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HISTORICAL CONTROLS.

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

ISAAC BELTHAZAR OROBIO.

At a seance held on July the 14th, the medium, in half trance, said: "I hear some one say I was here last night. Let him look for my name, for it is recorded, and let him repeat his permission for me to control."

I asked, "Is it Orobio, who was tortured by the Spanish Inquisition?" (I may here say at a previous seance his name had been mentioned.) The medium then went into complete trance, and spoke as follows:—

"I am 'Isaac Belthazar Orobio,' and how did you know of the tortures I endured by, and through the hands of, these false priests?"

I said that after his name had been mentioned on the previous evening I looked into the Biographical Dictionary and found it recorded.

"Well might England foster the institutions of the Reformed Church, reformed from that Church which, by acts of the deepest subtlety, had not only the ruling of the conscience of the people, but had in its power even the ruling of kings and emperors. The giving in marriage and the denying marriage rites; the interfering in all things; and the immense wealth they had; made their power still stronger. Men have in all times, from the creation even to this very day, given freely of their worldly goods to foster institutions, dedicated particularly to the service of the living God; but to make the power of the church stronger, costly dispensations were allowed, and those amongst the higher and more *élite* of the people paid largely for these dispensations, which were in fact certain absolution for past sins of whatever enormity, and also for sins yet to be committed; according to the amount put down and the length of time for the dispensation granted, and they were obtained. The Wanton would leave the side of her Paramour, and the Wife that had forgotten her marriage vows and dishonoured her Husband's name by adulterous intercourse; the thief, the liar, the hypocrite would all hasten with the dispensation price in their hands and purchase largely; and this was Religion. At the very seat of the sovereign Pontiff; the very servants that attended were the children of illegal birth of many of those so-called God's ministers. Thousands of Spain's fairest dames had a *penchant* for handsome confessors, and it was remarkable how cheap were the dispensations granted to these fair delinquents. I belonged to another creed: I was a child of Israel, a child of one of these people who had had God's promise bidding with them for centuries; belonging to those people to whom spiritual revelations were every-day occurrences, but they dared not speak of them at many of their feasts, more especially Palm Sunday, where, sitting beneath canvas canopies in commemoration of their Forefathers travelling through the wilderness, they have been joined in their hymns of praise by spiritual voices, and have heard these voices without surprise.

"How changed is law and order to-day! With what security can an Englishman retire to his rest, secure from rebellion or minor tumults; and should he offend in the broad light of day, he is tried, and the busy pen takes every word down from the lips, all in fact that is said during the trial, and immediately steam rollers print these words on paper, and they are sent to all parts of the kingdom within a few hours after utterance; and all the world knows exactly the feeling that has been displayed, the justice that has been shown, the earnest speeches of prosecuting and defending counsel, and all, from the highest to the lowest in the land, can judge by these means

whether anyone has been charged wrongfully, and whether anyone has been punished too cruelly or too severely. This is seen and known by all. When God put it into the heart of England's king to proclaim himself Head of the Church, little did the Protestants at the time think it was God's work. The Roman Catholic clergy considered it the greatest blow that had been aimed at their absolute rule since the formation of their Church, and they could claim among them wise heads that saw in this movement the loss of their cornerstone, and who saw that Anathema and Popish bull would fall harmlessly to the ground; for He, who faileth not, was there to uphold, to sustain, and to keep firm; and never, from that day to this, has ecclesiastical power been in the ascendancy. There is too much of it even now, but nothing to the ecclesiastical power that prevailed in my day in the country in which I in earth-life was brought up. To-day ecclesiastical and civil law are not only distinct in name but are actually distinct and apart from each other. There was in my earth-life an appearance of severance. After the ecclesiastical authorities, who carried on their law in dark places, had condemned, then the farce of handing over the victim to the civil power was gone through—similar only to the master handing over the victim to his servant to punish. To-day in England the civil law has proud pre-eminence over ecclesiastical law, and the day will soon arrive when Church and State shall be free from each other, and the people of England, of all degrees, shall be collectively represented. No hereditary legislators shall be provided for them. This is a great and crying evil.

"Yes, in my day they carried on their law in dark places. I was not unknown in my day; I was a controversialist and mathematical teacher; and for policy's sake I worshipped seemingly a multitude of gods: St. Joseph, St. Peter, St. Jerome, and I do not know how many more saints, ascending, as it were, from the very foot of the ladder, and lastly permitted to reach to one who had lived on earth, and whom our people had recognised as a prophet sent from God, and then, reaching him, permitted in his name to reach the Great Supreme. This was the course I openly followed: I Isaac Belthazar Orobio was a professing Roman Catholic.

"In the midst of one of their idolatrous worships I was standing in the gallery, a calm observant of the altar and of the priestly ceremonies that then took place. The services continued as usual. On the elevation of the Host, I saw among the audience in the congregation those who refused to bow to the serving the Host by one particular priest. He was named Father Gomez, and many even objected to that priest worshipping God. He was both hated and feared, for Father Gomez had the reputation of belonging to the Holy Inquisition—known in Germany by the name of *Vehm*. The penitential stalls were directly under this part of the gallery in which I stood, and although closely barred all round against inquirers' eyes, yet they had omitted roofing these stalls, which were about nine feet square, and nine feet high from the ground.

"It were needless to make mention of similar incidents that had taken place there. I should have retired with the rest of the congregation; it would have been a wiser act for me to have done so, than to have stood behind and witnessed the scene I did. Suffice it to say, that his penitent was one of Spain's fairest daughters, and she bade him to be her advocate between her and her God's just wrath. I knew there was danger in my stopping, yet I staid to hear and see the last of that scene and confession. I heard the confessed sin; I heard the vile and wicked terms for his absolution; I heard those terms, I saw those terms accepted, and she, that had knelt a modest and pure woman at his feet, left the penitential

stall polluted and debased. I spoke about this, yet it was only in the faintest whisper, to find, after retiring to my rest, my door gently opened, and four men, plainly dressed in black, known by name as 'alguazils,' the lowest servants of the Inquisition. The Chief of them said—

"Isaac Belthazar Orobio, we charge you with vile heresy. Pretentiously you have bowed down before the shrine of our Blessed Lady, whilst in your heart you have retained the belief of the murderers of our God. For this you are apprehended."

"Ere I could answer or shriek for assistance, which would not have been rendered me, I was gagged, and my arms bound behind me. My legs were then bound, and I was set up in a chair, witnessing the ransacking of my apartments. My metaphysical lectures in manuscript were taken charge of; several volumes in my library which I had copiously annotated; and also paintings of the travellings of my people through the desert; and the incidents attending their travelling, were taken, whilst one of them was approaching me with a long, thin, black cloth in his hand; I took a look round my apartments, and felt it was the last time I should ever see them. The wisdom of God requires no man to aid in his own destruction, and I firmly resolved that I would not avow myself, what I really was in heart, a believer in the One Supreme God. I could not make even a murmur, so fastly did they gag me. They bound the bandage across my eyes, and recrossed it. I was hurried off into some conveyance that was waiting at the door. In the dungeon in which I was placed there were pen, ink, and paper provided. 'The Confession of Isaac Belthazar Orobio' was written on the top; the rest of the paper was blank. Every time a superior officer of the Inquisition came to visit me, the warder was commanded to open the door, to look on the paper, and answer whether it was written upon or still blank. I determined that all I had to write consisted in this: 'Even as the religion of my father was, so is mine. He never missed a Mass, or failed in performing his duty in confessing and receiving absolution, and neither have I. A true Catholic I have lived; who charges me otherwise?'

On the seventeenth day of my incarceration I was removed through several subterraneous passages to a large hall even with the very foundation of the building. It was night time when this happened, and the light of fifty torches lit up the scene. My judges were seated in a recess built on purpose to hold the exact number they represented—twelve. The President called for the accuser, and, though cloaked from head to foot, I knew his gait; I could detect the accents of his voice. It was Father Gomez; his gold had procured the evidence of a servant I had had in my employ. I say either his gold or his wantonness, for Father Gomez was her confessor after she left my service. She gave evidence before the court that at the time of the observance of certain ceremonies I had forbidden any leaven to enter my house, and that all the bread, the cakes we then ate were *unleavened*. It was an ancient ceremony I urged, and I asked, 'Was the observance of this one (for they could prove it, and no more) to condemn me?'

"The President answered, 'Yes;' and that to save myself from a torturous death I should have acted wisely by confessing."

"I answered, 'I have not, nor have I anything further to confess.'

"One of the servants of the Inquisition passing me in a trembling, scarcely-heard whisper, said, 'Be firm; do not confess; your crime is not sufficient for the passing of the death sentence.'

"The President got up and said, 'Since you are so stubborn and will not confess, the Holy Inquisition holds itself guiltless of your blood should you die under the tortures necessary to extort that confession from you.'

"No sooner had these words dropped from the President's lips than I was seized on either side, and my outer doublet torn from me, and in its place they put on me a tight-fitting, coarse linen jacket, which fastened on the back of the neck down to the extremity of the back, and was so cut that it did not meet by about half the width of the back. The other half was made to meet by being laced to. The laces used were of the sinews of some animal, that were never known to break. The executioner, by pulling this lace, and after fastening it to a small wheel and turning this wheel, could make, and did make, that jacket meet on my back. I could not breathe; my tongue was greatly swollen; blood came from my ears, eyes, and nose. Upon a signal given from the President the executioner suddenly let go this wheel, and relaxed the laces, and the pain of again breathing was even greater than the torture itself.

"Again the calm and monotonous voice of the President fell on my ears, 'Accused, do you confess?'

"Again I told him, 'My Lord President, I have nothing to confess.'

Again was the signal given by the President, and again was I seized hard to the wall, in which were several small iron pullies. They flung me upon a small iron stool facing the President, and began hurriedly twisting a rope round my body and arms. One end of the rope was placed through this pulley. A larger wheel came into requisition for this end of the rope, and when he turned that wheel the agony caused by the tightening of the rope round my body was one of intense chafing and burning. My legs had been carefully bound, not to the stool but to another pulley. The executioner during this intense agony came, and, to make my torture keener, kicked away the stool on which I was sitting, so that the weight of my body was on the folds of the rope. They then brought two uprights with cross bars, with razor edges on each bar, and the height of the whole machine was about twenty inches, and about

twenty inches square; in fact the bars were across my legs, and by a particular movement by the executioner this instrument caused five wounds simultaneously on each shin.

"Again I heard the voice of the President say, 'Will you confess, Accused?'

"I answered, 'I have nothing to confess.'

"He then ordered the last torture to commence. Whilst in this bound position one arm, the right one, was loosened, and round the wrist was knotted a thin, stout cord. My other arm then was loosened, and served in a similar way. The executioner, then taking the other ends of the two cords, put them over his shoulders, his shoulders being guarded by leather to prevent him hurting himself, and began to pull me by these ropes until both my wrists were cut to the bone. Under this treatment Nature gave way; I fainted. How long I remained unconscious I do not know, but when consciousness returned a medical man, the only person that was there unmasked, was standing by me. I knew him; he had studied physics along with me, and had obtained his degree at the same time.

"That dreadful, cold, hard voice I heard once more:—'Is the Accused in a fit condition for the completion of his torture? If not, the Holy Inquisition does not require him to die under his torture, and the sentence will be deferred.'

"The medical man whispered to me, 'Be of good heart, for the sentence must be commenced and finished in one day,' meaning, that if he had passed judgment that I was 'too far gone for the sentence to be finished, all that I had suffered of the sentence that day would be in vain, for it would be commenced *de novo*, and finished on another day when I was prepared by recovery to bear it. So, like a true friend, he said, 'The prisoner is able to bear the continuation of his tortures,' and again was the rope fastened round my wrist some two inches higher than the former wound, and again this strong Herculean servant of the Holy Inquisition lugged like a horse at my arms, and again the thin, sharp cord found its way to the bone.

"This was the finish of the sentence, and I was attended back to my dungeon, and there I lay for many, many weary months, whilst my wounds were healing, and when they were healed, and the Holy Inquisition relinquished me, their victim, it was as a mangled and maimed man for life, and this was all done in the name of the religion of God.

"I again say, as I commenced, Let all England rejoice: let all other nations that have shaken off the yoke of the Roman Catholic Church rejoice, for England, and those other nations that have done so, have taken their first step in the road leading to liberty, bringing them nearer to their God. I left Spain; I went to Toulouse, and there filled the position of President of Mathematics. Although I was a doomed man, never enjoying one moment's reprieve from the first torture I suffered, I reached the age of fifty-four, and passed away in 1689, if I remember correctly."

I here said: I took considerable interest in the Hebrew race, and should liked to have some conversation with him on that subject.

He said: "I have a mission to perform on earth. I would not have told you had you not said you were interested in my race. I am founding a new People, and bringing within the fold all races, and they are called the Children of Israel or Jews; they are already founded, and it is my mission to attend their meetings, record their earnestness, and sustain their proselytising efforts. This very day they number fourteen hundred souls, and call themselves Children of Israel. This is in the State of Massachusetts. All their ceremonies have taken place in the open air, and they worship God even as our fathers did of old. They are not Jews by birth, nor have they been circumcised. They have abolished the Temple's ceremonies—hence the reason of their worshipping God in the open air, Nature's church. There are none of the old believers. It is the formation of a New Church for the whole world. They are children of God in principle, and worship Him as the Great Jehovah. I am the attendant spirit; I do not control any of their worshippers; higher and greater spirits have that task before them; I am only sent by 'Busiris' to attend their worship. For my visit here I have received the permission of none; neither has dissent been communicated by any spirit."

