that it is not our business as Spiritualists to attach ourselves to sects and preachers, because of the fact that the minister occasionally gives half expression to a truth which has been common property for the last ten or twenty years. Really, after all, with the great change which has taken place in preaching, these spiritual guides of the people follow public opinion; they do not lead it; and truly it is beneath the honour and dignity, and certainly not the duty of a Spiritualist to, in turn, become a follower of them. Our work as Spiritualists, is not to be the satellites of successful preachers; they will not preach any the more progressively because of our attachment to them; rather will it stimulate them to greater efforts in a progressive direction, if we can instigate a cause which will go ahead of them, and draw from their congregations intelligent and advanced minds who would otherwise retain the relationship to the church, were it not for our work in Spiritualism. Preaching is a trade, and the successful preacher, like every other skilful shopkeeper, is anxious to retain all the best customers. When we, therefore, see a kind of hole-in-a-corner meeting held by Spiritualists, while the chief of the brethren are airing their respectability in the pews of fashionable churches, we say that these Spiritualists are not doing their duty. The Newcastle men adopt a different line of conduct, respecting which, see my first letter. Instead of carrying their enlightenment, and respectability, and pew-rents to the churches, they take these things to the Spiritualist meeting, and make it respectable and successful in every way. Besides, preaching is not Spiritualism, nor is it calculated to do the work of Spiritualism. Scotland has been over-preached for the last three hundred years, and before that time it was almost eaten up by Romish priests, and yet it stands at the head of civilisation for drunkenness, bastardy, and worldly-mindedness. She is, notwithstanding, a progressive country, but most of her great men and redemptive movements have been not only outside of, but in spite of, those engaged in the preaching business. Scotland requires good habits and spirituality, which can alone be effected by spiritual culture in the family, and which can never occur while the sham substitute, church-going, is in the ascendant. Take it all in all, I am sorry to say, I found spiritual sentiment at a very low ebb in the west of Scotland. I met with

very few persons indeed, who could appreciate a work of self-sacrifice in connection with the Cause. I was almost universally persuaded, by Spiritualists with whom I conversed, to give up all kinds of work in connection with Spiritualism which did not pay, and make the acquisition of money, or business success, the mainspring of all my operations; indeed, if I had been doomed to remain in Glasgow long, it is questionable if I would have returned to work in the Spiritual Institution at all, but availed myself of employment in some other sphere, of which more than one eligible offer was made me.

I can thoroughly understand the position of provincial Spiritualists, and the apparent lukewarmness with which they may sometimes regard the necessities of the Movement. Were I in their place, surrounded by influences of quite a different kind, I might act as they do. This is why I urge the regular and systematic plan of doing something for spiritual culture and the extension of the truth in the family weekly or daily. A small sum of money for literature, a little time for study and conversation, and some effort of an intellectual and aspirational kind, would keep the question alive, and enable Spiritualists to rise above the hard crust of sensuality and sordidness that encases modern society, particularly in the large commercial cities.

"STANDS SCOTLAND WHERE IT DID?"

The Scot who visits his native land after the absence of a quarter of a century and bears nothing back with him but premature old age, a broken constitution, and the harassing responsibilities of an unprofitable and unpopular labour like Spiritualism, and who has not made "siller," is not very highly appreciated; if he is harmless he may be tolerated; if he is clever he is regarded as an eccentric fool who might have "driven his ewes to a better market." Beyond the intimate ties of personal friendship, he feels that as a Spiritualist he endeavours to exist in the chilling, killing atmosphere from which for his own happiness he flees as soon as arrangements will permit. "Speerwulzism" is all very well to gratify personal curiosity on the quiet, but to pay for it, suffer in credit by it, or put one's self to trouble to impart it to others, is with few exceptions left to the hard-handed and more generous-hearted class of workers in Scotland.

The patriotism of the olden times—where is it? that spirit which inspired the unselfish devotion of Wallace, the indomitable heroism of Bruce, the large-souled poetry of Burns, the devoted labours of Scott's genius? It is fossilised—hard as the stony strata of her mountains, cold as the bronze, which, in sombre statue, speaks of the death-like stillness of the nation's highest genius. Modern Scotch patriotism consists in "gie'in' a saxpence" to put up a monument to some hero or poet supposed to be "dead," and the dismal effigies which haunt the busy bustle of public squares, and the calm brow of country headlands, are not, indeed, to the memory of those whose names they bear, but silent witnesses to the dormant state of the Scottish spirit in Scotland to-day. External show and empty display—an imitation of Englied French manners mistaken for refinement—is causing a transition which, at present, is neither Scotch nor anything else.

The mighty spirits of the past are not dead; neither do they sleep. As "Robert Bruce" said to me through Mr. Lambelle, the time is coming when the materiality and sensualism will be swept away from Scotland, and the pure gold will shine forth again all the brighter for its being reburnished. Then the heroes of the past will not perpetuate their memory in the cold stone and hard bronze (when the government will give an old gun for the purpose), but the living spirit of the nation's jewels will animate the actions of her sons, and cause them to arise in their strength, wipe off all reproaches from her character, and free themselves from every enslaving bondage.

I JOIN THE FREEMASONS.

On the evening of November 29th I accompanied my father to the St. John's Lodge of Freemasons, at Beith, and became associated with that order. Madame Blavatsky states that modern Freemasonry originated in a tavern in Covent Garden, London, in the year 1717. This is not the case with Scottish Freemasonry. Kilwinning, a few miles to the west of my native place, is recognised as the birth-place of Scottish Freemasonry. The Kilwinning Lodge is the mother lodge, and stands Number 0 on the list of lodges. The date of its institution I do not know, but Number One Lodge is that of Edinburgh, which was instituted in the year 1518, 200 years in advance of Madame Blavatsky's date. It is supposed that Freemasonry was cultivated by a brotherhood of architects who traversed Scotland in the flowery days of the Church and built the numerous abbeys, the ruins of which dot the soil. Kilwinning may probably have been the last of the series, and there the ceremonies and usages of the brotherhood may have thus become located, and the practical masons in time dying out, the brotherhood was fed by speculative masons selected from the inhabitants. Beith Lodge, to which I belong, is Number Nine on the old list, and possesses documents, extending back to nearly three centuries. Of these particulars connected with the origin of Freemasonry in Scotland, I do not pretend to speak with precision; I repeat merely suggestions which met my ear in the course of conversation, but the subject would repay for investigation.

A REGION OF SPIRITUAL TEACHERS.

I was surprised to discover that my native district was in olden times a famous place for the operations of Spiritual Teachers, and I regard Freemasonry as in some way associated with the esoteric practices of Spiritual Teachers in times when public opinion would

not permit of open schools being held. It is not at all extraordinary then that Freemasonry should develop itself in a region so brilliantly adorned by "saints" in the previous ages. Many of the towns in Cunningham, the northern district of Ayrshire, begin with the syllable "Kil." This word signifies a cell, the abode of a saint, holy man, or medium. It is also synonymous with the modern church, kirk, and it may be circle in the spiritual sense. There are in the immediate district—Kilwinning, Kilbride, Kilbirnie, Kilmaurs, and Kilmarnock, showing that northern Ayrshire must have been exceedingly holy soil in ancient times. Saint Winning, who founded Kilwinning's religious centre, is reported to have come from Ireland something over a thousand years ago. Ireland in those days was the great centre from whence issued mediums and Spiritual Teachers, and that country abounds with places the names of which begin with the syllable "Kil." The religious house at Kilwinning became one of the most important in Scotland, and just before the Reformation its annual income was estimated at £20,000. It possessed nearly all the lands in the district, but at the breaking up of the Papal rule these goodly estates fell in to the representatives of the feudal houses, for Cunningham seems to have been a celebrated arena for feudalism, being divided into baronies to this day, the limits of which are even more pronounced than the parishes.

15, Southampton Row, London.

J. BURNS.

SCOTTISH NOTES.

The writer of these notes had looked forward with great pleasure to Mr. Burns's visit to Glasgow, as it would have been a joy for him to come under the influence of one who, in seeking to proclaim this great revelation of truth and beauty, has displayed qualities of noble earnestness and self-sacrifice which surely cannot have been made in vain, but unfortunately the necessities of business hurriedly called him away to Dublin and Cork, and so Mr. Burns's visit passed without making his acquaintance, and returning thanks personally for his great efforts in the Cause which is worthy of so much heart-service.

The MEDIUM of this week contains a report of what is doing in Glasgow, but not written from a cheerful standpoint. Perhaps the weather, perhaps the state of Mr. Burns's health, has something to do with the impression which is conveyed. The very things complained of are what the writer has found among the Spiritualists to a much greater extent than that of any body of men and women it has been his lot to mix with, viz., an atmosphere of love and fraternal recognition between man and man, and a unity and brotherhood which perhaps an increase of members might destroy. On the Sunday previous to Mr. Burns's visit, Mr. Robertson replied to Dr. Carpenter's article in *Fraser's Magazine*, and at its close some discussion took place regarding opposition, and whether beneficial or not. On Sunday last Mr. Alfred Russel Wallace's reply in *Fraser's Magazine* for December was read, and the following thoughts given utterance to regarding the previous discussion:—

THE USES OF OPPOSITION.

When I had finished my reply to Prof. Carpenter's paper two weeks ago reference, you will recollect, was made to the opposing elements to belief in spirit-communication; some among the members seeming to hold that opposition to the spread of the belief is a thing most derogatory to its truth, and a thing which consequently should be severely deprecated, while others are of the opinion that obstruction of all kinds is a positive help to its ultimate progress. You will recollect when the phase of the subject was discussed, that these contrary ideas were dealt with as quite incompatible in nature and application with each other. Does it not appear, however, on a wider reflection of the matter, that both opinions may be admitted as true without any compromise on the part of either, although they are not perhaps simultaneously applicable? Let us see. Take first that which testifies to the utility of opposition. No body will doubt for a moment the very great, the almost indispensable good, opposition has been, and still is productive of, in the conduct of all administrative and governmental affairs. That section in the parliamentary conduct of our own country—which has all along borne inscribed on its banners and championed as its principles, the progressive and improving elements of the community, and which we have to thank for whatever portion of these elements of nobler, purer life, have been stamped as lawful coin for the community behoof—has been oftener in the position of "the opposition" than any other. Moreover, we know that the discussion of any subject which arises from discordant and conflicting opinions has a very salutary effect on the subject, because this is the only means by which that which is valueless or untruthful in it can be episcopated. There is another kind of opposition, or rather this time obstruction, which the history of the past is fraught with, and which the experience of centuries, however stern, has not taught humanity to dispense with.

