

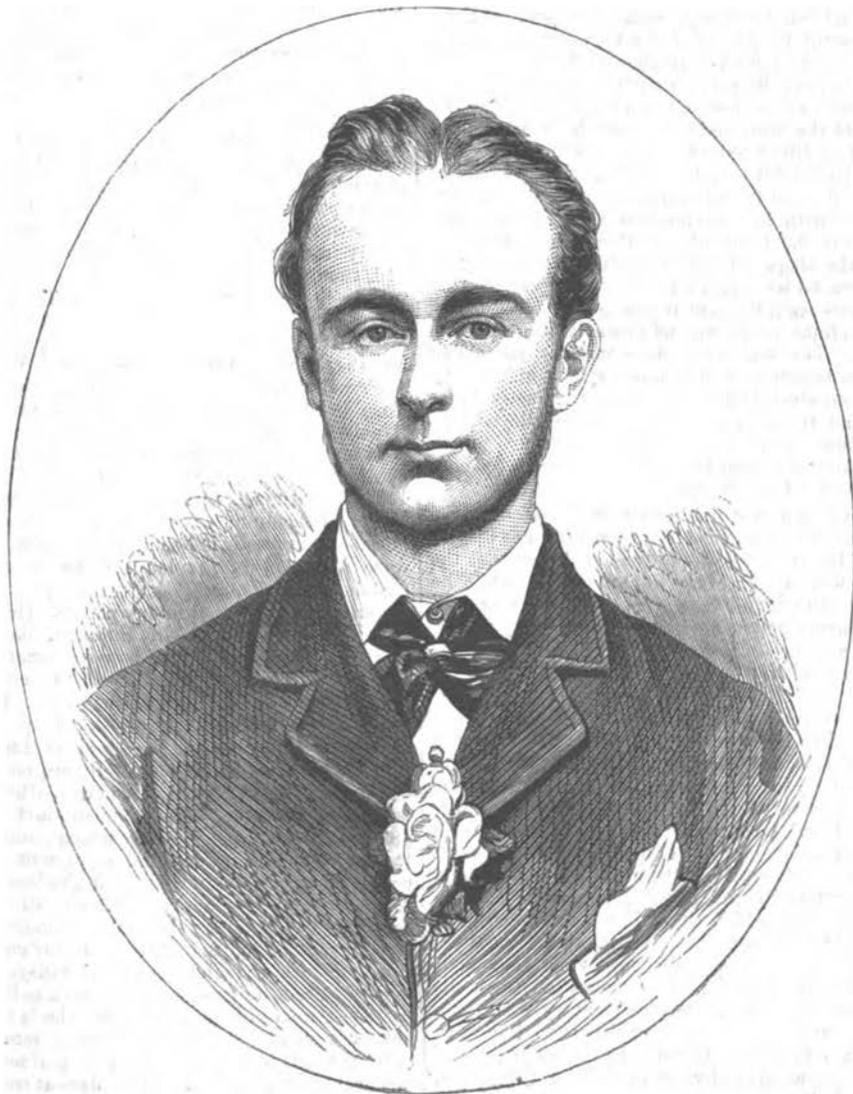
A WEEKLY JOURNAL DEVOTED TO THE HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF
SPIRITUALISM.

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W. J. COLVILLE, INSPIRATIONAL ORATOR AND POET.

W. J. COLVILLE.—HIS DEVELOPMENT AND EXPERIENCES AS A MEDIUM.

On the evening of Wednesday, September 11, Mr. W. J. Colville addressed a select meeting at the Spiritual Institution, 15, Southampton Row, London. Mr. Burns presided, and Mr. Colville, under the influence of his guides, delivered a discourse, from which we take the following particulars:—

This medium was born in the year 1857, at New Hastings, United States of America. His mother passed away to the spiritual world before he was old enough to understand and appreciate a mother's love. His father lived for a few years afterwards; but there were various reasons which militated against the father and son being very much together. The mother of the medium is at the present time one of his band of twelve guides, and very often delivers public discourses through his instrumentality. Her special department is to deal with questions concerning social and domestic life, and those facts relating to the nature of man, which form the basis of human life. The position which she takes is this: She would that you should be made more aware of the laws of the physical plane, in order that the highest spiritual conditions may be obtained on earth. She endeavours to give to the world a philosophy, whereby the outer life may be made more beautiful and harmonious, in order that the inner life may express itself more freely. Though not enabled to shield her son from harm and danger by her presence in material form, her influence is more potent with him than though she were thus enclosed, and has, throughout the entire course of his life, in conjunction with other spirits, taken charge of his destiny. His most familiar guide, "George Rush," passed away in Boston, about one month before our medium came into earthly existence, and from the earliest moment of his career this spirit has taken a most prominent part in his development. He is often the mouthpiece of the whole band of guides, and frequently delivers discourses, which do not emanate from his own mind; but as the medium himself is made use of by the spirit immediately controlling, so is that spirit the medium to other spirits.

From his earliest days this medium has expressed certain traits peculiar to highly sensitive organisms; and though he and others may have been spiritually unconscious of what was working beneath the surface, yet indications of some occult force were at times unmistakable. Being naturally possessed of a very sensitive organism, our medium is subject to great exaltation or depression. He is apt to be greatly influenced by persons with whom he comes in contact, provided he takes an interest in them at first sight. But unless there is a *rapport* the influence which can be exerted upon him through them is very slight indeed. The power whereby his guides have been able to control him has been gained by careful and persistent effort. Almost from the days of infancy they have been enabled to grapple with his organisation and influence him where he is susceptible to the influence of other minds than his own. During the early stages of his life, being strictly brought up to the orthodox faith, he was always taught in the church that the devil and his angels would appear if any spirits at all did so, consequently he was afraid to go up and down stairs for fear he should meet the devil. This was really occasioned by his feeling the presence of unseen beings around him, his spirit-guides being desirous of making themselves known to him. Gradually these fears were overcome, and these suspicions completely allayed, and the mind of our medium emerged from the superstition which would make the devil almost omnipotent into that milder form of religion which is designated Universalism.

Immediately the devil-idea was eradicated from his mind he recognised that there might be other spirits than evil ones in contact with human life. He at once came to the conclusion that the spirits influencing him were spirits of the departed; and while he did not lose his hold on the belief that some occult power was working upon him, he nevertheless no longer feared that power, but rather courted the presence of unseen visitants. He has oftentimes held direct converse with one or other of his guides from his youth upwards.

Predictions have been made through him which have been verified to the letter. He has oftentimes been enabled to tell other persons of remarkable events that would take place, and these prophecies have always been verified. However, when persons have desired out of mere curiosity to get information, mistakes have sometimes been the result. We believe this to be a very important point in the development of mediums. Whenever a test is given when not asked for, it will be in almost every case a genuine one, because ordinarily intelligent spirits would not be rash enough to speak of that of which they did not feel convinced. If continually questioned and requested to give private information, they feel obliged to say something in reply, and when they consider there are some grounds for making a statement they make it, but merely as an opinion. Investigators, unless every prediction is absolutely verified, often consider that the spirit is an impostor, or else that the medium is such. During the earlier portion of our medium's career he was specially developed for prediction, magnetic healing, &c. He has been oftentimes successful in treating suffering animals, as dogs, cats, &c. A perfect cure has often been effected. This transpired principally between his fourteenth and seventeenth years.

When he had arrived at the age of seventeen his guides considered he was almost ready to occupy a public position as a speaker; and, in order that his attention should be drawn to the special phase of inspirational speaking and his interest awakened

in spiritual philosophy, he was impelled to listen to a discourse delivered by Mrs. Cora L. V. Tappan in May, 1874. The first time of hearing her a profound impression was made on his mind. It was in the Concert Hall, West Street, Brighton, in 1874, on Whit Sunday (May 24) of that year. Mr. Jas. Burns presided, and Mrs. Tappan, under spirit influence, spoke on "The Advantages of Spiritualism to the Present and Future Life." The discourse was followed by a poem on "The Resurrection." The spirits on that occasion gained so great a hold on him that, though he had never before been able to compose a poem, when he got home he improvised quite a lengthy poem on "Resurrection," a totally distinct poem from that delivered by Mrs. Tappan. It was not a feat of memory or reproduction, but an entirely new composition. The reason why his guides were then enabled to deliver the poem through his mediumship was because he had been powerfully influenced in favour of Spiritualism and rendered desirous of being a medium, owing to the influence which had been exerted upon him in that public meeting.

Few persons can imagine the good of public meetings. If they could see the immense amount of good which is done, they would never consider the money spent in getting them up wasted. We emphatically state, that had no meetings been held in Brighton—had Mrs. Tappan not spoken there, this medium would not have come forward as a speaker when he did, and perhaps never at all; for inspiring spirits do not wish to coerce or force mediums against their own wills. There must be a voluntary surrender on their part; and so long as there is an indisposition or a repugnance to appearing in public, even though Spiritualism may be accepted, there is a serious barrier in the way of mediums being brought forward and put in a public position. After the 24th May, 1874, our medium commenced to deliver inspirational poems occasionally, usually in private drawing-rooms, to a select company of acquaintances. A society was formed amongst his friends for making garments for the poor in the town in which he resided, and during the time the members were engaged at work he delivered short discourses on various themes. Sometimes the afflatus did not come readily. Sometimes the subject was propounded to him, and he would sit still, and not even make an attempt to speak, and after waiting a few minutes, or longer, as the case might be, he would be compelled to relinquish the idea of a speech on that evening. But at other times the inspiration would come instantaneously, and sometimes for nearly an hour he would discourse fluently, if not eloquently, on the subject propounded by the audience. Among other subjects suggested to him as themes of discourse, "The Origin of Buddhism" was given. The medium did not know anything of the history or tenets of this religious system. This theme was propounded by a lady present, and he delivered a discourse explaining the peculiar features of that religion, and gave evidence of being supplied with information of which he was not and could not be possessed in his normal state. Respecting the poetry, it is a noteworthy fact that he was not able to make a single verse of poetry in the normal state when the spirits were not aiding him; and, though he struggled again and again, he was unable to put two lines together on simple subjects like the "Day of Rest," "Truth," &c. In one special instance on the day following his attempt and failure, he gave poems of great length on those themes, and they were in rhyme throughout. We do not state the poems delivered at this time were anything like finished literary productions, but they gave evidence to those present and acquainted with the medium that a knowledge was given through him when in a peculiar condition which they could not account for, and which he did not possess in his usual state.

This continued with various intervals for more than a year. When the medium was about eighteen years of age he was introduced to the public in a semi-private manner, and several discourses were delivered in London and Brighton under the auspices of friends before he was known in this Institution, and before his name had appeared in any papers. He came forward in London under the auspices of Mr. Burns in the early part of last year (March 4th)*. He was then between nineteen and twenty years of age, and at that time was enabled to deliver discourses with the same fluency as at the present time. The special phase of his mediumship, which is inspirational speaking, is now about to undergo a great change. For a short time he will be confined to subjects with which he is partially acquainted in his normal state; but in the United States of America, after a short time, there will be a new feature in his development, and he will often treat subjects with which he is entirely unacquainted, introducing technical terms, which his guides find at present difficult to introduce in consequence of the atmosphere of England acting injuriously to his development. We desire to thank all our English friends sincerely for the sympathy they have extended, and the great assistance they have rendered to ourselves in our endeavours to promulgate spiritual truth through his instrumentality. As his organisation particularly needs a dry atmosphere—while he is by no means injured by the extremes of heat and cold—he is only injured by humidity and fog, we consider it necessary to remove him to America, in order that his mediumship may be perfected. Various phases of physical phenomena have taken place at times through his mediumship; and at the present, if in genial society, rappings will often be heard in various parts of the room, and oscillations of the table will take place, by which means messages are correctly spelt out. These are not produced by the band of twelve guides who control him for public purposes, but usually by Indian spirits, aided by

* March 4th, 1877, was the occasion of his first lecture in a public hall; on this occasion he spoke at Doughty Hall.

another who was a clown. These three spirits, "Clown Johnny," "Indian Warrior," and "Prairie Bird," the latter two being father and daughter, are able to produce various phenomena through preponderance of physical vitality. When conditions are favourable they are enabled to act spontaneously without any formal sitting in circles. They are able still to give him power to benefit persons and animals not in a good state of health. If he were to devote his energies to this form of mediumship, he might become a strong healing medium. His particular work, however, is to proclaim the spiritual philosophy, and not to specially develop healing mediumship, for, if his energy be turned in this direction, it will not be at hand for his spirit-guides to manifest for mental results and purely spiritual purposes. His band of twelve spirits are those who have been engaged on earth in the ministry of religion and scientific pursuits. The leader of the band (an Egyptian in earth-life) is he who some time ago gave his experience at Grosvenor Street, Manchester, published in the MEDIUM, April 26th, 1878. The substance of that discourse is as it was given by the spirit on that occasion. This spirit lived before what is called the Christian era, about five thousand years from the present time.