He then gave me a blessing. Had a Jewish Patriarch been doing it, it could not have been done in a more solemn, impressive manner. Finis.

In answer to C. C. M., A. T. T. P. begs leave to say, that at the time of the control by "John Pordage" he had never heard of such a person, and although he has made inquiries he cannot find his name in any of the Biographies he has in his possession. A day or two ago, in mentioning the subject to an Archaeological bookseller, he said he had had an engraving of John Pordage, Rector of Bradfield, near Reading, who was one of the Mystics of the 17th century. C. C. M. is informed that mind-reading is out of the question.

AN INVITATION TO DR. MONCK.

To the Editor.—Dear Sir,—Having heard that Dr. Monck is now residing in Switzerland, but not knowing his address, may I take advantage of your courtesy by begging of you to publish in your paper, for the Doctor's information, that should he think of extending his trip to Naples, I should be most happy to receive him as my guest?—I remain, dear Sir, yours much obliged,
2, *Vico del Vasto a Chiaia, Naples, July 23.* G. DANIEL.

PROGRESSION IN MATERIALISATION PHENOMENA.

Cheering signs are apparent in various directions tending to show that the time is approaching when our spirit-friends will be able to manifest their presence in our midst with greater freedom and more naturally and with less of that "stiffness" (as it may be termed for want of a better word) and lack of ease which hitherto have been almost inseparable from materialisation phenomena. Especially, I think, is this to be inferred from the reports of Dr. Nichols, Mr. Hildreth, "Beam of Day," and others, which have recently appeared; and the same thing is indicated by the later developments of the phenomena in our own private circle. Probably there is a greater mastery now obtained by them over the difficulties standing in the way of their manifesting on the earth-plane, combined with a fitter state of reciprocity on the part of sitters who have been trained and harmonised to receive "greater things" than have yet transpired. My experience shows that for the development of advanced phenomena and for a more free and natural mixing of the denizens of the next world with the dwellers in this there is *nothing* like a private circle of friends "sticking" together (to use a vulgar but expressive phrase) perseveringly, until they (the medium and the controls) have become most thoroughly in harmony each with the other. Other things being equal, professional mediumship cannot surpass this with its necessarily promiscuous circles, nor even come up to it except at such times as the professional medium is surrounded by influences of the most sympathetic kind, for in the cultivation of communion between the two worlds the warmest sympathy in every direction is an absolutely necessary element in the attainment of the highest success and the most satisfactory results, and may, of course, exist side by side with the most critical acumen. In this connection I may remark that nothing seems to me more desirable than the cultivation of greater mutual trust and confidence between the medium and the investigator, for notwithstanding what may be urged in favour of the necessity, at least in a certain stage of the movement, of employing the tests usually applied, there is something excessively undignified in the fact of the spirit-world being compelled to make its presence and power evident to mankind in the midst of such complications of gagging, tyings, and sealings as have hitherto been prevalent. The employment of such crude means appears, to my thinking, to be neither dignified nor truly scientific. Whether their replacement to a large extent by that mutual trust which I advocate would give rise to a corresponding increase of fraud or not, I am not prepared at this time to offer a definite opinion upon; but even if it did do so, it would not be for long, since the thing would, like all other evils, cure itself, and greater freedom of communication where genuine mediumship existed would be a certain result.

The private circle to which I have alluded, has met at the residence of Mr. Rees Lewis for nearly three years. During that period, the medium has been thoroughly known to the sitters, both in private and business life, and has developed from the simple movement of the table in response to questions, through the phases of automatic writing, clairvoyance, and trance speaking, up to full form materialisation. Every stage has been slowly evolved, under the very eyes of the members of the circle. The same phenomena have been obtained on the premises of various friends, and also in the neighbouring town of Merthyr, at the residence of Mr. William Scott.

Some of the phenomena transpiring have already been made public. On one occasion, one-and-twenty different forms, of varying degrees of distinctness and solidity, materialised in one evening, the ordinary number being about a dozen.

I will now proceed briefly to mention a few of the more recent phenomena. Our sitting on the evening of Friday, the 5th inst., was a special one, for the benefit of a lady-friend, and commenced at half-past nine o'clock. Those present were but four in number. The noticeable events of the evening were the following. The first form that presented itself was that of a female, draped, as usual, in the purest white, while on the forehead glittered a resplendent jewel. It differed entirely from the luminous appearance of the well-known "spirit-light," which seems to emit no rays, while this jewel flashed its brilliant coruscations in all directions, as the head was turned from side to side. The face was indistinct, but we were given to understand that this was "Pearl," Mr. Lewis's daughter, who passed to spirit-life when very young. The jewel on the forehead was the distinguishing mark, corresponding to the promise given several months previously.

After her retirement, we were astonished to see a masculine figure, in closely-fitting garments, bound suddenly through the curtains, jump on a chair and seat itself on the back, at the same time repeating the name "Joey." Before we had time to recover ourselves, "Joey" had bounded on to the table, then back into the cabinet, and out again, head over heels. Before his departure, this eccentric individual—a stranger to our seances previously—exhibited an amount of liveliness quite refreshing.

Another noticeable feature was the carrying on of a conversation within the cabinet, between two direct voices, one being the shrill voice of "Peter," and the other the deep bass tones of "John King." These spoke alternately, with hardly a moment's interval between the two.

But the most remarkable event of the evening was yet to come. One of our regularly attending spirit-friends, exceeding by some six inches the stature of the medium, attired in long white robe, of erect and soldierly bearing, which sets off his tall figure to advantage, quitted the room entirely and walked down-stairs. In a few minutes he returned, bearing a dish of fruit, which he had

abstracted from the receptacle devoted to such articles of consumption. This he was kind enough to hand round, and also partook of himself. This visit to the "lower regions" he repeated several times, on each occasion bringing up some article from one or other of the various rooms below, in testimony of his actual presence on the spot. His greatest effort consisted in his quitting the house entirely through the back door, and presently returning into the circle room, bearing in his arms branches of a fuchsia-bush. The position of this bush being against the wall on the right hand side of the garden, the door of exit being on the left, our spirit-friend must have traversed the entire breadth of the garden. The distance of the fuchsia from the cabinet having been measured, is found to be ninety feet. A second time the garden was crossed the result this time being some branches from a rose-tree growing close to the fuchsia. The light in the kitchen, through which our friend had to pass, was a jet of gas turned low. The hour was about eleven o'clock p.m.

No doubt, from an orthodox point of view, which loses sight of the practical value of these "trivialities," such proceedings are altogether beneath the dignity of one who professes himself an inhabitant of the spiritual world. But, on the other hand, to more humble and common-place people, who do not nourish the glowing ambition to figure in a pair of wings, or indulge in eternal hosannas, there is something pleasing in these proofs that they are likely to find their friends hereafter, whatever progress they may have made in purity and knowledge, still natural and human-like, instead of cold, vaporous, ungraspable abstractions. Even the survival of a few little faults would be gratifying.

Since the above, we have had several sittings of a very successful character. On Friday evening last, one of the controls—in whose slim, lithe figure, graceful salaam, and dark hue of hands and features, so far as they were distinguishable, we recognised one of our Oriental friends—traversed the room from end to end, the jewels on his breast flashing brilliantly as he moved and the light fell on them. On another occasion, a female form, arrayed in white robe with long train, and encircled with a crimson sash, quitted the room, and advanced up the few stairs opposite the door-way to the landing, and there, at the distance of thirty feet from the cabinet, opened one of the room doors, thus permitting the daylight to fall momentarily upon the entire figure, the effect thus produced being very striking. It is now constantly the case, that forms of completely different heights are seen in rapid succession, the one appearing immediately upon the retirement of the previous one, with an interval of no more than half-a-dozen seconds, conveying the impression that there must be at least three separate forms materialised at the same time within the cabinet. Sometimes these forms have the appearance of partially melting, as it were, one into the other, and there is probably always a transference of force from the figure retiring, to the one making his or her appearance, in order that the latter may become more positive to the action of the light, and, what is of more importance, be better able to withstand the destructive effect of the "magnetism" from the eyes of the sitters. Particularly in the case of two of the forms, one who, from actual comparison with the tallest of our sitters, is something over six feet, and the other a little girl, of about four-and-a-half feet in height, is this rapid change noticeable, and the sudden contrast is very effective and convincing. These two forms also appear together, one each side of the curtain, but the strain is evidently very great, and considerable further practice is required, before they will be able to come together fairly into the room.

Then there have been, on rare occasions, and only when the conditions were very harmonious, the phenomena of dematerialisation and rematerialisation. Standing about a foot in front of the curtain and beating with the hand upon the breast as a test of substantiality, the taller form seemed to sink right through the floor, excepting a small portion of white misty substance, which remained there, and which at length gradually grew upward, and ultimately assumed the well-known form of the little girl before referred to.

The occurrences of Sunday evening, the 14th, however, were the most pleasing, for they give an earnest, however small, of the time when our friends will no longer be dependent upon semi-darkness for their power to manifest strongly, as is the rule now. The ordinary phenomena having occurred, the tall form advanced just outside the cabinet. On its left was the window closed with a shutter, but the latter not fitting properly there is a gap between it and the frame, the amount of light coming through which is so large as to require stopping by means of a strip of cloth. This was drawn aside and a flood of light admitted which permeated every part of the room to some degree, but fell in a full stream upon the figure of our spirit-friend. The effect was indescribable. A shaft of brilliant white light (the hour being about half-past seven) illuminated the form from head to foot, causing the white raiment to glisten like the purest silver. One hand (much larger than that of the medium) placed over the eyes to shade them, and the veins, even, in the arm stretched out to admit the light, were plainly visible and of the ordinary flesh tint. I can imagine no sight more beautiful than the appearance which would be presented by one of these figures in the full light of the sun; and although the time when this desirable end will be an accomplished and comparatively commonplace fact seems yet distant, we will indulge in at least a hope, based upon the advances which have hitherto been made, that it may be found, in due time, not altogether beyond the bounds of possibility. Progress towards such a crowning result would require the most careful analysis of, and obedience to,

the delicate laws that govern the evolution of materialisation phenomena, and it would, I should imagine, be impossible so long as materialisation circles are permitted to remain open to the incursions of those who by organisation or through lack of previous preparation are altogether unfitted either to comprehend, make allowance for, or abide by, the pure and harmonious conditions necessary for the perfection of such phenomena. The introduction of such discordant elements can only result in hindrance to development without greatly benefiting those so introduced; indeed, it is hardly fair to them to bring them face to face with phenomena liable, as we have reason to believe, to be powerfully influenced and swayed by the attitude of their own minds without their fully understanding that important fact. On the evenings to which reference has been made the conditions obtained were as nearly perfect as our knowledge on that point could make them, so much so that the curtains were thrown up out of the way over the door of the cabinet (a small room on the first floor partitioned off from a larger room, the only mode of ingress and egress being through the larger room, in which are seated the members of the circle), and our spirit-friends were thus enabled to wander in and out from one room to the other, with the greatest self-complacency and *sans froid*.

It was at one time a favourite objection of our sceptical friends that those spirit-forms which were of different height to the medium were never seen away from the cabinet. The fact that, now, the figures of the little children,—in spite of their being, as would naturally be expected, less able to “hold together,”—are frequently seen all but in the centre of the circle, while two or three different forms, each five or six inches taller than the medium, and unmistakably different from him in bearing and contour, walk, in succession, freely about the house, and even into the garden, is only another lesson that the patient cultivation of genuine phenomena is certain, in due time, to shatter to atoms all sceptical theories of imposture based upon phenomena which merely happen to be undecided and equivocal at the time.

It has invariably been found that the absence of the form from the medium for an unusual length of time, or the attainment of a point unusually distant from the cabinet, is attended with very great exhaustion to the medium, and the same is true in cases where the form has been subjected to the action of strong light, as described above.

The direct voice, too, is found to get gradually weaker as the spirit-form reaches a further distance from the cabinet, until at length it vanishes altogether, and a return to the cabinet is necessary before the voice can be revived in its original strength and clearness.

Notwithstanding, however, this difficulty in retaining the direct voice at any considerable distance from the cabinet, at our seance last evening, one of our spirit-friends, in an excellent light, descended the stairs into the hall, which had been darkened previous to the commencement of the sitting, and, outside the door of the front parlour (a point forty feet away from the cabinet), held a familiar conversation with Mr. Lewis, who was within the room.

The transference of force to and fro between medium and spirit-form affords a fertile field for inquiry as to the subtle connecting link between the two. The separation of the form from the medium seems to be only apparent, and not absolute, for whenever the form quits the room it becomes strictly necessary that the space between the two be kept clear, and uninterfered with. There would seem, therefore, to be an invisible uniting “cord” or bond, along which, in some mysterious way, the forces necessary for the preservation of the temporarily materialised body are transmitted.

I can only briefly recount the striking and most encouraging results (obtained since writing the above) which have attended our last two evenings, during which the harmony and confidence that prevailed enabled “Peter” to make very great advance in manifesting. On Sunday, the 21st, nine or ten times did he descend into the hall, and there, in a good light, show himself to members of the circle, who had previously assembled in the front parlour. Half-a-dozen times at least, he ascended the short flight of steps opposite the seance-room, and, in view of the sitters, opened the door of the front dressing-room and entered it—this in the full blaze of daylight, at half-past seven in the evening—bringing articles out each time, which from their previous known position proved him to have passed close to the open window, and, by the way (as he stated) taking a view of himself in the looking-glass. All this time he retained the direct voice. On the last occasion, Mr. Lewis and Mr. Nicholson went together into the front garden, and there, at the window, saw the form of “Peter,” who waved the curtain, and dropped the speaking-tube through the window into the garden. What the thoughts of the passers-by, who, according to “Peter,” also caught a glimpse of him may have been I cannot guess. Returning to the circle-room, the shutter was taken down from one of the windows, the gas put out, and the light of day streamed in. The power was well-nigh exhausted, but still several of our friends, including the little girl, managed to show themselves at the curtain. So ended our daylight materialisation seance.

