



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

SPIRITUALISM.

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HISTORICAL CONTROLS.

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

This week I send you for publication two very different classes of controls. Although both were in life in position humble by birth, yet one obtained notoriety by falling under the displeasure of Henry the Eighth of England; and having her head cut off at Tyburn, by that act she became an "Historical Control." I refer to Elizabeth Barton, known as the Maid of Kent, who, having the misfortune to be a medium or sensitive, and being controlled by evil spirits, trod on the corns of King Henry. The other control purporting to be that of a hard-working potter settled in Australia, who passed away, according to his own account, as smoothly as he would turn off from his wheel one of his brownware bread-pans, can claim no right to be classed among your "Historical Controls." Possibly the publication of his doings, both in and out of the flesh, may yet, when the world becomes a little more enlightened, through the columns of the *MEDIUM*, be received as one of the forerunning telegrams of the Spiritual Movement. As possibly this article may attract notice in respect to the man, both as to his residence in England and also Australia, so I say—Surrey papers, please copy; ditto, South Australia. I do not wish his death, but his resurrection to be recorded.

A. T. T. P.

ELIZABETH BARTON.

October 12th, 1878.

"Have you ever been to my county, the Garden of England? I belonged to Chilworth; I also stayed at Marden. I am but an humble spirit; my name is Elizabeth Barton, a maidservant in my native county. During my service there I heard voices round the kitchen calling me by name. I would lose the kitchen from my sight, and see forms of brightness and beauty around and about me, and I would also hear them speak to each other; and this is over three hundred years ago. My mistress came oftentimes to the kitchen, and would wonder what ailed me; the indications accompanying these visions were excessive trembling in the limbs and a fixedness of the under jaw, accompanied sometimes by foaming at the mouth. It was once, during her presence in the kitchen, while in this unconscious state, that one of my immediate relatives purported to be speaking from my mouth. My mistress hastened to the village priest, by name Masters, who came, and during his visit several of the arguments and orations in the *Odyssey* were literally translated, and also, on request, given in the original. It was then that he communicated the strangeness of this phenomenon to his ecclesiastical superiors, who came in a body to investigate this matter. We all of us that are sensitives upon earth have a particular guide, who is the monitor to conscience, and who is continually bidding unlawful desires to cease. I had this guide always attendant upon me. The priests would surround me, and, under the various controls brought together by their presence, I would unconsciously break out into orations, and sometimes whole verses in rhyme, all tending to the upholding of the Popish power of Rome.

"The Archbishop of Canterbury, and also dignitaries quite as high in the Church as himself, and others, were thoroughly convinced of the thorough unconsciousness of myself during these orations. As this publicity advanced, so more frequently came the voice of my guide, 'Beware, Elizabeth Barton, beware, or your love of fame will be the ruin of your body. Seek not the society of the priests; but they made so much of me, a poor servant girl.

They had what they called initiated me into the arms of Mother Church. In the presence of the assembled monks and nuns I had been dressed in bridal robes, and these robes had been covered with the pall of death, a pall of black velvet thrown right over them, and I had been placed in the coffin right in front of the Eucharist, and the Service of the Burial of the Dead had been read over me. I was then lifted out of the coffin, leaving the pall there, dressed in the bridal robes, going through the marriage ceremony, and becoming the Bride of Christ.

"*Hard blasphemy*' came from that voice I had heard so often under this influence. I taught and preached of that fountain of blood that is ever flowing; I preached of the necessity of sinners washing their guilty sins in the streams that flow therefrom. Then came the feeling that God was not with my life, such as it was; that there was in those round and about me an intense desire for the glory of their own Church—not for their own well doing. I realised that had I lived a more unselfish life I should have been the means of giving different teachings and utterings to the hungry and thirsty souls around me; and that voice which I had learned to fear, the voice of my guide, under these newly-awakened thoughts seemed less harsh, more considerate and kind, and I heard it say, 'Child, you can expiate in a measure this fault by freeing yourself from these proud worldlings and living a better life; but I could not sever myself from the obarly regal state they had constituted round and about me, and the Popish spirits that had passed onwards controlled me from the altar and from the reading desk to hurl defiance at the alleged supremacy of the King, denouncing him as an alien from God, and a traitor to God's Church on earth; urging the nullification of his divorce from Catherine of Arragon, and also the nullity of the marriage which followed, that of Anna Boleyn, finishing by anathematizing him by Book, by Bell, and by Candle. It raised his ire, and he thought the triumphal entries round and about the vicinity which had been got together to my honour, those triumphant entries being attended by thousands of the inhabitants, had gone far enough. He had treated these things with courtly disdain, but I had indeed trodden on forbidden ground in preaching against the legality of his marriage with Anna Boleyn; and five of those who had purposely surrounded me with their influence, and who had been the means of my falling, and myself making six, we together expiated the blasphemings we had been guilty of in the mock ceremonies of bearing the cross and wedding the Christ; we expiated these crimes. Although the Almighty used as his instrument England's lustful and inhuman king, we expiated these our crimes on Tyburn's gibbet.

"The world hath called Elizabeth Barton since her exit a mad enthusiast; others have called her an epileptic; others have stigmatised her as an impostor; but I, Elizabeth Barton, will tell you what I was. I was one whose spirit whilst on earth was often set free from the body, and in the place of the spirit known as Elizabeth Barton governing that body, some other spirit took possession. Also I tell you, in reference to the charge of imposture, that it is falsely recorded in history that I admitted the justice of my sentence. This is false. The Star Chamber tortures wrung that from me to save me from further dire agony; but I solemnly call from me to save me from further dire agony; but I solemnly call the supreme God to witness that these controls came to me unsolicited, and changed my life, which would have been a happy, yet uneventful one; not a life of trouble and discomfort, a life of uneasiness and wretchedness; a death of horrible suffering, pain, and indignity. Then where the motive of my imposture? Oh,

God, forgive those who would judge Elizabeth Barton, the Maid of Kent, so harshly."

ALFRED WILLIAM ELDRIDGE, A SETTLER IN SOUTH AUSTRALIA.
October 15th, 1878.

"Just before you come to the river Laurence (query—Torrens), which takes you to the port of Adelaide, there is a peninsula, whose headland can be seen far out at sea, and upon that headland there, a log-hut was built; it has now been replaced by a house of solid masonry. At the time I am referring to, it was merely a hut built of logs of the red gum. The duty of the occupant of this log-hut, was to keep the beacon burning, or a light a-going in an immense lantern suspended from the extreme ridge of the headland. The nearest neighbours by land were seventy miles off; the communication was easier by sea. You are a grandfather, and so was I. My grandson was one of the occupants of that house. I had left the earth some six years before his first comrade or companion in labour left him; to be succeeded by another one, a colonial born. His second mate was a colonial born, his mother was a Lubra, a native aboriginal woman, and his father a white man, who had married her for the sake of the land grant allowed; any white man marrying a Lubra, aboriginal, was entitled to a land grant. This couple had a son a half-caste, with all the cunning and stupidity inherited from his mother's side, and the influences inherited from his father, who were those of dullness and covetousness. My grandson was but twenty-two years of age at the time I refer to, not so very long ago, not a great deal of earth-time since he fell in with this half-caste, who had lost both parents, and was destitute and starving. His mate being dead, my grandson out of his thorough good nature proposed for this half-caste, known among us as 'Darky Brown,' to take his mate's place. I never left my son's side after he had come to this unwise resolution. His own nature, however, shortly warned him, better than any unseen spirit could do. He began to feel uneasy, shut up with him alone for a whole week with no other company; and at last he began to hate him yet he had no straightforward complaint against his companion other than a silence which he seldom or ever broke, scarcely troubling himself to answer when spoken to.

"My grandson's name was James Eldridge, and his wife and two girls lived at Port Adelaide, and it was only monthly that they saw my grandson. His money was good; two notes a week and rations, and he was worth it. I loved him when I was with him on earth, and I love him now; I knew directly the thought that entered the mind of Darky Brown, it was for the sake of what little valuables my son had adorned the home, with which he had made it appear tidy and comfortable: there were a watch and a chain, some good clothes, an opossum rug, some kangaroo skins, mats, and a good rifle. It was always in Darky Brown's mind to get a good gun or a rifle; I speculated how long it would be before he put his thought into action. I did not believe in ghosts when I was on the earth, and had often laughed with the lad when anyone spoke about appearances; and, as a spirit, I could make no more impression on Jem than I could on the logs of which the house was built; but I determined to make myself known for the purpose of warning him; and how to do it I found out quite by chance.

"Remember that when I passed from earth I believed that if I did not die altogether, I should, if I still was allowed to exist, go somewhere from whence return was impossible, and therefore had little knowledge of being able, not only to see those I loved, but also of having the means of making my presence known. Difficult as it appeared, I was resolved to attempt it; and such was my eagerness, that I had endeavoured to lay hold of and move solid bodies in the room (meaning the articles that were about the room) to arouse his attention, but found myself incapable of moving the lightest article of matter. But I caught him asleep merely by the strength of my eagerness, at the time when Darky Brown was at his diabolical work, his dreadful crime: he meant murdering him. I was enabled to impress my son with his danger, and impressed him by placing my hands upon his, which were closed in sleep; and after a prayer, strongly willing that God might let him hear me, I kept on repeating, 'Jem, Darky Brown is about murdering you,' and he heard me; he heard me, a stranger to such things; by the mere strength of my earnestness I had made my presence known to him.

"My Jem was always bold, brave to a fault. When engaged as a stock rider, none so ready or willing to head a bull and turn it back again to the herd; if a colt was deemed unmanageable, Jem was always handy to give him a sweating in a loose sand run; at cutting, binding, and shearing Jem could take his part well. As he awoke and saw the retiring of the shadow that the body of Darky Brown threw on the wall, he was out after him as quick nearly as light; but native cunning was even quicker, and Darky Brown was quietly attending the beacon. He stood over for Port Adelaide to see the wife and his two daughters, and so proud and elated was I that I preceded Jem and succeeded by the same means and in the same manner of informing the whole three of the attempt made and its fortunate ending, so that what he thought would be news to the anxious wife and his girls turned out, through my exertions, stale. I know that for two or three minutes after their meeting their only exclamations were, 'Thank God!' They never could get Jem to go to the headland again; he had had enough of it. The wife, and Jem, and the two girls are still there, and I am going to them.

"I am Alfred William Eldridge, the first potter in brownware that ever settled in Adelaide. I was for fifteen years in business at

Marghill,* within three and a half miles of Adelaide, a city suburb, and when I passed away I had the name of a too loving and foolish grandfather, yet an upright and just dealing man. My transition was sudden; I had finished my day's labour; my spirit leaving my body scarcely a moment's physical pain. I passed away about eight years ago. Sir Dominic Daly had just come out. He has passed away I have heard. My grandson is living at Marghill. He is a sort of wandering Arab; at harvest time he can earn his guinea an acre. At shearing time he is away from home six or seven weeks. He earns a note for every hundred sheep he cuts the jackets off; the rams count double. You must understand shearing in the colonies is not shearing in English form; they chop it off."

I asked him from what part of England he came. He said, "From the healthiest part of England, West Moulesey."

I asked him whether he knew Jerry Abershaw's gibbet? He said it was down before his time, but he had heard of it, and would tell me a story about it. "Three drunken men went to sleep under the gibbet, one of them, awaking before the other two, climbed up the gibbet and began shaking the chains and making a noise and awoke the two below; that one of them sang out, 'When are you coming down?' and got an answer, 'Now, at once,' and down he came to the great amazement of the others, who ran off in a fright thinking it was Jerry himself." Immediately preceding this control of the Australian potter, I had a control from the Rev. Edw. Irving: he of "Unknown Tongues" notoriety in the chapel in Regent's Square. The contrast between the two was most striking.

HISTORICAL CONTROLS.

To the Editor.—Dear Sir,—Several of my friends have expressed to me their regret at the recent "exposure" of the inaccuracies of the "Historical Controls," in which so many are now taking a lively and an increasing interest, and which the *Christian Life* has undertaken to show are made up only of "trumpery twaddle." Let your readers be reassured the attack is remarkable only for its feebleness, notwithstanding a pompous display of book-lore, of biographical learning, and of intimate acquaintance with historic dates. Passing by the animus—and animus is always a weakness in controversy—the critic is neither competent nor fair: incompetent because he is obviously totally ignorant of all psychological law to whose domain the phenomena of entrancement belong; unfair, because he is content with the shifty devices of a mere advocate, he attempts to draw the attention away from the real broad facts of the case to matters of detail, which are comparatively of little importance.

He says that these trance communications are, "the manufacture of foolish trash." The broad and general fact which he ignores, is that an uneducated and unsophisticated mechanic in these narratives supplies a general, and, in many instances, a substantially accurate account of characters of whom he never heard before. From this great fact he turns away to prattle with learned pride on the inaccuracy of dates, and minor descriptions, and of the features of a landscape. It is a common, but a serious mental infirmity, to lose the substance in pursuit of the shadow, and to miss the essence of a question by dwelling on the incidents thereof. The critic, in this case, shows this infirmity, and rules himself out of court.

Let us deal with the "autobiography" of Servetus, which the objector has chosen as the special subject of his condemnation. The medium can know little of this historic character, and what he does know—if anything at all—is but a misty recollection at best. Yet he gives a general outline of the life of this Servetus, characterised by all the freshness and feeling of a deep personal interest, and really suggestive of Servetus as its real author. Where hath this man this knowledge, having never learned? Clearly he has it from foreign inspiration or control. Since we must in every discussion start from some point of common agreement, I start from this postulate; and if the objector chooses to challenge my proposition, I promise him a hard time of it by-and-bye. Now he takes objection to the statement of "Servetus."—"For nine years I held correspondence with the spirit of Calvin," and calls the period, nine years, a "random shot." In effect, he objects that the time is either too long or too short, and suggests six, fifteen, and sixteen years respectively as its proper duration. I am not concerned with these quibbles as to dates, but with the broad facts which are brought out in the narrative. The objector sees nothing in the general statement to the effect that a correspondence took place between Servetus and his implacable adversary Calvin. He sees nothing in the fact that this historic truth is communicated through or by an unlettered mechanic, who certainly never acquired his knowledge of it in the ordinary way. This greater matter escapes his mental ken; his vision is filled up with the lesser incidents of its term of duration, and he gloats over an inaccuracy in date, which he says he has discovered.

I might point out a peculiarity in the statement which the writer has entirely overlooked. The allegation is of a correspondence with the spirit of Calvin, while he (Calvin) was on earth. There is nothing in the terms to disallow the interpretation that the correspondence in question was with the spirit of Calvin after Servetus had passed through the martyr's death to the martyr's joy. And if this be intended, the objection is absolutely futile.