The next in order lived contemporaneously with Jesus and his disciples, and desires to give some particular information of that period of the earth's history. He will endeavour to dissipate a great deal of the mystery in which the events of that day have been shrouded. The other spirit-guides have been more lately in earth-life. "Dr. Hosea Ballou," who has been called the "Father of American Universalism," is also one of the leading guides, and there are others equally distinguished, who occasionally assume control: "Judge Edmonds," "Robert Dale Owen," occasionally "Prof. Hare," and "Harrist Martineau." These will figure in the discourses he will deliver in future more prominently. They will unitedly give a system of spiritual philosophy, and explain the various phases of mediumship which have transpired in your midst. It is the work of a spiritual medium to tell how magnetic cures can be performed, and how varied phases of phenomena are produced. The principal work of the Spiritual Teacher is not to give you information which you can easily gain for yourselves from books, but to give information which cannot be derived from purely mundane sources. Our mission is to explain life and the conditions of the spirit-world, and endeavour to produce on earth a state amongst mankind, ensuring the reception of truth, and aid in producing and explaining all manifestations, whereby the best interests of mortals may be served.

ANSWERS TO QUESTIONS.

Mr. Burns asked a question with reference to psychometry, and the discernment of the gifts of others.

The medium stated that this power of discernment was simply an inner perception which enabled a spirit to perceive the emanations and surroundings of other people. Persons of a sensitive organisation (and none others could be mediums) would necessarily feel every contiguous influence very keenly, and hence would quickly perceive the nature of their surroundings, and often with great accuracy, as they became accustomed to give attention to the subject. The first way in which this influence was shown in this medium was by feeling strong sympathy or strong repulsion to certain persons—strangers. The best method of getting psychometric delineations was for a person who wished to know various things concerning himself to take hold of the medium's hand, and while he was passive the spirit would be able to give delineations successfully, provided rapport could be established.

Mr. Burns: By what process of control are poetical improvisations given?

The medium said they were given in his case usually by the spirit of an Indian maiden named "Winona." She lived in earth-life where the city of Chicago now stands. During the time of the incursions of the white men, she was removed to the spiritual world. She was now united with the Egyptian who was the leader of the band. She was one of the highest spirits, and was in a higher sphere than the others who usually controlled the medium in his public utterances. When a theme was presented, she was enabled to take possession of the medium's brain and recite or improvise, as the case might be, in a poetical form. She was assisted by "Mrs. Hemans." The poet "Chatterton," too, had oftentimes been admitted to assist in these efforts. She had been influenced also by "Shakespeare" and "Byron," but only rarely. Unless the conditions were favourable, the attempt was sometimes not very successful, as it was difficult, if the brain had been exhausted, to give a poem with facility.

Mr. Burns said he would like to know what psychological processes were used in the formation of all those lines and sentences of the matter he gave off: whether his brain made it up, or whether it was spiritually inspired into the brain?

The medium said, before he commenced his discourse he usually placed his thumb and finger on the ball of his eyes, and abstracted himself from the contemplation of everything surrounding him, thus surrendering himself to the spirits entirely. He left his brain for their use, and they were consequently enabled to give a portion of their ideas in their own way. If the conditions were unfavourable, they might make some use of the information in the medium's mind. His own mind did not work at all during the discourse, and very often, when his eyes were open, he was observing things in the room, and if he were to speak from his mind he would be describing things in the room about him. Sometimes he did not listen to the discourse, and is not unfrequently utterly oblivious to all that transpires.

Mr. Burns asked how the guides managed to find the proper information when a rather extraordinary subject was propounded at a public meeting?

The medium said it was usually the case that some of the guides knew something about the subject; it was rare that they were all entirely ignorant of the subject, and the one who has knowledge on such a special subject immediately puts himself in communication with the one who is controlling the medium directly.

In answer to a question: Can human beings do anything without spiritual influence? the medium replied, that all human beings were spirits, and each spirit was able to work independent of other spirits, to a limited extent; but there was no individual on earth who was not surrounded and influenced by external agencies. There were three classes of spirits attending everyone: those above, who were endeavouring to give valuable information and shield from danger; those who were on an equality, and liked their society on equal terms of friendship; and those who were beneath them and desired to work evil, or uplift themselves according to their disposition. At one time or another they were sure to be under the influence of the higher feeling, when the higher spirits could influence them; but all might at times come under the influence of lower spirits, unless they were careful as to their motives. If they aspired to a higher state, they placed themselves *en rapport* with spirits in a higher grade of existence. If they desired to commit some act out of harmony with the laws of virtue, they placed themselves *en rapport* with minds lower than themselves, but who could manipulate their organism when in that state.

In answer to a question with reference to the formation of a circle, the medium said, if they formed their circle so carefully that spiritual conditions were always harmonious, though malevolent spirits might come, they would be unable to do hurt. If they continued rebellious after remonstrance, the guide of the medium should be called upon to eject them. It was best to have even numbers of both sexes at a circle, and they should be persons who liked one another's society.

In answer to another question, the medium said, that in the guidance of a circle, the medium's impressions were the best guides. He went on to say, that if unruly spirits got into a circle—though at first they might cause disturbance and disharmony—they might eventually, if treated with patience and forbearance, become valuable adjuncts to the circle—it all depending on whether the motives of the sitters were sincere or not.

A medium present said he thought he saw several spirits present clothed in white. The medium said the Egyptian was present, and was so clothed, so was "Winona." He would notice that their symbol was two triangles conjoined—that symbol was significant of divine maternity—the conjunction of the male and female elements in all branches of society, for human development.

In answer to another question, he said every sphere typified a state in spiritual life, and when surrounded by spheres, they were surrounded by corresponding intelligences. The presence of the highest conditions was indicated when there were plants and flowers. They were always anxious to have plenty of plants and flowers placed on the rostrum or about the room. Artificial flowers were useless. Real flowers were continually emitting a sphere which was very useful, as it was the corresponding sphere of their sphere in spirit-life.

In answer to another question, with reference to clairvoyance, the medium said, if a person had natural clairvoyance, it enabled him or her to discern objects which were too attenuated for the ordinary physical eye to see. There might be this perception intensified, as in hearing sound. The ordinary ear could discern the difference between 1000 and 1001 vibrations, but the most perfect musical ear could discern the difference between 4000 and 4001 vibrations. In regard to light, there were some persons who were enabled to behold that which was partially immaterial, and was so fine that the ordinary eye could not see it. This was outer clairvoyance, and was a great stimulation of the physical sight. There were some interior phases of clairvoyance which did not depend on external sight. This clairvoyance it was which enabled persons, when in the dark, to see spirit-forms distinctly. They would not always be enabled to see spirits because they desired so to do; the desire would greatly aid development if they had the faculty. If they wished to converse with spirits, they would surely be able to do so in some way, even though it might not be in the form of clairvoyance.

The medium thanked those present for the favourable conditions they had conferred, and asked for a subject for a poem. The following subject was suggested, upon which the poem was immediately delivered:—

MAN'S MISSION ON EARTH.

[We give the opening verse and the conclusion. The remaining fifty lines exceed our space.]

O, why do ye on earth abide—
Why do ye dwell here side by side
With various powers of thought and mind,
Which here on earth expression find?
What is your mission? what your work?
Surely within your souls doth lurk
Some mighty purposes now instilled;
In future ages, when fulfilled,
With joy, and love, and peace divine,
Your souls eternally shall shine.

Your work is this : to drive away
The ills of earth, as, day by day,
Ye dwell within the mortal form
With hearts all sentient and warm :
Whether as poet, with your obarm
Of thoughts and words, like healing balm ;
Whether as painter, through blest art
Preserving scenes which charm the heart ;
Whether as author, to excol
In writing truth, thus working well ;
Or whether all unseen, unknown,
You tread your humble path alone,—
Your work and labour evermore
Is wafted to the spirit-shore.

Your souls may rise to higher light,
All sentient, and warm, and bright,
And find a haven of rest at last
After earth's weary ways are past ;
For having well fulfilled earth-life
Ye all shall rest and know not strife.

Ye live that ye may overthrow
All powers of darkness, and, aglow
With purpose grand, dispel all gloom,
And help to raise from out the tomb
The holiness in human kind,
Developing both heart and mind ;
And benediction from on high
Descends on all who, with the eye
Fixed on blest duty's path through life,
O'ercome all error ; thus the strife
Which mortals now endure below
Cleanses and maketh white as snow
The inner spirit—like a flower
To blossom in angelic bower.

SPIRITUALISM DEFINED, AND ITS USES STATED.

An Inspirational Address by WM. JAMES COLVILLE, delivered in
Hulme Town Hall, Manchester, Sept. 5, 1878.

(Reported by Henry Pitman.)

Revised and corrected by the Controlling Spirit.

After a selection of instrumental music had been performed on the piano, Mrs. Rowe, who presided, gave out the hymn, commencing, "Our God is Love," which was sung heartily by the assembly. Mrs. Rowe also read a portion of the 12th chapter of the First Epistle to the Corinthians. Mr. Colville then delivered an impressive invocation, and proceeded with the following address, which was uttered with great fluency, and listened to with admiring attention.

"What is Spiritualism?" is a question continually asked on all sides. We none of us can close our eyes to the fact, though some might possibly wish to, that Spiritualism is not of modern origin, is not confined to England and America, and a small portion of the continent of Europe, and perhaps the Australian and other English colonies. We cannot shut our eyes to the fact that far back from the dim vistas of the past there comes to us a revelation of the sayings and doings of men of old, and that in those ancient times, pre-historic perchance, and certainly in the remotest times to which history carries us back, the material and the spiritual world have claimed to blend together, and the denizens of the one world to hold intercourse with the denizens of the other world.

Whatever may be the special external form which spiritual manifestations have taken in any age, we will not now proceed to inquire ; but the primal thought is always the same. It is to be found within the covers of your Bible, pervading the entire realm of the Jewish and the Christian records. We find it recorded that God spoke to his saints in dreams and visions, and not only that God spoke, but also that his angels appeared, and that these angels or messengers held converse with humanity.

If we peruse the Vedas of India, the Zendavesta of the Persians, or the Koran of the Mohammedan, if we peruse any sacred record of any age or nation which is to-day extant, or partially extant, we shall doubtless arrive at the conclusion that the claim has been therein made, and more or less thoroughly substantiated, for communion between the visible and invisible realms of existence. And surely, if there be a faith wide-spread amongst humanity, there must be something beyond and above. If there is a reflection of any object in the water, the object must necessarily exist before the reflection can possibly take place ; and the reflection will be either perfect or the reverse in accordance with the purity of the medium for giving this expression.

We may add that if you could interpret all the hieroglyphics which are to be found upon the Arundelian tablets and other marbles of ancient Egypt ; if you could decipher all that is inscribed upon the ancient records of central America and of Hindostan ; if you could unlock the story-book which remains to-day with all its potent eloquence appealing to the savants of the age for interpretation—you would discern that one spirit has pervaded all humanity, that one thought has entered into all communities ; and this spirit and this thought is simply embodied thus—the soul of man shall live after death.

The dissolution of the physical body is a fact which none can dispute ; the disintegration of the atoms or molecules of which your physical structure is composed, none can deny ; but soaring above and beyond, rising triumphant over the tomb, ascending to the regions of glory on high, the spirit of man even soars superior to all that is material.

Undoubtedly there may be abroad in your midst at this hour, a

scepticism, there may be a fashionable would-be scientific denial of the Deity, and of the immortality of the soul ; and there may be, on the other hand, an unreasoning belief in all that is stated by theological teachers ; but yet nevertheless, the cry of the spirit of humanity is this, "We must have proof of our immortal existence, and we must have proof that is not only conclusive to one class of minds, but also to all others." The yearning desire of all those who feel that they have grasped the knowledge of the truth is, "How shall I be able to carry this knowledge to my fellow-men?" and the religion which would lead a man to save his own soul alone, is not imbued with the spirit of Christ, and knows little of that hallowed power which animated all the great ones of antiquity. If you have within your reach to-day the means of satisfying yourselves of immortality, look around upon the masses, and ask yourselves the question, "How can I reach them?" If you say, "I do not want any external evidences of immortality;" if you say, "I can look within my own soul, and my own soul tells me I am immortal," we would answer to you, "You are happy ; you are blessed ; you are spiritually developed." But think of the seething multitude of humanity outside : think of those whose spiritual faculties are not unfolded to the extent that yours are. Think of those who are despairing in darkness, and almost crushed down by the burdens of life ; and because of their burdens they fail to discern this gentle inner voice which you hear ; they fail to see those beautiful visions which are given to your soul, which is more tranquil in the path of life. Think of them, and then ask yourselves the question, "If the consciousness of immortality to me is a blessing, shall I not endeavour to reveal it to my fellow-men? I value that which assures me I shall live when my body passes to decay, where are the means whereby I can go forth into the world and publish these glad tidings of salvation and immortality to others? If I am bewailing atheism and infidelity—if I am made glad and free by the consciousness of the abiding love of the Deity, shall I not strive to reveal that love to my fellow-men? And shall I say that any form of manifestation is trivial or unimportant, shall I scorn the humblest efforts, if the grand idea so earnestly desired be kept in view, and if the mighty end sought for may be attained?"