Last evening there was a repetition of the occurrences of Sunday, with some additions. The front part of the house having been found inconvenient, owing to the stream of traffic, for such experiments, half of us adjourned to the back garden, the others remaining to preserve the circle. Presently our friend “Peter,” having descended the stairs, was observed to enter the back parlour, advance towards us, and show himself through the folding glass

doors which open from that room directly into the garden. Afterwards he opened one of the folding doors, and stood plainly before us, in all the glory of his white raiment. Returning up stairs to the cabinet for “power,” he again came down, crossed the room, and this time came fairly through the open doors, and down the three or four stone steps outside, until he stood on the lowest one.

Probably nothing but the unfortunate proximity of neighbour not at all interested in the success of our experiments prevented him from coming a considerable distance down the gravel path towards us. Though the face was not fully materialised, the upper portions of the features were plainly visible. After having given these proofs, palpable and positive, of temporary substantiality, our friend, on returning to the circle, crowned the evening by a most successful dematerialisation just in front of the curtain, the apparent sinking through the floor which I have before referred to being very striking. While the form preserved an upright position, the head and shoulders gradually sank lower and lower, until within a foot of the floor, where it finally dissolved. From the white “mist” which then remained, after numerous attempts and failures owing to lack of sufficient power, evidenced by repeated risings and sinkings, the figure of the little girl was slowly evolved before our eyes.

Here, then, are a few more nails for the coffin of dogmatic materialism. Taking into consideration all the circumstances, no source can be ascribed for these phenomena but that of spirit-power; and since those who thus visit us are and have been found uniformly honest, consistent, candid and truth-loving in their dealings with us, we see not the slightest reason to discredit their persistent and reiterated assertion that they once lived and walked, thought and loved upon this fair earth of ours, as we ourselves do now, and, moreover, that it is that very love which bridges the chasm, and brings them back willingly and gladly to instruct us in the mystery of our future life.

When we remember that these things took place in the broad daylight of eight o'clock in the evening, and that “Peter” was talking familiarly to us nearly all the time, it does, indeed, seem, to repeat the tenor of my opening remark, that given patient effort and careful cultivation, the time will ere long draw nigh, when our ascended ones will manifest their welcome presence in our midst with an ease and freedom that will be the fulfilment of many a prophecy and yearning outlook in the past, and as earnest of things as yet undreamt of in the future.

A. J. SMART.

Cardiff, July 25, 1878.

A SPIRITUAL MANIFESTATION NEVER BEFORE ACCOMPLISHED.

THE INTERLINKING OF ONE SOLID RING WITH ANOTHER.

On Saturday last, about one o'clock, Mr. Gillis, of St. Petersburg, accompanied by Mr. C. Reimers, entered our office in a state of joy and enthusiasm, carrying with them an ivory ring interlinked with a mahogany curtain ring. In explanation, Mr. Gillis dictated the following:—

“TELEGRAM TO PROF. ZÖLLNER.

“After getting at former sittings direct writing and three knots tied in an endless cord, I got, just now, my ivory ring interlinked with a wooden ring, in presence of the mediums Mr. Williams, Mrs. and Mr. Herne, and Mr. Rita, with the additional presence of Mr. Christian Reimers.—GILLIS.”

Mr. Gillis permitted us to examine the rings carefully. The white ivory ring belonged to Mr. Gillis, and had been brought with him from Leipzig. The wooden curtain-ring, of mahogany if we mistake not, was of about the same size as the ivory ring. It had fixed in one side of it a small brass loop, from which to hang curtains, as is usual with rings of the kind. No flaw or joint could be detected in either ring, and Mr. Gillis considered that the rings were a permanent testimony to the fact of matter having been passed through matter.

Mr. Reimers has furnished us with some particulars of the sitting. For some days Mr. Gillis had been holding a series of most successful sittings, we understand, primarily and chiefly with Mr. Herne, but the other mediums also had a participation in the experiments, and on the occasion in question were jointly engaged in conditioning the manifestations. Perfect harmony prevailed, for Mr. Gillis, in his generosity and liberality, made the mediums feel that he was a just friend to the Cause and to themselves individually. He rewarded them for their time, and had a nice service of refreshments provided in another room, and made the little party social and comfortable. Being well convinced of the truth in himself, and knowing that the mediums possessed genuine power, he threw himself unreservedly into the work of enabling that power to do its best to produce a manifestation so indisputable in its nature as to stop all cavil; and he is well satisfied that he has succeeded.

During the experiment several rings were broken and thrown on the ground with force by the operating spirits. Mr. Herne informs us that clairvoyantly he saw the work going on. The hands of the spirits were moved in a circular direction rapidly, and then they struck at the objects; and this striking movement broke some rings, but at last succeeded in interlinking the pair involved in the successful experiment. Mr. Herne says it is always more difficult to produce a manifestation for the first time.

Mr. Reimers commenting upon this manifestation says:—“I contemplated with a shudder the effect on our Cause if the phenomena should suddenly cease, and no more manifestations be forthcoming to substantiate the truth of what has already taken place.”

No Wallace, Crookes, Varley, Zöllner—no mortal could convince posterity of the reality of the phenomena, and the believers in them would be put down as fools because we had hitherto obtained no fact which would effectually disarm the enemy—the sceptic principle—the unconscious tool of the Prince of Destruction. If a result can be imitated, copied, all circumstances testifying to spiritual agency are reasoned out of countenance or howled down, even to accusing the narrator of wilful misrepresentation, if he escapes being regarded as a lunatic. But this stupendous test, looked for so long by all earnest experimenters, a palpable proof of a permanent kind of passing matter through matter, a demonstrable proof of spirit-power always available without seance conditions to render it effective, has at last been obtained by the perseverance in the study of conditions by Herr Jul. Gillis of St. Petersburg, who visited London on purpose to effect this object. He requested my aid in his enterprise on the recommendation of Professor Zöllner and Herr Wiess; and these names alone would inspire me to do my best, even if the tone of his own letter had not at once challenged all my goodwill and energy, for I felt that he was the right man. When however, on his arrival, I learned the special object he had in view—the interlinking of two solid rings of different material—I endeavoured to tone down his expectations on account of failures in that direction which have so frequently rewarded the patient investigator. But when he informed me that Professor Zöllner obtained a similar result with Dr. Slade, I participated to some extent in his confidence, and we set to work. Highly successful public seances with Mr. Williams and Mr. Herve, resulted in his engaging these mediums for private seances, with the addition, later on, of Mr. Rita. Every day we held sittings with all the mediums together, and thus passed through a bewitching display of marvels, the tact and unaffected kindly disposition of Herr Gillis towards the mediums, evidently bringing into play all the power they possessed. All the meetings, dinner or supper parties, were, more or less, so many seances, for we were constantly in and with lively spirits.

“We may expect from Herr Gillis himself a detailed report, so I will only briefly touch on a few incidents: On one occasion he felt something gently pushed into his inside breast-pocket, and found it to be his note-book, which he had locked up in his portmanteau in the locked bedroom at the Royal Hotel, Blackfriars, a distance of a mile from the seance-room. My umbrella, which could nowhere be found, suddenly dropped at my feet, and several similar feats interspersed the constant conversation of ‘James Lombard’ and other spirit-voices; the presence of my own spirit-partner adding not a little to my pleasure. So matters went on until the knot-tying in the cord with ends sealed together was done in so perfect a manner that our delighted visitor declared himself already satisfied. This expression of gratitude cheered alike mediums and spirits; and at a brilliant seance on last Thursday, when that splendid rising medium Mr. Rita took the place of Mr. Williams, we felt convinced of his value to complete our battery. ‘Peter,’ in his melancholy tones, would say despondingly, ‘Can’t do it; no amount of diamonds would buy it,’ &c. ‘John King’ wound up a tremendous sitting with slate writing beyond cavil. Herr Gillis held the closed double slate under his hands while we all plainly heard the spirit write within the folded slates, and on opening them we afterwards read: ‘My dear friends; we have done our best for you. We will still try to do more for you to-morrow. For you, friend Reimers, there is a good time coming. God bless you all. JOHN KING.’

“In the last sitting (Saturday) this promise was made good. I entered the room about 11.30, and after an early lunch with the mediums, with mutual good wishes, in which our kind spirit-friends were not forgotten, I mentally requested that the harmonising of the power might be left to ‘John King.’ We entered the darkened room, but with that light within with which the Creator has furnished everyone—for, well knowing what *may* be done in the dark by human agency, we also know what *can’t* be done, and so we felt secure and free from all low imputations. No sooner was the candle out than we were greeted with a deafening uproar. All the spirits were there, and had been at work for some time, ready to receive us; yet, with all the playful mirth and display of power, there was nothing of a disorderly character manifested. *Blows*, as if in a carpenter’s shop, increased as if fighting against the last intruder into the sanctuary of rotten dogmas.

“When a light was struck we found several of the small rings which are usually placed on the table split in pieces—whether from irritation, non-success, or trying to select the best, who can tell? It is interesting to know that I previously asked ‘Peter’ why the manifestation seemed impossible. He replied: ‘Don’t you see?—one of the bodies to be interlinked must be much bigger and stronger than the other to resist the operation.’

“In view of this explanation, I may state that Professor Zöllner got, through Dr. Slade’s mediumship, a ring placed round the leg of a table at a point where the wood was turned to a smaller diameter than either immediately above or below, so that the ring could not possibly have reached its position by being slipped on.

“To resume, we again seated ourselves, the busy noise recommenced, and soon ‘Peter’ cried out to me: ‘Feel the rings, they are together, but’ he continued in a melancholy tone, ‘it won’t hold, it goes off again. Ah, bother!’ and withdrew the rings from my hand. Soon again he joyously shouted, ‘There, there, there! hold fast, don’t let go; Mr. Gillis and you hold fast,’ and sure enough no army could have succeeded in pulling us from our standard; we felt that the fact had been accomplished, and we held on to it while shouts for ‘light’ prepared us for the reward

of our patience—a reward let us hope of a lasting kind, a testimony to the glorious result of that most remarkable series of seances.

“The immense importance of this new fact gains on the mind as it is dwelt upon. There is no evading the conclusion it suggests, **MATTER PASSED THROUGH MATTER.** The rings being of different material is important. Had they been of the same material, some one might suggest that the turner had produced them interlinked; and if they had been metal, the founder might have cast them. As it is, they are a most astounding scientific fact, and suggest to the mind of the thinker even weightier considerations. Is it not a symbol of the interlinking of Science and Religion?—the physical with the spiritual, man with the higher spheres. I leave it for the personal meditation of all minds worthy to entertain such lofty themes.”

The details afforded above by Mr. Reimers, are most important in a scientific connection, showing as they do, the psychological conditions which were evolved by the social tactics of Herr Gillis. To arrive at proper results in spiritual phenomena, a long series of experiments is essential, with many other adjuncts which are not so frequently thought of as from their importance they ought to be at present.

A PLEASANT PHYSICAL SEANCE.

Yes, a *pleasant* physical seance! Some of that sort are rough and noisy and exhausting, but the one of which we write was entirely of the opposite kind. On Wednesday evening last week, after our private weekly sitting with Mr. Lambelle and other mediums, a private party met Mr. Rita for physical manifestations. We sat in a circle round the table holding hands, the medium being held like the other sitters. The candle was extinguished, and soon we had the spirit ‘Charlie’ bodily amongst us. Winding up the musical-box, and endeavouring to make us aware of his presence, he was particularly gentle and obliging. A sitter remarked: ‘“Charlie,” it seems as if you were rather sad to-night; what is the matter?’ “Nothing,” he replied. “I am not sad. You don’t want me to make a row, I am sure; these noisy seances are not wanted now-a-days; besides, your conditions are agreeable and harmonious.”

Thus he gently talked and reasoned with us, and made us feel that he was like ourselves, a responsible moral being, endowed with self-respect, a sense of propriety and consideration for the feelings of others. During the short sitting he carried a bunch of dried grass from the mantelshelf of the front drawing-room (the door being closed) and fanned the sitters with it. He brought from a sideboard a vase of flowers, holding them to the noses of the sitters, and sprinkling a few drops of water from the vase. He then distributed some cards amongst us, remarking that when the light was struck it would astonish us; and sure enough it did, for the cards were part of a pack of a child’s picture game that had been taken from a bedroom above-stairs where Mr. Rita had never been in his life.

“Charlie” then showed himself with his light, and ended his ministrations by lifting several chairs on to the table. The manifestations were most convincing, and the results of the experiment were quite refreshing rather than exhausting, as is so frequently the case with promiscuous physical seances. Indeed it was a spiritual seance, the influence pervading the room being of a high order, and leaving a satisfaction on the minds of the sitters which no mere manifestations could produce. We attribute these pleasant accompaniments to the harmony of the spiritually developed party that sat, and the obliging and disinterested disposition of Mr. Rita, whose mediumship has been such an acquisition to the Cause during the last few months.

SPIRITUALISM AND THE NOTIONS OF CHRISTIANS.