Besides, who can account for the way in which errors may creep into communications of this extraordinary kind? When in a state of trance the medium, it is said, sees various personages, and hears them speak. To see and to hear are conventional terms of earthly

* Not certain as to the correctness of this spelling.—Ed. M.

significance, but how do spiritual personages *speak*? how do entranced mediums *hear* them? Not after the exact manner with which we are familiar. If heaven speaks to earth, and earth by its own slow methods interprets such speech, is it too much to apprehend that error may creep in? much more when a mortal, for a while entranced, undertakes by a second translation to convey the meaning to an audience entirely mundane, and with spiritual perception altogether unawakened?

The writer says Servetus knew no English when on earth. Has he learnt it since, and learnt it so perfectly that he is not liable to mistake when, in a communication to his hearers, he uses an unfamiliar tongue? Is it an uncommon thing for people speaking in a foreign language to adopt a wrong numeral by mistake?—which is the whole gist of the accusation in this case.

In short, if the learned writer of this terrible counterblast knew more of the difficulties of transmission, he would know better how to estimate the inaccuracies which afford him such unworthy gratification. My contention is, that the inexactness in details—if inexactness there be—may all be explained by the difficulties of a spirit communicating through an organisation not his own, by the infirmities of the medium, and by the abnormal method of the communications. I hold it, moreover, to be absurd to refuse to recognise a communication substantially true, because of errors in the narrative of its incidental details. We do not so act in matters of every-day life.

Again it is objected that an improper date is assigned to the publication of one of the works of Servetus. "I wrote my *De Trinitatis Erroribus*," &c., says the autobiographer, but the objector is not satisfied with the date suggested for the publication. Suppose the objection be valid. Is such an inaccuracy sufficient to sustain the total impeachment of the objector in view of the fact that this unlearned mechanic indicated the publication at all. What did he know of the works of Servetus, or of that one in particular, otherwise than by abnormal illumination while in a state of entrancement? What does he know, above all things, about the Latin titles of these books? It would have been less remarkable if, in alluding to this work, he had called it by an English name, and had entitled it "On Trinity Errors," as indeed the critic, in the humility of true scholarship calls it himself.

Then as to the *Christianism Restitutio*. "I published it under a feigned name," says the biographer. "This is utterly false," says the critic, "Servetus put on the title-page of the work no author's name at all; in the colophon he gave perfectly correct initials; in the body of the work he gave no feigned name, but his own full name in Latin form, Michael Servetus." Here is at least an admission that there was something exceptional in this publication in the suppression of the author's name on the title page. And clearly there was an idea of this exceptional circumstance in the autobiographer's mind which he was labouring to communicate through the medium. The medium did not fully apprehend it, but said the author's name was "feigned." He should, it now appears, have said the name was "suppressed."

I might deal with all the rest of the objections in a similar manner, but I should then multiply the issues indefinitely, and forget the exigencies of your space. One word, however, on the objection to "Christ's crowded audiences by the river bank." This candid writer calls this a "control over Scripture" (narrative), and asks, in terms of literary elegance, "Has he mixed up our Lord and the Baptist?" What does he mean by "mixing up" these personages, both august, one mightier than the other? The words suggest the process by which the housewife "mixes up" in the kneading trough, the ingredients of the household bread. It is an anachronism, nothing more. But it shows the dull mental perception of the author of this weird figure of speech.

Doubtless, the scene of the Baptist's labours was on the banks of the river Jordan. The Master's labours were on the shores of the Lake of Galilee, and in many other places besides. But it is parable in the extreme to found on these words the question, "Does he think the Lake of Galilee was a river?" He never thought anything of the kind, and this exculpation from the charge of ignorance applies both to the medium and the reporter of his narrative.

Suppose the medium said, in so many words, "Christ had his crowded audiences by the river's bank," what then? Could not this be explained by the suggestion of a *lapsus linguae*? I can understand—if the writer in the *Christian Life* cannot—how the medium apprehended in his own mind the scene of the Master's teaching, the great central figure of the Master himself, and the eager groups listening around him.

In his ecstatic state the picture would be as definitely photographed on his brain as though he had seen it with his natural eyes; but in the rapid changes of figures, groupings, scenes, incidents, and situations, all that he saw of "the Lake of Galilee" might be the pebbled beach, the gentle slope upward into the green herbage of the adjacent land, and the ripples on the surface of the water. This fragment of the picture he caught, preserved, and recorded, in a moment, without waiting to determine whether the water was of a lake or of a river. What then, if he introduced the Master and his audiences "by the river's bank," instead of "on the shores of a lake?" This incidental precision is truly not essential to a picture intended chiefly to represent Christ teaching amid the natural scenery of his native land.

Here is indeed an idle objection that no one would make who knows anything of the conditions and character of the phenomena of entrancement. None of us know much about them, but the contributor to the *Christian Life* knows nothing.

One word more about the absurdity and childishness of the spirit of all these objections. Note the miserable effort to sneer at the word "control," and the perverted statement that history and Scripture are both "controlled" in these communications, as though it were intended to distort them into support of some favourite theory or crotchet. The term "Historical Control," rightly or wrongly, has been adopted. It is meant to convey the idea that departed spirits of a *status* more or less historical, entrance, inspire, or "control" the medium, and, through him, convey recollections of their earth-life. Let this assumption be honestly disputed if any are bold enough for the task. That would invoke a manly, honest, controversial combat. But it is the height of frivolity, in the face of profound and interesting questions like these, to attempt a mere play upon words, or to make ridicule do duty for reason.

As for the wretched pen which interprets A.T.T.P. as "A Tryo Tripping Palpably," it is beneath contempt; but it may be well to inform the writer, jubilant in the prowess of his pen, that A.T.T.P. are the initials of an honoured name, borne by a man who has passed the best years of his life in the exercise of judicial functions, a man of legal and logical acumen, and one who is practical in the art of sifting and weighing evidence. He may find it a rash adventure to challenge him to an intellectual duel.

With regard to the narratives given in these conditions of entrancement, it must not be overlooked that they are often, perhaps generally, more or less fragmentary, imperfect, and inaccurate in some of their details. How can they be otherwise, under the conditions of their origin? We ought on this account with reverential care to attempt to put together the disjointed fragments, and to compare and correct, by patient emendation, communications so striking in their general features. We ought to do just as the late Mr. Smith, or any other Assyriologist, would deal with the exhumed tablets of long-buried cities. They would place broken pieces of clay tablets side by side, and evolve the true meaning of invaluable historic records by conscientious painstaking. This, however, is not the method of your contemporary, the *Christian Life*, or of their rash critic. We ought to test these communications carefully, critically if you like, but always honestly and reverently. We ought to try the spirits. These learned objectors are wiser than the apostle—they ignore them.—Yours, &c.,

"WATCHMAN."

THE CRITICISM ON "HISTORICAL CONTROLS."

A correspondent, who is an utter stranger to A. T. T. P., gives, above a reply to the criticism of "Historical Controls," which we reported two weeks ago. The critic, and the writer who replies to him, are equally outsiders. The difference being that the rev. gentleman is ignorant of the psychology of spirit-control, is pedantic over the statements which he gathers from his Biographical Dictionary—all of which statements he eagerly swallows without a grain of salt,—and is vulgarly personal and coarse, both in his attack on A. T. T. P., and the treatment of the subject generally. The writer who replies this week, has had some experience of spirit-communication, and though quite unacquainted with the special merits of the case in question, is enabled to reply intelligently, modestly, and in happy contrast to the crude, and self-assertive manner of his opponent.

There the subject might be left, only that it is useful to seek all occasions for throwing light on the obscure question of spirit-communication. It is folly to imply, as the *Christian Life* critic does, that the modes of communicating knowledge by spoken language are the same in spirit-life, as in earth-life. It is well known that thoughts, even statements of fact, can be imparted from one mind to another mind, by persons in the flesh, without a word having been spoken. Of all this kind of knowledge the *Christian Life* writer is no doubt in complete ignorance, and hence the stupid tests he proposes for the identification of spirits: can they speak in obsolete French, can they tell this or that? Ideas, of which thoughts are an outer expression, and language the mere symbol, may be enjoyed in common by all minds of sufficient development and, by a process of mental transformation, these ideas, and their attendant thoughts may be communicated in any language form, the materials of which can be found in the sphere of the medium and his surroundings. Language, and the style of discourse are not necessarily spiritual. They are mundane, just as the physical organism, and personal experiences of the medium are mundane, and it is through that personality, objective, and subjective, that the communicating spirit finds a means of expressing itself on the mortal plane. The clothing of speech in a spirit-message, then, is mundane, the inner life of the thought alone being spiritual, but that inner life may so fully suffuse the entire form of expression that a distinct and recognisable individuality is thereby portrayed.

This theory of the subject is amply sustained by facts. The medium frequently hears clairvoyantly ancient spirits conversing in words which he does not understand, but which he repeats after them. Immediately these spirits, no doubt assisted in some way or not fully comprehended, by the immediate guides of the medium or of his companion, speak through the medium in his own mother tongue. This is not all, for Indian spirits have talked to A. T. T. P. in Hindoostanee, a language which he understands, and they would do so more frequently only that it draws too much vitality from his brain. In other forms of mediumship, this power to control the vocal organs of the medium automatically is peculiarly developed, and the native language of spirits can be spoken with fluency. This is when the spirit and medium are on the same plane of development, and can come into intimate rapport.

The mode in which facts are stated, and geographical terms uttered, is in like manner in accordance with the exigencies of the mental atmosphere through which they come. Sentiment, as a different kind of mental product, is, we presume, more particularly affected by the feeling of the medium or his interrogator than purely intellectual statements. In many parallel points in these "Historical Controls" we fancy we perceive the same under-current of sentiment derived from the sturdy, liberty-loving, mental vigour of A. T. T. P. It is the interrogator or opposite to the medium who affects the nature of the communications more than the medium himself, who is simply an agent—an instrument in the transaction. "Development" means a state of wide-awake mental passivity, which allows the spirit's thought to enter the atmosphere of the sitters, and find expression, without any warping influence interfering with its characteristic qualities. This development is as yet but imperfectly understood, and the enthusiasm and eagerness of sitters is an effort in the opposite direction, their excited feelings proving a great barrier to the true expression of spirit-thought.

But is this not a universal law of mind? Witness, in evidence, the treatment of the subject under discussion by *Christian Life* and the gentleman who replies this week. Both had the same materials to work upon, but with the directly opposite result. Surely there was no possibility of "controlling" history or Scripture in this case, and yet we see that the facts are "controlled" with a vengeance; the turbulent feelings of the critic being the stream that carries away the landmarks of truth and reason.

Notwithstanding all of these impediments, we have in these papers communicated by A. T. T. P. a vast range of fact and emotion that can be in no way traced to the medium, who is an uneducated working man; or A. T. T. P., who sits with him, and takes down the words that fall from his lips. These communications could be "improved" and polished up, if history were placed in "control" instead of the spirit. But what guarantee have we that history speaks the truth? How much historical truth is there in the article in the *Christian Life*? Every enlightened Spiritualist knows that instead of its imparting truth, it imparts falsehood, and, as a document conveying to posterity an impression of mediumship, would have an entirely misleading effect. So it is with all history, more or less. Instead of facts, we have the stupid opinions and prejudices of the writers, who generally had some axe to grind in penning their effusions. How is it with English History? Read Lingard, Rapin, Hume, Smollett, McIntosh, and Macaulay, on the same topic, and who will decide which of them is right? Possibly the *Christian Life* critic knows more about the true facts of the life and writings of Servetus than all his contemporaries and immediate followers did. In a couple of hundred years mere dogmas and hearsays become venerable facts, and serve as weapons for anonymous priests of insignificant theological factions to hurl in the face of an unwelcome movement.

It is all very well for Spiritualism to wring the withers of the Church of Rome in France and Belgium, but should it dare to intrude itself into some little hencoop of a Unitarian chapel, forthwith it must have the same treatment accorded it that the zealous Catholic would fain inflict on the Dissenter. *Christian Life* critic, you are a priest still, the cowardly familiar of a cryptic Inquisition, and hiding ignominiously in the vaults of the Anonymous, you try to frighten, by the only means of torture which modern civilisation permits, all seekers after truth in your "church" from effecting the purpose they have in view.

A SUNDAY WITH MANCHESTER SECULARISTS AND SPIRITUALISTS.

IS IT TO BE ANOTHER DEBATE?

Speaking of the Manchester Secularists, whom I visited on Sunday week, reminds me of the Leeds Secularists, before whom I spoke on the previous Sunday evening, and this allusion leads me to observe that in the November number of the *Young Emancipator* the following answer to a correspondent occurs:—"Although we differ entirely from the Spiritualists, yet we can truly say that as a body we have always found them most liberal and free from bigotry."

I am sorry that the editor of the *Young Emancipator* did not mention those differences at my recent lecture in Leeds, as it was to listen and reply to such that I went there. From other portions of his magazine I perceive that he is somewhat shy of "ghosts." I shall be glad to assist in his emancipation from all timidity on that score, and also to discuss with him and his staff the merits of Spiritualism. If I, as a Spiritualist, am wrong in holding my present views, it is the duty of the *Young Emancipator* to set me free. On the other hand, if he is in bondage, he will no doubt take it kind to receive a similar favour at my hands. I challenge him to the issue, and hope arrangements may be made soon for me to spend a Sunday in the hall of the Secularists at Leeds, and discuss with one or more—in fact, as many as may be forthcoming—the merits of Spiritualism as I understand it.

LEEDS AND MANCHESTER SECULARISTS CONTRASTED.

The Leeds Secularists got up good audiences of intelligent and well-behaved people, and they present the appearance of a compact body with someone at the head of them. Their meetings are carried on in due form, and accompanied by instrumental and vocal music, and there are various educational agencies at work amongst them. The Manchester brethren are quite of another order, and we would recommend them to send a deputation to Leeds to learn how things are done in that town. There seems to

be a split in Manchester, one lot (the "Institute") leaning towards Messrs. Watts and Foote, and the other party (the branch of the National Secular Society) following Mr. Bradlaugh. Queer, isn't it, that the children of reason and enlightenment should split upon the party question of a human leadership? Verily, few people are qualified to stand alone, and think for themselves. Both parties enter through the same premises, but the Institute members ascend to an elevated hall on the top floor of the adjoining house, while the Secular Society has a very nice hall indeed (used during the week for dancing). It is on the ground floor, ample and easy of access, but very badly seated.

A SUNDAY'S WORK IN MANCHESTER.

It was this latter party that invited me to lecture three times on Sunday week. It could not be expected that the meetings would be got up with very great zest. Indeed, the invitation was rather a formal affair, perfunctorily acquiesced in at the suggestion of a friend who proposed it. The Secularists of Manchester are notorious for turning their backs on opposition, and instead of coming to hear me discuss their principles and advance opposite ones, they in effect said: Well, there is our hall; we will print such posters as you order; and if you can get an audience and make anything by it, all that you can obtain shall be yours. They talked considerably about their "platform," and I indeed thanked them for the use of it; but really I had not the use of the platform at all in the subjective sense, for the few ricketty boards that are nailed together as the speakers' stand would not object to be a platform to anyone.