We stand here to-night, and we claim this position—That every form of manifestation which reveals immortality to mankind is legitimate, provided it does not deprave humanity. We claim also this position—That every possible means which you can employ to carry the truth home to your fellow-men you are in duty bound to employ, provided that you have not to compromise your conscience. The means are justified by the end, provided the means are not sinful. But always make this proviso ; if you can tell us that the oscillations of the table tend to weaken man's faith in the highest and purest morality, then we say, stop that table-tilting and table-turning, and we will have no more of it. If you can prove that because rappings are heard upon the floor or upon the walls or ceiling of a building, humanity thereby have only messages given to them which make them think lightly of the duties of life, then we would say, use all the means in your power to prevent the recurrence of these signs ; but if you cannot prove to us that humanity are depraved thereby, if you cannot prove that there is any sin necessarily connected with the phenomena, and if only one spirit out of the hundreds of millions of humanity is made glad and free by these simple phenomena, then embrace them and take them to your hearts and say, "I behold God even manifested here, and I know that the Divine Creator who made the universe can cause the simplest, and the humblest, and the crudest instruments to be made subservient to the highest and the holiest ends."

To those of you who are perfectly satisfied of immortality, who are quite contented with your views of the future life, Spiritualism may or may not have its message. It is possible that there is somewhat which has been hitherto unexplored and unrevealed ; it is probable that the spirit-world may be able to amplify your conceptions of the spiritual life, and to give you a power which you do not at present possess. But if you do not feel that you require this assistance, then we do not ask you to experiment in spiritual phenomena for the sake of yourselves.

Spiritualism came to the world in the first place to reveal man's immortality, to explain to him the nature and conditions of the future life, and how to prepare for it ; and if you feel already that you are thoroughly convinced of immortality, and that you know how to prepare for that world, then we admit that you do not require to be induced to believe that which you have already accepted. But as one state of society does not represent the whole of humanity, as your state of mind is not the state of mind which is to be found pervading the entire human family, we ask, Are there to be no means whereby the rest of mankind are to be reached? Because some are deficient in the organs of faith, are they to be excluded from the possibilities of obtaining that knowledge which shall be to their benefit? You did not make yourselves, you did not bring yourselves into existence because you desired to be born in this particular form and surrounded by these particular circumstances ; you were brought into the world by a power which you could not control, and you are not worthy to be blamed or praised because you are possessed of faculties which others are not possessed of, or because you are deprived of something which others have. As you have had no control over the development of your organs in their first inception, we claim that you have, one and all, an equal right to say, "If immortality be a fact, I demand a proof that shall be a proof to me ; I demand that there shall be some means whereby I as an individual may be able to possess it."

knowledge; for if this knowledge be beneficial for a portion of humanity, it is beneficial for all."

Without taking you outside of the realm of pure rationalism, we will ask you to consider whether it is not advantageous to human existence here to believe that there is a continued existence in the realm beyond; and that in that continued existence all must reap the fruits of their life here? Purely from the standpoint of the moralist we ask you, Is it not desirable that humanity should believe that they will be rewarded for their virtuous actions and punished for their bad ones? And as many Secularist leaders say that Christianity is immoral in its tendency, because it teaches you to believe and be saved without effort of your own,—and this is only Christianity misunderstood,—that you can be saved entirely by the merits of another without any volition of your own; is it not equally immoral to teach that you can be as bad as you like in this world and then throw yourself into the river and put an end to your existence? If there is to be a power whereby humanity can be made, knowingly to themselves, responsible agents, there must be a revelation from that after-life in order to convince them that there is an effect produced there from the cause here.

We ask you with your knowledge of humanity, Do you find that the great majority of mankind are pure and moral exclusively from their love of virtue? We know that there are some minds who are; we know that there are grand, and bright, and beautiful exemplars of humanity who even, though they cannot grasp the thought of reward themselves, are ready to labour and to expire, if need be, in agony in order that others may be blessed. But are these the rule to-day? Are they not rather the exception? And shall we make provision only for the exception? Shall there not be a gospel wide enough, and high enough, and deep enough to embrace all the needs of humanity and to satisfy them all? Shall there not be a power whereby the Deity will even stoop to your littleness, and bring the truth down to your comprehension, and say to you, "Here upon this earth, if you cannot live in accordance with the highest standard, we give you a help, and that help shall be to enable you to live by a lower standard at first as an initiatory stage to the highest." If there is to be a gospel of glad tidings for all humanity, it must be a gospel which will be sufficient to reach every soul upon the earth; and whether that soul be learned or not, whether that soul be born into earthly existence in a palace or in the gutter, there must be a provision made equally for one and all. We would break down all your barriers of distinction; we would break down all your laws and regulations of caste, and we would supplement instead spiritual standards. We would recognise spiritual nobility; we would recognise mental grandeur; and we would recognise as king the man who can triumph over his lower nature, and the pauper in the man who is subjugated to immoral influences and does not rise superior to their control.

It is not a question of—Was I born in England, or was I born in China, as to my chances of salvation? It is not a question—Was I brought into existence under the auspices of Christianity or under the auspices of Brahmanism, as to whether I shall pass brightly into the spiritual world; but it is a question of—What use have I made of the opportunities which have been at my disposal—of the talents which have been entrusted to my charge? To what advantage have I laid out all my faculties? That is the grand point, and we would appeal to that Book (the lecturer here went to the table and opened the Bible), and we would ask you whether, in the face of all the teaching of Jesus, you can say that he did not teach this gospel? Why, when there was a man who had ten talents entrusted to his charge and he had gained other ten; and when another man who had five gained other five; and another who had two gained other two,—were they not all made equal? were they not all admitted into the Father's house on high? did they not all receive the "Well done, thou good and faithful servant"? And the man who had only one talent, was his conduct reproved because he had only one? No; but because he failed to use the one he had. And will not this bear the interpretation that if you to-day, in Christian England, have had the opportunities of embracing a loftier and holier faith than that of a man born in the Ottoman empire—and you had no control over your birthplace—if you make use of all your privileges and he makes use of all his, you will both be equal when the physical form is cast aside? And when the voice of God, speaking from within, shall tell you all to what place you shall go, for reward or punishment, will it not be because you have done what you could, or because you have left undone what you might have done?

This is the religion of Spiritualism. We do not think it matters one iota as to where you were born, or under what circumstances you were reared, as far as your own possibilities of salvation are concerned. God is infinitely just, and it would not be just to punish you for what you could not help, or reward you for that over which you had no control. To imagine that a certain portion of humanity have the possibilities of salvation, and that another portion of humanity have not the same possibilities of its attainment, is as much as to say that the infinite Creator of all is unjust; and it is equivalent to making this statement:—that God has brought you into existence, and when you had no control over your opportunities and did not learn something you had no opportunity of learning, you shall be relegated to the infernal realms; and because some one else was born of other parents and equally had no control over that birth, and has learned something which he had the opportunity of learning and which the other had not, he shall be admitted into the joys of Paradise. The idea is preposterous, the thought is thoroughly opposed to true religion in all its varied forms. We would go into all the churches in

this and every other land, and we would say to one and all the congregations, "You appeal to Jesus; you take up the Bible and you ask us to believe it; and we read the words of our divine Master who taught all his followers when He was on earth, that those who shall be admitted into the heavenly realms shall be those who have done what good they could here on earth, and have made the best use of their opportunities; and even though the only opportunity of doing good was giving a cup of cold water to a thirsty disciple and you embraced that opportunity, that you have earned your reward in the heavenly world, and that you shall be made equal, if you have embraced that one opportunity, with any other individual who has had twenty thousand and has embraced twenty thousand."

This is the doctrine of true equality, of the universality of the love of God. If there are any persons who think that we are going to pick theology to pieces and speak against Christianity, they are mistaken. There are persons who talk against Christianity and call that promulgating Spiritualism. You do not require Spiritualism to help you to abuse the faith of others; you can do that without Spiritualism. We do not wish to attack anybody's religion; that is not the work of the Spiritual Teacher. You want Spiritualism to come to you and give you something whereby you can help humanity to walk worthily and happily through life. We say to those who would endeavour to tear other persons' religion to pieces, that they are in the position of a man who goes into the street and tears a mouldy crust from a hungry beggar, when he has not money to buy anything better: he had better eat that than starve. If that man refused to give the beggar a loaf of good bread, he would have no right to take from him his mouldy crust. If you consider that your faith is better than other people's, show it by your lives. Let others see that the influence of your religion makes you purer and holier than they, and give them the opportunity whereby they may become convinced of the glorious truth that has made you free. Be assured that no sane man will ever eat mouldy crusts, either material or spiritual, if he can get new and wholesome bread, and those who are clinging, superstitiously, to effete dogmas, will relinquish them readily when they perceive that there is something far more wholesome and delightful to be obtained elsewhere. That is the doctrine we teach to humanity. That is our mission. By Spiritualism we mean a religion which recognises the spiritual element in the universe; a religion which recognises the spirituality in every man, and which can go into the streets and see God's image, even though it may be overlaid with crime, in the very vilest; a religion which can go into the dungeon cell, and mentioning nothing about the horrors of hell, but everything about the love of God, can say to that criminal who is there almost hopeless, and an outcast from society, it may be even awaiting the hour of execution,—"The Father's love is free to you." We say that is the religion which alone can save the world; and whatever auxiliaries may be obtained whereby we can impress upon humanity more and more thoroughly the universality of the love of our Heavenly Father, we will embrace them, one and all.

We know that oftentimes Spiritualism is taken to mean something that is diametrically opposed to all religion as it exists in the world to-day, and that it would uproot it from the minds of the people. But we beg leave to tell you that that is no more Spiritualism than the mud would be the wall of this room if we were to cover the wall with mud. The wall would be underneath, but looking from without you would only see mud, and would not be able to behold the natural and fair colour of the wall. If there be in the theology of to-day anything which has overlaid and hidden from view the pure and hallowed teaching of the Founder of true Christianity, we would do away with that as soon as we possibly could, and we believe that the interests of humanity would be served by doing away with the accretion, but the underlying reality would still remain. What do you designate Christianity? Do you mean merely creeds and forms? Do you mean merely the external ritual? or do you mean the spirit that animated Christ? Do you mean that your Christianity is comprised in loving God with all your heart, and loving your neighbour as yourself? because Jesus said that upon those two commandments hang all the law and the prophets.

And if Spiritualism to-day comes in a different external form to the Christian dispensation, you must bear in mind that the Christian dispensation came in a different external form to the Jewish. Yet you are told that they were both divine. Jesus, when alluding to various details of the Mosaic law, such as the precept of an eye for an eye, and a tooth for a tooth, said to his disciples that they were not to regard those externals, and that love alone is the fulfilling of the law. And while in the Mosaic law a woman would have been stoned for adultery, the only punishment Jesus inflicted upon such an one when brought to him, was to utter that beautiful sentence, "Go and sin no more." Thus you see that Jesus himself completely altered the externals; but did he alter the internals? All that was pure, and divine, and celestial, in the Mosaic law, was only made to shine more and more brightly in the teaching of Jesus and his followers. Those externals were only temporal expressions of the truth to accommodate truth to the state of receptivity in the human mind in a bygone age, and because the state of receptivity had improved when Jesus appeared, mankind were capable of discerning more and more of the true spiritual light. If you had a very small aperture into your room to admit the light, and that aperture was filled with glass of a very dark colour, would you behold the light precisely in the same manner and fulness as though you had a large window composed of pure

transparent glass? You would not. But would it not be the very same light that entered the room? would it not be the very same in its nature? It would be the same in its nature, but different in its manifestation, because the avenue whereby it could enter would be different in one case from the other. And the mind of humanity, as it continues to unfold and progress, is capable of understanding more and more of the truth; and until you are made thoroughly perfect, you will probably be able to discern something to-day which appears to nearly contradict that which you beheld yesterday; and so on until you gain the glorious altitude; and when you have reached the summit of the mountain, and the whole wide landscape is spread out before you, you will see that these many-sided views, these differences of expression, were all of them merely the result of your position on the mountain, and not the position of the things themselves.

The truth, as it is revealed to mankind, is necessarily revealed according to man's state of receptivity. As mankind has progressed through the ages, passing from the savage to the enlightened, civilised European of to-day, and as the enlightened, civilised man of to-day is looking forward and hoping to obtain greater knowledge and civilisation, so we contend that it is a universal law of nature that the human mind and spirit, as well as the human body, shall unfold through slow stages of progression, and that in proportion to your development will you be able to appreciate the truth.

This is our foundation, and this is what we believe honestly to be the religion of Spiritualism, because all those who have entered into communion with the spiritual world will tell you that they have entered into communion with dark spirits and bright ones—with spirits who are exalted and intelligent, and with spirits who are depraved and ignorant; and they find that in the future life is a continued expression of that which was developed here, which gradually becomes more and more perfect through progression.

But someone will say, "If I can commune with bad spirits as well as good, and if perchance those with whom I enter into communion in the spiritual world are ignorant and depraved, what possible advantage can accrue to me from holding converse with the spiritual world?" We would remind you of one fact: that if you find one dark and undeveloped spirit come into your midst, and say to you, "I am so wretched because I sinned here on earth," you have a proof that sin does not go unpunished; you have a proof that you cannot sin here without receiving the consequences in spirit-life. And even if that were the only manifestation given to you in the whole of a life-time, there is a glorious truth embodied in that one manifestation; and if everyone who considers that he may possibly escape the punishment of his sins could hold converse with one miserable spirit who was haunting a house in sadness and gloom because he had committed a murder there, or been unkind, unjust, or untruthful, that communion with the departed alone would be an advantage to humanity, because it would reveal to mankind that there is in the future state of existence a punishment which will accrue from transgression, and there would be an incentive whereby you might be deterred from the commission of evil. If we never went further than this, and if we never entered into communion with other than evil spirits, we should undoubtedly tell you there was an advantage accruing to a very large portion of humanity from a knowledge of Spiritualism.