To the Editor.—Sir,—Protestant Christians, from ignorance and unbelief, have been mainly the cause of a long cessation of valuable intercourse between the earth-world and the spirit-world, and are, therefore, the natural opponents of Modern Spiritualism.

They mostly teach little in common with what Jesus personally taught for making men meet or fit for heaven, and are more the followers of Paul, whose writings, being difficult of understanding, have led to the establishment of different sects of Christians, more or less opposed to one another. They believe in being raised or saved by a faith in what Jesus is supposed to have done in behalf of, and as in the stead of humanity, and thus ride to heaven on the back of Jesus.

Jesus taught what good spirits are now emphatically teaching, that it is the words and deeds of life which determine the character and actual conditions of men, and bring to them their reward or punishment, and naturally so as from cause to effect.

For this reason the teachings of Spiritualism are practically true; and in addition and beyond what Christian ministers can do, which is invaluable, it teaches the nature and conditions of the future life, both to the good and evil disposed. Christians inconsistently are apt to call their personal righteousness but “filthy rags,” at the same time given to censure one another when wanting in this righteousness, and they hold other doctrines which, in spirit, contradict themselves. As it is sinful action that condemns, personal righteousness must be acceptable to God; no substituted righteousness on our behalf can be profitable to salvation.

It was as a “light” of divine truth to the world Jesus became a saviour among men, to enable them to work out their own salvation from evil, “teaching them to overcome evil with good.”—Yours truly,
July 22. M. H.

It will be observed that the “Philosophy of the Senses” introduced by Mr. Savary, in his article elsewhere, is opposed to the views presented by Mr. Hands in *Human Nature*. It is well to have all views of every question freely put, that truth may be more certainly arrived at.

The British Republic.

By this term we do not mean a particular form of government, a demagogue as chief magistrate in place of an hereditary monarch. Our queen rules as truly at the instance of the popular vote as does any president on earth. There is an inner meaning to the term republic—the interest which every man has in the welfare of his country, and the pleasure which he derives from doing his duty as a citizen. It is, then, another name for Social Reform, Spiritual Progress, in a word—Patriotism. We desire to see men more patriotic, more self-sacrificing, that the welfare of their fellows and the honour of their national name may be promoted. As Britons we have a common interest in the existence of our country, and that interest is based upon Spiritual Principles, the nature of man. The Individual is the basis of the State, and it is by a knowledge of Man and his spiritual relations to the manifold conditions that surround him that good laws can be formulated or a just executive carried out. Nations cannot be improved by revolutions and bloodshed, but by the infiltration of spiritual ideas into the minds of the people. As these ideas become developed society improves and laws are amended. Our country, more than any other on the face of the earth, is a Spiritual Teacher and Civilizer. At least let us determine that it shall be so, and that out of our great metropolis there shall issue such principles of divine right and truth that our supremacy shall consist in the service which we as a people render to the human family at large.

When we were down in Yorkshire the other day the thought struck us that the best solution of the Eastern Question would be the mixture of races: the West with the East. To that end it occurred to us that it would be an excellent arrangement to scatter abroad throughout Turkey a good sprinkling of these red-necked, ginger-whiskered, bullet-headed Yorkshiremen, with their fierce indomitable wills and rough-and-ready manners. Blended with the passively-disposed, dark-eyed, and olive-complexioned Turkish *belles*, there would be produced a race superior to either. The north countryman is too matter-of-fact and selfishly blunt and aggrandising, crude, and primitive, except in cases where the main chance is concerned. On the other hand, the Turks are reported to be too apathetic and happy-go-lucky, making over much ceremony and missing the main purpose of life in attending to its borderings. Turkish husbands for these blue-eyed, fair-haired Yorkshire lasses would be an equally happy adjustment. Only fancy an idle, lazy Turk with a "fratching" clever Yorkshire wife! She would make him move about, and tease him into industrious activity. Love is indeed the fulfilling of international law, and we must choose as weapons kisses in place of bullets, and loving glances instead of "fish torpedoes." What fools mankind are, to be sure! All the peoples would change over and enjoy each other in this manner most gladly if mischief-makers would only let them. It is pleasant to fancy the pretty "phenomena" of little cherubs sweetly smiling in their sleep, the happy offspring of the plan of warfare we recommend, and in which Cupid's darts alone are to be used. Russians may do likewise, for they are also an opposite race, but they have plenty of choice in their own ample realms for ages to come, and to that end let them set to work and become a great people. Why are the English the first of the races? Because they are a blending of many races. The Americans as a people are not English, nor Scotch, nor Irish, nor German, nor French, nor Spanish, nor Scandinavian, but an untraceable mixture of them all. Follow nature and all questions will be solved, and nothing but joy in the process.

Speaking of this Eastern Question, a section of thinkers who regard the English as the lost Ten Tribes are jubilant over the fact of a Hebrew having led such a large section of the children of Israel back to a Protectorate of their old Land. Questions of this kind must be looked at in a kind of mystical, spiritual sense. Do not let us be too much hampered by facts in the solution of these problems; the facts may be quite of another kind. The Restoration of God's People to their Birthright is a mighty theme, and it is the finding out of the way of life for every individual soul. When men can secure this path collectively, then the Inheritance of the Soul will be supplied to all *en masse*, and there will be a spiritual community, otherwise children of God or "Israel," a mystical word having its root in sun worship. How much nearer God would an unenlightened man be if he were moved to Asia Minor?

MARCH OF THE MEN OF PROGRESS.

(Air—"Men of Harlech.")

Wake to life, ye souls that slumber!
Ye whom gloomy creeds encumber,
Swell our brave and steadfast number
Fighting for the Right;
Wrongs of priestly rule defying,
Superstition's rites decrying;
On angelic aid relying—
Never failing might,
Error's throne is shaking,
Freedom's foes are quaking;
Oh, rally round,
Their cause confound,
Now see their ranks are breaking.
Ye who strive for reformation,
See! the dawning dispensation
Is the reign of Revelation,
Liberty, and Light.

Truth's two-edged sabre wielding,
From the darts of darkness shielding;
To temptation never yielding,
In this bloodless fight,
Halting never till Progression
Hold unlimited possession,
Hurling from the earth oppression,
To oblivion's night.
List! a sound like thunder—
Bonds are burst asunder—
The bonds that bound
The soul to ground
Our feet have trampled under:
Sons our deeds shall praise in story,
Firm from youth till manhood hoary,
Scaling still the heights of Glory,
Liberty, and Light.

Peckham S.E., July 22, 1878.

JAMES LEWIS.

VACCINATION UNJUSTIFIABLE.

Physical Puritanism is naturally allied to the Higher Spiritualism. The Higher Spiritualism is evolved from Physical Puritanism alone.

To the Editor.—Sir,—I have often noticed in your columns many excellent letters from Mr. Tebb, Mr. Pitman, Mr. Foster, and other dear friends, with the contents of which I have deeply sympathised. Almost every day of my life children are brought to me suffering severely from vaccination in form of cerebral and gastric complications, persistent vomiting, intractable diarrhoea, severe convulsions, bronchial irritation, and loathsome eruptions of a syphilitic or scrofulous nature. Pustules, moreover, are often visible in the mouth and pharynx, on the edges of the eyelids, with ulceration of the cornea and loss of transparency to such an extent as to indicate lasting opacity, if not ultimate blindness.

I say vaccination, in the present state of our knowledge, is unjustifiable. For what does the above pathological condition indicate, except that calf-pox, jun., or cow-pox, sen., is a kind of small-pox itself, modified in appearance only by passing through the constitution of some of the domestic animals?

I have attended numerous cases of small-pox, both with and without previous vaccination, and I solemnly affirm that in an extensive practice of forty years' duration—at home and abroad—I never lost an vaccinated patient by death in the whole of that period!

In the year 1838 I saw malignant small-pox with all sorts of local inflammation, simulated, and varieties of eruptive fever accurately photographed by Nature as results of poisoning by those shining violet "black berries," which children, ignorant of belladonna or deadly nightshade, have fatally mistaken. Believing then, as now, that the law of relation between the pathogenetic and the curative action of specific medicines is a relation of likeness or *law of correspondences*, as regards poison in health and physic in disease, my faith in vaccination has gradually declined, as comparative experiments and patient investigation have proved the superiority of homœopathic prevention, cow-pox being really the same disease as small-pox, and therefore rather an identity than a similarity. In any event, I submit that no state or government is justified in enforcing upon the people, by fine or imprisonment, an *alleged preventive that often kills*.

I hold it to be not only unscientific and immoral to vaccinate healthy infants from re-vaccinated adults, by arm-to-arm process, as is done continually, but downright wicked—aye, absolutely sinful. Yet I know that thousands of pounds have been pocketed in this vile manner since vaccination became compulsory; besides which, is calf-pox, jun., or cow-pox, sen., (not to mention their progenitor, the Jennerian equine tubercle) an efficient protection against those causes of true variolous fever, which are to be found in form of decomposed light, foul air, impure water, adulterated food, poisonous drinks, bad drainage, and worse buildings,—the vice-begotten sources of periodical epidemics, whether called small-pox, diphtheria, or aught else, and occasioning a general mortality, which vaccination of man, or beast, is helpless and impotent to prevent. Orthodox quackery, let us hope, will not much longer deceive the wise statesmen or intelligent citizen—unsupported as it is, in the name of compulsory vaccination, by the crucial testimony of experimental science and the irrefragable evidence of positive virtue. Out of 751 cases of small-pox, which I have fairly investigated, 618 had been "successfully vaccinated." Alas! 82 per cent. is an interest only worthy of a money-lender!

Of many towns, subjected to the operation of the *same* poison, some persons have manifested symptoms of an external eruptive fever, whilst others have suffered from an internal febrile eruption (small-pox, typhoid, scarlatina, or diphtheria). Still, the theory of Zymosis is no adequate explanation, the poisonous germ escaping both test-tube and object-glass, &c. What has become of the requisite molecules of black death, sweating sickness, dancing mania, and other plagues? Why should small-pox not quit the British Isles also? Where did cholera reside previous to its outbreak in the Delta of the Ganges? The fact is, without hygiene a molecule set in motion by any force may impart its energy to another molecule with which it is in contact, in due accordance with those physical laws which govern other forms of growth, development, and decay; vaccination notwithstanding. Synthesis and catalysis are more than a match for any multiplicity of alleged preventive lymphs, and the exact form of an epidemic is largely dependent upon the peculiar channel through which the noxious agent operates, and the *special conditions* under which those susceptible of contagion are then and there living. Withal, we may thank Shakespeare for that true wisdom, which is the right use of worldly knowledge:

Sweet are the uses of adversity;
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in his head.

—Yours, &c.,

July 22, 1878.

WILLIAM HYCHENAR.

P.S.—In the last number of the *Lancet*, my esteemed professional brother Dr. George Wyld, is informed by the editor that animal lymph may convey syphilitic contamination as well as humiliated lymph, and that a study of the more celebrated instances of vaccino-syphilis will

indicate other chances of human infection by animal vaccination! Clearly Dr. Wakley does not share the opinion of Dr. Wyld in regard to the innocence and harmlessness of calf-pox, jun., for his closing remarks are these: "The argument for animal vaccination, as against vaccination with humanised lymph, on this ground is MORE IMAGINATIVE THAN REAL": I will only say to this—*E pur si muove.* W. H.

MR. BURNS'S LECTURE ON ANTI-VACCINATION.

There is a widespread desire that this lecture, which appeared in the MEDIUM last week, be printed in tract form. It is accordingly being done, and to meet the demand conveniently it is important that orders be received as soon as possible. Mr. Tebb says: "I have read your lecture on vaccination with great pleasure, and if it is reprinted in pamphlet form you can send me fifty copies. You are now publishing so much anti-vaccination matter that the MEDIUM ought to be taken by all anti-vaccinators, and I am constantly calling their attention to it."

Our desire is to promote human welfare by making men acquainted with the laws of their complex nature, and binding all forms of thought into one irresistible phalanx for the removal of evil from society. We are very pleased indeed to print the words of Mr. Tebb and to see that he makes it his constant endeavour to spread the MEDIUM. If all would do likewise, what a grand movement we would have.

Mr. H. Pitman says: "Your lecture is so good I sincerely hope you will be encouraged to make a tract of it. I will take 1,000." The price will be 1d., or 6s. per 100. It will be ready in a few days.

The debate between Mr. A. Wheeler, and Dr. Wyld on "Vaccination: is it Worthy of National Support?" has had a large sale, an edition of several thousands having gone off. It will, of course, be kept in print. It is interesting alike to vaccinators and anti-vaccinators, as the views of each party are set forth with consummate skill. The price is 2d., and it may be obtained at our office.

MISS YOUNG AT DOUGHTY HALL.

On Sunday evening Miss Young paid her first visit to Doughty Hall. The meeting was unusually large and influential; Mr. Burns presided. Miss Young, under influence, delivered a most impressive and elevating invocation, and after another hymn her controls addressed the audience on "Our Mission to Earth." This was explained to be the removal of creed and dogma, and to bring all people as little children to the feet of a living God, not a personality, but a spiritual presence, to be understood by the purified and uplifted, for their mission was to raise the fallen, at the same time to throw man on his own responsibility and incite him to that course which would enable him to work out his own salvation. The damnation of hell was declared to be the gnawings of conscience; the fear of death was removed by spirit-communion. They took up the chord as it was left by Jesus, and carried on the spiritual work in accordance with the needs of the age. The influence thus proceeded in an address full of spiritual truth, and ended with a poem. Another series of verses were given at the end of the meeting, and very good they were.