But let me pause. *What is experience?* Whence does it come? How came it to spring into birth with the first human life; to grow as the human race grew, to keep time with the slow march of century after century until it now stands alongside of the nineteenth, a monitor of awful import? Was it not conceived in the womb of the first human action, called into play by the first human mistake, and has it not developed in nature and importance through all human action and all human error since? We are no less indebted therefore—in fact, we are altogether indebted to the shortcomings and failures of the humanity of the past, to its vacillation, and oscillation, in the performance of duty and to its deviations from the straight path of progress—for this greatest of all teachers—this unmistakable voice of God heard by all—experience. Man is a strange being, and his faculty for arrangement is perhaps the strangest portion of him. Take for instance his acceptance of truth, a new light from Heaven to help him in improving and brightening his prison house, which enables him to recognise the hidden ties that bind creation's inmost energies—after long and persistent knocking at the door of the sanctuary of his mind on the part of this

same truth—after acts of inhospitality on his part innumerable—the new light is allowed ingress, and the consequence is an instantaneous irradiation of that sanctuary. This act duly accomplished, a searching, and so far as the new light requires, a complete reform is made in the arrangements within and the relations without—after which the doors are again inexpugnably shut against all further innovations of similar character. In defence of these his little arrangements for the protection of this little gem, he so lovingly but egotistically persuades himself into believing is the truth—entire and absolute, the element opposition is fostered and becomes a component part of his nature, and he has yet a few centuries, perhaps, to live ere the deductive influences of experience, will be so far recognised and listened to, that he will know when to sacrifice his own comparatively insignificant labours, to allow from time to time an influx of that eternal beauty and harmony which is ever ready from the infinite thought of God to flow in upon the developing capacity of the human mind; and when to oppose judiciously all sceptical elements—philosophers of negation and all else which may lead him astray from that path he is treading—commencing with ignorance, leading to knowledge,—then to truth, and ending in God.

But, returning to the point started from—the utility of opposition in conserving and propagating truth. "We are made perfect through suffering" is as applicable to human conception as to human character. Truth, as an attribute of God, is absolutely perfect, in part as well as in its infinitude. Does it require, then, to be refined, "be made perfect through suffering," at the instance of the human intellect? No, but the embodiment of its finite conception does. Man, in conceiving it, must always have an *image* of it clad in the vesture of his mentality. It is these which require to undergo inevitable purification and extended development, and not the truth itself. It is these which must be constructed in accordance with the common sense of humanity, and this common sense is based upon human experience; and one of the radical elements by which experience is fostered is, as has already been said, human error (which includes all opposition to the light of truth). Finite conceptions to the Infinite, therefore, in being amenable to the requirements of common sense, must pass through the purifying furnace of opposition. But, without this analysis, experience has taught in the past—and the knowledge we have attained to, of the unity of existence, and our confidence in the unswerving law of sequence forecasts the same in the future—that man's strivings after higher things have been made more resolutely and earnestly just, because he had to struggle against obstacles in doing so, and that his attainment of the object of his aspirations is all the more sweet and certain the more climbing he has to do; and the higher the hill of difficulty is, all the nearer is he to the heaven of truth, and the wider the vision of misconception and evil he has striven through, but must never again descend to, but which must be for ever allowed to sink further from him. So is it similarly with the object gained, and its propagation and final adoption. In these days of pioneering in the Cause of the truth of Spiritualism, the opposition, legitimate and illegitimate, to its progress, which we have now so bitterly to contend with, is the very element in which our own ideas of and belief in it will become enlarged and purified; and the fiercer that opposition is, however high the tirades of crimination, abuse, and ridicule may run, the blacker the canvas may be painted, the brighter, more beautiful, and perfect will the colours of our faith be in contrast, when the whole becomes a living picture painted by patience and suffering by us in the present, and handed on through generations, a legacy to the future.

But methinks there is great room for the exercise of hope with us. A revelation like this of spirit-communication, so universally extensive in its utility and application, so like the sun beaming on all the human family without an exception, appealing for adoption alike to the lowest as well as the highest personal convictions among the race, cannot fail to make its presence powerfully and irresistibly known and felt ere long, as the real opposition founded on scientific exposure would require to be so complete and telling as to confute each personal belief, because the aspects of this great reality are as varied, and the experience of each votary consequently as different, as there are differences in human physiognomy. But we feel certain no such power exists on the part of the opponents, if we take Professor Carpenter's last effusion on the subject as a proof.

I have no great difficulty in imagining the day as not very far from dawning when such as Dr. Carpenter—men who, having become ensconced in a position of scientific complacency, feel complacently scientific in the conviction that truth, to be genuine, must of necessity first pass through their logical and other dissecting rooms, be stamped with their individuality, and incorporated with their names—when this great truth, having gathered strength and popularity, bursts its overwhelming billow over the surface of the spiritual globe, swamping darkness and negation, and shaking the very foundations of all former belief, such men, I say, as Dr. Carpenter will be swept from their pedestals at its first approach, and, light as cork, be borne on its surface wherever it takes them.

KIRKCALDY CIRCLE—"HARRIET MARTINEAU."

The writer during this week has been privileged to pay a visit to this circle—not the first visit by any means, but one of the richest, in the shape of spiritual food. The members of the circle have already been described in your pages. On the night of the writer's visit, Mr. W. Oxley was expected, but the state of his health had retarded the progress of his journey, and, consequently, he did not reach Kirkcaldy. In addition to the members of the circle noted by Mr. Burns, Mr. W. Porter, long an earnest worker in the cause of social progress in Glasgow, has taken up his abode in the town and joined the circle, where his deep religious aspirations after goodwill find encouragement and strength. If all circles would but emulate the spirit which possesses this one—a spirit of true religious fervour—we should soon find the love for the marvellous dying away, and the phenomenal giving place to pure spiritual instructions from the lips of the wise and the true, who are still willing and able to act as pioneers in the path. One of the angel-visitors, who have already been mentioned in Mr. Burns's notes, assumed control first, and, after referring to the verification of some statements which had been announced at a

previous meeting, and which, in the interval, had come true, then proceeded to draw a picture of one who was anxious to address us—one who, on the earth-plane, had failed to grasp the truth of continued existence, but who had done a noble work for humanity and (though not recognised) for God. The description was so beautiful and pointed, that one of the sitters, recognising the likeness drawn in words, at once said, "Harriet Martineau!" which it was found to be. This gifted soul, who for so many years has been a light among the great ones of earth, then proceeded with an address which words would fail to convey any idea of; the expressions led up to sublime thoughts, which again became feelings akin to what is represented as heavenly. Her earthly intellectual errors were lamented; and she said, those works for humanity which she had toiled for while here, she would still pursue with enlarged powers and more glorious aims from the spirit-world. The writer felt as he never felt before. Oh, that the means were to be had of conveying these thoughts to others! golden thoughts, in choice phrases, grander than anything yet penned by her. We asked regarding John Stuart Mill, and were told that he was still at work on the problems regarding the social amelioration of the world, which he had toiled at while on earth; that his writings contained a spiritual germ, though unknown to himself, and that they had done a work and would still do more; that his promptings were still given to the greatest living statesman of our day (Gladstone presumed), and that we had only to ask and it would be given—he would come and give utterance to his thoughts, as far as they could be conveyed, through the medium. "Dr. Priestly" followed in a strain which all the *Nineteenth Century* and *Contemporary Review* writers would have envied; great thoughts, glorious imaginings full of spiritual truth, and love, and God—still imbued with his love of science, and still displaying the same spirit of indomitable earnestness which was witnessed in his earth career. "Wolfstad" followed with some thoughts, the tone of which the readers of *Human Nature* are acquainted with. It seems a pity that none of the members are capable of writing shorthand, as much of what is said at these meetings, if given utterance to in your pages, would be the means of awakening thought, and directing attention to a movement which all the powers of earth cannot keep from growing onwards. J. R.

Glasgow.

MATERIALISATION PHENOMENA THROUGH THE MEDIUMSHIP OF DR. MONCK.

On Sunday evening, December 16, by invitation of Dr. Monck, I attended a private seance, held at his rooms, 26, Southampton Row. Two gentlemen and myself were the only sitters. At the special request of Dr. Monck, we each one marked a piece of paper and saw that it was securely fixed on the window in the adjoining room to that in which the seance was held, in such a manner as to render it utterly impossible for the window to be opened without breaking the paper. We each one witnessed that the door of that room was securely fastened, and that there was no one concealed within it. We took our seats at a table in subdued light, though quite sufficient to distinctly behold everything in the room, and commenced singing, "Shall we Gather at the River?" Dr. Monck stood in the recess dividing the seance room from the adjoining one in full view of us; when suddenly a form appeared, which was recognised as "Samuel," the medium's guide. He and Dr. Monck walked down the room together, and "Samuel" touched each of the sitters. His hand felt quite human, but intensely cold, like living ice.

After this spirit retired, we were again requested to sing. After three hymns had been sung, a most exquisitely beautiful figure issued from behind the medium; it appeared to me to resemble an oriental bride. Dr. Monck, under control, walked round the room with this spirit. As in the case of "Samuel," it was icy cold. I was honoured with a special benediction from this beautiful being, who laid both hands on my head and shoulders, and uttered in a low voice some gracious words.

After this figure had retired, a most beautiful seance was brought to a close. When Dr. Monck was brought to his normal state, he appeared quite unconscious of what had taken place.

15, Southampton Row, W.C.

W. J. COLVILLE.

THE INNER CIRCLE.

Dear Mr. Burns,—I see with pleasure, that our plan of the Inner Circle is winning approval; not that we, in any way, for its own sake, court that abstract substantive, but because it may lead to adoption by others, of the course pursued by us in the study of the higher phases of Spiritualism, through the Medium-Ministry of Dr. Monck.

Our plan is to isolate our intermediate as far as possible from outside influences; to discourage promiscuous seances; to keep our friend from the necessity, as Col. Olcott says, of accepting the chance guinea of every moral leper that may desire a sitting; to abstain, on our part, from running about from seance to seance, or from this medium to that; to surround our instrument with all the forces of love, and kindness, and solicitude, and genuine friendship; and never to admit more than one outsider at a time to our meetings, and then only when our will to do so is concurrent with the will of the unseen ones (frequently visible) who co-operate with us.

Our sittings are continuous; and personally I am greatly indebted to Dr. Monck for staying in London mainly for my convenience, in order that there should be no break in our studies of the deep things that interest us; and this, when, from letters in my pos-

session, of invitation from Noble and Royal personages, he, to my certain knowledge, but for his desire to oblige me, might have been long ago, and even now, enjoying their hospitality on the continent.

It is thus to his self-sacrificing will to help me in my investigation of the wonders that travel earthward through him, that I have been privileged to see, and so enabled to record the astounding marvels that have recently caused such a profound sensation. It is not with feelings, therefore, such as too commonly, I fear, rule with many, who think that all they have to do in the study of the matter is to fish for and get a medium at such a price per sitting or per quarter, and then imagine they are on the high road to the discovery of the truth that eludes, and the mysteries that puzzle them; it is not with feelings such as these that we sit with our medium. Pounds sterling have least to do with us of the inner circle, and less than the least influence with Dr. Monck in his relationship thereunto as a brother of our order and fellow-member of our body; our payment to him, in the main, being of a currency that comes of no earthly mint, and is appreciated, by him far beyond the other. It should be ever thus throughout the Movement, if progress is to be made.

With firm conviction, therefore, that we are on the proper track in the pursuit of occult fact, and are using the best means for the elucidation of the truth, and are adopting the only *righteous* and proper way of dealing with our fellow beings, as instruments and intermediates, honoured in the use, not evil entreated; trusted, not suspected; loved, not vilely spoken of; with strong conviction set to this true key, whose compass spans the impossible, and harmonises all, I commend to the notice of all Spiritualists, worthy of the name, these, some few principles that lie at the root of the success of our inner circle.

THOMAS COLLEY.

WHERE DID THE POTATOES COME FROM?