But this is not the only side of the question. If you have investigated Spiritualism for yourselves, or if you are acquainted with any who have carefully and dispassionately investigated the phenomena, what will you be told? You will be informed that there have been times when the revelation from the supernal realms has been of such a character that an influence has been brought to bear upon the outer life that has enabled the recipient to go forth strengthened to fight the battle of life; that there has been a moral suasion exercised upon the mind, which has made it more pure, more charitable, more watchful over hidden motives: that is the true state of the case—Spiritualism reveals to you, from the testimony of those who have communicated from the unseen life, that it is not only the actions, not only the words, but also the thoughts and the motives which are all-important. And thus Spiritualism teaches that hypocrisy will not answer. Spiritualism will tell you that you must not only be pure outside, but pure inside. Spiritualism tells you that if in your mind you are harbouring thoughts of revenge and cruelty, though smiles may be upon your face and kind words upon your tongue, the recording angel will write down in the book which is inside the veil: "This man, while he pretended to be charitable, was not so; and, while he decorously attended to all his religious observances, only did so with the lip, and not with the heart." Thus Spiritualism tears from humanity that robe of hypocrisy in which so many would fain clothe themselves, and says to one and all: "Man, know thyself, for by thy thoughts as well as thy actions thou shalt be either condemned or acquitted." And thus, as a revelation to man of the real, essential outcome of all that transpires during his physical existence, Spiritualism is indeed God's own gift to humanity in the nineteenth century, as in every age of the world; but, like every other gift of the Divine Father, it may be abused. If you can tell us of anything essential to your life which may not be misused, we will concede the whole question to those orthodox divines who say that, though there is something in Spiritualism, it is all diabolical.

But if we find that water, fire, and air, and everything necessary for our physical sustenance can be misemployed, and if there are no means for rising to a higher standard, which, when prostituted,

cannot be the means of dragging us down to a lower one, we assert that Spiritualism is in direct harmony with all the other gifts of God, and springs from the same point. When you find the same features and traits of character in all the members of a family, you conclude that they are the children of one pair of parents and are intimately connected one with another. And if Spiritualism is capable of being abused just in the same way as any other good gift of God is liable to be abused, are we to reject it on that score? If so, you could not logically have anything more to do with fire or water, for both may be abused to evil issues.

Then there is another thought which goes further than this. A great many persons abuse their physical energies and their mental powers because they do not know better; and persons may abuse Spiritualism because they do not know better. But is Spiritualism to be condemned because it is capable of being abused like all the other good gifts of God? Certainly not. If Spiritualism were the only thing in the world that could be abused through ignorance, we would reject it; but as it is only one thing out of many, and as we cannot possibly find out anything which is not liable to a like abuse, there is no ground whatever, either moral or physical for rejecting Spiritualism.

Some persons say that Spiritualism is opposed to science. We beg their pardon for informing them that it is not opposed to any true science. Spiritualism enters a realm into which science cannot penetrate; it may be aptly termed a super-science. If any so-called spiritual theory is opposed to known and ascertained facts, reject it immediately. You are not asked to compromise your reasoning powers. You are not asked to give up the exercise of your intellectual faculties, because you are asked to bring into operation a higher set of faculties. Spiritualism does not enter into the world to upset your geological facts concerning the origin of the evolution of man; it does not come to end your studies of astronomy or chemistry; it only says, "You can go thus far in your science, but there is something beyond which science cannot penetrate." No scientific man can say, "I know there is no immortality of the soul." No scientist can say, "I know that man will not live after the dissolution of the physical body;" he can only say, "I have no evidence that he will, and because I have not sufficient evidence that he will, I don't believe that he will, because true and rational belief is founded upon evidence." But supposing someone else has had the evidence, science can only say, "Well, if there is the evidence forthcoming, I must accept it." And this is the very position which Spiritualism takes to-day. Spiritualism can say to the scientific world, "You do not know anything about immortality, but we do; you are not able to prove it, and therefore you do not believe it. We are able to prove it, and we are able to show you the means whereby you may prove it. We are able to show you believe it,—not without evidence, but on evidence. We do not ask you to believe in spiritual influence because we never believe in it; we do not ask you to believe in immortality because a spiritual message has been delivered through someone you have never seen or heard of; we do not ask you to believe in anything which you cannot prove for yourselves. But we do ask you, as rational beings, not to condemn that which you have never investigated." All we say is, that no rational man has a right to have any opinion at all, either favourable or unfavourable, upon any conceivable subject, unless he has investigated that subject. And remember that that which will be conclusive evidence to one mind, may not be conclusive to another; that which is conclusive evidence to me, may not be so to you. We each believe upon the evidence which we ourselves can gain on any subject agreeable to our own powers of discrimination.

Spiritualism is undoubtedly awakening the curiosity and the intelligent interest of scientific men in the United States of America and England, to say nothing of other countries.

Spiritualism has made its way into the first circles of society; it has made its way amongst the very elite of polished society in England; it has made its way into the laboratory of the scientist—into the houses of those who have most faithfully and critically investigated the phenomena, and it is thoroughly unscientific, as well as unspiritual, to refuse to investigate Spiritualism. If you desire to occupy the position of rational, intelligent beings, you will say, "I will look into it, and see whether I can find any truth or any falsehood in it; if I find falsehood I will expose the fallacy, and if I find truth I will accept it."

Spiritualism comes to the Church, and its mission to the Church is this: Continue to preach immortality, but tell mankind that at the same time they can have the evidence of immortality. We do not understand going into the pulpit and taking up a book, venerated by the Church as God's Word, and reading, "These signs shall follow them that believe," and when it is said that they follow, still to be told that they are necessarily diabolical. We do not understand the Church appealing to the apostolic writings of St. Paul as an authority, and reading in his Epistle to the Corinthians—"Concerning spiritual gifts I would not have you ignorant," and then telling humanity that if they are ignorant of spiritual gifts it is all the better. We do not understand the inconsistency; and it is this inconsistency in the Church to-day which is making the Church lose its hold upon the masses of humanity; it is this inconsistency in the Church which is making your infidels and atheists, and secularists; it is not religion itself, it is the inconsistency of professing religionists. It is because the Book of the deak says one thing, and the pulpit says another; it is because one thing is read from the reading-deck and another thing is uttered in the pulpit; and there being this daniel in one part of the service of what is affirmed in another, it is sufficient to make

men say, "If this is religion, I will have nothing to do with it." We say to theologians, "If the Bible is true—if the words of Jesus and his disciples are correct—you have a right to expect these signs and wonders to follow your proclamation of the gospel." If there are persons who say that the spiritual gifts of to-day are altogether contrary to the teaching of the Bible, we can only reply that they really cannot have read the Bible, or else they would not say so.

The gift of inspirational speaking, for instance: what did Jesus say to his disciples? That when they were brought before rulers and kings, they were not to premeditate their utterance, but the spirit would give them in that same hour that which they were to speak. And if inspirational speakers in one country or another come upon a platform, and without any premeditation trust to spiritual afflatus, they are doing the very thing Jesus told his disciples to do. If there are any healing-mediums who say, "I do not ask you to go into an apothecary's shop and spend your money upon drugs, but come to me and I will magnetise you, and I shall be able, by the infusion of vitality through the respiratory organs, to restore you to health," he is making an assertion directly in harmony with the very works performed by Jesus and his disciples; and if spiritual mediums are sending out magnetised flannel and paper, do you not remember that in the case of the apostles, aprons, and handkerchiefs, and other articles of wearing apparel were taken from the bodies of the apostles and placed upon those who were diseased? Jesus and his disciples healed by the touch; they did not give drugs. If to-day mediums speak in divers languages, you can discern that it is in accord with what took place on the day of Pentecost. When the assembled multitude were gathered together, they were all of one accord; the people heard the fishermen of Galilee preach the message of salvation in their own languages—languages those fishermen had never learned. If materialisation takes place in your midst to-day, and a spirit who has passed into the other life comes to you temporarily robed with the garments of mortality, did not Jesus, after his resurrection, appear to his disciples when the doors were shut, and say to the doubting apostle Thomas, "Thrust your hand into my side, and be not faithless, but believing;" and did he not then vanish from sight? Did he not pass through closed doors? The same phenomena which are transpiring in your midst to-day are reputed to have taken place in the presence of Jesus, whom the Church claims to be its Divine Lord and Master. If you say it was not under the influence of the departed spirits of humanity, and that Jesus never countenanced intercourse with departed spirits, we should like you to explain the Transfiguration, and tell us whether Moses and Elias were not individuals of whom we read in the Old Testament; and therefore Jesus in the moment of his highest exaltation, with his three chosen followers upon the mountain-top, held converse with the departed spirits of humanity. In the face of this, every individual who claims that there is truth in the records, must say that Spiritualism is in harmony with the teaching of Jesus; and if the teaching of Jesus is divine, to follow out his teaching must be advantageous.

"But these signs and wonders are not connected with the Christian dispensation." That is another objection we hear. After the Apostle Paul was converted to Christianity, after Jesus himself appeared to him on his way to Damascus, and he had founded the Corinthian Church, was not that the Christian dispensation? Was it the Jewish dispensation after the descent of the Holy Spirit on the day of Pentecost? "Concerning spiritual gifts I would not have you ignorant." That was addressed to Christians. In the Christian church spiritual gifts were to be exercised. All will admit that it is advantageous to humanity to have their bodily pains alleviated. We shall all admit that it is advantageous to humanity from a moral and spiritual standpoint to have a firm conviction in their minds, based upon evidence, that there will be a reward for every virtuous thought, word, and action, and that there will be punishment as a necessary consequence of the working of natural law, for every wilful violation of the laws of being.

Thus Spiritualism, when it is viewed from this broad standpoint, means this—a revelation of that which science cannot reveal, and a proclamation of the grand essential truths which have underlain all theologies. Do not mistake us to mean that we refer to any one individual medium being able to do all this, only that Spiritualism as a system is able to do all; Spiritualism, received and accepted in the minds of humanity, and its highest teachings followed in your lives, is capable of accomplishing this result; and if you doubt it or deny it we will only ask you to form circles in your own homes and at your own firesides, without any professional medium whatever. Invite your own friends and acquaintances whom you thoroughly trust, and see whether you are not able to receive advantageous instructions from the spiritual world.

Spiritualism is intensely practical; it is not merely a theory; it is something that you can put into practice. We should be sorry for men and women to believe in Spiritualism just because we say it is true; but we should be glad indeed if everyone would investigate it for himself and in his own way, only with a pure motive. If the motive is pure, and there come dark spirits to you, your influence will uplift them and purify them, like the spirit of Jesus speaking to the spirits in prison during the interval between his crucifixion and reappearance on earth. Let your spiritual conditions be pure, and hallowed, and uplifted, and you will drive the dark influence from you, and draw to you the bright and beautiful benedictions of the higher spheres.

If to-day you are contemplating that your mother's spirit who passed away in early childhood is now an angel of light and watching

over your path; if you feel that she is still loving, still earnestly solicitous for your higher welfare, will this thought deprave you? Will it make you less pure, or will it not rather tend to make you more pure? If you think there is a glorious cloud of witnesses, your own departed friends and relations, and all the great and good ones who have lived and laboured for man, surrounding you, and that they are looking into your life, will this thought not make you more careful of your thoughts and actions, rather than less careful? Is it possible that the thought of the eternal progression of the human spirit, and that the certain consequences of punishment following wilful transgression, and reward following a judicious and loving passage through life in the highest and truest way that has been revealed to you, can be anything but a blessing? We leave the matter in your own hands, and we ask you whether the consideration of these things will tend to weaken man's faith, the need for the highest morality, or strengthen them? We ask whether it will have a tendency to uplift humanity or to deprave humanity to feel thoroughly convinced that for your own thoughts, words, and actions, you will be rewarded or punished in the life to come as a necessary sequence; and as for the future life, by preparing for it here, you will be made ready to pass through the sombre valley of the shadow of death without one anxious care, and take your place in a realm the inhabitants of which are your dear friends, and the surroundings and occupations of which are those for which you are made ready.

Several questions were asked, and they were answered in a very able and satisfactory manner.

Subjects were then suggested for an inspirational poem, and the one selected by the audience was, "The Advantages of Opening the Free Libraries and Museums on Sunday."

This subject was treated in verse with great readiness and appropriateness, and the delivery of the poem was loudly applauded.

MR. COLVILLE'S FAREWELL ORATION AT DOUGHTY HALL.

On Sunday evening Doughty Hall was crowded in every part by an eager audience of sympathetic friends—a duplicate of the noble gathering that first greeted Mr. Colville in that hall. Mrs. Ward presided at the harmonium. Mrs. Georgina Weldon was present, and her fine voice was conspicuous in the singing. Mr. Burns presided, and in very cordial terms spoke of the occasion of Mr. Colville's removal to the Western World. The audience sent up many subjects upon which to discourse, but the following gained the vote of the meeting: "The Soul; its Development, and how to Obtain it; and how to Rise to the Perfect Man." The oration was one of the grandest and most instructive ever heard in that hall, and we regret that space prevents its appearing. The poem at the close was on a subject proposed by A. T. T. P., of "Historical Controls" fame—viz.: "The Late Disaster in the Thames." Both oration and poem were well received; and the large meeting broke up slowly, with many good wishes to Mr. Colville on his forthcoming journey.