Mr. Burns made a short speech after Miss Young had sat down, and then—

Mr. Butcher, under influence, warned the spiritual garrison that the enemy in various forms was about to pounce upon them, and that they should be up and on the watch.

Mr. Reimers also made some remarks upon the extraordinary phenomena he had witnessed with Mr. Gillis the day before, and which are described in a special article.

The meeting was altogether one of the most enjoyable and spiritual that we have participated in for a long time. Miss Young was surrounded by friends at the close, and it was some considerable time before the meeting finally dispersed. The people seemed as if bound together with bonds that could not be cast aside.

A PIC-NIC IN EPPING FOREST.

A number of friends have resolved on having a pic-nic on Monday next, August 5 (Bank holiday), in Epping Forest. In order to save time and expense, they have decided to go to that part of the forest situate in Wanstead, and reached by the Great Eastern Railway, Leytonstone Station. This locality possesses the advantages of easy access at a minimum of cost, and the scenery is as beautiful in this part as in any other part of this immense retreat among the trees. A tent will be pitched near the Swiss Cottage where pleasure-seekers may be provided with tea, coffee, and all kinds of refreshments of the best quality and at the lowest price.

To those who may feel disposed to visit this place on Sunday, the same accommodation will be procurable on that day. On the Monday music will be provided for dancing, &c., and an enjoyable time spent. It is hoped the Spiritualists of London will take advantage of these arrangements and enjoy an outing in the fresh air. Mr. Dale, who catered so well for the anniversary services in Doughty Hall, this year will provide the refreshments.

A cordial invitation is extended to all. Trains run from Liverpool Street on Sunday at 10.30 a.m., and 1.28, 2.28, 3.15 p.m., and at more frequent intervals on Monday.

On Sunday week the first monthly Convention will be held at Doughty Hall to encourage the work of spiritual development in private Circles and Schools of Spiritual Teachers. We hope all who are engaged in practical spiritual work will be prepared to take part in the deliberations of the Convention.

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

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

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

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

SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION.

	£	s.	d.
E.	1	0	0
Mrs. Michell	0	10	6
Mr. Havers	0	10	0
A. P.	0	6	0
Miss Hickinbotham	0	3	6
Mr. G. E. Trigg	0	2	6
S. P.	0	1	0
Amount acknowledged last week ...	219	8	0

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

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

VISITORS FROM THE COUNTRY AND FROM ABROAD

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

LECTURES AGAINST SPIRITUALISM.

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

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

Being public property, it at all times gives us pleasure to be regarded just in that light in which our many friends, kind or cynical, may find it their humour to view us. The beggarly mind regards our earnestness as mendicancy for personal support; the selfish mind sees in our industry an attempt to build up a fortune at the public expense; the enlightened and generous Spiritualist feels that our work is that of a steward, serving a Master above with the use of necessary means derived from those of the Household of Faith below. Here is an instance: "Dear Sir,—I have enclosed 2s. 6d. in stamps. If all would do the same it would help you in your good work.—Yours respectfully, G. E. TRIGG, 9, Arcade, Landport." The public really have to thank these kind givers, for were it not for their disinterestedness our work would be impossible. We all have our several duties to perform. This is organic unity.

During the last five months our correspondence received has exceeded 600 letters per month, with the exception of June, which was slightly under. July has shown a rise to the former figure. June was a month of great depression everywhere, and our work showed evidences of it as well as other departments of activity. To attend to 600 letters a month, most of them for the "Cause," and containing no stamps, is somewhat of a tax on one's time and other resources. In flourishing times the amount of correspondence is very much greater. When illness, visits to the country, or arrangements for special meetings in London interfere, it is almost impossible to get every letter attended to. We name these things that our friends may exercise all the patience at their command.

We have long had in preparation a series of engravings and biographies for the MEDIUM. These will be proceeded with at once. We shall give, in the first place, a portrait and some account of Mr. R. B. D. Wells, the well-known phrenologist and teacher of hygiene. We have also in hand a portrait of Dr. Mack, with particulars of his career as a medium and healer.

**SUBSCRIPTION PRICE OF THE MEDIUM
FOR 1878.**

	s.	d.	per annum	£	s.	d.
One copy, post free, weekly	0	2	...	0	8	8
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Thirteen " " "	1	6	...	3	18	0

Additional copies, post free, 1½d. each per week, or 6s. 6d. per year.

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, AUGUST 2, 1878.

FEATURES OF THE WEEK.

Our columns again this week testify most eloquently on behalf of the rapid progress being made in the development of spiritual phenomena. Never was the work carried forward in a more determined and successful manner. From Cardiff, Newcastle, and here in London, the reports come corroborating each other, and showing that the spirit-world is preparing to make an overwhelming descent on the fortress of ignorance and superstition.

We have occasionally some very interesting conversations with A. T. P., in which he gives us much information respecting his remarkable "Controls," which are published from time to time in the MEDIUM. He assures us that he is unacquainted with almost every particular in some of the cases. We may ask what man, or twenty men, would be competent to furnish such a series of historical papers? The style of the narrations is very dissimilar, though, coming as they do through the sphere of the sitter and his medium, elements of manner must be met with common, in some degree, to all of them. Our contributor gives the bare communications. Were he to amplify them with explanations, it might be thought that he was introducing special pleading. We approve of his good taste in presenting them as they are.

Mrs. Mellon (Miss Fairlamb) is at Edinburgh getting a splendid series of spirit-photographs. "Geordie" dons the "guid blue bonnet" and Tartan plaid, and is thus photographed with his "bare hochs" like a genuine Gael.

We are glad to learn that Mr. Westgarth has resolved to undertake a missionary tour south, calling by the way at easy stages. He is just the man to visit circles and active centres, to do them good. Send him an invitation, addressed to Mr. Westgarth, Sheriff Hill, Newcastle-on-Tyne.

Spiritual Workers.—We desire to organise a corps of volunteers to meet at stated times at the Spiritual Institution and put up into packets the literature we have to dispose of to place a packet of spiritual literature in every family in Great Britain. This is work in which many can join who are at present debarred from a sphere of usefulness.

Lancashire Spiritualists will please observe that the Quarterly Conference will be held at the Temperance Hall, Grosvenor Street, on Sunday, as per announcement printed elsewhere. On the following day the Grosvenor Street friends will make an excursion to Alderley Edge, particulars of which are also given in a paragraph devoted to that purpose.

The Lancashire Committee have published a criticism on Mr. Burns's recent lectures in Manchester, which evidences alike a want of thought and of good feeling on the part of the writer. The heavy expense of the meetings is attributed to ambition for large halls. That is not so. The hall is cheap, and was none too large for the crowd in the afternoon, and the best parts of it were overcrowded in the evening. The expense was caused by copious advertising, which was itself well worth the money spent. The "Catechism" on the huge posters and handbills, with the extract from Dr. Garth Wilkinson, would be read by no less than 150,000 persons. The large audiences convened showed the wisdom of the advertising tactics employed. As regards bringing the truth before new minds, the money spent that day was better employed than in

the usual work of the Lancashire Committee, however laudable that may be. They had better hand over their quarter's guarantee fund to Mr. Pitman. He is well entitled to the suffrages of Lancashire Spiritualists. That is one "motion" to lay before the Conference at Manchester on Sunday. By our work and weekly contributions of space we are as much a part and portion of the Lancashire Committee as anyone, and we protest against comments like that which we allude to being made under the wing of the Committee.

We have printed an edition of 25,000 "Seed Corn" this week, 10,000 of them being Gerald Massey's "Card" and song for the circle, price 6d. per 100. Some of this kind of "seed" should be constantly carried in the pocket and dropped in suitable places.

"Suggestions to Mothers on the Training of our Sons; by a Mother," price 2d., is a tract which we have printed this week on the importance of instructing boys in the laws and practices of continence. Every mother should bear her responsibility in mind on this important question.

The *Ghost Review* for August 1 is filled with brilliant reading matter, which is prefaced by a splendid portrait of Dr. Slade. CYMRO gets better into the harness each number, and shows himself to be an acute and judicious editor. His paper is an excellent introducer of spiritual ideas to the outside public.

The title of the new book by the author of "Strange Visitors," is "The Next World." The instincts of Spiritualists have decided in favour of its merits, and orders for it come in plentifully. This is a "society" book which will introduce Spiritualism into quarters where it is at present quite unknown.

Read the extraordinary account of the interlinking of solid rings by the spirits. The rings have been photographed by Mr. Reimen, and copies, price 1s. each, are on sale at the Spiritual Institution.

The Happy Evening at Doughty Hall will take place as near as possible to the middle of October this year, so as not to come too close upon the New Year, at which time another gathering may be deemed advisable.

FRIENDLY VISITS FROM J. BURNS, O.S.T.

TO WEST PELTON.

SATURDAY, August 3. Co-operative Hall. Conference at 2 p.m. Lecture by Mr. J. Burns, at 7 for 7.30, on "Spiritualism: Past, Present, and Future."

SUNDAY, August 4. Social meeting of Spiritualists, to meet Mr. Burns and other friends, at 10.30. Lecture by Mr. Burns at 2 p.m., on "The Religion of Spiritualism." At 7 p.m. Mr. Burns will preside, and there will be a general meeting addressed by various speakers.

All friends in the district are earnestly invited by the local committee, to make this series of meetings a success. Tea will be provided for visitors.—S. STEWART, Hon. Sec.

TO HOUGHTON-LE-SPRING.

MONDAY, August 5. Lecture on "Modern Spiritualism," in the Miners' Hall, Houghton-le-Spring. To commence at 8 o'clock.

TO CROOK.

TUESDAY, August 6. Lecture on "Spiritualism: the Orthodoxy of Jesus and the Apostles," in the Mechanics' Hall; at 7.30 o'clock. Admission 1s., 6d., and 3d.

TO DOUGHTY HALL, LONDON.

SUNDAY, August 10. The first monthly Convention will be held, at which Circles and Schools will report and confer for mutual instruction in spiritual development.

TO STOCKTON-ON-TEES.

Probably first Sunday in September. Mr. Freund kindly offers the hospitalities of his home and his services to bring together the leading Spiritualists of Stockton and Middlesborough.

TO MANCHESTER.

End of September. Anti-vaccination conference, and Grosvenor Street spiritual meetings.

Mr. Burns contemplates visiting Derby, Howden-le-Wear, Sunderland, Bishop Auckland, Shildon, Darlington, Stockton, Bradford, Halifax, Cardiff, Merthyr, Aberdare, Edinburgh, Glasgow, Lowestoft, Framlingham, Ipswich, Yarmouth, Norwich, Torquay, Southampton, Portsmouth, and other places as opportunity permits. To promote organisation and place the movement on a self-sustaining spiritual basis will be the main object of these visits.

In consequence of Mr. and Mrs. Hearn being out of town, their usual Sunday and Tuesday evening seance will not be held. Wednesday, August 7, as usual.

A HARD-WORKER in our ranks writes:—"I was delighted to read of your conduct with regard to smoking. It is really disgusting the way in which many Spiritualists insult those who work amongst them with their beastly habits. I think there should be a crusade against tobacco."

THE £1,000 FUND.

By taking part in this movement it is not Burns you are supporting—it is spiritual knowledge you are spreading. If any generous soul is afraid lest he help Brother Burns, who is all the time doing what he can to help everybody, do not let said generous soul be afraid to help the Cause by spreading knowledge in his own locality, and doing it in such a manner that £1 will go as far as £1 10s. During winter we must have a grand and united effort to spread abroad knowledge, and if the effort should prove unsuccessful it will be no fault of ours. Our plan is based on the principles of political economy, justice, and fraternity, and is worthy of the truths it is meant to advance. All our plans have succeeded. They have been inspirations from those in the Better Land who have the work in charge, and they do not make blunders.

Already our scheme is being taken up by the good and true in our ranks. Mr. Charles Parsons of Rochdale writes: "I will make one of 500 to make up the £1,000," and already Mr. Parsons has received his certificate as a depositor of two shares. Mr. J. Robineon, Failsworth Circle, says: "I think our Circle will represent a £3 share"—that is, three shares out of the thousand. This is how the work will go on, and before the year is out these depositors will have in circulation £1,500 worth of books for the £1,000 subscribed, and have all their money back in their pockets to begin again. The plan is to get everybody—man, woman, and child—to invest ever such a small coin weekly for food for the mind. This is the only way to make our population intelligent and well-doing—viz., by inducing them to think for themselves and act aright.

A LECTURE FOR SCEPTICS AT DOUGHTY HALL.

On Sunday evening Mr. C. Reimers will deliver his lecture at Doughty Hall, entitled "Twenty-five Years' Experience in Psychological Phenomena." He earnestly requests that the hall be filled as much as possible with sceptics. Now is the chance for the usual audience to bring with them their hard-headed and irresistible doubters.

Doughty Hall, 14, Bedford Row, Holborn, at 7 o'clock.

MANCHESTER ASSOCIATION OF SPIRITUALISTS.

Pic-nic arrangements to Alderley, August 5 (Bank Holiday).

Friends will meet at London Road Station (under the clock on platform) no later than 1 o'clock. Train leaves at 1.15, arriving at Alderley 1.54, and will at once proceed to Mr. Edward Phillips's Farm, and ascend the cliff from this point, thence to other objects of interest, &c. (see last week's MEDIUM). Returning to the said farm for tea about 5.15. Tea 8d. each.