To the Editor.—Sir,—An amusing incident occurred last night. As I, with my wife and another friend, sat with Dr. Monck round the fire, talking about vegetarian cookery, and the best way of affording practical relief to the unthrifty poor, I was saying how, in parish visitation, I endeavoured to instruct those under my charge regarding many inexpensive modes of living, and was instancing the various ways of preparing food I had observed with the Hindoos and Mohammedans of India, the Arabs, and Maltese, and Neapolitans, and, regarding the latter, was saying how they fried potatoes; but I had not fully spoken the word, which had not occurred before, when as I said "pota—" "Samuel" came with a rush and bang, invisible on Dr. Monck's back, that with force discourteous, pitched him suddenly from his chair half across the room, and instantly, in control, saying, "Here, I have brought you these," four clean, washed, fine potatoes rolled from his shoulders and body to the floor: "Samuel," in Dr. Monck, panting a great deal, as though he had been running very quickly, scarcely being able to speak for laughing and want of breath. Then, as instantly releasing him from control, our laughter may be guessed at this apt display of power and practical ending of the syllable I had on my lips.

Five minutes after, as I was showing Dr. Monck how the matter occurred, when he was momentarily made unconscious, and was trying to describe how the rush and bang were heard that bounced him from his chair, as I went behind to slap him, by way of illustration, on the back, even as I lifted my hands thus friendly to strike him, he sprang up again, under momentary control that instantly passed off, as two more potatoes bounded across the room, just as though I had thrown them through him.

December 14, 1877.

THOMAS COLLEY.

ORIENTAL CONTROLS.

The communications under this heading, which have appeared in the MEDIUM of late, are attracting well-merited attention. The gentleman who communicates them is deserving of hearty thanks for his industry in bringing them before the public. He is himself an Indian celebrity—his initials will be recognised by many, who know that he is a man of reliable judgment and strict integrity. The style of the spirit-messages, and the mass of obscure facts which they contain, are extraordinary. We recommend our readers to look up the last few numbers of the MEDIUM, and re-peruse the series on "Oriental Controls." They are worthy of it. That of "Gautama Buddha" is particularly interesting, while the remarks of the "Duke of Wellington" last week are full of evidences of identity. An old and valued correspondent adduces the following testimony:—

To the Editor.—Sir,—To an "Old Indian," like myself, acquainted with the language, modes of thought and expression of the natives, the very interesting communications under the above head, as well as former ones from "A. T. T. P.," bear the strongest internal evidence of truth.

H. M.

Bath, Dec. 16.

A CARD FROM DR. MONCK.

Dear MEDIUM,—For the greater convenience of myself and friends, I have removed to a more commodious suite of apartments at 52, Bernard Street, Russell Square, W.C. (the third turning to the right passing up Southampton Row from High Holborn), where I continue to receive visitors between 11 a.m. and 2 p.m. daily, and at other times by appointment.

I beg also to tender my best thanks to those friends who have so liberally come to the aid of my "Sunday Services" project. Other well-wishers desiring the success of this important undertaking would strengthen my hands and facilitate the matter by

sending in their subscriptions without delay. I should likewise be glad to hear from those who prefer to aid in the work by weekly subscriptions of 1s. each. Several names have been sent in already. We shall probably secure Cavendish Rooms for the Services, and it is my wish (funds admitting) to commence my public medium-ministry the first Sabbath in the New Year. On Sunday mornings I hope to preside at a free open seance for the development and exercise of normal and abnormal speaking, healing, and other valuable gifts.

In addition to ordinary mediumistic work I have been of late remarkably successful in the application of the healing magnetism, and besides receiving private patients between 11 a.m. and 2 p.m., and treating others through the post, I have arranged for the gratuitous treatment of the sick poor one day in each week. Applications by letter only, enclosing a stamped envelope should reach me not later than Monday in each week, when directions as to time and place shall be promptly returned.

I have again to beg correspondents to pardon the delay in replying to their letters, my many pressing engagements preventing me from answering as quickly as I could wish.—I am, dear MEDIUM, yours faithfully,
FRANCIS W. MONCK.

MUSICAL SEANCES AT THE SPIRITUAL INSTITUTION.

The nineteenth and last of this series was held on Tuesday. About twenty visitors assembled to hear Madame Llançoré. She at first played entranced for three-quarters of an hour and in a strong light. The music was extremely varied, and the controls showed great power, but seemed to use it very capriciously; and although there appeared to be five or six guides, they would not give their names, and in the middle of a very taking piece Madame Llançoré suddenly came to and pushed the bandage off her eyes, and wanted to know who had knocked her on the head (of course nobody had that we could see). After a few minutes she commenced to play again—this time inspirationally, but with marvellous execution. Amongst the pieces rendered were several simple and familiar airs, at which the medium seemed very annoyed, and appeared to struggle against playing, but about half an hour after, at the conclusion, she was more satisfied, as several of the sitters stated that they had mentally wished for them, and were greatly gratified thereat, and heartily thanked the medium and her controls.

At the termination of the seance a visitor arose and said that, although it was not quite his place to do it, yet he could not resist taking the initiative, proposing a vote of thanks to the lady who had so generously given her services for so long a time for the benefit of this institution, and which had afforded great gratification to a large number of its subscribers. This proposition was immediately seconded and unanimously approved by all.

In this expression of thanks we heartily join. Madame Llançoré has given her services in the most unselfish manner, and though these meetings have not been made subservient to the collection of money, yet the phenomena of musical mediumship, so rarely attainable for study, have in a peculiar way aided the ends of the Institution. Mr. Towns was present, but was not controlled. A collection was made for the Institution Week Fund.

SUNDAY SERVICES IN SALSBUURY HALL, 429, OXFORD ST.

Last Sunday, December 16th, W. J. Colville delivered a discourse at the morning service in this hall on "What and Where is Heaven?" concluding with an *extempore* poem. In the afternoon the audience chose the subject for the discourse, which was "The Relative Power of the Embodied and Disembodied Human Spirit," followed by replies to many questions, and an impromptu poem on "Immortality."

On Sunday next, December 23rd, W. J. Colville will again occupy the platform at both services. The morning discourse will be adapted to the present season of the year, and in the afternoon the audience will be invited to select the subject and ask questions after the address. Services will commence punctually at 11.15 a.m. and 3.15 p.m. All the seats are free, and as there is no guarantee fund of any kind the services can only be supported and continued as the voluntary offerings of those who attend are adequate for the purpose.

"YVETOT," a post-card from Jersey says, "is a town of France, in the department of the Lower Seine, nineteen miles from Rouen. Manufactures—linen, muslins, druggets, dimities, hats, and hosiery; population 9,000." Thanks for the information; but the story to be a true one should not have been located at the place where the incidents did not occur. It was the use of the name that we chiefly regarded as fictitious.

WINDY NOOK.—On Sunday, November 18, W. H. Lambelle gave a trance-address—subject: "Possibilities of Spirit-Communion;" illustrating how spirit acts on matter, which gave great satisfaction to all. Many interesting questions were answered by the control; and after Mr. Lambelle left, we retired to Mr. Ancrum's, where we had a meeting, and "Cromwell" took control of our medium, who conversed with us for a while. On Sunday, November 25, Brother Smith, of Gateshead, Low Fell, gave a discourse. His address confirmed the previous one by W. H. Lambelle, setting forth the good that could be done through spirit-intercourse, sending forth principles, and teaching the love of God to mankind. The hall was well filled with friends from Fatfield, Low Fell, Gateshead, &c., and several people from Ouston. Our old friend, James Wilson, and Mrs. Hardy, the healing medium, and others, were present. Mr. James Wilson occupied the chair, and read a lesson from the Bible, and made remarks thereon. Brother Smith has promised to come again.—W. A. RITSON, Gateshead.

AN ORIGINAL BOOK ON FOOD.

THE FOOD THAT WE LIVE ON. INSTRUCTIVE, ASTOUNDING, TRUE. By Sir Charles Isham, Bart. Second Edition. Northampton. Sold by J. Burns, 15, Southampton Row, London, W.C. Price 1s. 6d. post-free.

What has food got to do with Spiritualism? We are scarcely bold enough to suppose that any of our readers will be so far below par as to ask this question; but if it be true that man lives on food, and if life is the expression of spirit on the material plane, then food must be one of the most important questions that a Spiritualist can discuss. Those who delight in gross food are generally gross and obtuse in their spiritual attributes; those who, in addition to that, are not cleanly in selecting and preparing their food, can have but little claim to spirituality at all; but those who, in addition to these things, adulterate food that they may make rich at the expense of human life, are not men at all, but devils of a very pronounced description. So evidently, thinks Sir Charles Isham, Bart., who, in familiar verse has written unpretentiously but truthfully, on these themes connected with food. He inclines to Vegetarianism, and says:—

"The wise ones of us have found out
With butcher's meat we swallow gout,
And other nasty things besides,
But many truths the world derides.
Thus, with our far too carnal mind,
We now are fast becoming blind;
And like ferocious beasts of prey,
Eat beef and mutton day by day.
Why not encourage more the dove,
Which thrives on grain and symbols love?
We then, although devoid of wings,
Might soon attain to higher things;
And find a more congenial birth,
The further we remove from earth.
See her so happy, and so free,
Resting upon the highest tree;
Where with her loving mate she's found
A home superior to ground."

Besides rejecting animal food, the author recommends great scrutiny in the choice of prepared articles of diet because of adulteration, pointing out that the too abundant manufacture of butter has raised the price of tallow, so that—

"Now we know why candles gutter,
And give less light, and flare, and splutter,"

in addition to which it is reported that flint stones by chemical treatment may be reduced to a pulp for the adulteration of butter.

One of the most noteworthy features of the book is that the author quotes his family motto as the basis upon which he attacks the habits denounced in his production. The Isham mottoes in plain English are, "I show I sham not." "In things transitory resteth no glory."

We must confess that this is a rare instance indeed of a nobleman using the family mottoes as a sacred weapon wherewith to fight for truth and human progress. This is true aristocracy; and if the members of our "upper ten" all exerted their influence in this direction, they would greatly increase their influence and happiness and prove a rich blessing to society. Surely the example which Sir Charles shows in this little work is a promise of better things for this country and for humanity. Once more we have a territorial magnate leading forth the people to conquests of a more precious character than ever emblazoned with glory the shields of valiant knights in days of yore.

We could dwell on many points in this unique production. Spiritualism is alluded to in the lines having reference to Professor Lankester:—

"The same Professor who of late,
Did seize another person's slate."

But a higher Spiritualism is frequently introduced:—

"Whatever one may eat or drink,
Whatever one may do or think—
It is a fact, extremely clear,
That beauty is not lasting here.
No life elixir can be found
Till our frail form is under ground.
We early must begin to rust,
And very soon we turn to dust;
When few will know, and none will care,
What we were like when we were here.
But, should we strive to do our best,
We all of us assured may rest,
That when the ties of earth we sever,
We then are beautiful for ever."

We may add, that this work is a great curiosity, in that it is written with the pen, not printed—that is to say, the author engrossed the lines carefully on stone, from which the sheets have been lithographed. It is as easily read as ordinary type, and is embellished with ornamental capitals. The left-hand side of each page is also illuminated by devices of a floral and ornamental character.

The first edition sold out rapidly, and earned £13 for the Northampton Orphanage. We wish the same success to the improved edition now before us.

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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, DECEMBER 21, 1877.

WHO WILL READ THE MEDIUM IN 1878?

Before we press this question, it is our grateful duty to thank the many kind friends who have so nobly sustained this periodical during the year now closing. Of all years, in the history of Spiritualism, it has been the most depressing; and for some time in the annals of commerce there has been no season of difficulty equal to it. Many hundreds of our warmest hearted Spiritualists in the work-a-day ranks of life have been so reduced in circumstances by slackness of trade, that it has been with difficulty that they could sustain life itself. From this cause we have lost many readers, but our gratitude is due to these suffering brethren all the same; and we sympathise with them acutely in their temporary inconvenience.