THE HAPPY EVENING AT DOUGHTY HALL.

In reply to the suggestion of a correspondent in last week's MEDIUM, Mrs. Everitt states that as she is about to depart for a tour in Yorkshire, it will be impossible for her to provide a table; but she hopes to return before the time, and bring to the Happy Evening a large family party.

The ladies are taking steps to make this approaching anniversary of the Free Gospel of Spiritualism at Doughty Hall the most successful ever held. It is expected that the entire cost of providing the tables will be contributed by ladies connected with the Cause, who will grace the tables with their presence and hospitable assistance. A ladies' committee will meet soon.

At the seance on Tuesday evening "Mrs. Shipton" controlling Mr. Towns desired that a table be provided in her name with the surplus proceeds of these seances.

The entertainment gives promise to be of a very high-class character. A list of musicians, vocalists, and reciters will be given next week. The evening will conclude with dancing. Thus, in addition to an excellent tea, there will be two entertainments—a concert and assembly—all of which, without doubt, will be fully patronised.

Tickets for the whole evening, 2s.; double tickets, to admit a lady and gentleman, or two ladies, 3s. 6d.

HACKNEY PSYCHOLOGICAL SOCIETY.—The quarterly tea in connection with the above Society, will be held on Sunday, September 29, in the meeting room, 6, Field View Terrace, London Fields, E. Tea on the table at 5 o'clock. Tickets, number limited, 1s. each, may be had of the secretary at the above address.

No. 1 INSTITUTION SEANCES.—There was again a large number of friends assembled at the usual weekly sitting, and though many were strangers to each other, yet a genial conversation was entered into, which made all very agreeable and comfortable. It was decided that previous to the invocation there should be a portion of Scripture read. Mr. Towns was controlled by an "Egyptian Philosopher" for the first time, and spoke encouragingly to the friends present. Afterwards he delivered an excellent and scientific oration, describing the magnetic poles, elucidating the effect of electricity on the three kingdoms of nature. This address proved very interesting, and at its close many questions were asked by some scientific gentlemen present, all of which were answered satisfactorily. Six of the sitters received and acknowledged tests. "Mrs. Towns" also spoke in an undertone through Mr. Towns to the writer. Altogether the evening was an intellectual treat, and to those present, one that will not easily be forgotten.—J. KING, O.S.T.

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THE MEDIUM AND DAYBREAK.

FRIDAY, SEPTEMBER 20, 1878.

WILLIAM JAMES COLVILLE.

The young gentleman whose portrait appears on the first page of this paper is so well described in the narrative from his own lips that additional information is unnecessary. He has just passed his twenty-first birthday (September 5, the occasion of his giving the oration reported in this number), and when the facts of his career are borne in mind it must be confessed that he is endowed with very extraordinary talents.

Mr. Colville is rather small in stature, slight in build, with fair complexion, blue eyes, and light brown hair. His temperament is very nervous and active, his brain large—particularly so when compared with the body. The brow is broad and lofty, and the literary organs of the brain are immense in development. The artistic and moral tendencies are likewise powerful, while there is great energy, self-respect, and considerable friendly feeling; but the animal impulses are weak. The character is governed entirely by intellectual and moral considerations and those sympathies and aversions which arise from his extreme sensitiveness of temperament and ambition to distinguish himself creditably.

This class of organisation makes it possible for Mr. Colville to be a medium of the kind stated in his narrative, and it also demonstrates the fact that mediums, like poets, are born, not made. Indeed, Mr. Colville is a poetical medium, and when under influence, at a moment's notice will deliver a poem on any subject proposed, with the same facility as he gives his orations. His organic peculiarities also explain why he is a medium of a kind so distinct from the gifts of most other mediums and members of the human family. Spirits cannot act in any given way without an appropriate instrument through which to manifest their thoughts and intentions. The cerebral development of Mr. Colville, and his fine temperament, indicating the inheritance of noble characteristics from his parentage, constitute a means for spiritual expression, which gives force to the adage, that spirits do not make brains—they only use them.

Another important point must not be overlooked—Mr. Colville is extremely simple, pure, and regular, in his habits. He is a total abstainer from wines and alcoholic liquors of all kinds. He is almost a vegetarian. During a residence of many months with us, the only animal food he tasted was a morsel of fowl on Christmas Day. He is chaste and pure in his thoughts and acts, being so sensitive that an immoral or improperly-intentioned person would cause him to recoil with horror. He is healthy and happy when he is doing good, and finds congenial conditions for his work; and possibly, his worst vice is overwork, and too little regard for the requirements of the brain and nervous system.

We made arrangements for Mr. Colville's first appearance in public without having ever seen him. Some of his impromptu poems were sent from Brighton by Mr. Gill, with warm recommendations of their author; and with full faith in the merits of the tender youth we called together an influential meeting, had a reporter on the spot, and a verbatim report of the oration given appeared in the MEDIUM, No. 362, for March 9th, 1877. From that time Mr. Colville has gone forth with victory attending every step. His industry and conscientious fulfilment of his duties are immense. We have known him give three services Sunday after Sunday for weeks together, all for the love of doing it. He requires no machinery to make his arrangements; many a time he has opened up paths of usefulness that were undreamed of by others. As a result, he has already achieved a world-wide reputation, and is favourably known in every part of the globe where progressive ideas are entertained.

Mr. Colville takes to America with him the cordial regards of thousands of friends he has made in the few months of his public ministry in England. The change will be of use to him mediumistically, and we feel sure that the Cause in America will be

greatly benefited by his services. To all true and sympathetic friends of human progress and spiritual truth we commend our young brother; breathing after him those tender regards and hopeful anticipations which a father would cherish on the departure of a beloved son to a far land. But, thanks be to God for a knowledge of angel-ministry, we know that no servant of the spirit-world goes forth alone, but that there is a lamp to every path and a guide to every foot that leads in the way of moral duty and spiritual usefulness.

W. J. COLVILLE'S FAREWELL MEETING IN LONDON.

LANGHAM HALL, 43, GREAT PORTLAND STREET.

To-night, Friday, September 20th.

Miss Edith Goldsbro' will kindly play the hymns and accompany Mrs. Weldon's singing.

Opening Hymn.

Address from the Chair by Mrs. Weldon.

Mrs. Weldon will sing "Ave Verum" (in C), by Charles Gounod.

INSPIRATIONAL INVOCATION and ORATION by W. J. COLVILLE.

Remarks by Mr. Burns.

Collection. Hymn.

Inspirational Poem.

Mrs. Weldon will sing an unpublished fragment of the "Annunciation" (Gounod).

FAREWELL WORDS by MR. COLVILLE'S GUIDES.

Doors open at 7.30, meeting to commence at 8 p.m. precisely.
Stalls 1s., area and balcony free.

NEWCASTLE-ON-TYNE.—NOTICE AS TO SEANCES.

In consequence of certain resolutions of the committee of the Newcastle Psychological Society depriving Mrs. Mellon (Miss Fairlamb) of the regular use of the rooms for holding seances as she has hitherto done for the last two and a-half years, except on such conditions as she, with the advice of her friends, will not comply with, Mrs. Mellon (Miss Fairlamb) begs to inform her many friends that she will not in future give any seances in the rooms of the above society, but hopes to be able to make such arrangements as will meet their wishes, of which due notice will be given them.

MR. LAMBELLE AT DOUGHTY HALL.

Those who have not given themselves the pleasure of hearing Mr. Lambelle, should embrace the opportunity of attending Doughty Hall, 14, Bedford Row, Holborn, on Sunday evening at seven o'clock, on which occasion Mr. Lambelle, in the unconscious trance, will deliver a discourse under the influence of ancient spirits. The subject announced is: "The Religion of the Thracians." It is particularly requested that the audience be seated before the service commences.

THE MEDIUM is sent to any part of the United States for one year, post paid, on receipt of 2½ dollars, which may be sent to London per money order from any post office in the States.

SWITZERLAND.—Mrs. Olive is at present at Montreux, near Vevey. Her powers as a healer and test medium are well known on the Continent. Spiritualists desiring to meet her abroad should address her at—15, Ainger Terrace, King Henry's Road, London, N.W.

New readers may be informed that "Historical Controls" are personal narratives given by spirits through a young man while in the trance state, and reported by a gentleman, A. T. T. P., a sound thinker and eminent lawyer, who made his mark in India many years ago.

We have received from Mrs. Berry a most extraordinary photograph by Lombardi of London and Brighton of the footprint of a spirit produced on a card coated with lampblack. It seems quite as perfect as that obtained by Professor Zollner in the presence of Dr. Slade. We hoped to have given the account of this manifestation this week, but as we have been unable to get the sketch of the footprint finished, we must defer it till next week. Our first page will then be graced by this extraordinary and artistic record of spirit-power. When the nature of this photograph is seen, there will no doubt be a great demand for it to frame and hang up in the drawing-rooms of Spiritualists.

MAJOR THOMAS GALES FORSTER is now in town, and residing at 37, Powis Square, Bayswater. We expect him soon to take his position on the rostrum which he has so long graced, and favor London Spiritualists with his eloquent teachings. Major Forster, accompanied by Mrs. Forster, has had a grand tour in the Highlands of Scotland. Visiting the ancestral halls of his family in England and Scotland he had some wonderful experiences. On his way south he stopped at Birmingham and heard the lecture of Mr. Sneath in reply to Mr. St. Clair, with which he was highly pleased. It was a most able treatment of the subject, and Major Forster is of opinion that Mr. Sneath's antagonist will think it well not to provoke another such repulse.

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

During his visits to the country Mr. Burns gives private Phrenological Delineations when time will permit.

TO HOWDEN-LE-WHAR.

SATURDAY, SEPT. 21. British Workman's Hall. Lecture: "Objections to Spiritualism Considered." Chair at 7 o'clock by Mr. T. M. Brown. Admission—Reserved seats, 1s.; front seats, 6d.; back seats, 3d.

SUNDAY, SEPT. 22. Conference at Mr. T. M. Brown's at 2 o'clock. All Spiritualists in the district are cordially invited to be present. An address, same place, in the evening at 6.30.

TO CROOK.

MONDAY, SEPT. 23. Mechanics' Hall. Lecture: "Spiritual Phenomena Explained by the Known Laws of Nature." To commence at 7 o'clock. Admission 1s., 6d., and 3d.

At the close of each lecture one hour will be devoted to discussion: each objector to speak five minutes, and Mr. Burns to follow with a reply of not more than five minutes duration. Opponents of all shades of opinion are urged to come forward.

TO MANCHESTER.

TUESDAY SEPT. 24. Anti-vaccination Conference.
SUNDAY, SEPT. 29. Temperance Hall, Grosvenor Street. Lecture at 10.45, Mr. W. J. Colville in the chair. Subject: "The Work of the Spiritualist, and how to do it."

Town Hall, Hulme. Preside at, and take part in Mr. Colville's farewell meetings, at 2.45 and 6.45 p.m.

TO LEEDS.

SUNDAY, OCT. 13. Secularist Lecture Hall, North Street. Lecture: "Spiritual Phenomena Explained by the Known Laws of Nature."

Mr. Burns contemplates visiting Derby, Sunderland, Bishop Auckland, Shildon, Darlington, Bradford, Halifax, Yeovil, Cardiff, Marthyr, Aberdeen, Edinburgh, Glasgow, Lowestoft, Framlingham, Ipswich, Yarmouth, Norwich, Torquay, Southampton, Portsmouth, Birmingham, Wolverhampton, 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.

J. BURNS, O.S.T., TO MANCHESTER SPIRITUALISTS.

In years past we have often conferred together as to the best means for promoting the Cause, and aided one another in carrying our resolutions into effect. On Sunday morning, September 29, I shall again have the pleasure of meeting you in the Temperance Hall, Grosvenor Street. I shall then lay before you the result of years of experience, and I trust my remarks may be found interesting to all Spiritualists and mediums, whether they are engaged in private or public work. Our Movement is at present in that condition of transition and development which calls for the most serious consideration of its claims. I do not come to you to speak for or against organisations or other temporal matters, but to speak of Spiritualism, and that alone. I shall be glad to see a large gathering of spiritual workers, that our spiritual influences may intermingle and strengthen us in our work.

ARRANGEMENTS FOR THE FUTURE.

Portraits of Major Forster, Dr. Mack, Mr. R. B. D. Wells, and others are in preparation for the MEDIUM.

The Happy Evening at Doughty Hall is fixed for Wednesday evening, October 16.

Mr. Morse will speak at Doughty Hall, Sunday evening, October 20.

Institution Week will extend from Sunday, December 1, to Sunday, December 8, 1878. It is recommended that circles, schools, and meetings in all parts of the country sit during that week, with the view of seeking union with the spirit-influences that direct the Movement and operate through the Spiritual Institution. During Institution Week many Spiritualists, circles, and societies make an annual contribution to the funds of the Spiritual Institution in return for the facilities so freely afforded to all, in publishing announcements and affording needed information.

ANOTHER PRIZE REPORT.