My morning lecture was a direct attack upon the philosophy of Secularism and its teachings, the sensual doctrines advanced under what they call "the population question." These views I did not spare, and it called forth the futile ire of the representatives of Secularism present, but not one single argument was advanced to justify their views or practices. The chairman read a paragraph from the *National Reformer*, in which Mr. Bradlaugh takes an entirely erroneous view of my position. I once heard him say before a public meeting that he would not suppress by legal measures an untrue doctrine, but he would refute it by higher teachings. I take that ground; and, while the liberty of the press to give expression to erroneous views may be in the abstract defensible, yet all who dissent from these views may accord to them Mr. Bradlaugh's own treatment—use every means to explode them. Respecting Dr. Knowlton's book, however, our foolish Government did nothing but advertise it, and at the same time permit Mr. Bradlaugh to beat them on their own ground. The Christian church has done nothing to counteract its teachings; and, seeing that Church and State were powerless in the matter, it occurred to me to see what Spiritualism had to say in reply to the teachings and practices of Secularism. Such was the topic of my first lecture in Manchester, and I consider that Spiritualism, being the true science of man, gained the day. The public will hear more of this in the immediate future.

A few Spiritualists, including Mr. and Mrs. Hammond, of Macclesfield, Mr. E. W. Wallis, and Mr. J. Craig, were present in the morning, but in the afternoon I was all alone, with the exception of Mr. Atkins, who is interested in Spiritualism, and who was appointed to preside. My lecture was on the "Spiritual Phenomena." The objections urged were of the most ridiculous description, and chiefly from two or three bigoted opponents, who were my chief adversaries all through the day. At the close, a gentleman of fine presence, and evidently of considerable intellectual ability and culture, made a short speech, altogether in accordance with my teachings. He said he had of late years discovered that there was very much connected with human nature which his past views did not at all explain. I found out, afterwards, that he was Mr. Ridgway, the president of the other secular body. My lecture in the evening was pretty well attended, as many Spiritualists were present—they having a meeting close by in the afternoon, but none in the evening. My lecture, a spiritual explanation of the creation, fall, and redemption of man, occasioned the same futile discussion as had marked the other portions of the day. I was forced to say that I came expecting opposition, that I demanded opposition, and was disappointed in not receiving it, and hoped they would fill the hall with their best men, and permit us to have a thorough ventilation of the questions I had advanced. A round-faced, stout gentleman, who seemed to be well acquainted with one he called "the Hyde medium," and other persons in that district, said there was really no answer to my position—an expression difficult to understand, seeing that he at the same time accompanied it with that derogatory tone towards the speaker, which, with the great number of objectors at these meetings, passes for argument. We had some very sharp passages of arms all during the day, notably in the morning, and in the evening as well, but everything at last passed off amicably, and my chief opponents moved and seconded a vote of thanks to me, designating my day's work amongst them "an intellectual treat." I told them that if they did not want to die off the face of the earth as a body, they would have to keep pace with the times. The secularism of twenty and thirty years ago was entirely out of date now, and unless they, as secularists, made themselves acquainted with modern thought, and the most recent discoveries in the science of man, such as I had been introducing to them, they would soon be left entirely out of sight in the march of progress.

As might be expected, the meetings did not pay expenses; the committee were sixteen shillings out of pocket. I expressed my regret at their loss, but said I was satisfied, seeing that I had taken the chance of the meetings turning out favourably. The committee,

however, presented me with ten shillings, notwithstanding the deficiency incurred, making in all their contribution for the day on behalf of Spiritualism, twenty-six shillings. This is possibly more than any society of Spiritualists in Manchester has spent on opening up the Cause in new ground, for some time. I felt very happy during the Sunday's work, an excellent influence exhilarated my mind, and I felt much improved intellectually, by the effort to present my subjects to a class of people who were so much opposed to the views which I advanced.

A MANCHESTER HEALING MEDIUM.

In the afternoon I visited the Grosvenor Street Temperance Hall, where the meeting, addressed by Mr. E. W. Wallis, commenced half an hour before my meeting at the hall of the Secularists, a little way down the street. Mr. Wallis looked worn with constant travelling and speaking during the previous ten days, but he was in good spirits, and has gathered round him in Manchester, as in many other places, firm friends. After addressing the Manchester meeting, which was a small one, he proceeded to Macclesfield, where he had to speak in the evening.

While in the Temperance Hall shaking hands with friends, I met Mrs. Allen Hall, who immediately said I was suffering in the head, and that she would be glad to believe me. I was very grateful for the offer, for my head was burning hot, my feet were cold, I was in a feverish state, my jaw and gums were much swollen, and I felt almost unfit to proceed with my day's work. I name these things only to show the benefit derived from the treatment I received. Her hands were deliciously cool. She placed her right hand to my brow, and her left to the top of my spine, after which I was manipulated about the head and face till the heat and pain entirely left me, and a tooth so far receded into its place that I was able to close my jaws, a feat which was impossible a few minutes before. This little treatment relieved me of such impediments, that I delivered my second and third lectures with ease and pleasure, but I longed for further acquaintance with my benefactress.

On Monday morning, on my way from Mr. Booth's, whose hospitable residence was my abode during my visit to Manchester, I called on Mrs. Hall, 13, Viaduct Street, Ashton Road, when she at once said she had to give me further treatment. I was asked to sit down, and, leaving her household duties, she commenced by moving her right hand in a circular manner over the top and towards the front of my head. This she followed by a great variety of local manipulations, and continued this process for about two and a half hours, during which time I had a most instructive conversation with her.

She acts entirely by impression. First, she removes the general effects, then she proceeds to the cause, and, in my case, concluded with manipulations for future development. I never experienced anything so refreshing in the whole of my life. She found out hot spots on the head, and, wetting her fingers with cold water, removed them. Neuralgic pains, which I was not aware of, she discovered by placing the points of her fingers upon spots of the face, sides of the head, neck, and under the jaw; but by-and-bye her manipulations entirely dispersed them, and caused little knots and swollen glands to become dissipated. I had heard of bone-setters, but here I thought is a nerve-setter. I have been very much freer about the head and neck since that treatment, and can well understand that many chronic disorders arise from the non-removal of acute local obstructions of the glands and nerves.

Mrs. Hall is particularly well adapted for the manipulation of mediums, removing unpleasant influences from them and promoting their development. She seems to work entirely upon the brain and nervous system. I observed that she acted on certain phrenological organs which had been brought most prominently into play during the previous day's contest, thereby removing physical pressure and mental excitement. This reminds me of the remarks of "Cambor" on "Moral Healing," in last week's MEDIUM. Mrs. Hall says that much human suffering proceeds from the action of spirits, and that the only remedy for it is spiritual magnetism through a suitable medium, which nullifies the morbid fluid and relieves both mortal and spirit.

I learned very much from Mrs. Hall—more than I could obtain from books of any kind. She magnetises for hours together without exhaustion. Her magnetism is not of the nutritive kind, but of that subtle quality which enters the recesses of the nervous system, and purifies it from all obstructions. She has been only four years a healing medium. In the first place the spirits removed from herself a very dangerous ailment which had been annoying her for many years. Her guides have put her upon a very peculiar diet. She eats no animal food, and nothing that grows under ground; fine grain and fruit being her chief diet. She also abstains from tea and coffee. She has a fine temperament, of the Celtic or Norman race, but being now considerably advanced in years, one would suppose that she had nothing to spare in the way of vital force. She has discovered, however, that the effort to heal does not proceed from herself, but is communicated through her by her spirit-guides, and, therefore, she is not exhausted, nor does she take on the disease of a person treated. She does a great deal of good in this way, and is sought for sometimes at considerable distances. Mr. Hall, Mrs. Hall, and Miss Hall, hold regular family seances, and much of the knowledge which they possess of healing, of spirit-communication, and of the science of mediumship, has been discovered by them or imparted by spirits in their own house. I find that Mrs. Hall has acquired a large amount of neurological knowledge, and has discovered many of the nervous centres and poles, and instinctively

acts in accordance with the methods of operation which this knowledge suggests.

Some people will ask Why it is that Mr. Hall and his family have gained this great advance in Spiritualism, whereas others cannot follow in the same road? My reply is very unmistakable. The Halls have for years been seeking for knowledge, they have long been interested in dietetic and health questions, their object for years has been to know what is right and live it out. Mr. Hall has been for some years a depositor in the Spiritual Institution Publication Fund, not that he has thereby gained his knowledge, the fact of his being a depositor rather indicates the possession of knowledge on his part, and the desire to acquire more and distribute it to others. This progressive development on the part of Mrs. Hall, then,—and we may include her daughter, for she is also a medium,—has proceeded from their simple desire to know the truth and do good, and to prepare their minds for whatever new truth may fall in their way. It is a pleasure to meet with such Spiritualists, and they are few and far between. Such people, though loyal to the public advocacy of the Cause, are creatures of no sect nor party, but a large charity enables them to embrace all within the sphere of their sympathies. I heartily wish that a similar spirit pervaded the work in Manchester as a whole. When I meet a real Spiritualist, I always meet with a brother or a sister; one who, if I were ill, would heal me; if I were hungry would give me a meal; if I were poor would assist me, if in their power; if I were harassed and evilly spoken of, would comfort and cheer me, and in my work for the Cause would take their part without putting me under a degrading obligation. Would, I say, that all who call themselves Spiritualists were of this kind! Then there would be no divisions or factions in our Movement, but all would be the children of the spirit.

AN ENCOUNTER WITH A VIPER.

I had a dream on the Saturday night in Manchester which I cannot forget, and possibly a statement of it may throw some light upon the inharmonies which all deplore. I thought I was travelling through a wild, rough country. My road lay past a dark wood, and the path I had to travel was marshy ground covered with long grass and reeds as high as my head. When I approached this spot I was insensibly carried over it by an unseen power, and placed upon the green sward which lay beyond. Just as my feet touched this open space a long, black viper hurriedly wriggled out from the long grass and reeds that I had been carried over, and savagely attacked my heels, but before it could harm me I turned upon it and trod it into atoms. I then realised with gratitude the advantage conferred on me in being carried over this waste spot in which the deadly viper had lain concealed.

What is the moral of this indelible vision of the night? The viper is human selfishness which manifests itself in evil speaking, and all uncharitableness, and herds itself together to the exclusion of every noble sentiment or liberal idea. It repeats its detracting stories behind backs and in dark places, fearing the open space in which it knows a speedy vengeance would overtake it. The true friend of Spiritualism will give no quarter to this viper whenever it manifests its forked tongue in the utterances of self-elated high official or humble individual. Give it no quarter, for its venom, carried from mouth to mouth, infects all with its hellish virus, rendering the afflicted ones unfit to receive directions from, or carry out the work of, the spirit-world.

This one simple cause accounts for the stagnation which overwhelms our movement in places which could be named.

On mature reflection I question whether it is not a mistake to attempt missionary work in connection with any society body, be they Spiritualists, Secularists, or Christians. Appeal to the public and you have a fair field and no cliquish interests or prejudices to frustrate your effort or insult your person. J. BURNS, O.S.T.

"SPIRITUALISM RATIONALLY CONSIDERED."

BY A NORTH-COUNTRY SCHOOLBOY.

This is the title of a paper occupying upwards of three columns of the *Shields Daily Gazette*, of October 15, and which was read by Miss E. C. Nicolson, at the quarterly meeting of the Tyneside Teachers' Association. The knowing ones have been saying, "What a clever young lady! What will the Spiritualists say to it?" It is really one of the most superficial and pretentious performances ever read, its shallow irrationality being concealed by a flippant use of language intended to dispose of the knowledge of others without argument, and make the similes palaver of the speaker do duty instead. She affects to believe that all the phenomena attributed to Spiritualism are genuine, and has evidently witnessed or read sufficient respecting mediumship to be able to trace the ability to obtain the phenomena to physical temperament, and to know something of the explanation of Spiritualists to account for the manifestations by the agency of intelligences other than the sitters in the spirit-circle. She, being super-scientific, sneers at the explanation of the Spiritualists as a scientific incongruity, seeing that it refers physical manifestations to spiritual causes. For this course she offers no justification, as far as I can gather from her lengthy and empty paper. She fancies it would be "degradation too deep" for spirits to be at the behest "of Brown, Jones, and Robinson, to eat ignoble capers at their seances." Possibly a very great many intelligent people would consider it beneath their intellectual dignity to take the trouble of producing and reading such a paper as the one upon which I now comment, and may there not be many human beings who would be glad, had they the opportunity of coming back to

earth, to cut any kind of "capers" which would have the influence of arousing intelligent thought and speculation concerning those "theories," which, while on earth, they misrepresented or failed to comprehend, and thus atone for some of their shortcomings and perversions while in the flesh? It is abundantly evident, from the spiritual manifestations and the conduct of opponents, that there is no lack of fools in both worlds, which goes so far to prove the truth of the Spiritualists' position. Spiritualism, however, does not teach that spirits are forced to do this or that any more than persons in the flesh are forced to make asses of themselves by opposing Spiritualism. Spirits act of their own accord, or possibly by force of circumstances to some extent, as we know we all do on the earth-plane. It is, indeed, a question in how far volition, pure and simple, is the cause of any of man's actions. Circumstances excite and induce him in many unanticipated directions, and if this be so on the earth-plane, why not in the spirit-world? What will Miss Nicolson say of Jesus Christ, who is supposed to hear and present all the prayers which mankind of every Christian persuasion offer up to God? And surely the handling of some of those commodities will be quite as "degrading" as the work that any spirit may be called upon to do at the spirit-circle, which, indeed, they are not called upon to do at all, but of their own accord, in such a manner as to convince the sitters of their actual presence and personality.

So much for this objection, and which really is the only objection which Miss Nicolson brings against Spiritualism, and which, seriously speaking, is no objection at all, but an indication of the utter shallowness of mind possessed by the person who produced it. Now comes her theory to account for the occurrence of the phenomena. She says:—"Here are phenomena of an entirely physical nature, for which, admittedly, physical forces are accountable. Why, then, the spiritual machinery? Why talk learnedly and scientifically of these physical forces, and then, in defiance of scientific common sense, create a spiritual back-ground?" In this jeering way Miss Nicolson, instead of meeting the scientific arguments of Spiritualists to account for the method in which spirits produce the phenomena, goes on to speculate as to when Spiritualism became scientific, and otherwise mildly abuses and ridicules the position of her adversary, instead of making good her own. Let us say at once that her position is that of the materialist; and her belief in a spiritual existence, of which she pretends to know nothing, but receives entirely on the "theory" of Paul having said "There remaineth therefore a rest," goes for nothing and a little less.

