



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

## SPIRITUALISM.

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### Spiritual Institution Lectures.

#### CONSTITUTION OF ENGLISH SOCIETY.

A series of lectures was inaugurated on Wednesday evening, November 13, at the Spiritual Institution, 15, Southampton Row, London, by Mr. Burns, who delivered a lengthy discourse to a small but appreciative audience. We can only present an outline of the lecture.

When I looked at the portrait of the new Lord Mayor in the illustrated journals on Friday last, I was struck with the fact that Lord Mayors are all of one type of men—apparently of the Saxon race. This caused me to ask myself what other races constitute the present British people besides the Saxon—in short, what is meant by the British Constitution? And in answer to these inquiries, the present lecture is given.

It is highly probable that an aboriginal people inhabited these islands before any of the existing tribes colonised the country. These primitive peoples would, no doubt, differ in appearance and character, in accordance with the locality in which they resided, whether by the sea, in the fertile valleys, or in hilly parts. The physical aspects of the country then were vastly different to what they are now. Forests, swamps, and lakes, occupying an immense area now under cultivation. These aborigines were probably allied to the Eskimo and Digger Indians of America. They were the children of the soil; and no doubt a remnant of their blood exists amongst us to the present day.

In mixing with the menial orders, who seem to have but little ability to exalt their condition above the mere force of circumstances, we may fancy we observe the facial type exhibited by the vacant Eskimo or the grinning savage of the Western plains.

The first intellectual people which inhabited this country appears to have been of the Semitic family, many names of places and other words being identical with biblical names. These pioneers of literature may have been an educated class or missionary expedition, who identified themselves with the country in such a way as to introduce permanent names to its natural features, and thus lay the foundation of a written language. Wave upon wave of these instructors may have succeeded one another till they resulted in the high intellectual and spiritual community of the bards and priests of the Celtic age. Who these "Celts" were is hard to distinguish; possibly many diverse tribes and colonisations made up the state of society commonly recognised as Celtic. To the bardic element, however, I assign the foundation of literature and intellectual development in this country. Before written language existed, all the literary riches of the people had to be stored up in the memory of a class of mind devoted to the purpose, as in India at the present day. And no doubt the traditions became very much enlarged and improved upon by the genius of those whose duty it was to repeat them. This incessant use of the intellect would give a superior development to the brain, and in a few ages give rise to a peculiar type of brain and nervous system, associated with refined bones and muscles, and a purification of diatetic and personal habits.

Literary genius and the inspirational quality of mind are therefore derived from the cultivated Celtic class, and in this supposition I am in good company. The Rev. S. E. Bengough, who has made literature a study, in his lecture at the Crystal Palace traced Shakespeare to a Celtic origin.

Amongst the many other strands which constitute the strong

rope of British society, the Romans must not be overlooked. Their legions occupied the island for a long period, and must have left much Roman blood behind them. Latin was the language of learning, religion, and of government, and hence there is much more of the Roman element in our language, institutions, and forms of thought and government, than possibly in our blood. The "common law" or natural usages of social life among the people have a close affinity with the Roman institutions.

A very marked element of the British character is that derived from the Norsemen, the Vikings of ancient times, who made the sea their home, and settled themselves chiefly on the coast, at points thereof favourable for their maritime occupations. These men, with large perceptive faculties, strong bodies, and an active circulation, observed natural phenomena readily, had geographical instinct, great endurance, and restless activity. From them we have our seamen and explorers who have made such additions to geographical knowledge as have laid the basis for the extension of our empire and supremacy of the seas.

Closely identified with them, but having a desire for inland life, is the Saxon element, or combination of elements. Having smaller bones, more corpulent bodies, and an excess of the nutritive over the arterial temperament, the Saxons are the captains of industry, the plodding accumulators of wealth, and promoters of manufacturing schemes and the upholders of local self-government and municipal liberty. Our Lord Mayors of London are pretty generally of the Saxon type, broad, round, substantial bodies; short necks, strong features, excellent perceptive intellects, and with considerable elevation of head over the ears. All our mayors belong to the same family, as their names Whetham, Owden, White, &c., seem to indicate. They represent the people, the industrial element (Mayor = *major* the biggest trader), as opposed to the Crown and feudal element. They demand local rights for those who live in towns from under the jurisdiction of the landlords, and they see that these rights are maintained and properly administered. The visit of the Lord Mayor to Westminster on November 9, is to present himself to the acceptance of the Crown, and demand a continuation of the rights and privileges of his Corporation. This he does in name for all other municipalities. In return, the Crown sends its representatives as the guests of the citizens in the evening to unfold to the people their views on the present situation. The Saxon is a republican, all his institutions are of that class. He loves to govern himself, help himself, and subsist upon the products of his industry. He is John Bull pure and simple. As a nation living in our midst, he has a distinct life and sphere of his own.