Another element which has interfered with our prosperity this year, has been the numerous antagonisms which have arisen within the ranks of Spiritualism. Every squabble that springs up is sure to prove a source of loss and disadvantage to the interests of a periodical such as the MEDIUM. It does not matter what side or position a paper takes, it is sure to give offence to some. If it ignores the circumstances altogether it may be censured for infidelity to its duty; if it takes the one side it offends the other, and thus it is utterly impossible for the organ of a movement to pass through scenes of ill feeling and antagonism, without suffering thereby. Our policy has been throughout that of conscientious adherence to what we considered to be right, notwithstanding the consequences which might accrue to us for our utterances. We believe we have given the least amount of offence by so doing, because our grounds have been so self-evidently right, that unprejudiced readers have been able from their own position to perceive the justice of our cause.

Whatever may be the merits involved in these points, we are happy to say that we close the year in a still more decidedly prominent position in respect to this Movement than we ever occupied before. 1877 has been a year of painful depreciation to nearly all classes of periodical literature; but it is a year like this which most severely tries the merits of a weekly publication, and if after all has been said and done, an editor finds his organ much less influenced by bad times than others which are his contemporaries, then he has cause to be specially grateful.

We do not take upon ourselves the sole credit for this success. Much of our time has been swallowed up by painful sickness, and almost total eclipse of our usual capabilities. Where, then, must we look for the source of our success? We unhesitatingly and joyfully answer, TO OUR NUMEROUS KIND-HEARTED AND SYMPATHETIC READERS. It is with pleasure that we acknowledge that the supporters of the MEDIUM in the great majority of instances, do not regard their investment in our weekly issue as a mere matter of value for value; but when circumstances prevent us from making our columns as interesting as usual, at these times all the more sympathy is expressed with our work, and greater efforts are made to sustain us. We particularly desire that our readers should feel the full force of this acknowledgment, and learn how grateful we are for the sympathy and kindly aid which they have in all considerateness extended to us during the year, and which has enabled the MEDIUM to pass through a time of conflict and difficulty, which would have been its total ruin had it not been protected by the disinterested actions of its numerous admirers.

During the coming year, we crave a continuance of this kindly co-operation. Though our columns in the past twelve months have contained matter of unparalleled novelty and excellence, yet much space has been occupied by the discussion of purely ephemeral questions, the necessity for which sacrifice of our space we hope will not soon occur. We may, therefore, promise that a great accession of

permanently useful and instructive matter will predominate in the MEDIUM during 1878; and if we have merited the enthusiastic support of Spiritualists in the past, we hope we may more signally deserve their confidence and co-operation in the future.

READ THE MEDIUM THOROUGHLY.

The MEDIUM is synonymous with Spiritualism as a movement in a truer sense than is any other agency which the Cause possesses. To promote the diffusion of the MEDIUM is in reality to spread Spiritualism, and keep up a ceaseless spiritual activity in the minds of those who receive and read the paper. We therefore urge the importance of every Spiritualist doing whatever lies in his power to secure the widest possible circulation for the MEDIUM, and those who take it in weekly should make it a point to read it thoroughly. In our wide experience with Spiritualists, we find that the best workers in the Cause, and the truest Spiritualists in every way, are those who study our columns thoroughly every week, and sympathise with the particular plan of work of which this paper is the organ.

SUBSCRIPTIONS FOR 1878 ARE NOW DUE,

And we hope to receive a marked increase over that which the list of the current year displayed. We will be glad of the earliest response which our numerous friends can conveniently make, in order that we may judge adequately of the arrangements necessary at the commencement of the new year. It saves us much trouble, and facilitates our work in every way when we have the business of the first week of the new year thoroughly before us, ere the old year closes. During the Christmas and new-year holidays we hope our friends will not forget us, but make their intercourse with one another an opportunity for extending our influence as an organ, which is equivalent to doing the best work possible for the advancement of the Cause.

CHRISTMAS PRESENTS FOR SPIRITUALISTS.

At this season of the year vast sums of money are squandered on worthless rubbish, sent about as Christmas presents. The practice of presenting to friends suitable mementoes at this season is a beautiful one, and to be highly commended. But, seeing that life is short, and with many a period of difficulty and trouble, it seems unwise that its material outcome should be wasted in that which is utterly ephemeral and profitless. We, therefore, commend our friends to think considerably of our offer to supply works on Spiritualism at a greatly reduced price, as *bona fide* Christmas presents. A book presented at this season would be received with very different feelings from what the same book would merit if offered as a mere method of spiritual propagandism.

There are numerous works quite desirable as Christmas presents. Mrs. Berry's "Experiences" is most suitable for a lady; it is the work of a lady, contains her portrait, and every page bears the sympathetic impress of woman's character. It is handsomely got up, is really an elegant present, and offered at a comparatively low price. For others, Mr. Wallace's "Miracles," Mr. Crookes' "Researches," Hudson Tuttle's "Arcana," Judge Edmonds' "Letters," the "Dialectical Report," Mrs. Tappan's "Orations," Mr. Morse's "Leaves," and other works offered in the list, may be advantageously selected. Any of our wealthy brethren who may desire to help us and the Cause at the same time, might send us a cheque and a list of a hundred, more or less, eminent names to whom one or other of these books would be a welcome messenger at the present time.

By all means let Spiritualists constantly think of Spiritualism in their operations, and they will find means of helping it at every turn. The greatest injustice which they can do themselves and the Cause is to forget it altogether, and allow themselves and their means to be absorbed by minor considerations.

Many of our readers are themselves in business, and look to the Christmas season as a harvest-time for the accomplishment of large transactions. The purveyor of spiritual literature is also in business, and a most precarious, fitful business it is, with no harvest-time to mark its continuously up-hill season. See, then, that our department has its due share of patronage, and that, while other tradesmen are rejoicing in custom, we may not for several weeks be almost neglected.

MR. MORSE AT DOUGHTY HALL.

On Sunday next and the Sunday following, the last in the year, Mr. Morse will be the speaker at Doughty Hall, 14, Bedford Row, Holborn. As Mr. Morse is about to remove his residence from London to Derby, it is possible that these orations may be the last which he will give in London for some time. This is made mention of that his numerous friends may not neglect the opportunity of coming forward and listening to the eloquence of his guides. As it is so near the termination of the year, it is probable that the addresses given will be of a particularly interesting character. In some respects these meetings coincide with a crisis in Mr. Morse's life—his removal to Derby—and we hope there may be full and hearty audiences to wish him much prosperity in the new locality in which he will for the immediate future find his permanent abode. As usual, the meetings commence at seven o'clock.

Dr. Anderson, who, while Mr. William Anderson, in Glasgow, wrote the first complete account of Mr. Duguid's mediumship in *Human Nature*, ten years ago, now writes from Brooklyn, where he is a medical practitioner. He says he has made a call on Miss Lottie Fowler, who expressed vivid remembrances of her old friends in this country.

THE IMMEDIATE ARRIVAL OF DR. J. M. PEEBLES IN LONDON.

A letter from our esteemed correspondent Mr. Berks T. Hutchinson of Cape Town affords some interesting particulars of the visit of Dr. Peebles to South Africa. Mr. Hutchinson says:—"Dr. Peebles has, since his arrival from Madras *via* Natal, been descending and lecturing on our good gospel every Sunday and twice during the week, and he has made no little stir in our circles. We have given hundreds of my work, 'The Defence of Modern Spiritualism,' and MEDIUMS—old copies which I had on hand—which gratuitous distribution of information cannot fail to find some good soil in which the seed may spring up, sown as it is under the genial husbandry of Dr. Peebles. To the uninitiated his lectures are startling, and they have given rise to a little newspaper correspondence, which is just what we wished for. The Doctor leaves here on December 4, if nothing prevents him, so as to arrive in England about Christmas or the New Year. Though Spiritualists here are not strong as a body or rich as individuals, yet we shall manage to make up enough to enable our respected visitor to reach England as a first-class passenger, and, we hope, something over. There are many Nicodemuses here, and some weak Spiritualists who do not know what they do believe. But conquer or die is our resolve; and whilst we have the strength and reason left, the banner of spirit-communion will wave in the valley of Table Mountain. I greet all my kind friends I found in England."

It is a rare pleasure to have once more the prospect of receiving our distinguished co-worker, Dr. J. M. Peebles. While we were down in Scotland recently we discovered the stock from which the Peebles sprang, and can almost count kinship with our expected visitor. We trust Spiritualists will unite as one man to give him a hearty reception and make his sojourn amongst us pleasant to himself and useful to his great work. We shall adorn our opening page of the volume for 1878 with a portrait of Mr. Peebles, accompanied by some account of his recent wanderings on behalf of Spiritualism.

INSTITUTION WEEK MEETINGS.

While we write, the series of Institution Week meetings in London are being held, and we therefore defer notice of them till our next issue. Throughout the country a considerable amount of interest is being excited on behalf of this movement, and we have received already a number of collecting-cards bearing the lists of subscribers. We particularly desire the Institution Week movement this year to partake of a spiritual character, and we hope before a week is over our readers everywhere will unite themselves together, and with one spirit express their sympathy with the work of Spiritualism, as promoted by the Spiritual Institution. If any of our friends have never joined in a meeting or circle before, let them do so on Sunday next, and in a warm and hearty manner offer themselves to the spirit-world as soldiers in this great battle of truth against error—light against darkness. Those Spiritualists who have no friend on earth to join them, may dedicate themselves to the spirit-world in private, for there are hosts of spirit-friends ready to extend their light, and comfort, and help to every brother and sister on earth who desires to unite with them for the advancement of God's truth and the welfare of humanity. This is, above all, what we mean by Institution Week. Material means, of course, are required, and we will be grateful for this form of help as far as our friends may be enabled to extend it; but material means, without spiritual cohesion and inspiration, is sordid materialism, and not worthy of the name of Spiritualism. Let us, friends, have faith in one another, and offer ourselves willing instruments for the advancement of the purposes of the spirit-world, and soon we will find that all the material needs which we require will be added unto us. We shall be glad to have a few lines from all our friends who hold Institution Week meetings, that we may have the pleasure of knowing how their exercises come off.

PORTRAITS IN THE MEDIUM.

We are preparing for publication in the MEDIUM a series of portraits of eminent Spiritualists and mediums, commencing with Dr. Peebles, on the first issue in 1878. We have in preparation engravings of Dr. Mack, Mrs. Dearborn, Professor Wells, Mr. Wood, of Oldham, Mr. Colville, and others, which will follow as opportunity may favour.

DR. MACK may still be found daily at his rooms, 14, Southampton Row, Holborn. An excellent clairvoyant gives examinations to those who desire them.

MR. DALE has asked us to give prominent notice of the midnight meeting to be held at Quebec Hall at the advent of 1878. Mr. White has alluded to it in his weekly report. It is a novel feature in connection with Spiritualism, and will no doubt be well patronised.

PROFESSOR BUCHANAN has recently removed from St. Louis to New York, where he has commenced his course of college lectures, of which we hope to hear more in the future. In a letter to Mr. Burns, Professor Buchanan says:—"I wish to express my unqualified admiration of your movement to establish the Order of Spiritual Teachers. I have not given out or written up my own plans and views yet, but will when the opportunity occurs for bringing them forward effectively." These plans will be looked forward to with expectant interest. Professor Buchanan closes his letter by ordering two dollars' worth of our cheap edition of the Dialectical Report, which he considers to be immensely cheap and adapted for universal circulation.