If the spiritual phenomena depend entirely on physical forces, then there is logically nothing but physical forces in the universe; and, therefore, there is no spiritual "rest," as Miss Nicolson imagines, for certainly she does not know. If man is to be immortal, he must be immortal now. In other words, the immortal part of him is his essence while in the organic form, and such being the case a knowledge of the relations of man's immortal part with the organic part must explain the true science of man's nature and of the means whereby disembodied spirits can effect physical purposes. The whole mystery of the process is exhibited in man's every-day life—"a spiritual machinery"—as Miss Nicolson has it, producing phenomena of an entirely physical nature. So much then for Miss Nicolson as a Sadducee, and incapable of understanding herself when she says she is a "Spiritualist" of a Pauline kind.

Now, more directly to her theory of spiritual phenomena, she sees it "quite clearly that a circle of people round a table means a circulation of magnetic currents." The intelligence is in those sitting around the table, and therefore those "magnetic currents" become capable of talking that which exists within the minds of the sitters. Wonderful magnetic currents these! The whole is hypothetical, and as a solution of the question, a poor begging of it. It is well-known by investigators that facts and information are received which are not only foreign to those in the circle, but are regarded by them at the time as untrue. Unknown tongues are spoken, and statements made which have to be verified by inquiring of others, who are not present, before the truthfulness can be accepted. Surely this cannot be derived from the intelligences of the sitters when it was not possessed by them in the first instance.

We know quite well that the thought-sphere of the circle is the link that connects the communicating spirit with the physical plane, and that under certain circumstances this thought-sphere may altogether pervert the transmitted idea of the spirit. All these things are necessary interruptions to the full expression of spiritual emanation, just as the clouds and fogs of earth's atmosphere may at times affect a denial of the sun's existence or illuminating power.

I have taken the trouble to refute her theory, but she does so herself by introducing another, viz.: "Individual members of the circle have mesmeric influence over each other unconsciously to themselves." If so, how did Miss Nicolson make the discovery? an unconsciously mesmeriser or mesmerisee certainly could not have told her, and if she was present herself, how did she know that she was not unconsciously mesmerised?

This lady, however, goes on to speak of magnetism and mesmerism as if they were entities capable of effecting purposes of themselves. This I positively deny, and, on the contrary, state that these are only agents or modes of action whereby mind-powers may manifest themselves. Mesmerism without a mesmeriser is an absurdity, and the action of magnetism without a manipulator would be no more a means of manifesting purposes than a tornado or waterfall could construct a clock or preach a sermon. That mesmerism is a process whereby one mind may control the environment of another is true; but there would be no

mesmerism without a mind thus to act, for mesmerism is an action, not a thing, and the mind that thus operates is always made manifest by the nature of the effect produced. The same, to a certain extent, may be said of magnetism.

Miss Nicolson says, "The subject is full of interest." Why, then, throw cold water upon any point of interest which may be connected with it—that is to say, the reasonable and logical deduction from facts? To treat the subject in any other way is to eliminate the interest from it altogether, unless there be a certain type of persons of the present time called "teachers," whose processes of mental action are altogether inconsistent with logical induction and intellectual culture.

Miss Nicolson's three columns are largely composed of "chaff" about "ghosts," and padding to make the job spin out. She thinks that these phenomena which have occurred in all ages are "simply the outcome of a force or influence which seems always to have surrounded man like an atmosphere." Why surrounded him? and if it surrounds him, where did it come from? What produces this "atmosphere"? Something which is evidently not a mixture of oxygen and nitrogen; and why call it an atmosphere? Reject the "spiritual theory." Miss Nicolson does, and places the ability of spiritual manifestation outside of man—in an atmosphere—instead of inside of him. Why does she say, "Here are certain wonderful phenomena taking place, which we can account for by no definitely known law of nature, but which we are not inclined, for all that, to explain, by dragging in the supernatural and the absurd." Why, then, does she do so? All the absurdity of the subject is on her part, for to the Spiritualist the existence of man's innate spirituality and its relations through psychical agencies to the physical sphere, is indeed quite "natural"—the very essence of nature, and without which nature could not exist, particularly human nature. Why, then, Miss Nicolson, "drag in the supernatural and the absurd," when nobody asked you to do so? The Spiritualists do, indeed, make a very good case of accounting for these phenomena on "definitely known laws of nature;" and though Miss Nicolson may not master these explanations, she should exercise better taste than sneer at the performances of those from whose more enlarged experience she selects the points on which she dwells so impotently.

One paragraph I take pleasure in extracting:—"Ought the phenomena to be investigated? My friends, some men are born investigators, some have investigation thrust upon them, and some thrust themselves into investigation, after the usual ways of a certain class of persons who rush in where angels fear to tread. To those few who are born investigators we may conscientiously bid God speed. If anyone has investigation thrust upon him, his duty is plain, whether or not the world be the better for his labours. Concerning the would-be investigators—those who venture into outer darkness with the feeble little farthing candle of curiosity for a light—it may be prophesied that fate will not be long in overtaking them; for at the first puff of ridicule or side-wind of adversity out goes the rushlight, and oblivion mercifully hides its bearer."

Let the lady lay her own advice to heart ere she again approaches this subject, and, above all, let her be consistent, and not call the spiritual philosopher who is beyond her "superstitious," and the objector a shade more uninformed than herself "ignorant." Her position laid bare is that of the atheist and materialist, and that flippant race who beg the question of causation by tracing the origin of existence to the phenomena of existence. If we are to have an hypothesis, let it be logical! but mere statements are shadows, of which here is one. Spiritualism, says Miss Nicolson, will not overcome materialism, because that class "cannot be brought to treat the phenomena as worthy of investigation." This is simply untrue, for during these thirty years some millions of materialists have been overcome by the phenomena, and the spiritual philosophy has exploded materialism as a form of thought.

This performance, upon which I comment, is like most of the other efforts of the kind; it is not strictly candid and honest. No one need be told that the position of the author was the chief point aimed at; an attempt to run with the hare of progress, and hold with the hound of conservatism. Such a person is smart all round by attacking everybody and proving nothing. Plenty of assumption, and only a moderate degree of straightforward treatment is all that is needed. But further, the whole subject is not fairly presented. The subjective phenomena, those upon which spiritual identity alone could be predicated, are left out altogether. As well might she, from studying the properties of a beefsteak, deny that animals had vital functions and the power of locomotion. The Spiritualist well knows that the subjective phenomena of clairvoyance and clairaudience go hand in hand with the manifestations, and render the spiritual origin of the Spiritual Movement, as a whole, an absolute certainty.

INFORMATION WANTED.—A gentleman wishes to come into communication with persons acquainted with Mr. Harris's latest works and entertaining favourable opinions of them. Address, A. M., 21, Devonshire Street, Islington.

No. 1 INSTITUTION SEANCES.—On Tuesday evening there were twenty-nine persons present. The situation was a very difficult one. The inner circle was not particularly passive, and the outer circle largely composed of the critical, yet expectant, element, backed up by an obstinate clinging to pre-conceived notions. Mr. Towns, under control, gave some very extraordinary tests, which were appreciated. "Mrs. Sinton" and another spirit controlled in a very pleasing manner, the latter speaking of the elevation of woman in the future and the extension of her influence. Mrs. Lowe, a stranger in the outer circle, performed on the piano some beautiful music in an accomplished manner.—J. KING, O.S.T.

MR. J. J. MORSE AT NEWCASTLE.

No Spiritualist lecturer, we believe, receives greater appreciation, or is favoured with larger audiences at Newcastle than Mr. J. J. Morse. For some years now he has spoken there two and three times regularly at the beginning of every month, and, judging from the great number of persons who assembled to hear him on Sunday evening, the 3rd inst., his popularity on Tyneside seems to be still on the increase. The subject was, "Man's Bible versus God's Bible," and this he treated with his accustomed skill, grace, and eloquence. Although only a verbatim report could do justice to the discourse, we think the reader may be interested if we state a few points concerning it.

The question to decide was, he said—Is the Bible a product natural and common to the experiences of mankind, or is it something apart from such experiences, and the special product of extra-natural or miraculous agency. Before deciding such a question, either one way or the other, he desired them to meditate on this point, namely, was it probable that the Architect of all possible existences could or would record all his mighty designs, all his glorious unfoldments, and all the infinite possibilities yet to be, within the compass of one simple roll of paper. He (speaker) had looked at Nature as she presented herself to them; had studied being as it unfolded itself to the eye of the spirit; had enumerated its experiences in part, and only of a small part had he estimated its possibilities and realised—as he fancied he had—what can yet be; and, on summing all up, he could not entertain the notion that one book could contain God's word—his purposes and designs.

The lecturer then proceeded to descend upon the origin, &c., of the Jewish Scriptures, and showed conclusively, we think, that they are a natural product of the religious faculties of the men who wrote them; and who were not infallibly, but measurably, inspired. The writers received influx from the spirit-world and were enabled to utter many beautiful truths, but mixed up with much that they said are numerous errors and misconceptions. The same remark applied to the prophets of other nations, and their sacred writings, but it must not be forgotten that the golden thread of spirit-communion runs through their pages. All these books are man's Bible. What, then, is God's Bible? Is it a book made with human hands? No; the Bible of the Universal Mind corresponds with its Source, is universal in its scope; and its chapters, which no human mind could master, embrace the Natural Universe, the Spiritual Universe, and Humanity. The truths contained in this Bible constitute the true guide to mankind. Every page glitters and sparkles with Divine Wisdom, and when humanity receives and acts on God's Word, as thus revealed, crime, misery, and all degradation will pass away, and all will declare that "God is in you of a truth."—*Communicated.*

THE PRESENT STATE OF SPIRITUALISM IN COVENTRY.

Dear Mr. Editor,—During my visit to Coventry I became the host of my friends, Mr. and Mrs. Cooke, true friends of many years standing, and for their eight days' kind hospitality, during my weak state of health, I am sincerely grateful. During my stay in the little city, amongst other places I visited the city library, and found a copy of the MEDIUM AND DAYBREAK on the table, and was pleased to learn that our favourite paper on Spiritualism finds a place there every week. I realised the fact that some thoughtful friend had cast one grain of seed in the right ground.

In my rambles I called on my aged friends, Mr. and Mrs. John Wall. In them I found two energetic souls in the truths of Spiritualism, bearing proof to me they served the Cause by their intelligence and a well-stored library of spiritual works.

In obedience to a note of request, I paid a visit to Mr. Isen, of Swan-down Street, whose house is the shelter for Spiritualists, giving place to one circle in the week, limited to ten or a dozen persons. My friend, Mr. Cooper, is the medium.

My next visit, by invitation, was to Mr. Guttridge, of 18, Yardley Street, which afforded me much pleasure. His museum of natural specimens and works of art, as accompanied by my host's explanation, gave me much information. As a Spiritualist, I may say Mr. Guttridge has a first-class library of works on Spiritualism. I can assure you, Mr. Editor, if you should be called upon to visit Coventry at any time, you will be pleased to meet with a gentleman having a mind so amply stored.

My next visit was to Mr. John Flint, the Butts, in Union Place, an old friend whom I found well and happy. After a friendly greeting, over a cup of tea, my friend was projecting to me a plan to bring Spiritualism more before the people of Coventry. That being a consideration of pounds, shillings, and pence, would it not be best for him, with all Spiritualists in Coventry, to make as large a purchase as they can of Nos. 3 and 4 of "Seed Corn," in order to inform the people as to what is the meaning of Spiritualism? We may scatter "seeds of kindness" everywhere—in the cemetery churchyard, in the house of mourning, or in our neighbourhood. True Spiritualists are always lighting up man's path with spiritual light, and I find those acts must be done with self-sacrifice if we love the brethren and spiritual glory. I am very sorry to find in Coventry there is a lack of duty, unity, and love; if we are to love our God and our neighbour as ourselves, we must do our duty as men, not nursing the thing to ourselves, confining our spiritual light to our own walls, and allowing our talent to be buried from the world. Holy Writ says man must render an account of his stewardship.—
Yours in the bonds of love and truth, W. PARKS.
Birmingham.

THE MISSION TO THE WEST OF ENGLAND.

To the Editor.—Sir,—I am glad to see by the notices in the MEDIUM that Mr. W. Wallace's projected visit to the West of England is meeting with support. I have known Mr. Wallace as a medium for the last sixteen years, and I am therefore in a position to speak as to the manifestations that occur through him. All his tests as to spirit-identity have been to me most convincing; and his trance addresses, I need hardly state to the readers of this journal, are of the highest order. In conclusion, I would earnestly recommend all our brothers and sisters in the West to bestir themselves in securing his services amongst them.

If a subscription list is open, please to place my name down for 5s.—
I am, dear Editor, yours very truly,
Old Ford. ROBERT JONESTONE.

A LETTER FROM DR. MONCK.

Dear MEDIUM,—When I came to Switzerland in April last the snows in the rear of departing winter were slowly retreating up the mountains, and now, as I write, returning winter is creeping down the Alps, throwing out, as skirmishers in advance, its frost, snow, and biting winds. Soon the vanguard will be upon us, with all its piercing cold, gleaming glaciers, and thundering avalanches, awaking the echoes of the ages amid the untrodden solitudes of Nature in her sublime and rugged fastnesses, and we shall behold

"Winter throned 'midst Alpine snows, whose will
Can with one breath, one touch, congeal whole realms,
And blanch whole seas."

All through the spring and summer I have been privileged to rusticate in the bosom of the grandest natural scenery in the world. As I have on the one hand gazed on the pine-clad mountains with their hoary summits outreaching the clouds, and on the other have looked on the vast sweep of undulating pasture-land, rich with almost tropical vegetation, beautiful with many-coloured blossoms of tens of thousands of clustering fruit trees, musical with the lowing of herds, the chimes of distant church bells, the baying of watch-dogs, and the soothing melodies of a hundred mountain streams; or, as I have seen all this magnificence of nature in repose beneath the brightly beaming stars, I have not wondered that enthusiastic men have drunk deep draughts of inspiration from such a glorious fount, and gone forth as painters to enrich the world with their breathing canvases; as poets, with their glowing strains; and as patriots, with their intense love of fatherland and liberty, enshrined in such heroic deeds as those of William Tell and Arnold von Winkelried.

And all this harmony of a beautiful earth, overarched by the starry vault of an equally harmonious heaven, has made me marvel that there should be so little harmony among men, the favoured heirs of both. For even here in Switzerland, as elsewhere, it is true that "every prospect pleases, and only man is vile," and repulsive with his gross material nature—his uncharity, envy, and selfishness, his high passions and low aims, such as degrade our poor humanity in every age and clime. It is said that the possibilities of all goodness and nobility of character dwell in every human soul; but after the long waiting for their development, it is not strange that the most hopeful often despair of the actual fruition. And yet Spiritualism (that last, best hope of the race) would lead us to believe that after all there may be some truth and comfort in the deep prophetic insight of the greatest of dramatists when he assures us that "such harmony" lies latent in all human souls, and is only unheard because deadened by their gross surroundings. In the "Merchant of Venice" Shakespeare bids us—

"Look, how the floor of heaven
Is thick inlaid with patines of bright gold;
There's not the smallest orb which thou behold'st,
But in his motion like an angel sings,
Still quiring to the young-eyed cherubins:
Such harmony is in immortal souls;
But, whilst this muddy vesture of decay
Doth grossly close it in, we cannot hear it."