Lastly may be noticed the Norman, or predatory element, who took possession of the country, and constituted the governmental, the feudal, and military classes. No doubt the Norman accession has had a very marked influence upon this country, defending and protecting those dependent upon them, patronising industry and art, and by their leisure derived from the labour of those on their estates, introducing an opportunity for culture which, though not an unmixed blessing, has been most advantageous to the people in general. Following in the wake of the Norman party, properly so-called, there has been no inconsiderable addition of continental colonists purely Celtic and partaking more of the intellectual and artistic than fighting and thieving character.

As the features of the feudal system passed away, this predatory class turned its attention to conquests in other lands, and following upon the trading stations opened up by the Norsemen of our nation, the military chieftains have made "annexations" and "rectifications of frontier" in the name of the ruling power. Our huge

military system is a manifestation of our predatory genius, and it may be said to be exclusively in the hands of the Norman element. Allied to the Sword is the office of Religion, which latter sanctifies and blesses the depredations and bloodshed committed by the former, while the practice of the Law steps in and renders everything strictly legal as well as religious. This national, military, religious, and legal system is really a distinct government from that of the municipal section of the people, thus exhibiting the very curious fact of two different nations, as it were, living together, having laws and occupations peculiar to themselves, with no more familiar intercourse or intermarriage with one another than if they lived in different countries.

The last element I shall notice is the Crown, which, immediately following the Norman invasion, was purely Norman, but has become lately much more of the Saxon than of the Norman type, and the present reigning family and its most active member, the Prince of Wales, pay very marked attention to industry and municipal circles. Indeed, in the present royal family, all the better elements of our people are significantly represented, giving promise of a better time when our predatory classes will somewhat further change their original type and live for the people, not on them, and exert the noble qualities which they possess for the defence of the nation from conquest and tyranny of ignorance and evil habits.

We must be satisfied with all the additions which have been made to our race, and are yet essentially a British people, and the spirit of the bard still animates our highest ranges of thought, and leads us to those lofty manifestations of mind which place our national literary men at the very pinnacle of human fame. To the Celtic soul-source we must look for that which will amend every evil in our midst, and unite all classes and races into a homogeneous people. The true bard, the true man of inspiration and genius, belongs neither to Land, nor to Industry, to the Battle-field, nor the Church; his realm is that of Mind. The heart and intellect of humanity are his kingdom, an inalienable possession. He feels for all, speaks for all; thinks the thought that illuminates and directs all; and Spiritualism, as the noblest expression of intuition and intellect, is the budding flower of Celtic genius. After having been for centuries under the sod, and load of foreign accretions, it now bursts forth in all its beauty, giving promise of fruits of spirituality, purity, and righteousness, yet to be borne upon the boughs of the Ygdrasil of the British Islands.

It is worthy of note, in closing, that in the marriage of the Princess Louise with the Marquis of Lorne, we have the union of the modern governmental race with the modern descendants of the ancient people of our country. The Marquis of Lorne is noted for his intellectual and literary attainments, and the artistic and literary abilities of the Princess are equally if not more marked, though, from her sex and social position, her qualities may not be so publicly known. As a people we cannot spare any of our composite parts. What is wanted is that each element do its duty to the other, and that duty cannot be found detailed in the usages or traditions of any of the races which constitute the whole of our people, but this guiding light alone exists in that moral intuition of duty towards God and man which finds an expression in all individuals to whatever race they may belong.

Mr. Burns then gave a delineation of the Lord Mayor, from the excellent portrait in the *Graphic*, and the meeting concluded with an interesting conversation.

#### HISTORICAL CONTROLS.

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

NUMA POMPELIUS, THE SECOND KING OF ROME.

October 10, 1878.

"Four score years and two of earth experiences. How many suffer upon their release from the body, from the very threshold of their entrance into spirit-life. Their spirit-breathings are filled with bitter reflections of a misspent life; in time they grasp eternity, and find themselves indestructible. They realise, with a painful intensity, immortality, freedom from time—a spirit eternal, a never-ending immortality. But there are other spirits that have no such bitter reflections, who grasp the realisation of that profound truth, that 'having lived earth-life well, they are entitled, by acts and deeds which bear immortal record to their worth, to a happy immortality.' Such a reflection, with all its compensating pleasures, was mine on my entrance into spirit-life. In earth-life I realised, amongst a world of human beings resting contentedly in idolatrous worship, the Eternal One; I realised Him in his perfection; I was blessed with the happiest conviction that words were useless in the hereafter, but that deeds alone would proclaim their worth.