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The Order of Spiritual Teachers.

MOTTO FOR THE ORDER.

"Thy faith hath made thee whole."—Matt. ix. 22.

The spiritual method of healing differs vastly from that of the materialistic school. Doctors give crude minerals and material substances which are supposed to "cure the disease," and thus the professors regard the body somewhat in the light of a mechanical structure which can be patched and repaired by material processes. This it may be confessed is an extreme view of their philosophy. The spiritual school works in an opposite direction. They say with Dr. Trall, lately passed on to the spirit-world, that the remedial action is not in drugs or applications, but in the body itself, and that in our efforts at medication we can only supply that which is conducive to the healthy action of the bodily functions. Mesmerists, psychologists, homœopaths, and healing mediums elucidate this theorem. They supply no appreciable element to the body, and yet they work the most wonderful transformations therein, giving growth for decay, strength for feebleness, health in place of disease. In homœopathy the spiritual potency of a drug is alone used, and each medicament is supposed to influence the spiritual forces, which are characteristic of a certain organ of the body. There are electricians now-a-days, such as Dr. Desjardin, who medicate electric currents with drugs, and apply them to such disordered regions as may be benefited by the application. The hydropathist applies his baths, bandages, and manipulations, to the surface of the body by which the course of the blood and nerve-fluids is stirred up, and determined in healthy directions. The mesmerist, by his passes, in a similar manner, excites the circulation of the sanguineous and nervous fluids, causing deposits of tissue or absorption of waste matters, as may be necessary. The psychologist influences the will, and by exciting the spiritual nature of the patient, brings round a process of self-cure. This is particularly the case when the patient becomes clairvoyant, perceives the cause of the disease, prescribes remedial measures, and enters into arrangements with the operator for the accomplishment of the object desired. The spiritual healer has transferred through his organism by his spirit-guides, those fluids necessary to the remedying of the patient; and according to the seat of the disease, these fluids differ in colour and quality, and though immaterial to the physical sense, yet they are most potential and real in their operation upon the unseen springs of organic function.

It is evident that these various processes of treatment are directed to different strata of organic being, some of them appealing to that which is purely physical, and thereby indirectly aiding spiritual action. These forms of treatment are more useful in blood diseases, in which the animal nature is more particularly involved. The psychological and spiritual forms of treatment are made to minister to man's more interior illnesses, and to eradicate psychological poisons, and to build up psychological structures, if the word be permitted, which a more crude and material form of administration could not affect. Andrew Jackson Davis, in his "Magic Staff," speaks of a case in which a patient of his was relieved of an unpleasant psychological prepossession by following out a harmless formula which he prescribed. "A Cambridge Undergraduate," in the November number of *Human Nature*, gives instructions for moral healing by organic magnetism. Healers frequently require of their patients to arise, to stretch forth the arm or affected limb, or otherwise to exercise volition, in order to effect a cure. In these cases the restoration would, perhaps, be impossible were the patient merely passive, but the response to the invitation of the healer on the part of the afflicted is an act of faith in the usefulness of such a response, and thus the sufferer is rendered receptive to benefits partly derived from the healer and partly the result of volition within his own spirit.

How was it that the woman addressed in the words of our motto had so much faith, and received such marked benefits by the exercise of her faith? Hundreds around her heard of the fame of Jesus as a healer. Many of these, no doubt, ailed from a variety of pains and disorders, and yet she of all the multitude which thronged around him received signal benefit. Some will advance the idea that there was an operation, mysterious and miraculous, connected with this case. We do not see that such an idea is advanced in the text. No Spiritual Teacher labours to mystify and excite the stupid wonder of his brethren. All instruction is enlightening, and not bewildering, and hence we endeavour to extract instruction, and not awe, from this case. The woman, by the loss of much blood, had her physical condition very much reduced, causing the spiritual sensibilities to increase in a corresponding degree. Her interior or spiritual intuitions were keenly

alive to all that was related to them in quality. Hearing of Jesus and his works, her acute spiritual sensibilities at once assured her that his power would heal her. This was the cause of her faith, and as an act of her faith she pushed her way into the crowd, no doubt making great effort of the spirit to do so, stretched forth her hand, touched the hem of his garment, and thus was made receptive of that subtle and potent spiritual influx which is the habitual atmosphere of a highly-developed spiritual being, and which none but a spiritualised organism can receive to advantage. Faith, or spiritual receptivity, by which blessings of a spiritual kind can be transferred from one to another, is the only means whereby man can be cured of certain disorders, more particularly those affecting the action of the spirit in the sphere of moral conduct.

Let us by all means have more faith, but let us in the first place know what we mean by the word. Faith or spiritual intuition can do all things, for it is that link which connects the conscious soul with omnipotent wisdom.

NO. 1 SCHOOL, 15, SOUTHAMPTON ROW.

On Thursday evening, December 13, Mr. Burns occupied the place of Chief Monitor for the first time since his illness. Mr. Watts was Monitor for the evening and opened his subject by prayer, in which he returned thanks for angel-guidance which he had received in early life, as it had kept him out of various dangers while in an inexperienced stage of his manhood. He then read from the 9th chapter of Matthew, commencing with the 20th verse, of the woman who was cured of an issue of blood, by touching the hem of Jesus's garment, and to whom the assurance came, "Thy faith hath made thee whole." Other cases of healing in the same chapter were also read and reference was made to the statement in John, chapter 14th, that "greater works" would yet be done.

The Monitor then proceeded to exemplify some of the methods of healing at present in vogue, such as experiences in the spirit-circle, and the power which could be directed upon the patient by several healers placing their hands on each others' shoulders in a chain, the last one giving to the afflicted person a combined result of the whole. The point which came up for prominent observation was "faith," to which several Teachers alluded. The question then before the School was, What is faith; by what process does it play such an important part in some forms of healing, and how can it be cultivated?

One Teacher thought the best definition of faith was derived from the narrative of a father who while in a dark cellar asked his little girl to trust his word and jump into his arms though she did not see him. Another Teacher thought this definition did not apply to faith but was significant of "reliance." Another Teacher regarded faith as a gift, and related to sympathy. Another Teacher thought faith was caused by hearing God's Word; for how could a person believe that of which he was ignorant? Another Teacher regarded faith as man's highest love, by which he aspired to the best which his intuitions could discover.

The question of the methods of healing described in the Bible and practised nowadays, came on for discussion. One Teacher said healing was done by contact in Bible times. Another pointed out that it was sometimes done by following out the injunction to bathe in a river, sometimes by contact, sometimes by a word, and sometimes by magnetising articles, which were sent to the diseased at a distance; and it was pointed out that there was really no difference whatever in the means of healing now and in Bible times. There were marked degrees of power evident in both eras.

As to faith being necessary, cases were adduced to show that it could form no part of them. Thus, Dr. Newton caused a sick woman to rise from her bed and begin to get well when she was twenty miles away from him, and when she had no knowledge that he was operating upon an article of her clothing in a public meeting in London. Colonel Greck had taken his dog to Mrs. Olive's, as stated in the MEDIUM, and under her manipulation it was restored from an otherwise incurable condition. The dog could not have faith; and yet that sick woman at a distance, and the dog might, both of them, be in that negative or receptive state which permitted them to receive and appropriate the influences which were severally directed upon them. This might be regarded as illustrative of "sympathy."

Faith was not credulity, because it never made a mistake. It was not belief proceeding from intellectual apprehension, or confidence derived from experience. Faith might, indeed, proceed from "hearing the Word of God"—that is to say, faith is an active response in man, in return for a spiritual impression made upon his inner nature.

In the language of another Teacher, faith may be called a "gift;" for unless an individual be organised so as to exercise the faculty of faith, it is impossible for him to do so, let him desire it ever so much. It is also an "intuition," and aspires to the highest which the soul can conceive of. It is, indeed, the spirit of man, so far developed in outward expression as to be conscious of communicating its needs and desires to the external mind, and actuating the individual to place himself in a position for receiving spiritual benefits.

But faith cannot in some cases be exercised unless there be a person present, or other circumstance to call it forth. Healers know from experience that they in certain cases possess a faith or intuitive knowledge of their power over a certain individual, which creates a similar faith in the patient, and thus spirit responds to spirit, and the afflicted one is benefited. If this spiritual reci-

procity does not exist, then the benefit expected is not received; nor is this confidence of spirit of a kind with the usual belief in the efficacy of doctors, for doctors are very much believed in, and yet those who patronise them most frequently find the speediest passage to the grave.

The question then came up: If a man has not in active exercise this gift of faith, how can he cultivate the latent faculty so as to make it useful to him in life? The answer was that faith may be cultivated by allowing the intuitions to exercise their due influence over the other mental processes, and by listening to and obeying impressions, lead to their usefulness in aiding men in overcoming their difficulties. Lastly, charity should be exercised in this matter. Faith is not a power that can be exerted at will. It takes certain individuals and certain circumstances to excite it in one person, whereas very different conditions may be necessary to excite it in another.

The evening closed by Mrs. Watts being controlled by "Silver Bell," which spirit gave some good advice to the School on personal conduct. A lean, perished-looking spirit was described as being near this medium with the desire of controlling her. Her guide was afraid that this spirit would draw too near and absorb the medium's vitality. The School gave this spirit some advice and prayers for its enlightenment, and cautioned it to be honest in its relations to mankind if of a mediumistic tendency. The name of the spirit was given impressionally as "Alfred Grey," who departed this life ten years ago.

MRS. DEARBORN'S MEDIUMSHIP.

We had thought ere now to have been able to give some account of the peculiar phenomenal manifestations obtained through the mediumship of Mrs. Dearborn, but her constant accession of sitters has interfered with our opportunities. She visited us the other evening, and, while in conversation, she became very strongly affected. Her nervous system was much excited, after the manner of a medium during development. The colour in her face came and went, and a distressed look overshadowed her face. Soon she was impressed to move the sleeve from her left arm, which we found to be covered with red writing and a drawing, representing a tree, and a bird with a branch in its beak. The writing was more particularly on the back part of the arm and round the elbow joint. The words written were family messages, and the initials of Mrs. Burns's father, and an old family name from the French, which has not been in use for three generations, were also given. The writing was copious, and it remained while Mrs. Dearborn was with us. We hope to have the privilege of investigating this matter further, and testifying to the writing coming upon the arm during the interview with the medium. We have also received the following testimony respecting this form of manifestation:—

To the Editor.—Dear Sir,—I would like to give publicity to a sitting that my wife and I had with Mrs. Dearborn, at 10, Guilford Place, on December 12th. The sitting began by Mrs. Dearborn giving us the benefit of her impressions, we being strangers to her, but what she said was truth undeniable. She told us of several spirits we had with us, and very accurately described them, and gave the names of several—my mother, and my wife's father, and her sister. When the medium became entranced we received a great deal of advice and many communications from our spirit-friends, which we acknowledged as good tests. They told us there would be a message written for us, and the control leaving the medium, we saw the message written on the back part of her arm, and I believe it to be my mother's writing, as it was just as she used to write.

By publishing this you will greatly oblige.—Yours respectfully,
G. Gloucester Street, Queen Square, W.C. S. and H. L. ISAAC.

Mrs. Dearborn says this form of mediumship is exceedingly exhausting, and so we should say from the evident effect the case witnessed by us had on the appearance of the medium. Mrs. Dearborn does not desire to devote her attention solely to this form of mediumship, which has only lately been bestowed on her. She desires to be of service in ameliorating human suffering, which has been her chief occupation for many years. In respect to her abilities as a healer, she has shown us some communications received from patients, one of which we solicited the use of, to reproduce in these columns, and which is as follows:—

Cambridge, Mass., October 16, 1877.