I am sorry to inform you, dear MEDIUM, and my many friends through you, that notwithstanding this unequalled climate, magnificent scenery, and prolonged rest, my health has remained more or less in a precarious state during the whole of my stay in Switzerland. I have not wanted any good thing that the most generous, ingenious, and untiring affection of my beloved hosts could procure. All that the extremest kindness and liberality could do for my recovery and comfort has been abundantly done, but although I feel slightly better just now, and do not keep my bed as I used to do the greater part of the day, I am still a great sufferer. I fear my constitution has been too severely shaken to admit of the hope of my early ability to stand once more to the front. It is, however, the greatest consolation to me to know that I have suffered in the Cause of Truth, and that the advanced results of my mediumship have proved unanswerable arguments in favour of Spiritualism.

Should my life be spared, I have reason to believe that future manifestations at my seances will leave far behind those astonishing well-attested materialisations which proceeded from my body, not only in my own rooms, but also in the houses of several others, in the presence of nearly fifty competent witnesses, in the light, and without the use of a cabinet or darkness at any time.

We get the MEDIUM here weekly. It is a right welcome visitor. I see your Editor is obliged to ask again for the support he so much deserves. I do trust every right-minded, earnest Spiritualist will esteem it a duty and privilege to contribute to the very utmost of his ability, to our noble, self-sacrificing leader, and our admirable Institution.

I desire to be most kindly remembered to all friends, and remain, dear MEDIUM, yours faithfully,
Switzerland, October 29. FRANCIS W. MONCK.

The lecture on the "Atonement," by Mr. Ivor MacDonnel, which appeared in our columns a few weeks ago, excited a great deal of attention. We have other lectures from the same gentleman awaiting an opportunity to appear. It will delight many to know that Mr. MacDonnel has resolved on taking a lecture tour into the provinces, that he may speak on the subjects of which he is such a master, and reply to the questions of inquirers and objectors. When our friend is ready with his plan, we will gladly give it publicity.

SUBSCRIPTION PRICE OF THE MEDIUM.

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TO SPIRITUALISTS IN THE COLONIES.

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

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

The MEDIUM is sold by all news-vendors, and supplied by the wholesale trade generally.

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, NOVEMBER 8, 1878.

INSTITUTION WEEK, 1878.

For several years a movement has been in operation during the first week in December similar to the "Hospital Sunday" movement; we allude to Institution Week. Its observance maintains several important purposes:—It is spiritual. By all Spiritualists sitting simultaneously for a definite object, that is, the general welfare of the Movement, and accord with the highest intelligences, a better spirit may be introduced into our ranks and more substantial progress made.

It is psychological. By all Spiritualists sympathising with one object, and endeavouring to attain it, the bonds of sympathy are extended, and all are enclosed within one fraternal fold, each one strengthening all the others though they may be great distances apart.

It is organic. By this process of intersympathy and union with a distinct sphere of spiritual action, the various elements of the Movement may be united together. The Spiritual Institution occupies a general, not a sectarian, position; and its object by this movement is not to form in any way a sect or party, but an opening to the broad field in which it has worked so successfully.

It is reciprocal. The Spiritual Institution and its agencies extend their sympathies and help to all spiritual workers or investigators, even those that are quite unknown. To do this incurs great expense and much labour, all of which is done for the pure love of effecting spiritual purposes. The Institution Week Movement gives all Spiritualists an opportunity to reciprocate this continuous aid and attention. It is just. Much of the space in the MEDIUM, and a great deal of time, is occupied in announcing the proceedings, and transacting correspondence and other business for organisations and individuals in various parts of the country. During the whole year we are the servant of all, without any charge being made for our labours. In return we ask that an effort be made by all who are thus served to, as far as possible, recoup us in our expenses.

We invite every Spiritualist to take part in this grand annual movement, and during at least one evening in Institution Week attend a lecture, take part in a circle, hold a school or social meeting (at which thoughts upon the work generally and our position therein may be expressed), and an offering, though ever so small, tendered towards material means. It is time that arrangements were made to secure a satisfactory result. We have pleasure in announcing that Mrs. Mellon and the Newcastle friends will give a seance; a number of meetings will be held at the Spiritual Institution during that week, and we hope to receive, before our next issue, announcements of a similar character from our friends in all parts of the country. We invite one or more active workers in every town or district to come forward as volunteers, and act as representatives of the Spiritual Institution for promoting this work in their vicinity.

HAPPY EVENING AT NEWCASTLE-ON-TYNE.

A Tea and Happy Evening will be held at the Newcastle Society's rooms at Weir's Court, on Tuesday next, 12th inst. A cordial invitation is extended to all friends of the Movement, and it is hoped that those who retain a pleasant remembrance of the agreeable evening spent together on the like occasion last year will again contribute to the general enjoyment by their presence. Several well-known mediums have promised to be present, amongst whom are Mr. W. H. Lambell, Mr. J. J. Morse, Mr. E. W. Wallis, and Mr. W. Westgarth, and replies in the affirmative are expected from others. During the evening various short trances and normal addresses will be given, the intervals being occupied by songs, duets, recitations, &c. Tea on the tables at 6 p.m. Tickets for tea and entertainment, one shilling each (children under twelve half-price). After 8 p.m., admission to entertainment only, sixpence each. Pay at the door.

MRS. MELLON'S NEW SEANCES—NEWCASTLE.

Visitors are reminded that the accommodation is strictly limited, and after the proper number of tickets has been issued, no further applications will be entertained. To prevent disappointment tickets should be secured at once.

The first seance of the series was held on Sunday morning last at the residence of Mr. Mellon, 12, Byker Street, Heaton. The results were highly encouraging. The light was very powerful, in fact too strong, as the sun's rays came pouring through the window curtains, an accession of light which was not counted on. Mrs. Mellon sat in a simply constructed cabinet, and in her normal state described a beautiful little girl, with light hair and blue eyes, who was being materialised in the cabinet beside her. She opened the curtain and allowed us to see the child standing beside her. The spirit made repeated attempts to come out, but the light was too strong to allow her to do so.

The medium then described "George" in the act of making a physical head and shoulders for himself. The curtain was opened and there was seen the head and bust, but without the lower part of the body or limbs, even the arms were not represented. The medium, who was merrily talking to the sitters and describing what was going on within the cabinet, was now entranced by "Cissey," and "George" was enabled to build his body up completely and have a "crack" with the friends. "Minnie" and "Cissey" also did their part.

Applications for tickets should be made to Mr. W. Armstrong, 3, Cross Houses, Upper Claremont, Newcastle-on-Tyne.

IMPORTANT TO READERS.

From various causes, the publication of the MEDIUM was not commenced as early as usual these last two weeks, and we fear some country parcels had to leave London without supplies. These numbers contain important matter which we desire all readers to become acquainted with. These, and any other recent numbers, may be ordered through any newsagent; or, to oblige those who have been disappointed, we will send the last two post-free on receiving one penny stamp for each copy required. The other halfpenny on both numbers will pay postage of letter to us.

THIRD MONTHLY CONVENTION AT DOUGHTY HALL.

On Sunday evening another convention of London Spiritualists spiritual teachers, circle holders, &c., will be held at Doughty Hall, to discuss the best means of helping one another and promoting the Movement generally. J. Burns, O.S.T., will preside, and open the convention with an address discussing points having an important bearing on the present state of the Movement. A large audience is invited, as the proceedings will be of an interesting description. Doughty Hall, 14, Bedford Row, Holborn, at 7 o'clock.

THE SPIRITUAL INSTITUTION LECTURES.

There are lectures given at the Royal Institution by competent professors in various branches of science. Why should there not be a similar course at the Spiritual Institution on those cognate subjects which, with spiritual operation, constitute the true science of man? Each lecture might conclude with illustrations, experiments or discussions. The first of such a series will be given by Mr. J. Burns, at 15, Southampton Row, on the evening of Wednesday, Nov. 13th, at 8 o'clock. Admission 1s. A season ticket to introduce to 26 lectures £1 1s. After the lecture—"An introduction to Phenological study,"—a psycho-organic delineation will be given of some public personage. There will also be demonstrations given on living subjects from time to time.

TO THE SPIRITUALISTS OF BURNLEY.

The guides of our esteemed friend, Mr. J. J. Morse, will lecture on the 19th inst., at my residence, 40, Standish Street. I therefore give a cordial invitation to all Spiritualists and investigators in Burnley and vicinity. I would at the same time call to the minds of our Burnley friends, the gospel saying, "No man when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they who enter in may see the light." I am certain if the Spiritualists of this town would put this scriptural injunction into practical realisation, we would soon add greatly to our numbers. Truly the harvest is ready, but the labourers are few. Let us be more united, for union is strength; yea, let us combine our energies and secure a meeting room, where we can defend our glorious truths and give the public an invitation to listen to our eloquent speakers. This suggestion I throw out in every feeling of brotherly kindness, and hope my fellow Spiritualists will think the matter over by the time that our old friend, Mr. Morse, comes amongst us. The meeting on the 19th, is fixed at 7 o'clock. The chair to be taken at half-past 7. I hope we shall have a good gathering, and give a hearty welcome to the speaker and his guides. W. Brown.

Nov. 4th.

MR. LAMBELL has taken a tour north for the improvement of his health, and is at present at South Shields. He is expected to return to London soon and resume his work on the platform.

On Sunday evening, October 27th, Mr. De Main delivered an address in the Newcastle Psychological Society's Hall, on the "Three advents of the Messiah." There was a very large attendance, Mr. J. Mould officiating as chairman. The address was delivered in a very masterly style, which received the well-merited applause of the audience.—R. M.

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

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

To DOUGHTY HALL.

SUNDAY, NOV. 10. Monthly Convention at 7. p.m.

To BIRKBECK INSTITUTION.

FRIDAY, NOV. 15, at 9.45 p.m. To open a debate on Vegetarian Diet, at Birkbeck Debating Society, Southampton Buildings, Chancery Lane, London.

To IPSWICH AND EASTERN COUNTIES.

Particulars not yet fixed.

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

FEATURES OF THE WEEK.

OUR contents this week are chiefly of a polemical character, and no doubt will be regarded by psychological sensitives as a nuisance. Have patience—good will come of it all. Contention is inseparable from earth's rudimentary state. Do not shrink from the strife. Cast in your whole Will with the cause of right, and thus aid in removing those obstacles to harmony which are the germs of contention.

Mr. PERKS's letter respecting Coventry reminds us of our visit to that city many years ago, on which occasion we gave several lectures, and made the acquaintance of Mr. Nutridge and other friends. It would afford us pleasure to be "sent to Coventry" again. There is much quiet and good work going on in that city on behalf of Spiritualism.

WE beg to refer to the instructive communication of A.T.T.P. by pointing out that our conduct as a journal has nothing whatever to do with the merits or demerits of these so-called exposures of mediums, and we cannot see the propriety of our paper being named in connection with the other matters introduced. All that we have done is reluctantly to find a battle ground for disputants we would rather have avoided; they have had all the fun of the fair and we have had to pay the rent. Our platform has always been that of the Spiritualist, at the same time granting the outside investigator equal rights; but we have at no time said that this medium was a rogue and that one a saint. All that we have tried to do was to give the accused fair play. As to the "sauce for the gander" question, it is a kind of dirty linen that cannot be washed in private, as it is in reality the conduct of a public journal. On public grounds we permitted the letter to appear, but without taking any part in the attack.

MR. WILLIAMS'S MEDIUMSHIP.

Mrs. Berry has received the following letter from Mrs. Guppy-Volckman, which she forwards to us with the following remarks, dated Brighton, November 2:—

"For the cause of truth, I think I cannot do better than forward to you a letter I have just received from Mrs. Guppy-Volckman. Of course, as you will see, it is private, and never intended for the purpose I am now using it for, but in this case, I think 'the end will justify the means,' so put it into the MEDIUM *verbatim*."

Dearest D. C.,—On Wednesday came Williams for the first of his six seances—Lady —, Mr. Wedgwood, Mr. Massey, Florence Maryatt, my husband, and I. Mr. Wedgwood brought a dressing-gown, pair of trousers, slippers, and socks. Massey and Wedgwood stripped and dressed Williams, one of them never losing sight of him, and the other went into seance-room and removed all white things (even a paper) out of it. Then we sat, holding Williams, and a figure clothed in white came through the table. After a number of manifestations, he was put into the cabinet, and Mr. Massey held him, and "John King" walked round the table. Then Williams was lifted out of the cabinet on to Mr. Wedgwood's and Mr. Massey's lap, and then "John King" showed himself to everybody and talked.—With love, yours affectionately,
E. G. VOLCKMAN.

GLASGOW.—Mr. J. Coates, the mesmerist, gave his fourth lecture on Sunday last, before the Glasgow Spiritualists' Society. These lectures are well received. Efforts are now being made to secure larger premises and to carry on a more public work.

OSSETT.—At Queen Street Rooms, on Saturday, November 9, Mr. Morse's visit, tea at 4.30; tickets 9d. each. Entertainment to follow. Instrumental music on piano and violin by Mr. Eddison and Mr. Oran, of Leeds, Mr. John Kitson and Son, Gawthorpe. Choice songs by Miss Eddison, Mr. Dent, and others. Speeches and recitations by Mr. Morse, Mr. Fenton, Mr. Armitage, Mr. Dobson, and other friends. There has never been such a grand gathering of friends before in Ossett. On Sunday, November 10, the Lyceum children will perform their exercises at 10 a.m., and some of them will take part in the Saturday evening entertainment. Mr. Morse will speak at 2.30 and 6 o'clock, and on Monday evening also. A Tea on Sunday for visitors.—CHALMERS HALLGATE.

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The Order of Spiritual Teachers.

NO. 1 SCHOOL, 15, SOUTHAMPTON ROW.

On Thursday evening last, a paper was read, translated by Mr. Graf, from the German of the medium Adelpa. It was entitled "The Origin of Man," and stated that all souls which had been, or will be incarnated were supplied to the earth in its original formation. These human souls passed through the vegetable and animal stage before assuming the perfect human form, and yet they were distinct from the vegetable or animal creation. The paper was altogether a very curious one, and the various points which it contained were well argued out.

MR. THOMAS GALES FORSTER AT DOUGHTY HALL.

The weather on Sunday evening last was raw and cold, yet a very good audience assembled in Doughty Hall to listen to the lecture "On the Resurrection," by Major Forster. The hymns selected by Mrs. Ward, the chapter read, and the recitation beautifully rendered by Miss Waite, "Poe's Farewell to Earth," were beautifully in keeping with the discourse delivered.