"Born of a patrician family, yet feeling none of its false dignity, associating myself with the plebeians and their wants; living a life of comparative retirement, yet in my retirement proving myself a useful neighbour, an impartial Judge, a God-serving man. Dissensions that would have caused feuds to rage for generations were happily settled by my arbitration when called upon, and that I was often called upon was proved by the fact that my name went out the whole length and breadth of the country, and that my country's king thought it no misalliance to marry his daughter to me. Thanks be to the God, I loved; she liked public life as little as I myself did, and together in happy retirement we passed the happiest thirteen years of my earth-life, and she was taken from me. You are not given to ostentatious display here; your era is the Christian era, and the years that have lapsed number how many?"

I told him, "Nearly nineteen hundred."

"I commenced my earth-existence seven hundred and fifty years before that era. Oh, I find this world of yours, which once was mine, as little changed as in my day. Civilisation has advanced, arts and sciences have taken great strides, and their strides will rapidly become more astonishingly great. Already has one invention dispelled in part the gloom of night in your streets and squares, and soon will that *part measure* blush, and in its place perfection reign supreme, and night and day with you will be so justly equalised in reference to the light, that these days shall be remembered as days in which science was but in its infancy, and that the great laws so ill understood to-day—those laws which the great Creator sees in his adjusting of revolving matter, those laws which alike are used in the movements of the spheres—can yet utilise themselves in the homes of the humblest. Yet despite this advancement in arts and sciences, the same unruly passions which stirred the breasts of my countrymen are strong in the breasts of your countrymen even to-day: the love of Fame, the false and empty cry of Honour, a lust after war, and thousands upon thousands of your rank and file among your soldiery meeting as violent deaths as did those of my day. Oh, will the time ever come when men will live in peace one with each other? We can recognise the rule of positive Harmony in the spheres, and sorrowfully look down from our homes in the heavens upon the bloodshed and violence transacted upon this your earth. Oh, in my own day on earth I was filled with these thoughts of Peace, an universal Peace of goodwill, perfect unanimity among men. Oh, you may deem them wild visions, but my soul was full of them; and after the death of her I loved so well, I withdrew myself from amongst men, and in silent meditation and prayer held converse with myself upon these matters. Nature in all her beauty graced my solitary retreat, the cleft of a rock forming a cavern through which a murmuring brook wended its way over its pebbly bed, the waters flowing into the adjacent valley; a rude seat whereon to rest my oftentimes wearied limbs was in the cavern, and hours after hours I would pass in silent meditation.

"I remember well: twilight had nearly ended, and the dark clouds of night were rolling in apace, still finding me seated there in my favourite retreat in Cures, and, looking up, thinking of my journey homewards, there appeared to me a female form. With a rush of life-blood to my heart came the solemn conviction that she was not of earth, and murmuring in thankfulness of soul, '*Immortality demonstrated*,' I fainted away. She had gone when consciousness returned to me, to appear to me at my next visit. I would have knelt to her, but with uplifted hands pointed heavenwards, she bid me resume my seat. These were her words: 'Happy mortal, possessor of primal morality, evincing itself in the perfect harmony thou wouldst establish among mankind, I am sent to thee.' I could not answer her, nor could I stay the violent tremblings that came over every limb. In a reassuring voice she continued: 'Be not afraid; I was mortal, but am now immortal, born of earth with a body subjected, alike to thy own, to all nature's ills and failings. Why dost thou tremble so?' 'What name?' I asked her; 'what name shall I call you beautiful Goddess?' She stayed me with a gesture, and said, 'Thou must not blaspheme; upon earth I was known by the name of Egeria, named after one of the idolater's goddesses.' I said, 'Thy purpose is answered, for thou hast proved to me that what thou art now all men will be.' 'But that was not the purpose of my coming to you,' she replied; 'it was to bring a message from the heavens, which message consists of this *advice not command*: Use reason always; accept the bounties the Almighty has in store for you. Hold fast to that primal morality which is a gift to you, God given. The Creator needs no secluded services, nor demands a life-time passed in silent meditations; it's but the idling of the spirit in time, and in the eyes of the Almighty God constitutes a crime. Let your reason guide you in the rejection or acceptance of the offer that will come to you, but which is yet in the future. Numa Pompilius, for the present I must bid you adieu.'