Mrs. Clara Dearborn.—Dear Madam,—It gives me great pleasure to add my testimony to that which you doubtless have from many others in regard to your wonderful power of healing, as I have had personal experience of it, and have seen its operation in my own family.

In the spring of 1872, I suffered severely from inflammation of the kidneys, but recovered after a few treatments by you. In the following year, my wife was brought to death's door, as it were, by an attack of cerebro-spinal meningitis, but, under your hands, she not only recovered from the disease, but suffered from none of the usual lameness or deformity so often following that complaint.

I make these statements with feelings of obligation to you, and should certainly in similar trouble seek your help again.—I am, very respectfully yours,
R. TORREY.

177, State Street, Boston.

In Darban a sum of £1,056 has been collected in aid of the sufferers by the Indian famine, of which £1,000 has already been remitted by the Zanzibar route. It is expected that over £2,000 will eventually be raised. The Hon. Dr. Peebles gave an effective impulse to this charitable movement by his description at a public meeting of the scenes he had witnessed in the famine stricken districts. The sugar planters of Natal depend chiefly upon India for their labour; hence the warmth of sympathy evoked by the present distress. The coolies, it is said, are deeply interested, and show a great desire to give all the help they can.—*The Cape Times*, Nov. 6.

RIGHT HON. JOHN BRIGHT, M.P., ON THE
VACCINATION ACTS.

To the Editor of the MEDIUM.

Albert Road, Regent's Park, London, Dec. 13.

Sir,—Referring to the recent suit in the Queen's Bench Division of the High Court of Judicature—"Tebb v. Jones"—which seems to have had the effect of stimulating the zeal of the guardians in many districts, both of the metropolis and provinces, in the prosecution of conscientious objectors to vaccination—may I ask for the insertion of the following correspondence as indicating the opinion of a statesman as conservative as he is enlightened on the law as now interpreted by the highest judicial authority?—I am, Sir, your obedient servant,

WILLIAM TEBB.

7, Albert Road, Regent's Park, Nov. 27.

Sir,—Convinced that the practice of vaccination is not only no defence against small-pox, but is injurious to health, and occasionally a cause of death, I declined to have my youngest child operated upon, and was supported in my refusal by three certificates from medical men of the ground that she was not a fit subject for the lancet. Notwithstanding, I have been four times summoned by the St. Pancras Guardians to the Marylebone Police Court, and on each occasion have been convicted.

Believing that Parliament, in passing the Compulsory Vaccination Act, had no intention of enacting such systematic persecution, and for the relief, if possible, of a large number of conscientious objectors, who are in humble circumstances, I ventured to appeal from the decision of the magistrate to the Court of Queen's Bench, with the result that, on Wednesday last, my conviction was affirmed, the practice of cumulative penalties judicially established, and my appeal dismissed with costs. So that a parent, with several children, unable to pay the fines, may now be legally imprisoned for the best part of his life.

This authoritative decision opens up a serious prospect for anti-vaccinators; for they see themselves committed to a persistent and interminable resistance to the law. They may regret the necessity, but they have no choice. Knowing that vaccination is a delusion, which, like inoculation, bleeding, and many other medical delusions will, in due time, pass into universal contempt, it would be a degradation on their part to submit to its infliction, whilst there is no more emphatic method of propagating their conviction and enlightening their fellow-men than by open disobedience, even under fine and imprisonment. It is true there are some Boards of Guardians who, when they discover that an anti-vaccinator is in earnest, desist from prosecuting him, but in other cases (as in my own) resistance only inflames the guardians' zeal; and some poor anti-vaccinators would be utterly ruined if their comrades did not provide assistance. Now, I venture to submit that it is unwise to leave the law to be enforced, or not enforced, at the discretion of guardians. It may operate to the relief of anti-vaccinators in some instances, but relief in one parish only intensifies the sense of injustice in another.

Again, I will urge that the most ardent and experienced vaccinators are now assuring the public that if vaccination is to be of real value it must be periodically repeated, and that men and women who have only been vaccinated in childhood have little or no advantage over the unvaccinated. If it be so, legislation should either advance or retreat, for it is absurd to incur so much trouble and expense for a benefit, confessedly so transitory.

I submit these considerations to your kind attention, and, as a citizen who has no desire but to do his duty, I would ask you seriously and courteously how you would advise me to act.—I am, Sir, with great respect, your most obedient servant,

(Signed) WILLIAM TEBB.

The Right Hon. John Bright, Rochdale.

Rochdale, Dec. 4.

Sir,—I think your case one of great hardship, but I fear I can do nothing to help you. These repeated penalties are in my view most unjust. I wish the law were changed.—I am, Sir, yours respectfully,

(Signed) JOHN BRANTON.

To Mr. William Tebb, 7, Albert Road, Regent's Park, N.W.

The Liverpool *Courier*, commenting upon the above correspondence, pertinently observes that the right hon. gentleman gives no hint that he will make any endeavour to get the law altered.

MR. BROWN'S ANNIVERSARY.

On Sunday, the 2nd inst., about sixty friends assembled at the residence of Mr. Thomas Brown, Howden-le-Wear, to celebrate the second anniversary of his tour as a missionary medium. The attendance was not so large as on the previous occasion, but this was doubtless partly attributable to the fact that Mr. Dunn of Shildon had been engaged to deliver two lectures at Byer's Green, hence the absence of friends from that locality. However, we recognised representatives from West Pelton, East Hedleyhope, Bishop Auckland, Gurney Villa, Love's Beechburn, Sunny Brow, Hunwick, and Crook, which evidently displays a healthy condition of the Cause in the district.

It will be unnecessary to speak in commendatory terms of the tea provided by Mesdames Brown, Hetherington, Sinclair, and Wake. Suffice it to say that it was excellent and highly satisfactory to all. Ample justice having been done to the viands, and the tables having been disposed of, arrangements were made for a public meeting in the evening. Mr. Lobley of Crook, being voted to the chair, commenced by saying that he became acquainted with the spiritual philosophy by reading a book written by Robert Owen, but had no opportunity for practical investigation until he became acquainted with Mr. Brown, with whom he commenced a systematic research into the dim mysteries of the spirit. Since then he had received many beautiful assurances of the continued existence of departed friends, which had well repaid his assiduous exertions to fathom its profound mysteries.

After the singing of the hymn entitled "Sweet by-and-by," Mr. Hull of Bishop Auckland, under the influence of one of his guides, rose and said: Though he was a stranger among us, he wished to congratulate us upon our harmonious gathering. He wished the meeting to partake of a more cheerful mood, as we had not met to sit pensive and solemn,

as it was not a solemn occasion; and, after imploring the Divine blessing upon our labours, he relinquished control, when the medium was immediately influenced by another of his guides, who indulged in a little quaint banter respecting the clergy and their scapegoat the devil, that invaluable friend without whose assistance their occupation would be gone. He urged us to leave the world better than we found it; and just in proportion to the disinterestedness and the devotion we display in sacrificing selfishness for the truth, so should we receive the spiritual power necessary to accomplish our grand object.

Mr. Brown then proceeded to address the meeting by observing that important changes had transpired in his life since he became acquainted with Spiritualism, and had anyone informed him previous to commencing the investigation that his experiences would have been of such a marvellous character he would have considered him insane. When he first began the investigation, a peculiar experience occurred to him. When he went into a friend's house, if he placed his hand upon a chair it would move across the room. This caused him to request Mr. Lobley's advice respecting the matter, as he was possessed of some knowledge of these strange phenomena, and the result was they resolved to investigate the matter by forming a circle at his (Mr. Brown's) house. The little table which now stood before him was the means of establishing communication with the two worlds, being the first table used for the purpose in the district. He had sometimes witnessed violent manifestations since that time, but the very controls that were frequently rather boisterous were with him now, and he believed that no kinder, loving, and truthful influences ever attended a medium. Respecting his experience as a public medium, although some might suppose it to be an easy and pleasant life, he did not find it so. The uncharitable treatment he had frequently received had been exorcisingly painful to his sensitive nature. Sometimes, after having sat with positive and sceptical inquirers, he had been denied the precious boon of sleep. He had suffered so much peculiarly that he had frequently come home depressed with surrounding adverse circumstances, and resolved never more to go out as a public medium. In this frame of mind he had informed his guide, "Bretimo," of his determination, and he had received the reply to wait a day or two, and invariably he had received letters and engagements from those who were entire strangers to him. He concluded by expressing his deep attachment to his spirit-guide, and hoped that all mediums would repose implicit confidence in their invisible friends, and he was positively persuaded that they would not fail to receive the spiritual power necessary for their present and ultimate good.

At the conclusion of these remarks, the hymn "Hand in hand with Angels" was sung, after which Mr. Brown's guide, "Bretimo," assumed control, and said his medium had called that meeting the celebration of his second anniversary, but he thought it was also his ("Bretimo's") anniversary. He continued by saying, that as progress was indelibly stamped upon everything in the universe, so man, in order to fulfil the purpose of his existence, must be a progressive being. There will be a power concentrated upon humanity which will so harmonise and renovate the conflicting elements surrounding us, that darkness will be dispersed before the benignant rays of the sun of knowledge. The human soul will ultimately become so permeated with the power from on high, as to reflect the Divine image in the countenances of the favoured recipients. If all the scientific men of the present age were to combine and concentrate all their efforts to accomplish the annihilation of the spiritual philosophy, they would only give it an additional impetus. The time will come when a flood of light will deluge the world, and the human soul beneath its influence will become purified, and the dark clouds of ignorance will vanish like the mists of the morning.

Mr. Gibson, of Bishop Auckland, said: Although it was not his forte to speak, he could not let the opportunity pass without saying something. He had first become acquainted with Spiritualism about fifteen years ago, but he was then precluded from a successful investigation because of his sceptical nature, and, even now, the more knowledge he acquired of the philosophy the more mystified he became. There were many things in nature very mysterious, but he considered that everything in existence was a necessity, or it would not have an existence. He then spoke in highly commendatory terms of Mr. Brown's mediumship, asserting that he had received the most astounding evidences of spirit-identity through his mediumship, which to him had been invaluable.

Mr. Binns, of Hunwick, rose and expressed the pleasure it afforded him to be present to participate in the celebration. In his experience he had frequently seen Mr. Brown violently used in the first stages of development, and he had sometimes asked himself the question, "Was he justified in following a course which seemed so mysterious and incomprehensible. However, he resolved to take courage, and, after a long and laborious investigation, he had received demonstrative evidence of a power outside the sitters, and was now apprised of the fact that it was not so much the fault of the medium as the sitters, when we were unsuccessful. After referring to the disreputable actions of the sitters, who had endeavoured to lay a trap for such mediums as Dr. Monek, Lawrence, and Miss Wood, he expressed his conviction, that in order to be successful the sitters must be on the same plane of intellectual and spiritual development as the medium.

Mr. Hull then related his experiences. He had witnessed some very remarkable physical manifestations while living at Hartlepool, but when he came to reside at Bishop Auckland he expected to have increased facilities for investigation, but in this he was disappointed. Spiritualism, he said, was at a very low ebb there at present. Except a few private circles, there was no demonstration of activity in its propagation in the town.

Mr. Allison, of Gurney Villa, in a quaint, homely, and humorous way, addressed the meeting. He had been a secularist, and, although he had witnessed some astounding phenomena which no known law could explain, he was a long while before he could realise the fact that they were produced by departed friends. Subsequently the clairvoyant faculty had been developed in him, and he could not only see his spirit-friends, but describe them to others.