If time permits, visit the Lead and Copper Mines (now not working), the Ancient Market Cross, and the Old Pariah Church, &c.

Should the weather prove unfavourable, there will be recitations, songs, speeches, &c., in the barn at the farm.

We hope to greet many old and new friends, and to have a thorough enjoyable time.

Trains leave Alderley at 7.57 and 8.19, arriving at Manchester 8.30 and 9.10.

NEWCASTLE-ON-TYNE PSYCHOLOGICAL SOCIETY.

A pic-nic under the auspices of the above society will be held in the picturesque grounds at Stella Park, near to Blaydon-on-Tyne, the seat of Joseph Cowen, Esq., M.P., by whose kind permission the grounds are granted for the occasion, on Tuesday, August 13. The grounds are well worthy of inspection; they command extensive views of Tynesdale. Several prominent Spiritualists and mediums are expected to be present. Grounds open at 2 o'clock. Tea provided at 5 p.m.

Special arrangements have been made with the railway company by the trains leaving Newcastle for Blaydon at 2.10 p.m., and the return train from Blaydon at 8.58 p.m. Fare, return ticket 7d. Tickets for tea and grounds, 1s. 6d. each; admission to grounds only, 6d. each, to pay at the gate. Children under twelve, 6d. each.

As only a limited number of tickets will be issued, it is necessary to secure them early—they can be procured of any of the committee. If the weather should prove very unfavourable the tea will be held in the society's hall, Newgate Street.

THE THIRTEENTH QUARTERLY CONERENCE OF THE LANCASHIRE COMMITTEE.

This Conference will be held in the Grosvenor Street Temperance Hall, Manchester, on Sunday, August 4, at 2.30 and 6.30.

The Conference business in the afternoon will be the arrangements with mediums and speakers for the proposed Memorial Mission, whereby it is intended that Spiritualism will be carried to everyone in the Lancashire district; the best means to extend mutual help to societies and the movement generally; the reports of representatives, and the election of officers for the next quarter.

In the evening, at 8.30, the following speakers are expected to address the meeting:—Mr. Sheperd, Mr. Coates, and Mr. Lamont, of Liverpool; Mr. Johnson, of Hyde.

We hope all our friends will attend, and support our work. We attend a cordial invitation. Tea will be provided as usual in the hall.

JOHN LAMONT, President.

135, Mottram Road, Hyde, July 15. CHARLES PARSONS, Secretary.

RARE PUBLICATIONS WANTED.

The "Magnetoscope," by Leger and Rutter, are particularly wanted. Information and full particulars respecting price and condition to be sent to Mr. J. Burns, 15, Southampton Row, W.C.

The MEDIUM for June 21, No. 429 is now out of print, and persons having surplus copies are requested to send them to this office and the value will be returned to them.

Contents of the "Medium" for this week.

Table with 2 columns: Title and Page. Includes items like 'Historical Controls—Isaac Belthazar Orobio', 'Miss Young at Doughty Hall', 'Features of the Week', etc.

The Order of Spiritual Teachers.

No. 1 SCHOOL, 15, SOUTHAMPTON ROW.

The work of the School on Thursday next will be to consider the best method of conducting the first monthly Convention to be held at Doughty Hall on the following Sunday.

The competition reports for the guinea prize will be given in our next issue.

The report of soiree and presentation to Mr. Towns will be published next week. It was a grand meeting.

MATERIALIZATION IN NEWCASTLE-ON-TYNE.

Sir,—On Sunday morning last we had the pleasure, along with others, of attending a seance at Weir's Court, Miss Wood being the medium. We had scarcely taken our seats before the medium was controlled by "Pocka," who entertained us with her wit and funny sayings. She said that the influences were very good and we might expect grand results. After chatting some time, she said that a spirit was about to come from the cabinet. While we were singing, a spirit-form of a male person stepped into the room, which was at once recognised as the father of a lady present. After the spirit had retired to the cabinet and returned to the circle, he advanced to his daughter and embraced her; the daughter said she distinctly saw and recognised the face as that of her father. We all saw most distinctly the features of the spirit-face. This spirit then retired, and a female spirit appeared who was supposed to be the sister of the lady previously mentioned, and the daughter of the previous spirit. This spirit likewise advanced to the lady and allowed her to out off a portion of the robes which the spirit wore. After doing this the form then withdrew to the cabinet, and drawing aside the curtains, allowed us to see the medium sitting in the chair evidently deeply entranced; thus we saw both spirit and medium at the same time. While we were singing, which we did by request, the spirit-form of "Pocka" came out of the cabinet and joined with us in singing, which we heard quite plain. Having finished singing, the spirit took a tumbler of water and passed it round to the circle to partake of; not only did it give us a drink but also patted us on the head and face, and the strokes were as palpable as any mortal hand we ever felt. After these remarkable phenomena another spirit-form partly materialised, but the power being exhausted we could see nothing more than a part of the body. This spirit, who is known to us by the name of "Sephefaas," promised on the night previous to show itself on the following morning. We had not communicated this fact to any of the Newcastle friends nor to the medium, and none present except ourselves knew of the circumstance until the name was knocked out alphabetically. "Pocka," then again controlling the medium, told us the power was exhausted, and we sang the closing hymn and departed. We hope the time is not far distant when we shall be favoured with the pleasure of another visit to the Newcastle circle. Our thanks are due to Miss Wood for her kindness in giving her services for our benefit. These things we saw for ourselves, and leave our readers to form their own opinion on the subject. With gratitude, we are yours truly,

- MR. JOHN YOUNG MR. ROBERT MOORE
L. RIDLEY J. HAMERSLEY
MRS. RIDLEY J. WILSON
MR. J. LIVINGSTONE W. GARDNER
T. MOORE.

Brown's Buildings, Portobello.

A LETTER FROM AN AUSTRALIAN PIONEER.

James Burns, Esq.—Dear Sir,—I intended writing to you before I left Australia, but as I did not I avail myself of an early opportunity, after reaching America, of doing so. Having taken your excellent paper, the MEDIUM, for nearly seven years, I have watched with deep interest your brave and self-sacrificing efforts for the defence and propagation of Spiritualism, and sympathised with you in your many and severe struggles under unpropitious circumstances, and have often regretted that, having had to fight hard to sustain myself in the Cause, I have not been able to render you that practical proof of my goodwill which I felt you deserved. And now that I take up my pen to send you a few lines, I feel as though I were writing to a familiar friend rather than a stranger whom I have never seen.

I arrived in San Francisco from Australia a fortnight ago, on a lecturing tour, and for the benefit of my health. Spiritualism and freethought have made considerable progress in that country during the last few years, and still greater triumphs await them in the future. They are less odious now than formerly in the eyes of respectability, in the Church, and elsewhere. The Pulpit, generally speaking, has ceased its empty denunciations, and, in the person of some of its representatives, it has given them partial endorsement; and the Press, though, as a whole, still far from doing them the justice they deserve, yet in some cases it manifests a friendly spirit,

and assists in the promotion of their interests. Many have investigated Spiritualism, and become convinced of its truth; and still more have been compelled to admit that there is something in it, and are being gradually attracted towards it. Circles are being held in various parts of the colonies, at which most of the well-attested phenomena of the Movement are obtained, and in some cases the more complex and difficult phases of mediumship are being developed. There are scarcely any mediums yet, however, who are sufficiently developed to give manifestations to the public, nor trance-speakers who could acquit themselves satisfactorily before a promiscuous audience. But both classes of mediums will be forthcoming in due time, for mediumship is not like the alleged inspiration of the Bible, confined to a few persons in only a limited part of the world. I have devoted nearly seven years to the advocacy of Spiritualism in Australia, and I trust not altogether in vain, but have left the field to other workers for awhile, if not for ever. Dr. Peables did good service to the Cause by his two visits, and I left Mrs. E. H. Britten and Mr. Thomas Walker on the platform in Australia, and Mr. C. Bright in New Zealand, each doing a fine work; while Mr. Terry, of Melbourne, and others, are making it known through the press. And if Spiritualists—the public advocates of Spiritualism, and others—are true to themselves, and do their duty as they ought, I may confidently predict a future of steady and increasing prosperity for the Movement on that side of the globe.

Having been so short a time in America, I cannot say much yet, from personal observation, of the status of Spiritualism in this country, but I hope to see a good deal of it during the next twelve months. There are some excellent mediums here in San Francisco, through some of whom I have received several fine tests. I intend staying in California a few weeks, and then working my way overland to the Eastern States. In from twelve to eighteen months time I purpose visiting England, my native land, when I hope to have the pleasure of seeing you, and of raising my voice in the interests of our glorious movement, Modern Spiritualism.

Wishing you renewed health and increased prosperity, I remain,
yours fraternally,
JOHN TYERMAN.
319, Kearney Street, San Francisco, California,
U. S. America, July 4.

A SPIRITUAL PERIODICAL FOR CANADA.

A letter from Mr. H. Phillipps, magnetic healer, Toronto, contains the following interesting particulars:—

I am the son of a clergyman of the Church of England, residing here. Educated among the elect, part of the time in a church institution, at one time "piously" inclined, till some twelve years ago I broke loose from my old associates, &c. I migrated across the boarders into Uncle Sam's dominions, where the seed of an inquiring spirit, hitherto lying dormant in the writer, being less hampered, began to germinate. I returned to this, my old camping ground, after nearly twelve years' absence, to remain—either to respect the feelings of kindred and friends by hiding my candle under a measure and be at outward peace with them—or be honest to myself, stemming the tide of ridicule, abuse, denunciation, "he is demented," &c., of my friends. For this temptation, rather trial—I was brought back. So far I am "true to myself," and though warring elements surround me I am at peace within. I said above "brought back," for I prefer the more liberal fields of our republican friends. We have believers in spirit return scattered through this city and sections of this province, but few outspoken; still there is an inquiring spirit abroad. Not a single society, nor centre of any kind to rally around, no mediums developed, a press hostile; in fact all the impediments you have and are encountering. Still, with all these, I feel intuitively that the work of progression is going on, and must be pushed forward. Like yourself, I feel that "invisibles" are urging me on, and to bring out a small paper I am resolved. We are still lacking some 100 dols. to complete the sum requisite to start. Two of us give our time gratuitously—the other, a practical printer. Our sheet will be small, and I feel that subscriptions will come in sufficient to pay expenses, for many lukewarms are waiting first to see the thing alive a few months. I cannot say when we will start, but start we will, if it is only a 10 by 12 inch sheet, though our pretensions are larger. We have a liberal society based upon materialism, which is quite a novelty to some who never dreamed of such a society existing in Toronto. Their hall is crowded on Sunday evenings, and their meetings are evidently attracting and bringing out sceptical minds. They are paving the way for Spiritualism to shine on; they publish a monthly sheet. I am, as you will see per card, engaged in a very unpopular mode of earning a living; still, I seem to see my way clear, and by the aid of spirit-friends, will continue to do good. All outward surroundings seem banded together to hold me down, but there is a something which sustains me, and points my sight onwards and upwards.

This good brother's letter has the true ring in it; we can respond to every feeling to which he gives expression. We hope soon to see his organ afloat, and if he continues true to the principle that has hitherto maintained him, he is bound to succeed and overcome all obstacles.

BIRMINGHAM.—I take pleasure in bringing before your notice a drawing medium of great power, Mr. Joseph Perks, West Bridge Street, in this town, at whose seances drawings are produced in the dark in a few seconds, under the strictest test conditions, and of the most masterly character, such as can only be produced under the spirit-guidance of a Turner, or West, or Wilkie. David Duguid, of Glasgow, has hitherto been without a rival, and Scotland might well be proud of him; at the same time it must be gratifying to Spiritualists to find other mediums starting up in other quarters to spread a conviction of the truths of spirit-guidance.—I remain, yours respectfully, H. WHITAKER, 37, Chain Walk, Birkford, Birmingham.

Questions and Answers.

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

QUESTIONS.

49. Dear Mr. Editor.—In my days of orthodox belief I used to yearn to rise to the spirituality of men such as Brained of America, Martyr of England, or M'Cheyne of Scotland. Now all these longings are gone. Spiritualism has completely revolutionised my sentiments, and yet the exertion often comes back upon me with painful and perplexing power: was the experience of these good and true men a delusion, a dream, or what? They believed in "the blood," and drew all their hopes of peace and comfort from it. Is all this only a form of deception, and therefore evil? If your correspondents on the earth or spirit-plane can throw any light on this point I would feel greatly obliged, as the whole matter is at present a painful and perplexing puzzle.

"IN SEARCH OF LIGHT."

50. A lady medium, residing in London, begs to inform Mrs. Mould, 22, Front Street, Tynemouth, Northumberland, that she replied to her letter same day as received, enclosing the reply in Mrs. Mould's own addressed envelope. She regrets to say the letter was returned to her last week through the dead-letter office. The medium is in hopes this notice may meet the eye of Mrs. Mould, who may perhaps be able to account for the miscarriage.

MATTER AND SPIRIT.

51. There is a new periodical called *Light*, much after the spirit of one called *Truth*; and we only want one named *Shadow* to make the thing complete, unless we say, with Plato, "Truth is the body of God, and 'Light' is His shadow." However, in the *Light* (or *Shadow*) for April 13 are some clever verses on a supposed banquet of *low* or "advanced" thinkers:—

"St. Thomas of Chelsea (Carlyle) was voted the chair."

The last lines are:—

"But the point they all reached, and found none to confute this,

Was the same old sad point, which no system can batter,

That spirit, *quid* spirit, was wholly inscrutable,

And nothing at all could be known of the matter!"