"With these words she disappeared from the cavern, dissolving in space, presenting to my view a gradually fading, beautiful form. I came out of the cavern a different soul; all nature seemed in harmony with my feelings, all seemed to breathe the spirit of Peace and Concord; the world was changed for me; and when I returned to my own home, I gave thanks to the Almighty God for the knowledge that had been mercifully bestowed on me.

"Her predictions soon were verified,—that same evening receiving two ambassadors from Rome, presenting me the royal dignity of King—offering it, nay, pressing it upon me; and I realised the wondrous message I had received, and the conveyed command to use my reason, and I answered them, 'Ye Representatives of my Country and its Inhabitants, ye would bestow on me the doubtful honour of reigning over you; I say doubtful honour, applying that term only to myself. I am filled with the idea, and my soul yearns after universal Peace and Brotherhood. You are Ambassadors, representing a warlike people, bent upon conquest and honour; I would ill-suit you to reign over you; you have more need of a King who would be a General as well; and I refused the proffered honour—refused it with the deepest respect, yet under the away and rule of reason I refused it. I remember how those whom I had benefited by my counsel and judgment, headed by my father, Pompilius Pompo, knelt around and about me begging me to accept the office of supreme ruler. I referred to the first king that had ever ruled over my countrymen, and referred also to his end; but was overruled by them, I asserting that as king of a nation I could not only benefit Rome, but for ever set aside the differences that divided the Sabines and the Romans; promoting peace and good

will where all was fierce animosity and hatred; that the neighbouring states would benefit by my reigning over Rome.

"For months I held out, until the Roman citizens came in a body, crowding in their thousands round my home, and then I accepted the solemn trust and charge. Can you imagine the difficulties of ruling a semi-barbarous people, bearing among themselves feuds innumerable, and quarrels which had been raging for generations; divided into two distinct parties, one hating and despising the other, and yet filled with the desire of war and conquest? Oftentimes during my reign was I blessed with my attendant spirit, following unswervingly her advice. I would in my new-born zeal have thrust down every temple dedicated to idolatrous worship, but I was forbidden by her. 'Let reason guide you in your changes,' she said. My first decree was, that it was blasphemy to form or make appearances of man or beast and call them Gods. I next decreed that every painting that adorned the Temple should be destroyed, and then inculcated among the most philosophical and learned, the necessity of conveying far and wide the important knowledge that those gods which my people worshipped, and goddesses also, were all subservient to an Eternal and Almighty God; that this one was the ruler of the whole world, and claimed obedience from all, from the highest god typified on earth, from the greatest hero whose memory was revered, to the lowest and meanest still living; and so the foundation of a purer religion was laid amongst my people. I dared not take away their traditional gods from them, but all that I dared to do I did well. I afterwards made a solemn proclamation for the gathering together of my people, as many as could be gathered together, and then I dedicated a temple, in which was placed the typified god of war and bloodshed, naming it the Temple of Janus; and as I closed its heavy portals, shutting out the sight of the interior, I turned to the vast assembly, and proclaimed aloud, 'Cursed be the hand that would open this portal, for when opened Peace shall have ceased in the land, and War, with its dire cruelties and sufferings, shall be raging! Cursed be that mind that involves his country in such dreaded troubles and miseries!'

"I then set myself the task of restoring internal peace, and found that the foundations of the existing animosities were land disputes between each other. I surrounded every man's land, forming a boundary with stones. This would have been but a frail and unsuccessful effort, but I had previously had these stones dedicated solemnly to the principal God of my people, 'Jupiter,' and by so doing proclaimed that those who dared to remove or uplift a stone so placed from its bed were guilty of the crime of sacrilege and blasphemy, and that death should be awarded to the offender. This took some time ere the old boundaries of the country were so marked out, but the task so seemingly gigantic in the commencement was ultimately successfully finished. My next great effort was to join the two sections of my people, settling for ever the existing differences between the Romans and the Sabines, and I formed trade Companies, granting them privileges in the gift of the Crown, and the differences of interests were finally settled by the entrance of Sabine and Roman into these trade companies. There was no compulsory entrance demanded, but the whole of the Patrician order recognised alone those tradesmen belonging to the Company of the Crown, so that it became needful for every skilled artisan and mechanic, be he Roman or Sabine, to join the various companies; and I lived and reigned long enough to see the Roman and Sabine marry and intermarry, until at last the difference ceased, and the distinction, ere my reign had ended, became scarcely recognisable.