Mr. J. Burns presided, and in his opening remarks said:—It is now many weeks since I enjoyed a Sunday at home, and to-day has been to me a real holiday, but the most pleasing part of it has been the anticipation of being present at Major Forster's lecture this evening. I have keenly felt the loss sustained by me in being absent on the other occasions. For a long time it has been almost a passion with me to listen to lectures by the gentleman who is about to address us. Many years ago I read some of his published discourses, and was struck with the great amount of solid information which they contained, and the agreeable and perspicuous manner in which they were put together. I felt that I would yet have the pleasure of listening to that voice, and that anticipation, so long deferred, is now about to be realised. It is a great mistake to imagine that an ignorant, uncultivated mind is more adapted for use as a spirit-medium than one that has been well trained and enriched with various forms of knowledge. The spirit-world does not profess to do our work for us, and supply us with those kinds of information which we can well procure for ourselves. The true spiritual teacher does the most he can unaided; and having equipped himself to the best of his ability, and prepared his mental organism by judicious exercises, he is then in a position to be taken full advantage of by the spirit-world. Spirit-control in respect to public speaking does not seem to me to be so much the supply of subject matter, as aid in arranging thought in a perspicuous and logical manner, and to enforce it with that inner life of attention-securing magnetism and power of conviction, which rivets the hearer, and gives entire satisfaction to his inner nature; thus, not only the intellect, but the spirit is instructed. Such a teacher is the gentleman who is now about to address us. Thirty years ago, before he became a medium and servant of the spirit-world, he was a literary man, an editor, a man of intellectual acquirements and culture. He has braved the storms of early pioneering work, and he is still to the fore with many years of valuable service in him yet.

Few can realise the hardships sustained by the spiritual teacher who has to stand before miscellaneous and contending audiences. The public speaker, under spirit-influence, is in a very peculiar condition; in him the elements of earth and of the spirit-world commingle and find expression; he is in a psychological condition, keenly alive to psychological influences, the darts of prejudice, hatred, or bigotry which may proceed from his audience, so that the finer qualities of his nature are rudely assailed, and the ability to maintain the contest gives way from exhaustion of the nervous system. From a quarter of a century of this arduous life our friend has of late suffered much. He came amongst us an invalid; now he has returned to his wonted occupation. The ignorance and inharmonious of the past, let us hope, is past and gone; and that the return to the rostrum of Thomas Gales Forster is the omen of a new era in spiritual work, in which the fearful hardships and sufferings of the past will be unknown.

Major Forster then proceeded to deliver an exhaustive treatise on the Resurrection. He opened the subject by pointing out its importance in reference to religion and morals amongst all peoples. He then presented at great length the various theories of a physical resurrection, relating them all as he went along. This portion of the discourse was comprehensive and valuable. He next proceeded to state that the true meaning of the word, translated resurrection, in the Greek signified "a continuation of life after the death of the physical body." From nature he drew a number of illustrations symbolical of man's resurrection state. These led to a scientific consideration of the relations of the soul to the body, and a discussion of the uses of the body in relation to man's immortal existence.

The latter portion of the discourse was devoted to a liberal and comprehensive consideration of religious and philosophical questions, arising out of the Spiritualist's view of the future life, setting forth the teachings of Spiritualism as a religion, and showing where the teachings are in harmony with the gospel records, and contrary to many vulgar theological beliefs. Altogether the lecture was one of the best we have heard on the subject, and presents matter of equal interest to the sceptic or the religious believer. During the whole of the discourse there was a running commentary of applause from the audience, which at certain times burst forth with hearty vigour.

Mr. Forster, having sat down, after addressing the meeting for upwards of an hour, the Chairman said he had been impressed with the thought that if Major Forster's discourses were printed in tract form, they would be exceedingly useful, much more so than they could ever be by their oral delivery. They might then be collected into a volume, and prove of great advantage to the cause of Progress, either for the purpose of general distribution, or for select library use. He also alluded to the fact that Major Forster had been offered the highest fee for his lectures in London which had been bestowed on any speaker on our platforms, but seeing that the foggy weather prevented him from carrying out any sustained course, he generously bestowed his services upon these meetings as a gift. The Chairman said this was almost too much of a kindness on the part of their visitor, who had come a very long way, and put himself to great expense to prepare for the work, and very grateful the Spiritualists of London were for his services, even at a price; yet they should not permit all the advantage of the visit to be determined in one direction. He hoped Major Forster would return to London in the early part of next year, and continue the work he had so well begun, and no doubt his labours would receive handsome recognition at the forthcoming anniversary. This suggestion was received in a very hearty manner by the audience, and it is hoped it will yet be carried out with due liberality.

SAUCE FOR THE GANDER.

I am sorry that the article headed as above has been written—not that I disbelieve what is said in it, but simply because I think that the numerous shortcomings of Spiritualism had better be kept to ourselves; or, in other words, we had better wash our dirty linen at home. I deprecated the sauce for the gander as much as I do the sauce for the gander. In the short article I wrote entitled "Judge Not," I deprecated this assumption of fraud on the part of the medium without previous enquiry, and simply on *ex parte* statements, when, even if all the statements had been true, the *fons et origo malorum* were in all probability caused by the evil influence of the parties making them. If we are to be Spiritualists, let us be Spiritualists in reality. The real Spiritualist has a platform of his own: He has nothing to do with the platforms taken either by the editor of the twopenny journal, the *Spiritualist*, or him of the penny-halfpenny journal, the *MEDIUM*. As a rule, journalists write what suits their readers. For my part, I think in either there is room for improvement. I think a journal for thinking men could do equally well without the paste, scissors, and padding of the *Spiritualist*, or the long reports of the proceedings of provincial societies, which throw no light on the subject of Spiritualism, but are generally filled with financial statements showing either a small balance in favour or a larger deficit against them. I suppose, however, that each of the journals knows its own business, and if the one has its zealous readers of stale padding, so the other has its readers among the members who are fond of seeing themselves in print.

But to return to our spiritual platform. The platform I take is this—let others make or take one for themselves—mine is this:—that the basis of Spiritualism is the sympathetic action of spirits who have departed from the material body and who are drawn nigh by the medium and his surroundings. This idea is not original: I got it from A. J. Davis; but close study and experiment have convinced me of its truth. Even on such a basis trick ever will be budding forth; but a distinction must be drawn between the impostor and the imposed. The impostor is the man who never had any mediumistic sensibilities—a mere trickster, professed or otherwise. The imposed is the real medium, who takes any impression that is strongest about him and imposed on him; and the better the medium the more likely is he to become a victim of imposture, especially if he be a professional. Nay, I go so far as to say he may in his normal state be impelled to trick through the agency of his surroundings. He is more to be pitied than condemned. I take this position on behalf of professional mediums.

I have sat at public dark seances with Williams, Herne, Eglinton, Bastian and Taylor, and I have seen what I consider real manifestations, for I could not see the possibility of trick. Hundreds of others have seen the same in their own private residences, with the same mediums and under circumstances where trick was impossible. Such being the case, I do not think a person who was a real susceptible would risk his livelihood knowingly by trick palpable and easy of detection. As I have before said, the higher the susceptibility the more room for trick. Good surrounding influences in the shape of sitters will produce good seances; and even with good surroundings and a highly sensitive medium, if the sitting is too long and the medium is exhausted, low influences will rush in.

The writer of the article, "Sauce for the Gander," knows full well the difference of results in the case of Dr. Monck when sitting in a small select circle in a private house and when he has sat in public; so does everyone who has tried the experiment. I could

fill columns with direct proofs of the effect of the surroundings of the sitters on the sensitives.

Having shown my platform, it may be asked what I propose should be done, so that, if my platform be right, there may be room for others to stand on it. I say: At once do away with public seances; avoid exposing the sensitive to insult and injury, aggravated by persons professing Spiritualism being the first to throw the stone. Let sensitives lead a life more sensible and more healthy than living on Spiritualism in semi-idleness but with constant mental exhaustion. Let the professional take to honest, healthy labour, supplementing his means by occasional sittings with honest (not selfish) sitters. The labourer is worthy of his hire; therefore, I say: Let the medium receive his due reward, but let him choose his sitters, not take anyone that offers the usual fee. If the Spiritualist be honest in his pursuit of the movement, and if of affluent means, let him, either alone or in conjunction with one or two others, find a sensitive and sit once or twice a week regularly with the same party; but work, work, actual though not excessive work, should be a condition with a medium, as it enables healthy controls. It is far better than actual idleness.

If Spiritualists, who are not affluent, desire manifestations, and are in real earnest, let them form circles in their own homes or with neighbours. It would not be long before one or two mediums would be developed. All sensible and desirable realisations would be obtained, provided the aspirings of the sitters were sensible and desirable. The eagerness of gratifying self, whether it be by worldly advantage or a prurient desire of the miraculous, is one of the great causes of disastrous results in spirit-investigation. As Spiritualism is at present conducted, we shall be for ever hearing of discoveries of beards, masks, and other paraphernalia indicative of trick, real or imaginary. Until Spiritualists learn to think and reason for themselves, without pinning their faith on what the editor of this or that paper tells them, they will be for ever disturbed by harassing doubts. My steady application to the study of Spiritualism is well known. At one time its phenomena made me so suspicious of trick that I was on the point of chucking the affair up, and denouncing the medium as an impostor. I feared public ridicule, although I should have braved it, had not my conscience told me not to be in a hurry. I prayed for the great spirit that has constituted himself my guide to come and control and explain all. My thoughts were read, and, without one single word uttered by me to the medium, all was explained. If Spiritualists accept the phenomena at all, they must not receive the cocoa-nuts, canaries, and sweet-smelling flowers of the fashionable and non-professional medium, and reject the beards, &c., of the harassed professional—at all events, without due examination.—Yours, &c., A. T. T. P.

To the Editor.—Dear Sir,—Under the above elegant heading your correspondent (Member of Council, B.N.A.S.) of last week appears to accord to Mr. Eglinton the honours of the male bird of our acquaintance, and, by implication, those of the other "bird" to Messrs. Williams and Rita. These two latter gentlemen, together with the dreadfully wicked editor round the corner, are on the spot and able to speak for themselves, but Mr. Eglinton is not, and cannot possibly reply to the imputations contained in your correspondent's letter under three months.

It is, of course, impossible to discuss the case on its merits with what is at present before us, but, as a friend of Mr. Eglinton's, I would submit at once for the consideration of Spiritualists generally, whether to "bake" an accusation against a man for "over two years" and then launch it anonymously when the accused is thousands of miles away does not partake more of the sad ways of that "heathen Chinee" than of what we might expect from a Member of the Council of an English Association. I would also suggest that it is not the duty of a "Member of Council" to connive with others to conceal from his Association the misdeeds of the persons it may employ,—a policy which your correspondent, in his letter, appears to approve.

In justice to Mr. Eglinton, I would call upon your correspondent first of all to let us know, through your columns, with whom we have to deal, and in the next place to state his charge explicitly. Let us have time, place, and circumstances under which he "went through" the alleged delinquent's portmanteau; and it might be interesting to know whether the "routing out" of another man's property was done with the knowledge or consent of the owner.

If we can get the *acte d'accusation* fairly and fully stated, it is just possible that with the assistance of that reprehensible editor, whose relations with your correspondent appear to be akin to those of a red rag to a bull, we may be able to clear up this charge before the subject of it is aware of its having been made.

The suggestion that any of the "Thirty-eighters" would tolerate nonsense from a medium on their own premises is too absurd to be entertained.

To conclude, I have sat dozens of times with Williams and Eglinton, and have witnessed scores of manifestations and materialisations, of the genuine character of which there could be no doubt, some of them in the public streets and in the full glare of gas in a place of public resort. I do not suppose any Spiritualist for a moment doubts the mediumistic powers of either of them, but the indiscriminate slinging of mud, as performed by your anonymous correspondent, cannot but operate very prejudicially with inquirers and outsiders.

The charge now made against Eglinton, has, I feel confident, only to be clearly stated, to fall to pieces. Our correspondent here discusses the conduct of other mediums whose acts have no bear-

ing on the question now taken up; we therefore exclude part of a paragraph.—Ed. M.] If known mediums, apparently unnecessarily, do, on occasions, that which they ought not to do, the inevitable conclusion must be that they are impelled thereto by evil influences, and the moral is, what you, Sir, have frequently pointed out, that they cannot be too careful as to their associations.—
Yours faithfully,
ROBT. MAITLAND.

THE LANGHAM HALL MEETING.

Sir,—I desire to correct an error of your reporter. I had and have not a desire to raise funds to publish a new spiritualistic weekly paper. My idea was to create a fund to honourably pay for space used in the spiritualistic and other papers, the editors of which give a candid report of public meetings. That idea is grounded on the fact that newspapers are commercial, and ought to be fairly paid for services honourably given for the public benefit. Your report of the meeting is satisfactory; but it omitted to mention the superior service of song, in which the assembly so heartily joined. I was glad to see at the meeting several leading clergymen, Church and Nonconformist. I only regret that so many Spiritualists in London had no cards sent to them, simply because their addresses were not known.
J. ESMORE JONES.
Enmore Park, S.E.

REMARKS BY THE EDITOR.

We understood most distinctly that another organ was suggested, especially seeing that the existing papers were so severely criticised. To keep the report within limits, we found it necessary to curtail the matter somewhat, and therefore sacrificed a remark about the hymns, seeing that it was not essential, and in preference noticed the understood intention as to establishing an organ, that it might not appear as if we had a desire to obstruct such an undertaking.

We have received from Mr. Jones ten shillings, being half of a sovereign handed to him by a gentleman at the meeting. This we treat as a subscription to our general Institution Fund, as we do not approve of the principle of taking pay for simply doing our duty. Not that we object to the kind support of all friends of the Cause, whether we publish reports for them or not, but we object to have it understood that we serve those only who contribute, or that we serve them better than those who do not contribute. From the first we have always stood by the weak and friendless, printing notices of forthcoming events gratuitously, and publishing reports of interesting proceedings. Our object is not so much to serve individuals, as to serve the Cause, therefore, to bring forward the work of individuals only in so far as it can be useful to the Cause, and interesting reading to those engaged in the work. It would be a bad thing to encourage a method of reporting which would exclude all those who could not pay. Money, and not earnestness, intelligence, or usefulness, would then be represented. We ask the Spiritualists as a body, to pay our necessary expenses, that the good of the whole may be fairly promoted, without favouring any in particular, be they rich or poor, creedal or unsectarian.

As to Gospel Spiritualism, we would also remark that the MEDIUM has contained more matter on the relations between Modern Spiritualism, and the teaching of the New Testament, than any so-called Christian Spiritualism organ in the world. We, however, object to the association of personal and creedal notions with Spiritualism. We are always glad to present teachings derived from ancient literature, be it the New Testament or any other worthy book. We think if our position were thoroughly understood and appreciated, much of the ill-feeling and bickering that at present divides the friends of Spiritualism would be entirely removed.

MR. LAMBELLE'S LECTURES.