With the view of stimulating intellectual and spiritual industry, I hereby offer Literature to the value of One Guinea for the best report of a School meeting, at which the subject for consideration will be Matt. v. 13, "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

Schools are recommended to study strictly the meaning of this passage, and as many Teachers as possible in each School should present their views with all briefness. A report of the whole should be received by me not later than September 30th. The reports should be sent in a separate packet marked "Competition Report," and then they will not be opened till after No. 1 School has discussed the text. This will prevent our deriving ideas in advance from other Schools. It will be well for all Schools to fix the last week in September for the study of this subject.

J. BURNS, O.S.T.

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The Order of Spiritual Teachers.

MOTTO FOR THE ORDER.

WHAT IS PERFECT TRUTH.

A meteor in the mental sky,
O'er highest hills of thought receding,
It from the human grasp doth fly,
Through paths eternal leading!

Peckham, Sept. 1878.

J. K. LEWIS.

NO. 1 SCHOOL, 15, SOUTHAMPTON ROW.

At last meeting of the School the subject of suicidal mania was introduced by allusion being made to the case of a most estimable clergyman at Holloway, who some time ago committed suicide. His health had broken down. His usefulness thereby became impaired, and friends and audiences fell off, and he became desponding. The question rose: Will a man who is good put an end to his life from the mere force of organic derangement, or does he, because of his morbid condition, become the instrument of spirits of a low order who urge him to his destination? Some Teachers gave instances of having clairvoyantly seen spirits of a low order influencing those who were troubled with moody and suicidal tendencies, and such patients had been benefited by magnetic treatment, such as mesmeric passes and laying on of hands.

The Chief Monitor said he had had a number of such cases brought before him—persons quite strange to Spiritualism, and others who had some knowledge of the subject. He found that in all cases there was derangement of the spinal cord, attended by disturbed functions in nearly every organ of the body—cold extremities, constipation, uterine weakness, inactive liver, indigestion, deficient action of the heart, pains in the lungs, glandular swellings, rheumatism, and pains in the back part of the head. The symptoms chiefly appeared in persons with the venous temperament, with dark eyes, sallow complexions, and of a meditative disposition. Physiologically they were conservative, absorbing all and giving off but little through the pores of the skin and other emunctories. Phrenologically they were of a similar type, having large secretiveness, cautiousness, and continuity, also, in many cases, large combativeness and destructiveness, giving an obstinate, vindictive cast to the character. When an impression is made on such minds it does not readily pass off, and when the causes of the impression are continually repeated it leads to mania, which inflames certain organs in the base of the brain, interferes with spinal circulation, brings on the pathological states that have been named, and ends in a morbid state of body and mind. As high spirits act through a pure magnetism, so low spirits find their proper conditions in impure or morbid magnetism, such as would attend the congested state now referred to. The cure was activity, cheerful society of the opposite temperament, manipulation by a magnetic healer, and attention to diet, fresh air, and exercise, which in some cases should be of a moderate and passive character. The Chief Monitor said in the course of his professional experience as a phrenologist he had benefited many sufferers, and if Spiritualism was perfectly understood he thought there would be an end of many forms of insanity and ill health.

HISTORICAL CONTROLS.

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

MICHAEL SERVETUS.

July 25th, 1878.

In half-trance the medium said: "I hear a voice saying, 'De Erroribus Trinitatis,' 'Dialogorum de Trinitate, libri duo.'"

In trance he said: "God has bestowed his mercy and love even on me. I would speak with you. Are you acquainted with sectarian differences?"

I answered I had some slight acquaintance with them.

"Have you ever heard of the followers of him who, whilst I was on earth, acted so basely towards me? I speak of the Geneva Reformer Calvin, who, by his teachings, misled his deluded followers and disciples into the fearful belief of preordination. Such is the belief of his followers even to this day. Are you aware of it?"

I answered, "Yes."

"I am Michael Servetus. For nine years I held correspondence with the spirit of Calvin whilst he was on earth. For nearly two centuries of earth-time have I visited him in the spirit-sphere. Twice only on earth was I face to face with him; the same earnestness in God's service was fully developed in both of us. Intended by my father to make name and fortune in the study of the law at Avignon, I proceeded to hold controversy with the great Reformers

of the day whilst I was on earth. I had not given time or attention to theological questions; I entered on the battle of life with an unbiassed and untrammelled mind. I had clear reasoning faculties, not easily excited and not foolishly convinced on any subject; I wanted the evidence of my own common sense to prevail first ere I ventured on an opinion, until at last overcome in a measure by argument, I used to differ for a little while. From my law studies I transferred my time and attention to the study of the Scriptures. Apart from the errors, according to reason's claim, I saw much in the Bible to admire. I saw evidence of an unseen world attended by spirits in unlimited numbers; I saw evidence of men whose senses carried them into the great future, the consequence of withdrawing their senses from the present. I saw evidence abounding with subtle agency at work, unseen and unfelt by the majority, making an absolute knowledge to the more fully favoured minority. The evidences from these unseen sources were conflicting: one series of seers proclaiming the unity of the Great Unknown, the Unseen, and Mighty Mover of all things; another series of seers proclaiming the divisibility of this Great God; one party giving Him personality; the other party denying that personality, but admitting that the actual Spirit of this Great 'I AM' pervaded all things, was in all things, giving tokens of guiding intelligence and confidence; but placing the whole of the seers into one congregated mass, the conviction took forcible possession of my soul that in this ever-too-much despised Book there lay the evidence of another world and of the immortality of man; and as I turned the leaves of the prophets of old, I came to him who, after an inactive era—a gap in the spiritual advisers who had been Israel's own from time immemorial, who, according to the testimony of this Book, spake as none ever before spake—I came to his life's history, and in God's presence I avow that my sentiments in respect to him which I held when on earth are not changed at the present. There are those, sir, I, Michael Servetus, tell you, that are even now in the present as carefully, as lovingly guided as was Jesus of Nazareth. I bent reverently over the Book as I read his lessons, and they sank deeply into my heart, and from his own lips, as recorded, came the condemnation of Trinitarian doctrines. I had perused every verse in the New Testament, logically, not unthinkingly inclined, looking with legal subtlety on every claim advanced, reverently praying for guidance in my reason's direction.

"To every soul the Almighty Father of all has given a special gift; with that gift none so high that dare interfere with it; none so low in the social scale that dare to try to govern it. God hath only given it one rightful governor, and that is the spirit which is endowed within it; Will is the power, in fact, the very formation of spirit. Christ, then, acknowledges freely and unhesitatingly that he was but like ourselves, 'frail man,' when he, in that resigned tone, recorded, 'Not my will, but Thine be done, O Father.' Carefully examining every utterance of his when he spoke to those that hungered after knowledge of the life hereafter, his wondrous Sermon on the Mount, his addresses in the lowly valleys, his crowded audiences by the river bank—all these, reason, my own reason, hath examined, and I have found not one argument there in favour of his equality with his God. If the question that was asked of him had been asked of me when on earth, I, too, should have answered, that I and my Father were One,—One in spirit whilst suffering humanity existed; One in spirit where heart-anguish was to be relieved, or beneficence rendered to those that were homeless, fatherless, and orphans; One in spirit with my God. So I should have answered whilst on earth. I mention this because this is cited as the claim Jesus made to equality with his God. After this matured conviction, I wrote my book, 'De Trinitatis Erroribus,' and it was then I opened up a correspondence with Calvin. Oh! I could recite some of his angry letters in reply; there were other letters of his that seemed to glow with the same convictions that had forced themselves on me. I am thinking of that interval that elapsed from the printing of that work to the printing and publishing my last work, which caused my transition from earth to a higher state of existence, I mean, the 'Christianis mi Restitutio.' I published it under a feigned name; I dared not put my own name to it in a Catholic country, but my controversy with Calvin had engendered a bitter animosity. He believing in his unchanging preordination, thought it no degradation to place me within danger of an ecclesiastical judgment. An inquisitorial examination was carried on, in the name of law and justice, in those days. To them Calvin gave the name of the author, and I impoverished myself, brought myself to absolute beggary, by bribing, on purpose to save my life. So rigidly was their sentence enforced, that after my escape—and I succeeded in that—they burnt some hundreds of volumes of my last work, and also the effigy of myself: the evident fate they had in store for me, had they succeeded then in holding me.

"They were more successful afterwards, and by Calvin's aid they again laid hold of me. His private and ancient servant, who acted in the capacity of an amanuensis, was the chief cause of my capture whilst I was passing through the territory of Geneva, trying to get into a safer country. It was an inconsiderate action on my part to go so near this Christian Prelate, this great Reformer. He told the city magistrates who was passing through. He gave them the heads of the crimes with which to charge me: heresy and blasphemy; and his servant appeared before Helvetia's divines who formed the court before whom I was tried; and he produced the letters of my former correspondence with Calvin, in which correspondence I had so freely made known my doctrines respecting the Trinity. They sentenced me to die, to be burnt at the stake, sir; and the great Christian Reformer, Calvin, was the most earnest

soul in the town whilst I was being burnt. This was on October 27, A.D. 1553. For hours I suffered the direst tortures—the wind blowing the flames hither and thither, but scorching my body not consuming it, until through God's mercy He chose to release me by death, as known among those who persecuted me and released me from my body, and gave me the mercy of receiving sympathy from attendant spirits, accompanied by His Supreme Will, to comfort me in my sore affliction, which consisted in earth's memories, more especially the memory of my earth's last scenes,—taught me, ere they left, the way to forgive, and to pray for those who had so basely used me. Oh! these were God's servants indeed. Where sin and suffering enveloped the mortal soul on its entry into the spirit-world in the higher state of being then, these ministers unfold these darkening clouds—these feelings of hatred towards those who have wronged them—putting in place of these thoughts higher and nobler ones, preparing you to meet with those on a par with your own mind, in a state of entire and perfect freedom from earth's oppressions, free from hatred to those in the form. Hatred is an oppression to the spirit out of the form, and prevents its advancement; nay, it even prevents it coming to its home, arriving at that sphere to which by its works it would be entitled.

"May the God of peace, of consciousness, of intelligence, He whose works are formed of love and mercy, He whose whole desire is the preparation of His uppermost creation, He who wills that the spirit-spheres shall be in perfect harmony one with each other,—may He bless you, guide you, and assist you. Trust Him and He will not leave you. Good bye! God bless you."

SABATEI SEVI.

July 25th, 1878.

"Have you ever been at Smyrna? That was the place of my birth. He (Servetus) has preached to me in spirit. I, whilst on earth, was also a preacher to men. He in all charity would war not only me, but all the world against fanaticism. Oh, do you know, can you realise, the importance of this warning? How many there are now who, through mistaken zeal, are vilifying their Maker; how many there are now who, for the lust of gold, are forfeiting their soul's happiness; how many amongst even the few to whom God hath revealed the mystery of the higher state of man, how many amongst these few are being wilfully misled, but, whilst being wilfully misled, are being willingly misled; and that willingness is a sort of milder fanaticism, and is felt more especially by those who are designated to-day as Spiritists or Spiritualists. I was fanatical whilst on earth, and so deeply did I study the Scriptures, that at last came to me the idea that among our fellow-people (for I must tell you I belonged to Israel's despised sect—Sabatei Sevi is my name), I began to entertain the conviction that I was, in the hands of God, an instrument to raise up my people. Around the suburbs of Smyrna, in its open fields, I preached to the Turks, and to my own people the Jews, and during the preaching due emphasis was given to many of my observations by direct answers, always occurring in front of me; at some of the discourses these voices had chided many for inattention. It was these spiritual greetings that came from the other side to me which gave me the false and erroneous idea that I was chosen by God to be above my fellow-creatures; and from that day (God hath forgiven me now) I preached myself as the Messiah. God hath forgiven me because I was earnest in my proclamation and belief; I was led on to this belief by false and seducing spirits; they were permitted by the Almighty Father to wrestle and to try their strength against my reason. I was conquered in consequence of my self-vanity, and I went on preaching. I had received the most liberal education that any college in Smyrna could give me; the best education in fact, but education does not guide reason. The most illiterate peasant reason, and God has in his care those who, through physical malformation, can give no outer expression of their reason. Through Thessalonica and other parts of Greece I travelled preaching my Messiahship. I also visited Jerusalem, and then came the first warning that I spiritually received against my wicked pretensions. I looked on the ruins of that city which once had held monarchs, that had governed the world. Lost in imaginary wonder, I seemed to recall its former gorgeous scenes; I seemed to realise its various embassies from foreign and subdued powers; I seemed again to hear the command of the Great Jehovah, the protecting God of our people. I heard in my imaginings His voice, as it were, responsive to the appeals raised by His beloved and chosen ones. My soul seemed all aglow with a new feeling—a feeling I had not felt during my pretensions, and I heard a small, still, gentle, but loving voice close to my ear say to me, 'Sevi, Sevi, thou art treading a thorny path. Beware; turn back whilst time availeth.' A feeling of horror seemed to come over me; I felt at that moment that I was in some inexplicable way offending the Majesty of God. Then I heard the same manly, clear voice say to me, that I had for a long time heard, 'Be not afraid; thou shalt still live and reign as the Messiah over your people,' and the voice ended with a triumphant laugh. My reason wavered. Oh that I had bent my will to its wavering. 'Listen,' Reason seemed to say, 'listen and obey the loving warning;' but then worldly ambition stopped me. What! forego the power I have laboured so hard to obtain over my people at Smyrna? Beside, what proof have I that the first voice was truer than the last one? Oh, had I asked those who were advising me the question, from whom they had received their commission to attend to me, whether the God-given guide to every soul in the form had commissioned them, or whether they visited me for their own purposes to satisfy their own wills and desires. But never in circumstances did I question them, but obeyed implicitly and returned to Smyrna,

where I was received by acclamation by thousands of my people. Thousands believed in me; hundreds heard the voices round and about me; both Turk and Jew owned the spirit-power surrounding me, but whilst the one party, the Jews, believed in my claims, the other party, the Turks, ridiculed them. Mahomed, the reigning Sultan, heard that I had struck his name from our prayers, and that I had substituted my own under the name of the 'King of Kings,' and speedily took means of arresting me, and incarcerated me in one of his castles on the Dardanelles, where I lay a close prisoner for many long weary months; then was given to me a greater and sounder knowledge of spirit-influences, and how also to judge of them.