Surely the cause or nature of a thing is exhibited in the effect, and what other nature can there be, or thing to know? and a cause or reason is but the observed order and sequence after a uniform mode.

HENRY G. ATKINSON.

ANSWERS.

Reply to Question 45.

55. To the Editor.—Sir,—Your Hirvain correspondent's explanation of the "fall of man" is, I think, a very philosophical one.

It will be seen by the following extracts from an article by O. Steniland Wake, Esq., Dir. A. S. L., on "The Influence of the Phallic Idea in the Religions of Antiquity," that your correspondent's views on this point are similar to those expressed by the contributor of the article above referred to, which was read before the Anthropological Society of London on the 5th April, 1870, and was published in the first number of the *Journal of Anthropology*, which appeared in the following July.

Mr. Wake says: "In its relations, as an asserted fact, the question of the Fall has an important bearing on the subject before us. Quite irrespective of the impossibility of accepting the Mosaic cosmogony as a divinely-inspired account of the origin of the world and man—a cosmogony which, with those of all other Semitic peoples, has a purely 'phallic' basis—the whole transaction said to have taken place in the Garden of Eden is fraught with difficulties on the received interpretation. The very idea on which it is founded—the placing by God, in the way of Eve, of a temptation which He knew she could not resist—is sufficient to throw discredit on the ordinary reading of the narrative. The effect, indeed, that was to follow the eating of the Forbidden Fruit appears, to an ordinary mind, to furnish the most praiseworthy motive for not obeying the command to abstain. That 'eating of the Forbidden Fruit' was simply a figurative mode of expressing the performance of the act necessary to the perpetuation of the human race—an act which in its origin was thought to be the source of all evil—is evident from the consequences which followed, and from the curse it entailed. As to the curse inflicted on Eve, it has always been a stumbling-block in the way of commentators; for, what connection is there between eating of a fruit and sorrow in bringing forth children? The meaning is evident, however, when we know that conception and child-bearing were the direct consequences of the act forbidden. . . . That we have, in the Mosaic account of the Fall, a phallic legend, is evident from other considerations connected with the narrative."

I may mention, for your correspondent's information, that the number of the *Journal* from which I have quoted the foregoing contains another article on a kindred subject by Mr. Westropp, who appears to have been somewhat severely criticised in a discussion which took place after the reading.

Apologising for troubling you with this lengthy communication, I am, Sir, yours obediently,
J. K.

56. "Inquirer" wishes to return his thanks to Mr. Colville's guides for their lucid and satisfactory reply No. 51 to his query No. 44.

"LAYMAN," writes to say he is glad that the matter of extending the Cause in the West of England, has been taken up by the "Pioneer Medium," Mr. W. Wallace, who, he thinks, is eminently qualified for such a work, and hopes some practical steps will be taken to carry the proposition into effect. He promises to render all assistance in his power towards its furtherance, and would be glad to hear of similar offers from others.

WHY SHOULD WE BE SPIRITUALISTS?

1. Because of such an amazing amount of unmistakable evidence which has been brought to the world of the capability of having communication with departed spirits, both evil and such as are good.

2. Because spirit-communion opens up to us a knowledge of our own intuitional and spiritual powers, not otherwise to be obtained to a like extent.

3. Because the teachings for life, once received from Jesus of Nazareth, when the "light of the world," and such as are derived from good spirits, alike call upon us to love good and adhere to duty for its own sake, thus proving the goodness of the source, supplying a reason sufficiently exalted to induce Spiritualists to be almost better than other people.

4. Because in holding communion with departed spirits who love us and watch over us for our good, we become uplifted and comforted, are encouraged to tread in their footsteps of love and duty, are prepared to meet our bodily death with serenity, and enabled to hope in a happy and progressive future, without the aid of dogmas of faith, which have hitherto been a puzzle and distraction to the world.

T.

MR. COLVILLE AT NEWCASTLE.—In a few days Mr. Colville delivered six lectures in Newcastle, one at Perkinsville, two at Windy Nook, and was to give his concluding one at Newcastle on Monday evening.

MR. C. ILLINGWORTH, of Lindon Terrace, Park Road, Bingley, writes a long letter recounting the various incidents that have transpired in connection with a private circle that he has instituted and carried on at his house for some considerable time past. He has developed two able trance-mediums; one a young man, by name William Sidgwick, and the other, his own daughter. The former medium having been obliged to go to Sussex in search of work, the duties devolved upon the latter, who has discharged them to the delight, instruction, and satisfaction of the sitters. Mrs. Butler is also a clairvoyant, and has seen and described the spirit-attendants of several persons. The controls appear to be of a superior class, and enter at great length into the discussion of the subjects chosen for their elucidation; as, for instance, four or five nights being employed on one theme. There are also physical manifestations occurring at various times, such as knocks of various degrees of sound, table-tilting, &c., which have been witnessed by strangers who do not in anywise interrupt their general flow. The conditions are said to be perfectly harmonious, a fact which will account for the success of the circle. We would encourage our noble friends in their work, and counsel them studiously to observe the laws which govern and regulate spirit-communion, and we predict for them a success they do not anticipate.

STOCKTON-ON-TEES.—Last Sunday, July 28th, the Rev. Wm. Stoddart, B.A., delivered two sermons in the Unitarian Church, Wellington Street, Stockton-on-Tees. The subject in the morning was "The Creation." It was shown that pure religion and true science were in harmony, and that many theologians, founding their belief on the Bible, were of opinion that this world and mankind were brought into existence by an instantaneous act of God. Men of science, however, from studying the facts of nature, were of opinion that these things came about as the outcome of a gradual process of development. If this theory of scientific men should prove to be the right one it detracted nothing from the greatness and goodness of God. Interesting as it was for man to learn his origin, yet, it was more important for him to know his destiny. There was doubtless, for man, a spiritual existence after his physical death, and it behoved him to live the highest possible life on earth if he wished to attain a higher position on entering the spirit-world. Though a life mispent on earth retarded the progress of the human spirit in the after life, yet, even there, the sinful would have opportunities to retrieve past errors, whilst the good would still ascend to greater heights of excellence. Endless progression, without doubt, awaited mankind, as no limits could be assigned to the possibilities of the human soul.

PERKINSVILLE.—To the Editor.—Sir,—On Tuesday, July 23, at 7.30 p.m., Mr. W. J. Colville delivered an inspirational address in the Perkinsville Schoolroom, which was lent for the occasion, when the proceeds of the evening, which amounted to over £4, was handed to the widow and fatherless children of the late Joseph Tate, of Ouston. This was the first public meeting of the kind that has been held in the Schoolroom. A goodly number of subjects was handed up for selection, but the one chosen for discussion was, "What is Spirit, where are Spirits, and how do they Communicate to Mankind?" This was most ably handled and received great applause. At the conclusion many questions were asked and replied to in a very satisfactory manner. The subject for poem having been chosen by the audience, "The Widow and her Fatherless Children," the Chairman said that they would sing a verse and then they would receive the poem, but the medium rose and said that they would much rather give the poem at once, and that would let the audience see that they needed no time to prepare it. The poem was also given in a masterly style and elicited much applause. Mr. Dods moved a vote of thanks to Mr. Colville and his guides for their kindness, which was briefly replied to by them. One of the church ministers in this locality having seen a bill announcing the meeting, said that he was afraid we were leading the people astray, and he wondered how it was that the owners of the School would lend it to such weak-minded people; that it was all humbug and delusion, and that he felt inclined to speak against it as it was only stopping the people from going to church. He also wanted to know how they would do if all the people became Spiritualists; of course he got his answer, and we asked him to yield to his inclinations and speak against it, and we would reply to him. The guides of the medium closed the meeting by pronouncing the Benediction; the enthusiasm manifested on the part of the audience was very great, and the utterances of the spirits appeared to have deeply improved the whole assembly.—J. LONSDALE, Ouston, July 29.

IMPROMPTU VERSES THROUGH THE MEDIUMSHIP OF MR. E. W. WALLIS.

These two verses were given impromptu, the words in italic being chosen by friends present:—

It is a *truth* that we tell you to-night,
That *Love* is the greatest power of man:
In *unity* joining heart and might,
Giving *power* to execute, work, and plan.

When *Kindness* guides each mortal man,
And *Charity* leads him in his plan,
Then *Justice* will on earth be done
And *Harmony's* reign be then begun.

Derby, May 19, 1878.

"LIGHTHEART."

KINGSTON-ON-THAMES.—The *Mid-Surrey Times* contains a long report of an address on "Mediumship," delivered by Mr. Wallis at the Lyceum, Kingston.

MR. COLVILLE is making arrangements for a series of Sunday evening meetings at Hulme Town Hall, Manchester. Mr. Burns has been invited to give one evening.

MISS E. A. BROWN is at present in North Wales. Communications intended for her to be addressed, Miss Brown, care of Mr. J. R. Roberts, Golinefry, Cwmmyglo, Carnarvon, N. Wales.

MR. W. WALLACE, known as the veteran pioneer medium, is now in London and open to engagements in town or country. Communications to be addressed, 329, Kentish Town Road, N.W.

LOUGHBOROUGH.—Mrs. Gilbert writes commending in the highest terms, the address delivered by Mr. E. W. Wallis on his recent visit. Mr. T. M. Brown also called at Loughborough, and during the sitting gave Mrs. Gilbert the names of various of her spirit-friends.

MR. T. M. BROWN writes to say he will be in Manchester till Wednesday next; after which he will be located at 18, Wood Street, off Briggate Street, Leeds. Letters for him up to that day to be addressed, Mr. T. M. Brown, care of Mr. E. Rhodes, 42, Freme Street, Everton Road, Charlton-on-Medlock.

MR. JAMES COLEMAN, 14, Bonny Street, Blackpool, requests us to publish a letter describing persecution which Mr. and Mrs. Warner, 30, George Hall Street, Salford, have sustained in being cast out of the synagogue for their having received spirit-communion. The best thing they can do is to let their enemies alone as much as possible, and keep on exercising the gifts of the spirit in all acceptable quarters.

RESPECTING SPIRITUALISTS.—Men so advanced, says a correspondent, ought not so tenaciously to cling to the customs of modern society. They are too much after mere outward amusements. They should much more cultivate the well-development of their own individualities, mentally and spiritually. Many of them are too much bent on the pleasures of the five senses and on such amusements as mere picnics and tea-parties: they should rise to become superior to such. This is the way the old world lives that must pass away. They must have the will to stand upon a higher platform.

THE PLANET HERSCHEL.—A correspondent says there is an astronomical indication of a new and glorious dispensation being near at hand. The predictions based upon a knowledge of seven planets was defective, but "the planet Herschel is the herald of a new day; from the time of his discovery dates a new era on earth." The influence of the old planets is said to be dying out. Now, we want to know why the discovery of a planet should augment its influence, for the fact of the recent discovery of a planet does not imply that it is either "old" or "new" on that account; besides, the influence of Herschel would be exerted just as much before it was discovered as since that fact. Astrologers should not ask people to swallow too much. Teach rather than dogmatise.

WINDY NOOK.—Mr. W. J. Colville has delivered two addresses in this place to large and attentive audiences. On Thursday evening last the subject of discourse was, "The New Messiah, the Signs of his Advent and his Mission to the World." At the conclusion of the address a poem was delivered on, "Ernest Jones, the Great Friend of the People." The audience being so loud in their terms of appreciation, Mr. Colville consented to deliver another address on Saturday evening, the subject for discourse being, "Woman, her true Position and divine Mission," and for the poem, "Close the Ale-house Door." Both addresses were instructive and deeply interesting, and we owe our grateful thanks to Mr. Colville for his kindness as his services were entirely free. The collections taken we have much pleasure in presenting to the Spiritual Institution. We expect Mr. Burnside on Sunday next.—Yours sincerely, W. A. E.

WILLINGTON.—To the Editor.—Dear Sir,—On Sunday, July 28, two public meetings were held on behalf of Spiritualism in the Theatre of this place, when Mr. J. Dunn, of Shildon, delivered two trance addresses. In the afternoon at 2 o'clock, the subject being, "Man dieth, and wasteth away, yea, he giveth up the ghost, and where is he?" which was treated in a very able and instructive manner, setting forth the phenomena of death, and answering the question of his whereabouts. Several questions were asked in connection with the relations of the spiritual and physical structure of man, calling forth much valuable information. In the evening at 6 o'clock, the subject chosen by the audience was, "What think ye of Christ?" which was treated in a satisfactory and instructive manner. Great interest was manifested in the meetings which were well attended, owing no doubt to the fact that a fortnight ago one of our Dissenting ministers gave a lecture against Spiritualism, at Sunbrow, about half-a-mile distant; and, therefore, we have reason to hope that much good will result from those meetings, which although they are the first, have awakened a spirit of inquiry in many minds. A large quantity of MEDIUMS and Mr. Scott's pamphlets were distributed at the close of each meeting.—I am, Sir, yours fraternally, JOHN MURKIN, Jun., Richmond Street, New Shildon.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Sunday last Mr. Wallace delivered the last of a series of trance addresses, expounding some of the higher teachings of Spiritualism. He also attended the evening seance. It was the only one that the writer heard, and his opinion was and is that Mr. Wallace's worth as a guide to beginners cannot be over estimated. The wonder is that he is not more sought after as a developing medium.