Mr. R. Brunskill, High Grange, said the interest in Spiritualism was aroused in him by his friend Mr. Lobley, and he resolved to solve the problem whether it was a truth or not. According to instructions received through Mr. Sadler, the Welsh physical medium, he sat alone for six weeks, during which time he had raps in reply to questions, and on one occasion he was startled by the sound of the tramp of heavy

boots, although he was alone in the room. Strong physical manifestations were subsequently produced through him, until Miss Wood, of Newcastle, was engaged by the High Grange friends, when "Poeka" informed him that he was a medium for materialisation. Having become persuaded of this important fact, he long and patiently laboured under extremely difficult circumstances; but it eventually culminated in a more successful result than his most sanguine anticipations had predicted. Mr. Hetherington (Crook) said they were not so successful at Crook as they should wish; but although they might be denied the objective manifestations of our philosophy, he believed that if each individual would work in the glorious cause of truth and progress, and thus put into operation individual reform, we should receive the Divine influx of spiritual power from the supernal realm, and by working *en rapport* with the angel-world, we should be enabled to exert a mighty influence for good.

Miss Brown, having passed under influence, referred to the statement made by "Bretimo" that it was his anniversary as well as the medium's, said and she considered herself entitled to the honour as well. She fervently hoped that the seed sown on the present occasion would take deep root in fertile soil and bring forth fruit abundantly, and she earnestly invoked the Divine assistance to accomplish such a glorious and beneficent result.

The night being now advanced, in order to allow friends from a distance to reach home at a reasonable hour, it was deemed advisable to disperse. Accordingly, after the singing of the Doxology the proceedings terminated.

C. G. ORSTON.

Hunwick, Willington, Durham, December 4th.

CONFERENCE AT WRECKENTON.

To the Editor.—Dear Sir,—The first annual conference of Spiritualists was held at Wreckenton, in the Mechanics' Institute, on Sunday, December 16. There was a pretty fair attendance, which no doubt would have been much increased had the weather not been so doubtful. There were friends from the surrounding neighbourhood, viz., Windy Nook, Gateshead, Low Fell, Fatfield, Ouston, and, I believe, Chester-le-Street.

Mr. J. Wilson, the well-known missionary Spiritualist, presided in his usual evangelic manner. He read a chapter from St. Paul's Epistle to the Corinthians where the "spiritual gifts" are enumerated, on which he commented, and gave instances in his experience of seeing some manifestations of those gifts, especially the gifts of healing and clairvoyance, or "the discerning of spirits."

It appears it is little above two years since he became acquainted with Spiritualism. He was a Methodist preacher, but since his conversion to Spiritualism, he has been engaged in spreading its facts and teachings, and is still doing a good work, which is fully appreciated by all friends of the Cause. He threw the meeting open to anyone who might feel a desire to give his experience on either side, for he was not afraid of the truth.

The following gentlemen embraced the opportunity:—Messrs. Wilson, Morlee, and Ritson, of Windy Nook; Messrs. Hall, Pickering, Ramsay, and Harris, of Gateshead; and a gentleman from Ouston, whose name your correspondent did not get. Your readers are acquainted with the facts of the subject, therefore it would be trespassing on their patience and on your valuable paper were I to give the experience of every gentleman who spoke. Let it suffice to say that they all bore testimony to the reality of the facts, and also to the beneficial influence of the teachings of Spiritualism on their lives. Instances were given of dissipated men (one of whom spoke) at the door of whose hearts so-called Christianity had knocked, but failed to get an entrance, but through the influence of this much-abused subject have been changed from the mere semblance of men to more like what we are said to be—"a little lower than the angels." They all fully realised, with a warmth of feeling only possessed by those whose hearts are overflowing with gratitude, that

"Life is real, life is earnest,
And the grave is not its goal."

Mr. T. Smith, of the Low Fell, brought the afternoon's proceedings to a close by a short address in the trance state. Tea was provided for friends from a distance, after which there was a public meeting in the same place, when Mr. T. Smith gave a trance oration to the satisfaction of all present.

Thus the day's proceedings ended, every one feeling sure that good would result from this their first effort in this place; and, in the words of the president, all determined to make that country-side a "Zion unto God."—Yours in truth,

JOHN M. ROUTLEDGE.

11, Wylam Street, Gateshead, Dec. 18, 1877.

EAST END SPIRITUAL INSTITUTION,

15, ST. PETER'S ROAD, MILE END, E.

On Tuesday, Dec. 4, and again on the 9th, Miss Chandos Leigh Hunt gave her lesson-lecture on "Healing Magnetism" to small but attentive and appreciative classes. Of the lecture I can say little, it being, itself, so much condensed that it is impossible for me to describe. Suffice it to say, that it is the most complete, exhaustive, and instructive address upon the subject dealt with that it has ever been my lot to meet with; and the practical directions given for the making of passes, &c., the warnings and advice to experimenters are clear and explicit, and any person possessing her instructions, would be able to use their vital force or "organic magnetism" for the relief of suffering friends with beneficial results in a very short space of time. I can only regret that more persons did not avail themselves of the opportunity to hear what could be said in favour and in explanation of the mode of applying "magnetism" to healing purposes.

Last Sunday evening the guides of Mr. E. W. Wallis delivered a very earnest and stirring address on "Whose and What Teachings are best adapted to aid Man's Development Mentally and Morally?"

Next Sunday evening they will speak on "Jesus, the Christ of God," when they will give their opinions of the life, work, and character of Jesus; also of his relation to God and mankind.

Miss Young will attend on Sunday morning next at eleven a.m. Her guides are always good, and frequent tests are given.

E. W. WALLIS, Sec.

Mr. Wood will be at Mr. John Croppers', Smallbridge, the first Sunday in every month, instead of Rochdale.

MR. MORSE'S APPOINTMENTS.

LONDON.—Sunday, December 23. Doughty Hall, Bedford Row, W.C. Evening at 7. Subject: "Immortality: is it Conditional or Absolute?" Also, same hall, on Sunday, December 30.

Societies, circles, and local Spiritualists, desirous of engaging Mr. Morse's services for public or private meetings, are requested to write him for terms and dates, at Warwick Cottage, Old Ford Road, Bow, London, E. Mr. Morse's guides deliver addresses on the Temperance Question.

W. J. COLVILLE'S APPOINTMENTS.

LONDON.—Fridays, December 21 and 28, Spiritual Institution, at 8 p.m.

Sundays, December 23 and 30, Salebury Hall, 429, Oxford Street. Morning, 11.15; afternoon, 3.15.

Questions answered at close of addresses on Sunday afternoons and week-day evenings.

Impromptu poems on all occasions.

W. J. Colville is now open to accept London or provincial engagements. For all particulars address or apply to him at 15, Southampton Row, Holborn, W.C.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Tuesday, December 18, Dr. Monk occupied the platform, the chair being taken by Mr. Christian Reimers. A number of questions were sent up for the Doctor to discourse on, he making suitable remarks and observations, interspersed with sound advice. The meeting was very enthusiastic, a vote of thanks being accorded to the Doctor for the genial remarks uttered throughout.

On Friday, December 21, Mr. Davis will open a discussion on "The Beneficial Effects of Moderate Drinking."

On Sunday, December 23, Mr. E. W. Wallis will deliver an inspirational discourse; subject to be chosen by the audience.

Tuesday being Christmas Day, the hall will be closed.

It is proposed to hold a watch-night service on December 31, commencing at 10.30. Further particulars next week.

The annual *soirée* and concert will take place on Thursday, January 3. Tea on tables at 5.30. There will be a portion of the evening set aside for dancing.

Mr. Fletcher, the American medium, has kindly consented to give inspirational addresses through the month of January on Sunday afternoons at 3.15. It is hoped the friends will respond to this announcement, the services of the speaker being kindly given for the benefit of the funds.

Members are requested to forward their subscriptions, as the time for payment of rent, &c., is fast approaching.

Terms of membership 1s. per quarter, including use of Lending Library. CHARLES WHITE, Hon. Sec.

ISLINGTON SPIRITUAL INSTITUTE.

MECHANICS' HALL, 19, CHURCH STREET, ISLINGTON.

A social gathering of "Old and New Friends" will take place in the above hall, on Saturday evening, Dec. 29. The amusements will consist of vocal and instrumental music, readings, (including Tennyson's "May Queen"), recitations, and Christmas gambols, commencing at 7.30. Tickets 6d., including coffee &c.

Friends are requested to come early; bringing with them their most amiable dispositions, as a basis for the thorough enjoyment of an evening's entertainment, which the committee desire to present, regardless of all pecuniary considerations.

Mr. Lawrence, whose excellent trance address of the 9th inst. was so highly appreciated, will address us again on Sunday evening next, the 23rd.

P.S.—The collection on Sunday the 30th inst., will be given to the funds of the Spiritual Institution.

A. MONK, Sec.

21, Devonshire Street, Islington.

NEWCASTLE PSYCHOLOGICAL SOCIETY.

LECTURES FOR DECEMBER.

Sunday, December 23. Trance Address. Mr. W. Wallace.
Sunday, December 30. Trance address appropriate to the season.
Mr. W. H. Lambelle.

Lectures commence on Sundays at 6.30 p.m., on Wednesdays at 8 p.m. Admission free. A collection to defray expenses.

H. A. KERSEY (Hon. and Corresponding Sec.)

4, Nixon Street, Newcastle-on-Tyne.

MADAME GILLIES, lately matron of the Progressive College, Grasmere, is now open to another engagement. This lady's well-known merits will, no doubt, speedily secure for her a suitable appointment. Letters for her may be addressed at the Spiritual Institution.

THE Oldham Psychological Society intend holding their fifth annual tea-party and entertainment on Christmas Day, Dec. 25, in Temperance Hall, Horsedale Street, Oldham. Tea on table at four o'clock. Tickets 9d. each, children under twelve years 6d. each. Admission after tea 3d. each. The entertainment will consist of songs, glees, readings, recitations, pianoforte duets, &c., aided by Mr. J. Hall, the well-known concertina player. Tickets may be had from T. Kershaw, 8, High Street; J. Mills, Union Street, or from any of the Committee.

BIRMINGHAM.—Mr. Mahony's New Year's party takes place at Baskerville Hall, Crescent, Cambridge Street, on Wednesday, January 2, 1878, and an early application for tickets is requested. Mr. Mahony will recite "The Dream of Eugene Aram" (Hood), and "Horatius Keeps the Bridge" (Lord Macaulay); Mr. Harper will give recitals; and a number of talented friends will take part in the programme. The farce of "No. 1 Round the Corner," and Tom Taylor's comedietta "To Oblige Benson," will be performed. The hall is fitted up with stage and scenery and a polished floor for dancing. To commence at seven and terminate at eleven. Tickets, 1s. each. Christmas games and dancing from nine till eleven.

THE SECOND ANNUAL NEW YEAR'S GATHERING OF THE LANCASHIRE SPIRITUALISTS.

On Monday, the 31st of December, 1877, a general social gathering of Spiritualists will take place in the Temperance Hall, Grosvenor Street, Manchester, under the auspices of the Lancashire District Committee.

ARRANGEMENTS OF MEETING.

Assemble at four for congratulations. Tea on the tables at half-past four. The tables will be arranged round the room and down the centre, so that all will be able to speak with their friends. There is to be no formality, no need of introduction, as it is desirable that it shall be like a family gathering.