"My infatuated followers and believers spread the report of the Sultan's incapability of taking my sacred life. To convince them of this error, I was conveyed a close prisoner from the Dardanelles to Adrianople, and though my own faith had failed concerning my pretensions, yet because there were some hundreds who believed in me, such was my worldly pride, that I still laid claim to the Messiahship. I think I can see him now—my judge—the calm, the reasonable Sultan Mahomed. He rose from his throne and said: 'Be it so, Sevi; you shall be the Messiah, and I myself will make proclamation through the length and breadth of my territory, that all, under pain of my displeasure, shall recognise thee as one commissioned by God to be the highest among the sons of men, having power over life and death and I myself, will be your first convert—but on one condition.' I faintly answered him, 'And what is that condition?' He pointed calmly and smiling to a company of archers and said: 'Thou shalt strip thyself naked, not for the purpose of degradation, but that all here may witness that thou hast no defensive armour on thy body. If the arrows fall harmlessly to the ground without passing through thy body, then will I, and those I govern, recognise thy claim.' 'And the alternative?' I faintly asked. His mien altered; the calmness disappeared from his face; his words were short, sharp, and decisive; there was fierce earnestness in the utterance of his words, 'To save thy life, the alternative is that thou recant and turn Mahomedan.' He knew the degradation I should feel before so many of my people, and amidst the voices of those who were gathered together said: 'Remember the martyrdom of him who preceded you, his death was the death of a traitor. Proclaim thy power now, thou who art to reign over us, and let thy reign now commence.'

"God hath knowledge that that was the bitterest hour of my life, when, kneeling down, I, in presence of the Sultan and his ministers, to the disgust and detestation of my own countrymen, knelt down professing the belief in Mahomed—professing a belief contrary to the teaching I had received in early youth, confessing myself a follower of him who was like I had been, a pretender to spiritual position. But they (my people) admitted me back again and permitted me to kneel once more in God's house, permitted me the privilege of addressing the unseen God, confessing my short comings.

"True it was that every time I attended a Jewish festival or fast, or entered the temple to worship God, my Creator, with my co-religionists, I knew that, if seen, death would be my portion; but that would be an honourable death—a death in which I could recant my former errors, repent my former weakness, and proclaim fearlessly God's mercy and God's forgiveness. Such a death I received. It soon came to the ears of him, the Sultan Mahomed, who had given me the opportunity to live, that I had proclaimed by my actions I was willing to die, and he awarded me the death he thought I merited. God's mercy hath met me, fanatically wicked as I was on earth. I was present when the last high servant of God was here, I mean Servetus; when he pointed out to you the crime and guilt of mistaken fanaticism. If, then, the Almighty Father, in His great wisdom, hath given to me mercy and hope, He hath the same gracious gifts to bestow on Calvin. Sabatei Sevi bids you good night, may God bless you and protect you."

I asked in what year he passed away. He answered, "It was three centuries ago that I left earth's scenes."

This concludes two remarkable controls. Michael Servetus is no doubt known to nearly all the readers of the MEDIUM. Sabatei Sevi to few or none. On searching, I find that among the many Messiahs that have cropped up from time to time, Sabatei Sevi figures in the middle and latter part of the 17th century, and that history, as far as it goes, corroborates what I have recorded above.

OPENING OF THE NEW HALL IN LIVERPOOL.

On Sunday last, September 15, another hall devoted to the service of Spiritualism and human progress, was added to the list already in existence. This time it is Liverpool that finds itself the favoured town, and, as in Macclesfield, the building has been erected by a local and well-known Spiritualist. The name of Mr. J. Chapman has for years past been intimately associated with the progress of Spiritualism in Liverpool. Now he has added another good service to his many previous ones for our Cause, and has thereby earned the hearty thanks of all concerned. While making no pretensions to architectural elegance or palatial proportions, "Perth Street Hall," as it has been named, is a comfortable, compact, well-planned, and substantially-built edifice, capable of seating about 200 people, and well furnished with seats, platform, windows, and gas. Another important item—ventilation—has been well attended to; and when the walls, at present plain, are coloured, as intended, the district in which the hall is situated, as well as the Psychological Society, may congratulate themselves upon possessing a very desirable adjunct to their requirements.

The locale of the hall is West Derby Road—Perth Street being immediately opposite to Emmanuel Church, and on the left hand side of the road, approaching from the town.

The "Liverpool Psychological Society" removed to their new place of meeting, and their services on the above date inaugurated the opening of the hall. The day opened cloudy, while gusty winds cast a chilly influence abroad. The rain, too, threatened to come on at almost any moment. Its promises were fully realised later on. The morning services commenced at eleven o'clock, by which time upwards of fifty persons had assembled. Though small in numbers, the audience was thoroughly harmonious, and permeated with a sweet, spiritual influence. The worthy president, Mr. J. Lamont, conducted the service in his usual impressive and able manner; the company joining heartily in the singing exercises. The speaker of the day was the old Liverpool favourite, Mr. J. J. Morse, and his controls selected as their subject: "The Late Disasters on the Thames and at Abercarnae." The audience listened with breathless attention while the eloquent guides descanted on their topic, and at the close of the address warmly expressed their approval. The meeting was then thrown open for questions, very few being put, as if it was felt undesirable to destroy the spiritual influence that prevailed.

In the evening, despite the wind, then blowing a regular gale, and the rain, which ever and anon descended in violent showers, an audience that comfortably filled the hall assembled. On this occasion an added interest was imparted to the service by the presence of Mrs. Batie, who, at the request of Mr. Morse, kindly consented to take a place on the platform and let her controls give the opening invocation and closing benediction, in which matters her spirit-friends acquitted themselves most tellingly. Mr. J. Lamont again presided; while, as usual, Mrs. Scott, at the harmonium, rendered excellent service. Mr. Morse read one of Lizzie Doten's poems, "Peter Macguire;" the audience fully relishing the various "points," as the reader made them.

The audience selected the subject of the evening lecture, which was: "Is Communication with Disembodied Spirits, by the Aid of the External Senses, in Harmony with Divine Order?" For upwards of an hour the controls poured out a flood of argument, logic, eloquent phraseology, and sound sense, that those who had heard the lecturer for years past said, had never been excelled through him. The audience with difficulty restrained their applause, and at the close of the meeting many crowded round the speaker to congratulate him.

The general arrangements of the hall were much approved of, and its acoustic properties highly commended. The Spiritualists have now a place of public meeting, where all well-disposed people are free to come and hear for themselves the gospel of Spiritualism. There are no reserved seats, or any other "high class" device. All are welcome. There seems little doubt that the Cause in Liverpool will now exert an influence that will make Spiritualism as much a power as any other cause in the town. To Mr. Chapman the Movement is indebted, and that his forethought and liberality may be duly appreciated, all Spiritualists will unite in wishing. That good fruit will come there is no doubt.

It should be noted that the hours of service are now altered. In future, the meetings will be held at 3 p.m., and 7 p.m.

A bookstall has been established, where members can obtain books, pamphlets, and periodical literature of all kinds.

On Sunday next, Mr. John Priest will lecture at 8 p.m., and Messrs. Chapman and Shepherd will lecture at 7 p.m. It is expected large audiences will attend.

ANTI-VACCINATION MEETING AT MANCHESTER.

The open-air meetings held in Albert Square, on Sunday afternoons during the summer months, have had for their object the consideration of vaccination in its religious aspect, or the advocacy of truth, purity, and freedom, as opposed to falsehood, impurity, and oppression. Outdoor meetings have their advantages as well as drawbacks. Among the advantages are fresh air, and nothing to pay. Pure air, and plenty of it, promotes cheerfulness and health. In the words of Mendelssohn's charming "Open-air Music":—

The open air awakens mirth;
When blue the sky appears,
We soon forget the cares of earth,
Throw off the weight of years.

We have had a "blue" sky at every meeting until last Sunday, when there was an autumnal gale of wind and rain towards the close. Still there was a good muster, and between two and three hundred posies of mignonette and heather were distributed. No two flowers make a better match in colour, or represent more truly the principles of the Anti-Vaccination Movement. A primary object of these meetings was to prepare the public for the annual conference of the League, which is to be held in Manchester next week.

The meetings have been notable for good temper and order. Every phase of the subject has been considered. So much do the promoters feel encouraged, that it is intended to continue the meetings through the autumn and winter, and until the compulsory vaccination laws are repealed. To compensate for a short meeting, copies were distributed freely of Mr. Burns's Manchester lecture, entitled, "Anti-Vaccination considered as a Religious Question."

MR. RIKO has sent us a long account of the recent visit to the Hague of Mr. Williams and Mr. Rita, for which we cannot possibly find space this week. "Scottish Notes" and other matters must also stand over.

MR. WILLIAMS has returned from Holland, but will recroit his health for a few days before commencing his sances. On Saturday evening the usual meeting at 61, Lamb's Conduit Street will be resumed.

A NEW MEDIUM IN GATESHEAD.

Dear Mr. Burns,—I send you this brief statement in the hope that beginners may be encouraged in commencing new circles. A few weeks ago a party, composed of three of each sex, commenced a circle, in Jackson Street, Gateshead, all the sitters except the writer being sceptics at the time. At the first sitting the table moved, and had the effect of stimulating further effort. The sittings have been held regularly, and divided alternately between physical and intellectual phenomena, but on Tuesday evening last, September 17, instructions were given that a cabinet should be formed for materialisation. This was done by fixing an iron rod, seven feet long, across the corner of the room, nearly to the height of the ceiling, and dark red window-curtains were suspended therefrom. There was a fine full moon that night, so we got our light from the window. The medium, Mr. G. Gillespie, sat in the cabinet; he had not been entranced more than ten minutes when a long white substance appeared at the opening of the curtains, dividing them apart, exposing a six-foot figure draped in snowy white. Afterwards two little forms in white appeared, both standing and holding the curtains on each side of the tall figure. These two small forms were daughters of two of the sitters, and gave the names of "Dora Martin," and "Lizzie Kell."

The sitters were highly delighted with their success, and will continue their sittings regularly.—Yours truly,
S. D. WILD.
37, Coburg Street, Gateshead.

[We recommend our correspondent, and all who are similarly situated, to be careful and keep the seance as select as possible. Admit only prepared sitters, and such as the spirit may give permission to attend.—Ed. M.]

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Sunday afternoon, September 15, Mr. W. J. Colville delivered an inspirational address in this hall, four subjects being given by the audience for selection. The guides, however, preferred treating the whole briefly rather than choosing one in particular. "Public Worship," and "Sudden Death," occupied most of their attention.

On Tuesday evening, September 17, Mr. Colville again occupied the platform, the subject chosen being, "The Resurrection," the guides energetically combating the idea of the resurrection of the physical body, and pointing out the manifest absurdities in connection with such a belief. An impromptu poem, on "Spiritual Marriage," was then given, after which a unanimous vote of thanks was passed to Mr. Colville and his guides for their efforts on behalf of the Marylebone Association; the collections on both occasions being devoted to liquidating the remainder of the debt on the hall. The appeal was very kindly responded to.

On Sunday afternoon, September 22, Mr. W. Wallace, the veteran pioneer medium, will deliver an address, when it is to be hoped friends will attend in numbers, and thereby show their appreciation of Mr. Wallace's lengthy and unwearied efforts on behalf of the truth. Doors open at 3; commence at 3.30.

Mr. Wallace will also attend the seance in the evening. Admission 6d. Doors open at 7.30. Close at 8 punctually.

On Tuesday evening, September 24, Dr. Carter Blake will deliver a lecture on, "Experimental Spiritualism." 8 for 8.30.

CHARLES WHITE, Hon. Sec.

STOCKTON.—Mr. D. W. Wright, writing to Mr. Burns, says: "You have created a great deal of inquiry in the town by your lectures, and the 'Seed Corn' and MEDIUMS which were distributed at the meetings are doing their work."

CHESTER-LE-STREET.—Mr. William Bryson, Chester South Moor, has been travelling in all directions spreading the Truth, distributing a large parcel of MEDIUMS we sent him, and healing the sick. He operated on Mr. Murray when we were at West Pelton, and, we hear, with beneficial results.

Mr. T. M. Brown will be at Choppington the whole of next week; particulars of his visit may be learned on application to him. Mr. Brown regrets to say that he has lost the address of the gentleman in Glasgow who has been corresponding with him respecting his visit to that city. The gentleman here referred to would oblige by writing again, and arrangements will be completed. Letters to be addressed, Mr. T. M. Brown, care of Mr. J. Archbold, Draper, Scotland Gate, Choppington.