On Tuesday, July 30, Mr. C. W. Pearce delivered a lecture on "The Identity of the Higher Teachings of Spiritualism with Bible Christianity." Mr. King presided over the meeting. The lecturer during the evening referred to the teachings of spirits through trance mediums; also to direct spirit-messages and the remarks of the leading Spiritualists. The whole lecture bore especial reference to Mr. Howitt's late attacks on Spiritualism. The following friends took part in the discussion:—Messrs. Hawkes, Leggett, Drake, Harrison, Wilson, and G. White.

On Sunday next, August 4, at 3.30, Mrs. Treadwell will deliver a trance address. Friends are requested to be seated early, so as not to interfere with the control.

Mrs. Treadwell will also attend the evening seance. Doors open at 7.30 for 8 prompt. Admission, 6d. each.

On Tuesday, August 6, Mr. Iver MacDonnell will deliver the second of a series of lectures on "The Teachings of the Churches and the Teachings of Jesus," referring especially in this lecture to the Trinity.

The quarterly tea meeting will be held on the last Sunday in the month.

Terms of membership, 1s. per quarter, including use of lending library.

CHARLES WHITE, Hon. Sec.

LANCASHIRE DISTRICT COMMITTEE OF SPIRITUALISTS.

PLAN OF MEETINGS FOR AUGUST.

Mr. Jackson will speak at

Manchester	...	Sunday,	August 4,	Conference.
Rochdale	...	"	"	11, at 2.30 and 6.30.
Manchester	...	"	"	18, at 2.30.
Liverpool	...	"	"	25, at 6.30.

Mr. Johnson at

Manchester	...	"	"	4, Conference.
Barrow	...	"	"	11, at 2.30 and 6.30.
Black Combe	...	Monday	"	12, Pic-nic.
Manchester	...	Sunday	"	25, at 2.30.
Oldham	...	"	"	25, at 6.

Mr. David Brown at

Oldham	...	"	"	11, at 6.
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Mr. Coates at

Rochdale	...	"	"	25, at 2.30 and 6.30.
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Mr. J. Wright at

Mew Mills	...	"	"	4, at 2.30 and 6.
Macclesfield	...	"	"	11, at 6.
Mew Mills	...	"	"	18, at 2.30 and 6.
New Mills	...	"	"	25, at 2.30 and 6.

Mr. Taylor at

Millom	...	"	"	4, at 6.30.
Black Combe	...	Monday	"	12, Pic-nic.
Ulverston	...	Sunday	"	18, 6.30.
Barrow	...	"	"	25, 6.30.

Messrs. Lamont, Sheperd, Johnson, Coates, Jackson, Hartley, and Litgow will take part in the Conference on Sunday, August 4. All Spiritualists are invited to attend these meetings.

JOHN LAMONT, President.

CHARLES PARSONS, Secretary.

JOHN HARTLEY, Corresponding Sec.

135, Mottram Rd., Hyde,
July 20, 1878.

SUMMIT.—Mr. E. Wood will deliver two trance discourses on Sunday, August 4, in the house of Mr. John Dearden, in the afternoon at 2.30, and in the evening at 5.30. The attendance of all interested is earnestly invited.

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5. The Minutes of the Sub-Committees: a Record of Remarkable Physical and Intellectual Manifestations.
6. Leader: The London Dialectical Society; its Object; its Investigating Committee, and the Lessons of its Researches.
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9. Useful Books for Investigators, and Particulars of the Essays on "Miracles and Modern Spiritualism," by A. R. Wallace, F.R.G.S.; and of "Researches in the Phenomena of Spiritualism," by Wm Crookes, F.R.S.

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MR. MORSE'S APPOINTMENTS.

NEWCASTLE-ON-TYNE.—Sunday and Monday, August 4 and 5; Lecture Hall, Weir's Court, Newgate Street. See society's list below.
GLASGOW.—Sunday and Monday, 11 and 12, Hall, 164, Trongate; also September 8 and 9.
LIVERPOOL.—Sunday and Monday, August 18 and 19; and third Sunday and Monday in each month.
KEIGHLEY.—Sunday, September 22.
CARDIFF.—Sunday and Monday, September 29 and 30.
DERRY.—Sunday, October 13.
LONDON.—In October. Metropolitan Societies please notice 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 Elm-Tree Terrace, Uttoxeter Road, Derby.

W. J. COLVILLE'S APPOINTMENTS.

LIVERPOOL.—Sunday, August 4, Camden Hotel, Camden Street, at 11 a.m., and 6.30 p.m. Monday, August 5, at 8 p.m.; also Sept. 1 and 2, and October 6 and 7.
HEYWOOD.—Wednesday, August 7, Conservative Hall, at 7.45 p.m.
WIGAN.—Thursday, August 8, Miners' Hall, Millgate, at 7.30 p.m.
MANCHESTER.—Sunday, August 11, Temperance Hall, Grosvenor Street, at 2.30 and 6.30 p.m.; also September 8.
Reception at 159, Strangeways, Manchester, every Friday evening, from 7.30 till 10.
ROCHDALE.—Sunday, August 18, Regent Hall, Regent Street, at 2.30 and 6.30 p.m.; also September 15 and 22.
MACCLESFIELD.—Sunday, August 25, King Street Lecture Hall, at 11 a.m., and 6.30 p.m.; Wednesday following at 7.30 p.m.
Mr. Colville is open to engagements to deliver orations and poems in any part of the United Kingdom. Special opportunities are afforded to societies, &c., near Manchester, for week-evening lectures. For all particulars address to him at 159, Strangeways, Manchester.

MR. E. W. WALLIS'S APPOINTMENTS.

KEIGHLEY.—August 4 to 9 inclusive.
WINDY NOOK.—August 10.
NEWCASTLE-ON-TYNE.—August 11, 12, 18, and 19.
CHESTER-LE-STREET.—August 20 to 26 inclusive.
CONSETT AND DISTRICT.—August 27 and following days.
WALSALL.—September 15, 16, 17, and 18.
Mr. Wallis is agent for Spiritual Literature, Dr. Nichol's works on Physiology, Solidified Cacao, &c. His guides also deliver addresses on the Temperance Question.
Friends desiring Mr. Wallis's services should write to him at 1, Englefield Road, Kingland, N.

NEWCASTLE-ON-TYNE PSYCHOLOGICAL SOCIETY.

WEIR'S COURT, NEWGATE STREET.

LECTURES FOR AUGUST.

Sunday, August 4, at 6.30 p.m.—"Death, and How to Meet It." Mr. J. J. Morse.
Monday, " 5, at 8 p.m.—"Angels and Devils." Mr. J. J. Morse.
Sunday, " 11, at 6.30 p.m.—"Life and its Lessons." Mr. E. W. Wallis.
Monday, " 12, at 8 p.m.—"Death and its Consequences." Mr. E. W. Wallis.
Sunday, " 18, at 6.30 p.m.—"Spiritualism: its Mission and Teachings." Mr. E. W. Wallis.
Monday, " 19, at 8 p.m.—"Spiritualism and its Relation to Christianity." Mr. E. W. Wallis.
Sunday, " 25, at 6.30 p.m.—Trance Address. Miss E. A. Brown.
Admission free. A collection to defray expenses.
4, Estington Terrace, Jesmond Road, Newcastle. H. A. KEESBY, Hon. Sec.

NEWCASTLE PSYCHOLOGICAL SOCIETY.—To-night (Friday, Aug. 2) a Happy Evening will be held in the hall of the above society, the proceeds to be for the benefit of the funds of the Library. Miss Colman and Miss Wood, and Messrs. J. Walton, S. Compton, H. Smedley, &c., will take part in the proceedings. Doors open at 7.10 p.m., to commence at 7.40 p.m. Admission 6d. each.

OPEN-AIR MEETING in Albert Square, Manchester.—The Lancashire Committee will hold an open-air meeting in Albert Square, Albert Monument, on Sunday morning, August 4, at 11 o'clock. Speakers—Mr. Johnson, Mr. Sheperd, Mr. Lamont, and Mr. Coates. We hope all the Lancashire friends who are in Manchester will join in the demonstration.—JOHN HARTLEY, Cor. Sec., Hyde, July 29.

PIC-NIC ON BLACK COMBE, CUMBERLAND.—A picnic will be held on this mountain on Monday, August 12th, 1878. The friends from Barrow-in-Furness, Ulverston, Dalton, Millom, Whitehaven and Cockermouth are all earnestly invited to join the party. The following description of the place and particulars of arrangements have been sent us by the Millom Secretary, Mr. J. E. Sharpe. Black Combe is a mountain situate on the west of the river Duddon, 2,800 feet above the level of the sea, from which you have a splendid view of the Welsh mountains, Isle of Man, Low Furness, Barrow-in-Furness, Whitehaven, and Duddon Estuary. Black Combe is about half a mile from Sylecroft station, on the Furness railway. Trains arrive from the North at 10.40 a.m., from the South at 12 noon, when the Millom friends will meet the parties and conduct them to the mountain, and arrangements will be made for a tour up the hill, and back to the first flat, where hot water will be provided at a moderate charge. After refreshment an open-air meeting will be held. Mr. W. Johnson, of Hyde, and Mr. Taylor, of Millom, will address the assembly, and other mediums and friends are expected to join in the speech-making. Mr. and Mrs. John Hartley, of Hyde, will also attend the pic-nic. We hope the weather will be favourable and the gathering numerous.

ANACALYPSIS:

AN ATTEMPT TO DRAW ASIDE THE VEIL OF THE SAITIC ISIS;
OR, AN INQUIRY INTO

THE ORIGIN OF LANGUAGES, NATIONS, AND RELIGIONS.

By GODFREY HIGGINS, Esq., F.S.A., F.R.Aslat.Soc., F.R.Ast.S.

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CHAPTER III: The Sun the first object of adoration of all nations—The Gods not deified heroes—The Chinese have only one God—Hindoo Goddesses—Tolerance and change in religions.

CHAPTER IV: Two Ancient Ethiopias—Great Black Nation in Asia—The Buddha of India a Negro—The Arabians were Cushites—Memnon—Shepherd Kings—Hindoo and Egyptians similar—Byria peopled from India.

BOOK II.

CHAPTER I: The Ancient Persians of the Religion of Abraham—First Books of Genesis—Disingenuous conduct in the translators of the Bible—Abraham acknowledged more than one God.

CHAPTER II: On the word ALEIM or Jewish Trinity—Saddai Adonis—Trinity of the Rabbis—Meaning of the words AL and EL.

CHAPTER III: Estras and the Ancient Jewish Cabala—Emanations, what. Meaning of the word Berait—Sephioth—Origin of Time—Planets or Samim.

CHAPTER IV: Why Cyrus restored the Temple—Melchizedek—Abraham, what he was—Abraham Father of the Persians—Daniel—Book of Esther, Persian—Zoroaster—Variation between Persians and Israelites—Sacrifices—Religion of Zoroaster—Religion of Zoroaster continued—Zendavesta—Observations on the Religion of Jews and Persians—All Ancient Religions Astrological.

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CHAPTER II: The word OM—Omphaloe—Olympus, Ammon, Delphi—Digression concerning the word ON—Subject of Ammon renewed—Ham the Son of Noah, and Ammon the Sun in Aries—Nebuch on the Ombril of Italy—Several remarkable Synonyms—On the Spirit or Ruh, the Dove—Priestly's Opinion—Subject of the Persian and Hindoo Trinity resumed.

CHAPTER III: Israel Worsley's account of Ancient Trinities—Opinion of Dr. Pritchard and others on the Trinities—The Christian Trinity—Its Origin—Maurice on the Trinity—Philo's Trinity of the Jews—Faber's account of the Universal Belief of the Trinity—Observations on the Doctrine that Destruction is only Regeneration.

BOOK IV.

CHAPTER I: Proper Mode of Reviewing the Religion—Life of Cristina—Maurice—Sir W. Jones's Explanations of the Circumstances, and Mr. Maurice's Admissions and Solemn Considerations—Digression on the Black Colour of Ancient Gods; of the Etymology of the Nile and Osiris—Christ Black, an Answer to a Solemn Consideration—Other Solemn Considerations—Back Beckonings—Maurice—Bryant and Dr. A. Clarke on the Myths.

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TUESDAY, AUG. 6.—Select Meeting for the Exercise of Spiritual Gifts, at 8.
THURSDAY, AUG. 8.—School of Spiritual Teachers, at 8 o'clock.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, AUG. 4.—6, Field View Terrace, London Fields, E. Service or Seance, at 7.
TUESDAY, AUG. 6, Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.
TUESDAY, AUG. 6.—6, Field View Terrace, London Fields, E. Seance at 8.
WEDNESDAY, AUG. 7, Mr. W. Wallace, 329, Kentish Town Road, at 8.
THURSDAY, AUG. 8, 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, AUG. 9, Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street, Bloomsbury, at 8.

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SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, AUG. 4, KEIGHLEY, 2 p.m. and 5.30 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hookley, at 6.30 for 7, free, for Spiritualists and friends.
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.
CARDIFF, Intellectual Seance at Mr. Daly's, Osborne Villa, Cowbridge Road, Canton, at 6.30.
DARLINGTON, Mr. J. Hodge's Rooms, Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.
GRIMSBY, 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, Spiritual Institution, Union Street Yard, at 2.30 and 6.30.
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 9.30.
MIDDLEBRO', 23, High Duncombe Street, at 2.30 p.m.
NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 p.m. Lecture.
NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.
OLDEAM, 126, Union Street, at 8.
OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.
SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
BOWERY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
TUESDAY, AUG. 6, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
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BIRMINGHAM. Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development at 7.30., for Spiritualists only.
MIDDLEBRO', 23, High Duncombe Street, at 7.30.
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