Chair to be taken at six, when an entertainment of music, readings, recitations, and songs, will be given, interspersed with short speeches from friends and mediums of the county.

Tickets for tea and meeting, 1s. each; after tea, 6d. They may be had of the ladies' committee, or at the door of the hall.

JOHN LAMONT, President.
CHARLES PARSONS, Secretary.

December 8, 1877.

LAST SUNDAY AT DOUGHTY HALL.

Mr. Burns was the speaker on Sunday last. There was a very limited audience—the smallest which has been in Doughty Hall for many months, but it was highly congenial, and adapted to the condition of the speaker. Dr. Monck conducted the service; reading and commenting on the 15th chapter of John. He also delivered a prayer and a congratulatory address upon the speaker having once more appeared in public amongst London Spiritualists. Mr. Burns, in commencing his discourse, said he had attended that meeting in opposition to the advice of friends; but he did so, because of the fact that it was Institution Week, and, as a member of that congregation, he desired to do his part in recognising the services of the Spiritual Institution in so fully advertising the meetings held in that hall during the year. If the same amount of publicity were paid for, it would amount to a considerable sum. The speaker then proceeded with a lecture on "The Three Kingdoms of Spiritualism," which will probably be reported at another time. At the close, the collection in aid of Institution Week amounted to £1 1s. 8½d.

A YOUNG LADY TRANCE MEDIUM.

To the Editor.—Dear Sir,—Saturday, Sunday, and Monday, the 15th, 16th, and 17th of December, are days which will live long in the annals of Choppington Spiritualism. Friends of the Cause from nearly all the points of the compass met together to welcome and listen to the impressive and eloquent addresses delivered through the mediumship of Miss E. A. Brown (trance medium), of Howden-le-Wear.

The subject for Saturday evening was "The Gulf Stream," which was treated in a thoroughly philosophical and masterly style, eliciting frequent applause.

On Sunday evening the subject was "Faith, Hope, and Charity," which was a grand example of word-painting, teaching and explaining the beautiful doctrines of faith, hope, and love. On this night the large chapel was crowded to overflowing; so much so, that we had to seat the little ones on the platform; and when the very young girl-like lecturer made her appearance among the audience she was greeted with such a burst of genuine sympathy as is seldom witnessed.

The subject for Monday evening was "Communion between God and Man, or betwixt the Visible and the Invisible Worlds," which was given in a manner which kept the large company assembled spellbound.

At the conclusion of this address we had the pleasure of listening to, the guide of the medium—he who had given the previous discourses—while he recited a beautiful poem of his own composition; after which a hymn and an impressive invocation, these very efficient and instructive addresses were brought to a close.—Yours,

Choppington, December 17, 1877. JOHN TWEDDLE.

A DOG AT ITS DEAD MISTRESS'S GRAVE.

We are reliably informed of a remarkable incident connected with the death of a lady of this city, during the past week. She owned a valuable dog. The animal had never been in the habit of going inside of the house, and had never been known to leave the lot. On the night succeeding the death of the lady, while a number of friends were sitting in the room with the corpse, the dog came to the door, which was shut, and scratched and pawed at it until it was opened, when he deliberately walked to the place where the body was lying, sniffed at it once or twice, and then walked out. The next morning the dog was missing; a fact which was so mysterious and unaccountable, owing to the known domestic habits of the animal, that a member of the family inquired whether it had not been placed in the city pound. Nothing more was seen or heard of the dog until that afternoon, when, as the funeral reached the entrance to Bellevue Cemetery, the animal ran out and met it, and then followed with the mourners to the grave, where he kept up a most dismal howling and whining, while the last sad rites were being performed. The sexton of the cemetery said that he found the dog there early that morning, that the animal was present when he dug the grave, and remained there during the entire day, until the funeral procession arrived.—*Wilmington Star.*

Mr. Wood will give two trance addresses next Sunday at Mrs. George Suffield, Hare-hill Road, Littleborough. Service to commence at half-past two in the afternoon, and six in the evening. Collection to defray expenses.—THOMAS HALSTED.

MR. QUARMBY of Oldham will be in London till Monday evening, and will be glad to attend meetings and exercise his mediumship. Any invitations left for him at the Spiritual Institution will be likely to reach him. He is a well-known inspirational speaker.

MR. W. WALLACE, the oldest medium in England, will remain in Newcastle-on-Tyne until after Christmas, and will be pleased to make arrangements to visit other places in the district. Communications may be addressed—W. Wallace, in care of Mr. Pickup, 32, Newgate Street, Newcastle-on-Tyne, or at his residence, 329, Kentish Town Road, London, N.W.

MR. COLVILLE'S CONCLUDING ORATION AT LANGHAM HALL.

On Monday night the last of a course of fourteen inspirational discourses was delivered at the Langham Hall, 43, Great Portland Street, W., through the mediumship of Mr. W. J. Colville. Miss Chandos Leigh Hunt presided, and alluded with regret to the small attendance. The subject selected by the audience was, "Social Evils: their Cause and their Remedy." The speaker attributed these evils to ignorance, and recommended the education of youth in those truths of which social evils are a violation. An impromptu poem was given at the close.

After returning thanks to the audience for their courteous attention and co-operation, Mr. Colville retired and the proceedings ended.

The following is a correct statement of the receipts and expenditure connected with the course of Monday evening meetings in Langham Hall:—

<i>Receipts.</i>		£ s. d.
Sale of Tickets, and Collections at 14 Meetings ...		14 15 11

<i>Special Donations.</i>		
A Friend		2 0 0
W. Herbert, Esq.		1 0 0
G. A. S.		1 0 0
"Veritas"		1 0 0
Mrs. Strawbridge		1 0 0
Miss M.		0 2 6

Total Receipts £20 18 5

<i>Expenditure.</i>		£ s. d.
Rent of Hall and Attendance at 14 Meetings ...		31 13 6
Printing posters, handbills, tickets, &c., and advertising		7 12 6

Total Expenditure £39 6 0

£ s. d.	
Expenditure	39 6 0
Receipts	20 18 5

Balance of Debt £18 7 7

Since the above was in type, Rev. W. Miall has contributed 10s., which W. J. Colville acknowledges with many thanks.

A SUGGESTION.

On Monday last at Langham Hall a gentleman who is mediumistic made the following suggestion to me: the idea he received from the spirit-world, who certainly appear to earnestly desire that Spiritualism should continue to be brought prominently before the public in London. The series of Monday evening meetings at Langham Hall have financially proved a failure, though in many respects I can only regard them as a most gratifying success. Will 200 persons subscribe 2s. 6d. each for another series of meetings to be commenced in January, 1878, and thereby guarantee the rent of the hall and other necessary expenses? We can then throw the doors freely open to the public, and the collection will be devoted partly to advertising and partly to liquidating the debt on the series of meetings now concluded. I desire to know whether there are many persons in London who wish a public week-evening meeting to be held in connection with Spiritualism, to give the general public an opportunity of hearing lectures and asking questions on the various branches of this all-important subject.

If this suggestion does not meet with such a response as to justify me in taking so large and necessarily expensive a place as Langham Hall, I beg leave to say that if twenty persons will give 2s. 6d. each, I can engage Salisbury Hall on a week-day evening for a course of four meetings, the rent being only 12s. 6d. each evening, with no extras. I hope to be able to open Langham Hall for another course, but cannot undertake to do so unless the rent is guaranteed previously for the series of meetings, it is at the request of my spirit-guides and in the interest of their work that I have requested Mr. Burns to give publicity to this letter.

Will all interested in this work kindly communicate with me at their earliest convenience, either personally, at the close of meetings, or by letter to 15, Southampton Row. W. J. COLVILLE.

OBITUARY.

Another good friend of the Cause has passed to his reward in the higher life. We record the event by quoting the memorial card which has reached us:—

"In affectionate remembrance of George Stones, who departed this life, December 12th, in the seventy-fifth year of his age, and whose remains were this day interred at the Parish Church, Kirkham, Monday, December 17th, 1877.

"There is no death—'tis but a shade;
Be not of outward loss afraid;
There is no death—it is a birth—
A rising heavenward from the earth!
Sharing life's unbounded span,
Eternity is thine, O man!
Think of the future as a sphere.
Where roses blossom all the year?"

HIGH GRANGE.—A public meeting will be held at the house of Mr. John Binns, Old Hunwick, on Sunday, December 23rd inst. Afternoon at half-past two. Address through Mr. William Scott, of Darlington, inspirational and healing medium. All friends are invited to attend.—R. BRUNSKILL.

OSTON COLLIERY.—There will be two meetings on Christmas Day at the house of Mr. G. Harle, Uppath, near Chester-le-Street, at 2 and 6 p.m.; when Mr. T. and Miss Brown of Howden-le-Wear, have kindly consented to be present and address the meetings. The subjects will be left to the audience. After the meeting a tea will be provided. All letters for Mr. Brown to be addressed care of J. LONSDALE, *Ouston Colliery.*

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

SUNDAY, DEC. 23.—Mr. J. J. Morse, at Doughty Hall, 14, Bedford Row, at 7.
 WEDNESDAY, DEC. 25.—Mrs. Bassett's Direct Voice Discourses, at 8.
 THURSDAY, DEC. 27.—School of Spiritual Teachers, at 8 o'clock.
 FRIDAY, DEC. 28.—Mr. Colville, Inspirational Teachings, at 8.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

TUESDAY, DEC. 25, 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, DEC. 26, Mr. W. Wallace, 329, Kentish Town Road, at 8.
 THURSDAY, DEC. 27, 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, DEC. 28, Mrs. Olive's Seance, 15, Ainger Terrace. See advt.
 Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street, Bloomsbury, at 8.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM, QUEBEC HALL, 25, GT. QUEBEC ST., MARYLEBONE RD.

SUNDAY, Seance at 7.30, Mrs. Hooker attends; admission 6d. MONDAY, Seance at 8; for Members only. TUESDAY, Lectures and Debates at 8. WEDNESDAY, Seance (for Members only). FRIDAY, Public Discussion Class. SATURDAY, Seance at 8; admission 6d., to pay rent and gas. Local and other mediums invited. Rules and general information, address—Mr. C. White Hon. Sec. Admission to Seances by previous application or introduction

ISLINGTON SPIRITUAL INSTITUTE, MECHANICS' HALL, 19, CHURCH STREET, ISLINGTON.

SUNDAY—11 a.m. For Investigation and Healing; 7 p.m., Lectures, Readings, &c. Admission free.

EAST END SPIRITUAL INSTITUTION, 15, ST. PETER'S ROAD, MILE END.

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SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, DEC. 23, 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, Intellectual Seance at Mr. Daly's, Osborne Villa, Cowbridge Road, Canton, 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). LYCCURN, 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, 19 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
 TUESDAY, DEC. 25, 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, Bowlinson's Buildings, at 7.
 WEDNESDAY, DEC. 26, 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, DEC. 27, DARLINGTON, 1, Mount Street, at 7.30. Mutual Improvement
 GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.
 LEICESTER, Lecture Room, Silver Street, at 8, for Development.
 MIDDLESBRO', 23, High Duncombe Street, at 7 p.m.
 NEW SHILDON, at Mr. John Mensforth's, St. John's Road, at 7.

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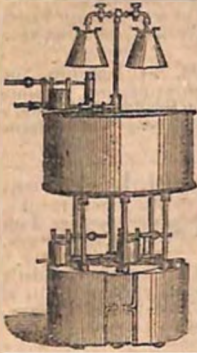
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