Since I wrote last, I have compared Mr. Lambelle's lectures with Ramsey's "Travels," with the following results. The whole of the lecture given in the MEDIUM, Aug. 30, from "There is one unknown Being," to "air, sea, earth, and heaven," is taken literally from Ramsey's discourse on, "Pagan Theology," pages 17 to 46, at the end of the "Travels of Cyrus," with the exception of the omission of a few paragraphs, and some trifling alterations in the sentences connecting them.

As regards the lecture on "Greek Mythology," it is so long since I read "Bryant's Mythology," I cannot at this moment say that it comes from that, but some of your readers would settle this question. In the lecture on the "Thracians," from "The stately temple," page 611, to "children of earth," page 613, is identical with Ramsey, with these exceptions: First, after, "Statue of her lover Adonis," the paragraph continues, "On the other side a stream of blood seems to spring from his heart and dye the river Thaminuz, whose purple waters rolled with impetuosity towards the sea." In the next paragraph there is no mention of Khriana. The paragraph describing the mourning for Adonis, is different altogether; the remainder is identical.

The edition I have of Ramsey is the fourth. He states in the preface that he has made great alterations and additions, of which the history of Adonis and Urania is one.

WALTER MOSLEY.

Buildwas Park, Shrewsbury, Oct. 25.

MRS. WELDON AT ST. JAMES'S HALL.

On Tuesday evening Mrs. Weldon gave a lecture at St. James's Hall, Regent Street, London. The audience numbered about 500, and contained many fashionable people. For upwards of two hours and a half Mrs. Weldon, in a most admirable manner, recited the history of her wrongs, exposing the conduct of many persons in public and in private. She attacked the Lunacy Laws with facts and arguments that went home to the hearts of her hearers. Her statement ought to be published, that the public at large might have the means of considering her position and that of her assailants. Her account of the attempt to capture her as a lunatic was most touching. The audience at some points

seemed to have within it those who would have manifested opposition or ridicule if they had dared, but the sentiment of the meeting was entirely with the speaker, who said it was the first time she had spoken in public, and begged the kind indulgence of her hearers. Mr. Enmore Jones proposed a vote of thanks to Mrs. Weldon, which was carried with acclamation, no hand being held up in the negative. Mrs. Weldon sang a couple of songs, which were greeted with deafening applause. Another meeting will be held on January 7, 1879.

ASHINGTON COLLIERY, NORTHUMBERLAND.

To the Editor.—Sir,—I hope you will be so kind as to insert the following in the columns of your highly appreciated paper the MEDIUM AND DAYBREAK. We are glad to inform the public of the great success there has been made at Ashington through the labours of Mr. Wake, who is a trance medium. We have had trance addresses afternoon and evening for the last thirteen Sabbaths, which have been attended regularly by crowded audiences, and also our numbers of private investigators are rapidly increasing. For the quarter we number upwards of sixty, who have avowed themselves to be what is called "Christian Spiritualist," and many amongst them are under development as mediums. I may also say that many of the subjects which we have had have been chosen by the audience, and last Sabbath night we had a given subject, which was "The rich man and Lazarus, viewed in a political sense," which was received by the audience with great applause. The only thing against us was the place was too small, it holding only about 150 people. There were numbers that had to go away. This being our first quarter's report we trust you will insert it.—Yours truly,
Nov. 4th, 1878.
G. SCOTT.

PROGRESS AT NORTHAMPTON.

I am pleased to be able to report that the Cause here is making favourable progress, though perhaps somewhat slowly. Individual effort to propagate those cheering truths, which to us have proved so fruitful a source of happiness and comfort, has been silently and steadily doing its good work, with proportionately good results. This, however, it is hoped, will be strengthened and supported in future by action of a more united character. Something more than a few spiritual stragglers, however earnest may be their efforts, is required to cope with the evils of the time—ignorance of, or false and degrading ideas concerning, our future life.

Prior to Mr. Wallis's visit, a few friends met at Mr. Ward's house for the purpose of making necessary arrangements for Mr. Wallis's reception, and they then resolved to form themselves into a committee, and to make their sole object the furtherance of the Cause of Spiritualism. Two gentlemen were also appointed to act *pro tem.* as treasurer and secretary. It is hoped that other ladies and gentlemen of the town will make known to Mr. Cheshire or Mr. Ward their willingness to act on the committee, which is not limited to any particular number, and the only other qualification desired is their regular attendance.

Mr. Wallis's visit was in every sense a most satisfactory one. On Sunday, the 8th inst., a tea was provided at Cowper Cottage, which, thanks to Mrs. Ward and her daughters, was placed upon the tables in most excellent style. Between forty and fifty persons sat down. In the evening Mr. Wallis's guides delivered an address upon a subject chosen by the friends present, viz., "Christ preaching to the Spirits in Prison." The lecture was of a highly instructive and interesting character, and deserved the sympathetic attention which it received.

On Monday and Tuesday evenings, Mr. Wallis's spirit-friends lectured at the Working Men's Institute. The room, which seats from two to three hundred persons, was well filled on each occasion, the audience consisting chiefly of Spiritualists and their friends. The subjects were again chosen for the lecture, and were on Monday, "To what extent are we as human beings responsible for our actions?" and on Tuesday, "The *est bono* of Spiritualism." The Monday evening's address was noticed by a local paper in a manner somewhat satirical, though certainly advantageous to the Cause. The subject-matter of the lecture being more particularly dealt with than the question of the reality of the phenomenon of entranced speaking. Mr. Wallis is quite a favourite here, and his visit was a complete success.

[This communication, received rather late, has been somewhat further delayed in appearing. We hope the friends will kindly excuse us.—Ed. M.]

PROGRESS AT CONSETT.

In a letter dated October 17 Mr. Hardy writes: "We are all delighted with your discourse in the MEDIUM this last week. It is full of original thought, and we feel the sentiments to be just what are needed to make humanity happy and the Spiritual Movement an abundant success. It has done us much good. I am happy to say we are increasing in numbers and, we trust, in knowledge. Your discourses are still spoken of as the clearest and most useful that have been given here."

In another letter, just received, Mr. Hardy, after acknowledging the safe receipt of a large parcel of books purchased by the local book club, says: "We read the MEDIUM with greater zest than ever, and are always ready to recommend it to others. We can well remember the first MEDIUM we read: the clear, logical, and forcible matter it contained riveted itself on our attention, and we have not forgotten some of its sentiments yet. On these and other grounds, it gives us courage in commending it to others. We are watching your labours with much interest, and hail with delight the deeper inspiration that is flowing upon us through your instrumentality and others." The Colville prophecies we hope will be realised to their fullest extent. We have had Mr. Westgarth on Saturday and Sunday, November 2 and 3. We never heard him speak better. He will be at Leadgate to-night, and Dipton on Tuesday night, and Ashfield Plain on Wednesday. His hands will, we trust, be kept full of work."

PROGRESS AT THE PEAK.

Sir.—One of my intimate acquaintances, who has lately been inquiring somewhat into this phenomenon of Spiritualism, speaks of its being a "wonderful mystery!" Spiritualists, somehow, have got a knack in thinking that all mysteries are wonderful, and doubtless this phenomenon is one amongst the number.

In the district of East Cheshire and North Derbyshire, there seems to be an influence abroad akin to the "rolling snow-ball." Spiritualism is spreading, that's a fact; and the snubbings of orthodox Christians tend only to increase the inquiry. We have churchmen and dissenters continually coming to our seances, and, in some instances, we find those who attend no other place of worship come and willingly give ear to the magnificent and glorious rhetorical discourses through the mediumship of a local friend. There are many who choose to disbelieve in his trance mediumship; but these Christian sceptics know very well, that, could such discourses be the outcome of any normal mind, such addresses would popularise the man; and he must be deceiving himself, or, at least, he must be working against his own interests, by not letting his talent come out under the right and orthodox method. But how is it that he does not do what they assume he does? Would he not do so if he could?

Knowing him as I do, I somehow am inclined to the belief that he labours under a grave and serious disadvantage; that disadvantage being that all his labour is given for his friends and he is not conscious of it, but has to be content with whatever crumbs his friends may detail to him. Would he be satisfied with a few crumbs if he could cut from the loaf? surely not, any more than that any sane local preacher would attempt to make a meal off a fleshless bone when he had, or might have, a succulent joint to cut at. We have had several local public meetings in which there has been an amount of bigotry displayed and noise created as might be expected only amongst a half civilised community. This is only to be expected as noise is invariably the sequel to bad argument. On Friday night next, the 8th November, Mrs. Batio purposes to give a trance address at Whaley Bridge. Surely they will give heed to a frail member of the fair sex! What the mind is incapable of discerning it is not argument or logic to stamp down; and let us hope that for once the brain may exert its true functions of thinking and enquiring and thus roll on the glorious car of progressive thought, and that the true principles of right and reason may assert their independence against the bigotry and shallow-minded dogmas operating at the latter part of this boasted nineteenth century.

I. THOMPSON.

A NEW INSPIRATIONAL SPEAKER.

Mr. Editor.—Dear Sir,—Being so well aware of the interest you take in all progressive movements, I am tempted to acquaint you and the readers of the MEDIUM about an effort now made here to extend the sphere of progressive teaching on the part of Mr. W. Horsley, gifted with so many phases of mediumship, especially inspirational speaking. He has created an appreciation in the minds of those friends who have had the privilege of attending the very select seance during his development, and whose developing aid is greatly appreciated by his band of twelve guides, and who have promised to favour the readers of the MEDIUM with a sketch of his mediumship when time permits.

Societies in town or country desirous of engaging Mr. Horsley's services as an inspirational speaker, on Sundays or week nights, are requested to write him for terms and dates. To the care of Mr. E. Elliott, Skinner Road, Newcastle-on-Tyne.—Yours truly,
November, 1878.

E. E. SENR.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

At a special members' meeting, held on Thursday, October 31st, Mr. Whitley in the chair, the proceedings and conclusions of special committee meetings were read and unanimously accepted. Mr. Hawkins was accepted as librarian. The following friends were added to existing committee in place of several retiring, viz., Messrs. Marnock and Hocker, Mrs. Williams, and Miss Deane; Messrs. Tomlin and Hocker appointed auditors. Mr. C. White gave notice of his intention of retiring from secretaryship at the next quarterly meeting, to be held on Sunday, November 24th.

Mr. Wilson was invited to bring forward his idea of enlarging the title of the Association at the quarterly meeting.

On Tuesday, November 5th, Mr. F. Wilson delivered a lecture "On the Tyrol," depicting the simplicity of the people, and the beauty and sublimity of their customs.

On Tuesday, November 12th, Mr. C. Reimers will deliver a lecture on "Professor Zollner's Remarkable Spirit Foot-prints as verification of Mould Impressions."

On Sunday, November 24th, the quarterly tea meeting will take place. Tea on the table at 5.15. Tickets 1s. each. Public meeting at 7 o'clock.
CHARLES WHITE, Hon. Sec.

J. KING, O.S.T., appends to his weekly report a short account of his visit to Dr. Mack on Sunday morning last. Before treatment he could not hear the ticking of his watch with his left ear, but afterwards he could hear it. Dr. Mack, passing his hand across Mr. King's back, said, "You have something wrong here,"—which was true, as the writer has had pains in the back since his accident a year ago. He names these simple facts as indications of the power of healing and diagnosis on the part of Dr. Mack.

E. ROCKETT, 25, Barnsbury Road, N., thinks we should not complain of the small collections taken up at Doughty Hall meetings, as some who attend there cannot find food for their families. We do not think these points bear on one another. As was said by Mr. Burns in the hall on Sunday evening, the poor were not expected to pay; the door was open and free to the admission all, but the expenses had to be met somehow, and if those who could afford it would do their part, they would have the additional satisfaction of not only providing themselves with a Sunday evening's entertainment, but also securing the instruction of others. Doughty Hall collections come to about threepence a head, sometimes less. It is very well to be appealing for better collections, because when a deficiency occurs in the funds, the burden has to fall upon those who are as poor and needy possibly as any others who attend the hall. What we ask for is that all friends do what they can, and then the burden will be equally distributed.

MR. MORSE'S APPOINTMENTS.

(Address—Elm-Tree Terrace, Uttoxeter Road, Derby.)

OSSETT.—Saturday, Sunday, and Monday, November 9, 10, and 11.
NEWCASTLE-ON-TYNE.—Tuesday, November 12, Happy Evening.
BRADFORD.—Wednesday and Thursday, November 13 and 14.
LIVERPOOL.—November 17 and 18.
LANCASHIRE.—Special mission work for District Committee. November 19 till 29 inclusive.
GATESHEAD-ON-TYNE.—November 30.
STOCKTON-ON-TES.—December 3.
GLASGOW.—Dec. 8 and 9.
PRESTON.—Arrangements pending.
BLACKBURN.—Sunday, December 22.
CARDIFF.—Dec. 29 and 30.

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.

MR. E. W. WALLIS'S APPOINTMENTS.

(Address, 1, Englefield Road, Kingsland, N.)

NEWCASTLE-ON-TYNE.—Nov. 10, 11, 12, 17, and 18.
GLASGOW.—Nov. 24 to Dec. 2, inclusive.
SOWERBY BRIDGE.—Dec. 8.
MIDLAND COUNTIES.—Work for District Committee. Dec. 9 to 15.
LONDON.—Doughty Hall. December 22 and 29.

MR. T. M. BROWN'S APPOINTMENTS.

(Address, Howden-le-Wear, R.S.O. Durham.)

MALTON.—Nov. 9 to 11, care of Mr. Geo. Hall, Stationer, Finkle Street. Selby, York, Leeds, Wakefield, and southern journey to follow. Friends will oblige by making their arrangements as speedily as possible.

NEWCASTLE-ON-TYNE PSYCHOLOGICAL SOCIETY.

LECTURES AT WEIR'S COURT, NEWGATE STREET.

(President: John Mould. Hon. Sec. H. A. Kersey, 4, Elington Terrace, Jesmond Road.)

LECTURES FOR NOVEMBER.

Sunday, 10th, at 6.30 p.m.—"The Word of God and How to Read it." Mr. E. W. Wallis.
Monday, 11th, at 8 p.m.—"The Soul and its Powers." "
Sunday, 17, at 6.30 p.m.—"The Great Beyond as revealed by Spirit-Communications." Mr. E. W. Wallis.
Monday, 18, at 8 p.m.—"Faith: False and True." "
Sunday, 24, at 6.30 p.m.—Trance Address. Miss E. A. Brown.
Admission free. A collection to defray expenses.

WEEKLY SEANCES AND MEETINGS.

Sunday, Seance at 11 a.m.—Form Manifestations. Spiritualists only.
Tuesday, " at 8 p.m.—Dark Circle. For Members only.
Wednesday, at 7.45 p.m.—Spiritualists' Improvement Class.
Thursday, Seance at 8 p.m.—For Members only.
Friday and Saturday at 8 p.m.—Developing Circles for Members and Friends (free).