THE Rochdale Society of Spiritualists will hold a public tea-meeting in the Regent Hall, on Tuesday, October 1. Tea on the table at 6.30. Tickets 9d, each, may be had at the Hall. After tea Mr. Colville will be presented with an album, containing photographs of Spiritualists and friends who meet at Regent Hall, as a token of respect and esteem for one whose labours have done so much to further the Cause of Spiritualism. After the presentation Mr. Colville will deliver an address, and as this will probably be the last time previous to his departure for America, friends are requested to avail themselves of the opportunity.—SAMUEL BREARLEY, 246, Manchester Road, Sudden, Rochdale.

OSSETT SPIRITUAL INSTITUTION.—The anniversary of the above was celebrated on Saturday. About 70 friends sat down to tea which was thoroughly enjoyed. Mr. C. Hallgath afterwards presided, and opened the proceedings with a few remarks, and then called upon different performers, who fulfilled their parts very creditably and were heartily applauded. A special feature worthy of notice was the intelligent answers given by several of the Lyceum scholars to the questions which were put to them on the important subject of physiology. On Sunday anniversary services were held and two trance orations delivered through the mediumship of Mr. E. W. Wallis, of London. The meetings were held on the lawn in front of the Institute, and large audiences assembled on each occasion. The afternoon address was on "The Position of the Spiritualist." That of the evening was on "Light, Love, and Liberty," a subject chosen by the audience, which was well handled. Our correspondent says:—Both orations were clear, logical, forcible, and telling, and no doubt many must have felt that at least there was "something in it."—Ossett Observer, Sept. 14.

MR. MORSE'S APPOINTMENTS.

KEIGHLEY.—Sunday, September 22. Temperance Hall. Afternoon at 2.30. Evening at 6.
BELPER.—Monday September 23.
CARDIFF.—Sunday and Monday, September 29 and 30. Town Hall. Evening at 6.30 and 8 respectively.
NEWCASTLE-ON-TYNE.—Sunday, Monday, and Wednesday, October 6, 7, and 9.
WEST PELTON.—Thursday, October 10. Co-operative Hall, at 7.
DREBY.—Sunday, October 13.
LONDON.—Wednesday, October 16, and Sunday, October 20. Doughty Hall. Tuesday, October 22, Quebec Hall. Dalston and Bristol arrangements pending.
LIVERPOOL.—Sunday and Monday, October 27 and 28.
FENCHEUSES.—Thursday, November 7.
OSSETT.—Sunday and Monday, November 10 and 11.
LANCASHIRE.—Special mission work for District Committee. November 19 till 29 inclusive.
PRESTON.—Arrangements pending.
BLACKBURN.—Sunday, December 22.

Mr. Morse is desirous of making arrangements for missionary work around the various points he periodically visits in the Northern counties. For week-night meetings he will make special arrangements of a most advantageous character, thus assisting local efforts, and promoting the progress of the Cause. Write him at once for particulars. Address Mr. J. J. Morse, Elm-Tree Terrace, Uttoxeter Road, Derby.

W. J. COLVILLE'S APPOINTMENTS.

LONDON.

Langham Hall, 43, Great Portland Street, this evening Friday, September 20th, Farewell Meeting in London, at 8 p.m. Mr. Weldon will preside and address the audience.

PROVINCIAL.

MILNROW.—Saturday, Sept. 21st, at 8 p.m.
ROCHDALE.—Sunday, Sept. 22, Regent Hall, Regent Street, at 2.30 and 6.15 p.m. Tuesday, Oct. 1st, Social Meeting, followed by Public Addresses.
NOTTINGHAM.—Monday, September 23rd.
MACCLESFIELD.—Lecture Hall, Great King Street, Wednesday, Sept. 25, at 7.30 p.m. Thursday, Sept. 26, at 8.15 p.m.
MANCHESTER.—Reception at 159, Strangeways, Friday, September 27 and October 4, at 7.30 p.m. Public Meetings in conjunction with Mr. Burns, Sunday, September 29. Temperance Hall, Grosvenor Street, at 10.45 a.m. Hulme Town Hall, Stratford Road, at 2.45 and 6.45 p.m.
LIVERPOOL.—Farewell Meetings in England—Concert Hall, Lord Nelson Street, Sunday, October 6, at 3 and 7 p.m. Tuesday, Oct. 8, at 8 p.m. Perth Street Hall, West Derby Road, Monday, Oct. 7, Social Meeting, followed by Public Addresses.
All communications for Mr. Colville should be addressed to 159, Strangeways, Manchester.
Mr. Colville will sail for Boston, U.S., on Thursday, October 10, from Liverpool, in the *Siberia*, one of the Cunard steamers.

MR. E. W. WALLIS'S APPOINTMENTS.

DREBY.—September 22 to 25 inclusive, and October 13th.
NOTTINGHAM.—Chamber Seance, at 39, Lower Talbot Street, Sept. 25, at 7.30. Subject: "Is Spiritualism Satanic in its Origin?"
Sunday, Sept. 29. Temperance Hall, Churchgate, at 6.30. Subject: "Is it reasonable to worship God?"
LOUGHBOROUGH.—Sept. 30, Oct. 1 and 2.
LEICESTER.—Oct. 3 and 4.
NORTHAMPTON.—Quarterly Tea and Social Meeting, Oct. 6th. Chamber Meetings, 7th and 8th.
LANCASHIRE.—Special Mission work for District Committee, Oct. 14 to 27 inclusive.
KEIGHLEY.—Quarterly engagement, Sunday, Nov. 3.
NEWCASTLE-ON-TYNE.—Nov. 10 and 11, and 17 and 18.
Mr. Wallis is agent for Spiritual Literature, &c. His guides deliver addresses on the Temperance Question. Address, 1, Englefield Road, Kingland, N.

MR. JAMES DUNN'S APPOINTMENTS.

SUNDERLAND.—September 18, and following days.
LANCASHIRE DISTRICT in November. Invitations to visit places on the way, or adjacent, will be received.
Permanent address—St. John's Road, New Shildon, near Darlington.

NEWCASTLE-ON-TYNE PSYCHOLOGICAL SOCIETY.

WEIR'S COURT, NEWGATE STREET.

Sunday, Sept. 22, at 6.30 p.m.—Trance Address. Mr. Jas. Dunn.
" " 29, at 6.30 p.m.— " Miss E. A. Brown.
Admission free. A collection to defray expenses.
4, Elington Terrace, Jesmond Road. H. A. KESSEY, Hon. Sec.

IMPORTANT communications stand over from Mrs. Nosworthy, Liverpool; Mr. Hunter, Stockton, and others; besides a number of interesting entries in the Question and Answer department. Our next number will be very interesting.

DREBY PSYCHOLOGICAL SOCIETY.—In connection with the above Mr. E. W. Wallis will deliver trance addresses in the Society's meeting room, 9, Full Street, on Sunday, Tuesday, and Wednesday, September 22, 24, and 25. The Sunday evening service will commence at 6.30. week evening at 8. Admission to the Sunday service free, a collection will be taken to defray expenses; on Tuesday and Wednesday evenings a charge of 6d. will be made. On Monday evening, September 23, Mr. Wallis will deliver a short address and answer questions at the house of Mr. Ward, 15, Railway Terrace, for Spiritualists only; those wishing to attend this special seance will oblige by communicating their desire at the address named, as the number will be limited.

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ANTI-VACCINATION CONSIDERED AS A RELIGIOUS QUESTION.

A LECTURE DELIVERED BY J. BURNS, O.S.T., OF LONDON,
At the Alexandra Hall, Manchester, on Sunday, July 7th, 1878.

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Devil, Disease v. God, Health.
A Physiological Trinity in Unity.
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The law of Diet.
"Organic Food"—What is it?
How Englishmen may possess England.

The cause of Disease.
What does Nature mean by Disease.
Vaccination condemned by our Text.
The Religious Rite of Cleanliness.
The duties of Courtship—Marriage Responsibilities.
How to treat Small-pox, and prevent Pock-pitting.
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7. Essay, by "Phoenix": Spiritualism Militant, or the Dialectical Experiments v. the Conjurers and their Disciples.
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SEANCES AND MEETINGS DURING THE WEEK, AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, HOLBORN.

SUNDAY, SEPT. 22.—Mr. Lambelle at Doughty Hall, 14, Bedford Row, at 7.
TUESDAY, SEPT. 24.—Select Meeting for the Exercises of Spiritual Gifts.
THURSDAY, SEPT. 26.—School of Spiritual Teachers at 8 o'clock.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, SEPT. 22.—6, Field View Terrace, London Fields, E. Service or Seance, at 7
MONDAY, SEPT. 23.—Hall, 298, Commercial Road, E. Seance at 8.
TUESDAY, SEPT. 24.—Mrs. Friehard's, at 10, Devonshire Street, Queen Square, at 8.
WEDNESDAY, SEPT. 25.—6, Field View Terrace, London Fields, E. Seance at 8.
THURSDAY, SEPT. 26.—Mr. W. Wallace, 329, Kentish Town Road, at 8.
FRIDAY, SEPT. 27.—Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street, Bloomsbury, at 8.

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

MONDAY, Members' Developing Seance; 8 for 8.30. **TUESDAY, Lectures on Spiritualism and other Progressive Subjects;** 8 for 8.30., admission free.
WEDNESDAY, Members' Developing Seance; 8 for 8.30. **SATURDAY, Inquirers' Seance, Medium, Mrs. Treadwell;** admission 6d., to pay expenses; Local and other Mediums invited. **SUNDAY, Afternoon, Trance and Normal Addresses;** 3.15. Evening, Inquirers' Seance, various mediums; admission 6d., to pay expenses; 7.30 for 8. Admission to Seances by previous application or introduction.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, SEPT. 22, KEIGHLEY, 3 p.m. and 5.30 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hockley, at 8.30 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, 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, Perth Street Hall, West Derby Road, at 3 and 7 p.m.
MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.
MIDDLEBRO', 23, High Duncombe Street, at 2.30 p.m.
NEWCASTLE-ON-TYNE, Psychological Society's Rooms, Weir's Court, Newgate Street, at 11 a.m.; Seance (Mrs. Mellon), for Spiritualists only. Public Service at 6.30 p.m.
NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.
OLDHAM, 186, Union Street, at 6.
OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station), Lyocum, 10 a.m. and 2 p.m.; Service at 6 p.m.
SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
SOEWERY BRIDGE, Spiritualist Progressive Lyocum, Children's Lyocum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
TUESDAY, SEPT. 24, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
STOCKTON, Meeting at Mr. Freund's, 2, Silver Street at 8.15.
STOCKTON, at Mr. D. R. Wright's, 13, West Street, every Tuesday evening, at 8 o'clock for Spiritual Improvement. Inquirers invited.
NEWCASTLE-ON-TYNE, Psychological Society's Rooms, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.
SHEFFIELD, W. S. Hunter's, 47, Wilson Road, Well Road, Heeley, at 8.
WEDNESDAY, SEPT. 25, BOWLING, Spiritualists' Meeting Room, 8 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development at 7.30., for Spiritualists only.
DERBY, Psychological Society, 9, Full Street, at 8 p.m.
MIDDLEBRO', 38, High Duncombe Street, at 7.30.
THURSDAY, SEPT. 26, GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street, South, at 8 p.m.
LEICESTER, Lecture Room, Silver Street, at 8, for Development.
MIDDLEBRO', 23, High Duncombe Street, at 7 p.m.
NEW SHILDON, at Mr. John Menzforth's, St. John's Road, at 7.
NEWCASTLE-ON-TYNE, at Psychological Society's Rooms, Weir's Court, Newgate Street, at 8 p.m.; Seance (Miss Wood), for Spiritualists only.

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A Preliminary Meeting of the Executive will as usual be held at 11 a.m., on Tuesday, the 24th, to transact business and arrange the programme for the afternoon's proceedings.

All friends intending to bring forward motions or proposals at Conference are requested to notify the same beforehand to the Cheltenham Secretary, Mrs. Hume-Rothery, in order that they may be duly arranged in the programme of proceedings at the Preliminary Meeting. Motions, &c., so notified will take precedence of any of which no notice has been sent in.

Conference will open on Tuesday, Sept. 24th, at 2 p.m., and being adjourned at 6 p.m., will meet again the next morning and sit from 10 a.m. to 1 p.m. Admission by tickets, which are sent to all Members and Subscribers; and can be obtained (gratis) by all friends of the cause on application to Mrs. Hume-Rothery, Cheltenham; or Mr. Amos Booth, 60, Stanley Street, Leicester; or by Manchester friends from Mr. Heywood. Only Members and Delegates of affiliated Leagues are entitled to speak and vote.

A Public Meeting, Alderman Heywood (ex-Mayor) in the Chair, will be held in the Free Trade Hall Assembly Room, in the evening. Chair to be taken at 8 o'clock.

Arrangements for tea between Conference and Public Meeting will be made as close as hand as possible.

It is particularly requested that friends intending to be present will early notify the same to Mr. E. Heywood, Secretary of the Manchester League, 4, Polygon Street, Ardwick, Manchester, that it may be known in some measure how many to provide for. All friends intending to spend the night in Manchester, and desiring provision to be made for their accommodation, are requested to communicate with Mr. E. Heywood as early as possible.

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