The Library of the Society is opened every Wednesday evening from 8 to 9 p.m. for the issue of Books to Members.
A Tea and Happy Evening will be held on Tuesday evening, Nov. 12.

WRECKENTON.—Mr. Westgarth will speak at the house of Mr. Jacob Bell, Ship Lane, on Sunday, November 10, at 2 o'clock in the afternoon, and 6.30 in the evening. A kindly invitation to all.

We made a mistake last week in requesting that the silk handkerchief found at Doughty Hall be left at the Spiritual Institution. It was not Mr. Chant who was taking care of it, but another "elderly gentleman with a stick."

TO LOVERS OF ASTROLOGY AND THE OCCULT SCIENCES.—Just published, price 1s.—"The Philosophy of Mau," a golden handbook for all. Man considered spiritually and physically, showing the true origin of all diseases, with the certain means of their prevention and cure; the nature of drugs and their baneful influence; plants and herbs, with some of their mystical properties; small-pox and vaccination, their philosophy and effect. May be obtained of J. Burns, 15, Southampton Row, London; or of the author, post-free for twelve stamps. Address—P. Davidson, Glenburgie, Forres, Morayshire, N.B. This work is written in connection with astrology, magic, and the other kindred sciences, and should be in the hands of every advanced thinker.

GENUINE WHEAT MEAL.

MANY of our correspondents who are interested in Dietetic Reform, are unable to obtain genuine Wheat Meal for Baking and Cooking. To meet the requirements of such, we have made arrangements to supply sample packets of 1lb. each price 3d., and larger quantities at very much lower prices.

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SIMPLE QUESTIONS & SANITARY FACTS FOR THE PEOPLE, 1s.

An improved edition is now ready. It is an advanced and comprehensive educational work on physical phenomena, the structure and functions of the body, diet, stimulants, medicines, baths, cleanliness, health processes, and all those questions which connect themselves with personal health and comfort, domestic happiness and prosperity, and sanitary reform. Though grasping such a wide field, it is simple and elementary in its style, and adapted to the humblest capacity.

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SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, NOV. 10.—6, Field View Terrace, London Fields, E. Service or Seance, at 7.
MONDAY, NOV. 11.—Hall, 288, Commercial Road, E. Seance at 8.
TUESDAY, NOV. 12.—Mrs. Pritchard's, at 10, Devonshire Street, Queen Square, at 8.
TUESDAY, NOV. 12.—6, Field View Terrace, London Fields, E. Seance at 8.
WEDNESDAY, NOV. 13.—Mr. W. Wallace, 329, Kentish Town Road, at 8.
THURSDAY, NOV. 14.—Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 53, Sigdon Road, Dalston Lane, E. Mrs. Pritchard's, at 10, Devonshire Street, Queen Square, at 8.
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BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hoekley, 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.
KIRGHLEY, 2 p.m. and 5.30 p.m.
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.
MIDDLESBRO', 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 for Spiritualists only. Public Service at 6.30 p.m.
NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.
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OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.
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WEDNESDAY, NOV. 13, ASHTON-UNDER-LYNE, 25, Bentinck Street, at 8 p.m. for Inquirers. Thursday, Members only.
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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.
MIDDLESBRO', 35, High Duncombe Street, at 7.30.
NEWCASTLE-ON-TYNE, Psychological Society. Improvement class, at 7.45
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THE Subscriber, in response to oft-repeated and earnest request, has published and distributed an Edition of these Communications, the accumulation of the last five years. The Second Edition is now ready. The volume extends to not less than 580 demy 8vo pages, and contains besides the "Experiences of Hafed," about 500 *Answers to Questions*, many of these on subjects of the greatest interest: *Communications from Hermes*, once an Egyptian Priest, afterwards a personal follower of Jesus; an *Introduction*, in which is given, along with some explanatory information, an account of the Mediumship of Mr. David Duguid, the Glasgow Painting Medium; and an *Appendix*, containing very many interesting Communications from Ruisdal and Steen, the Old Dutch Masters; Copies of *Direct Writings*, in Hebrew, Greek, Latin, and English; and a Brief Statement of the Extraordinary Phenomena occurring under Mr. Duguid's mediumship. The volume is illustrated by Lithograph Pictures, being *fac-similes* of DIRECT DRAWINGS, the work of the Spirit-Artists at sittings specially appointed for their production. Various *fac-similes* of DIRECT WRITINGS are also given in the body of the work and in the Copious Appendix. The book is got up in the neatest and most substantial style, price 10s., post free 10s. 6d.

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SYNOPSIS OF THE WORK.

The following leading features will give some idea of the nature of the work:—

INTRODUCTION.

Development of the Medium as a Painter in Trance. A Controversy—Misconception. "The Glasgow Painting Medium," by Dr. W. Anderson (Brooklyn)—History of the Manifestations. Control of Hafed. Speaking in Trance. Direct Paintings and Cards. Doubts and Difficulties. Letter of the Hon. A. L. Williams (Michigan)—A Good Test Adopted. Direct Pictorial Illustrations—Testimony of Dr. Sexton. Mr. Duguid's Extraordinary Mediumship. Prominent Feature in the Persian's Communications—Pre-Gospel Life of Jesus. The Gap Filled Up. A Rev. Professor on the Trance State of the Medium.

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THE WARRIOR PRINCE.—Birth of the Persian, B.C. 43. Youthful Aspirations. Hafed's Spirit Guide. Becomes a Warrior. Arabian Inroads. Morning Sacrifice before the Fight. Battle of Gorbindoon. Vision of the Spirit Horsemen. The Young Victor's Address to his Soldiers. War. Peace. Courtship. A Rival in Love. Storm and Sea-Fight. Spirit Communion—The Light of the World. Order of the Guebre. Marriage. Attempted Assassination by a Rival. The Innocent Condemned with the Guilty. Hafed Pleads for his Enemy. Spirit Intervention. Enmity Slain by Love. Inroads of the Alanés. Murder and Rapine—Hafed's Wife and Child Destroyed—Revenge. Vision of his Guardian Spirit. Bitterness of Bereavement. Hafed throws down the Sword and joins the Magian Order.

THE AROMAGUS.—Elected Head of the Magi. Early History of Persia. Advent of Zoroaster—his Doctrines. Oracles of the Sacred Grove. The Altar of the Flame—Spirit Lights. Lessons from the Spirit World. The Egyptians—Temple of Isis—Symbols and Modes of Worship—Consulting the Spirits. The Sabæans. The Spartans—Their Laws—Their Games Immoral—Wives of the State—Slaves and Masters. Corinth—Description of a Temple. The Golden Age. Athens and the Athenians. Old Tyre—An Ancient Exchange—Free Trade and its Advantages. Religion of the Tyrians—Story of Venus and Adonis. Mythic Gods of Greece. The Hebrews—Books of Moses—The Fall—Death before Sin—The Earth not Cursed—Remarks on the Deluge. Melchisedek, the builder of the Great Pyramid. Abraham and the Three Angels. Tower of Babel. God's Dealings with the Hebrews. Babylonish Captivity. Nebuchadnezzar—Story of his Fall. Cyrus Chosen of God. Cyrus as a Soldier—A Battle Described. Successors of Cyrus—Downfall of Babylon. Reflections. Message of the Spirit of the Flame. Hafed and Two of the Brotherhood sent to Judea to Welcome the New-born King. The "Star." "There lay the Babe on the lap of his Mother." Parentage of Jesus. On the Red Sea. Ancient Thebes. An Old Temple. An Egyptian Seance. The Old Priest Chosen by the Spirit Voice as Guardian of the Child Jesus. An Underground Temple. Persia Invaded by the Romans. Hafed takes up the Sword. Jesus taken to Egypt. Letters from Issha, the Old Egyptian Priest. The Dark Inner Temple. The Old Tutor and the Young Pupil. First Miracle of Jesus. "He is indeed the Son of God!" Jesus at Play. Tutor and Scholar change Places—Travel in Egypt—Their unexpected Arrival in Persia. Jesus Clairvoyant—Studies under Hafed. His Profound Wisdom—Acquires Knowledge of Persian Language, &c. A Story about Jesus—Wonderful Cures. Hafed and Jesus leave Persia—A Vision of the Better Land—They visit Greece, Egypt and Rome. Roman Religion—Slavery—Sports. Back to Judea. Jesus and Hafed in the Temple. Letter from Jesus to Hafed (given in *Direct Writing*). Return of Jesus to Persia. Hafed and Jesus set out for India. Want of Water—a Miracle. The Bolan Pass. Cashmere. Plains of India. The Temple of the Elephants. A Queer God—how he Lost his Head and got another. The Hermits of the Mountains—Spirit Communion in their Temple. The Voice of the Spirit. A Man Raised by Jesus from the Dead. Arrival in Persia. Birth-day of Zoroaster. Jesus addresses the Magi. Farewell Meeting in the Grove—The Voice of the Angel—Jesus enshrouded. "Tongues of Fire." A Vision of the Spirit World. Parting with Jesus. Roman Oppression. Tidings of Jesus and his Work—His Letters to Hafed (given in *Direct Writing*). Death of Jesus. Hafed Ambassador to Rome. Meets with Paul and others in Athens.

THE CHRISTIAN EVANGELIST.—Hafed's Labours in Spain and at Lyons. "Gift of Tongues." Persecution. Bound in Chains. Jesus, "My Prince," appears. The Captive Delivered. Evangelising in Italy, Greece, Northern Africa, &c. Homeward Journey to Persia. Hafed expelled from the Magian Order. Labours in Bashire. A Church formed—Hafed's Address. Mode of Worship—Baptism, the Lord's Supper, &c. Gifts of the Spirit. A Noble Convert. Persecution—First Persian Martyr. Midnight Meetings—Captivity of the little Congregation. Mock Trial—a Barbarous and Cruel Test—Old Hafed's First Night in a Persian Prison. The

Roman Circus—Fighting with Gladiators—the Beasts spring, but fall dead—Salutary Effect. Vision in the Cell. "The Prince" in his Glory. Hafed, the Centenarian, and his Companion, in the Arena. The Rush of the Beasts—The Martyrs wake up in Paradise.

HAFED'S SPIRIT-LIFE.

Hafed describes his feelings on waking up. Perceives his father, mother, wife and child, and old friends. Spirit Horsemen. Welcomed by Jesus—The Great Temple. Description of the Temple and its Surroundings. Life in the Spirit World—Condition of Spirits in the "Spheres"—Clothing—Houses—Food—Employments—Education—Progress in Knowledge—Music. An Errand of Love—Hafed and Issha visit the First Sphere—Rescue of Xerxes, Nero, and others from darkness. Paul a Co-labourer. The Great Rulers or Christs of the Universes—Jesus, the King of kings. Heaven—where is it? Creation of Worlds—the Elohim. "Book of Memory." Power of Spirits over Law—Freedom of Action—Good Spirits may Err. Punishment inevitable on Wrong-doing. Archangels. Who is "The Comforter"? Time and Space—Spirit Flight. Hafed's Discourses on Education—On Spiritualism—On the Origin of "Christmas"—On the "Summer Land"—On the Material Worlds and their Inhabitants—On the Corruption of Inspired Books. Dark Side of the Spirit World. Priestcraft Denounced. Hafed predicts the near Advent of a Great Reformer. A Grand Upheaval of Systems. The Spiritual Reign of the "Prince of Peace."

Communications from "Hermes," the Egyptian.

Death of Issha, the Old Egyptian Priest—Letter from Hermes to Hafed (*Direct Extracts*)—Imprisonment and Deliverance by Spirit-Power. Hermes gives an Account of his Efforts to Overturn the Egyptian Religious System; Reproduces some of his Old Discourses, viz., on Idolatry—The Infinite Intelligence and the "Lesser Infinites"—Primeval Man—The Spirit World—Self-Culture—Death and the "Angel of Death"—The Ancient Egyptians: Pyramids; Melchisedek a Shepherd King; Moses and the Hebrews, &c. Strange Control of the Medium—Dialogue—Graphic Pictures of the Spirit World. Hermes and others leave Egypt to join with Jesus and his Disciples. Prevalence of Crime in Judea. A Portrait of Jesus. Jewish Sects. "The Twelve." John the Baptist. Herod and Herodias. Hermes and Jesus as Schoolboys under Issha. Joseph and Mary. "Brethren of Jesus." Description of Judas. Purgings of the Temple. Disciples sent out. Parting Supper—Prayer of Jesus. He sends Hermes to the Alexandrian Jews. Return to Egypt by way of Jordan and the Dead Sea. Brethren in the Wilderness. A Vision of the Past, Present, and Future. A Miracle. The Trial, Crucifixion, and Resurrection of Jesus. Pentecost, Hermes in Greece. Return to Egypt, &c.

APPENDIX.

I. Copies and Fac-Similes of various Direct Writings.

II. *Answers to Some Questions by Ruisdal and Steen.*—Resurrection of the Body. Spirits Cognisant of Natural Objects. A Glimpse of Summer Land. "What Good will it do?" Medium's Sight in Trance. The "Double." Man's Power over Spirits. Employments of the Spirits. How Ruisdal became a Painter. Mediumship and Strong Drink. Ruisdal's First Experience in Spirit Life. A Picture of the Spirit Land. Ruisdal and the Students. Deserved Reproof. Knowledge withheld. "All the work of the Devil!" On Light, Comets, and Spots on the Sun. Sun, Moon, and Planets Inhabited. Materialisation of Spirit Forms. Ruisdal's Visit to Rome. On "Purgatory." Continuity of Earthly Relationships. Ruisdal on Oils, Colours, Varnishes, &c. Spirit Transition. Ruisdal's Betrothed. The Story of Steen and Jan Lievens. Ruisdal on the Ideal and Natural. Lawfulness of Spirit Intercourse. Work of the Spirits. Ruisdal and Steen on their Pictures. Condition of Persons Dying in Idiocy. The Angel of Pain. "Shall we know each other?" Use of the Crystal. Ruisdal's Description of Jesus. Steen's First Experience of Spirit Life. Locality of the Spirit World. Steen on Jesus and his Work. How they Pray in the Spirit World. Red Indian Spirits. Steen gives a Test of Identity. Ruisdal's Picture in the Edinburgh National Gallery—a Test. Interviewed by J. W. Jackson. Ruisdal's Waterfall in Moonlight—a Test. Ruisdal on Home. Eternity of Matter. Recovery of the "Lost." Ruisdal on Contemporary Painters and Painting. Contemporaries' Names (given direct). Steen on Effects of Discussion. Spirit Language—Temperature—Clairvoyance—Cold and Catching Colds, &c.

III. *Other Phases of Mr. Duguid's Mediumship.*—Movement of Inert Bodies with and without Contact. Production of Sounds from Invisible Causes. Perfumes. The Spirit Voice. Levitation of the Medium. Transference of Solids through Solids. Spirit-Lights. Spirit Touch. Distillation. Winding-up and Carrying Medical Boxes. An Overcoat put on the Medium while his Hands are Securely Bound.