"I readjusted the months of the year by intercalation of a month, placing an intercalary month between February and March. I merely mention this to you to prove that learning was as much in our power seven hundred years before your era—nay, more in our power, in fact, than it was fourteen centuries after your era commenced. So peace abided with my country. I have been put down as a charlatan and impostor in these your modern times. Calumny cannot hurt me in the heavens. I bore it all from many around me whilst on earth; but God's mercy in sending to me his messenger enabled me to raise from barbarism a whole people, teaching them the blessings of peace, the love of agricultural pursuits, and laying the foundation of a bright immortal career in the hearts of thousands of my countrymen; laying down without regret that body which I had not disgraced, feeling in the certainty of my soul that the task of earth-life, if finished, was well finished. Pompilius Numa bids you farewell."

I asked him to tarry a little longer. He said, "What have you got to say?"

I remarked that as far as I could hear and see, these controls had existed from all time and threw a wonderful light upon what was now considered a myth, but which throughout, to my mind, carried the semblance of truth with it.

He said, "Record what I say; I will answer you. So full was I of this conviction, that what had been mine had been others' before me, and would fall to the lot of souls in the future, that at four score years of age I set myself, my last important task on earth, to record all the interviews I had with her that gave me God's messages when she appeared, the length of time she stayed with me, and her wondrous teachings. To her alone my grateful soul ascribes its first actual realisation of the Supreme God. I have previously told you that I dared not preach God alone in his unity, but I could leave a record for the eye of man to scan, and my dearest task during these last two years of my life was to fill the pages of my volume. Oh, what a labour of love; every word she uttered to me burned itself into my brain. I could not forget

them, so that these reports were *verbatim* written in good faith. I had established an altar among my people, calling the temple the Temple of *Bona Fides*. I headed my book "*Bona Fides*," and it consisted of over one thousand pages of closely written manuscript, and written in the purest Latin then in vogue,—not oratorically, not declamatory, but truthfully, and dispassionately; and my orders, the last I ever issued, were that my volume was to be placed in one stone coffin and my body in another, and that upon one of the highest hills surrounding my capitol they were both to be inhumed, and my prayer was that posterity might benefit. Pentilius opened my grave and destroyed part of my book by order of the Quæstor, in the time of Augustus.\* Part of the volume was preserved. I can't say whether it was *preserved* after the great fire at Alexandria. It was in the library of Alexandria, in the time of the Mahomedan spirit-seer, 'Mahomed.' Posterity would have greatly benefited, but there were secrets they dared not divulge. The world was not then ready for the discovery.

"The whole world, and every philosophical mind that is in it, is not only guided but directed in nearly every important action in their lives by these unseen ministers of God's will. The most martial of your great men of note are but acting in all their highest efforts of strategy under the direct influence of guiding spirits; they are but giving an effective impression, through matter, of spiritual results, not only in martial affairs, but science is benefited to-day. The whole spirit-world is approaching nearer to man. The actual experiment so recently brought to a successful termination, and which will soon be in general use,—that is the use of electricity as a light-giving power,—this has already been solved in its various forms in the scientific spheres, and the greatest problem, the sub-division of the light, has also been given expression through a spirit in the flesh. These results were already achieved in spirit-life ere the mind of man had grasped them. Should it be asked, Why not in the past; answer, 'Man, can you realise the future?' Now God is brought nearer to man, now that the minds of men have been cultivated and formed by study and surroundings to that high pitch, that these things can be impressed and received in good faith, which they could not, had not the minds of men reached this step, this high step of advancement,—these impressions, instead of being received in good faith, would have been treated as idle fancies and day dreams. What lights your vast cities and your country roads with a light of such illuminating power that night shall resemble, in its light, the day? The wonder has ceased of sound being conveyed for hundreds of miles, every tone, every note perfect and accurate. This discovery is succeeded by one greater and infinitely more useful. Well may men of advanced views say, 'What next?' Tell them God is nearer to man to-day, and that his whole army of unseen witnesses are busy in his service. God bless you." *Finis*.

I leave your readers, many of whom know both the medium and also the individual who records these utterances, to make the most of the wonderful powers of deception practised by the medium, and the wonderful facilities afforded for trick by the weakness of mind of the recorder. I can't expect people either to believe me or the medium. I have, however, a right to say, before anyone imputes fraud on the part of the medium or delusion on my part, "Try the spirits." Several firm believers in Spiritualism have been present at my seances, and can speak to the fact of the utterances from the mouth of an entranced and insensible body being reported *verbatim*.

Many of my friends, whose attention has been drawn to the curious statements recorded by me, and who neither think my judgment impaired nor my integrity at fault, are astonished, and say, "There must be something in it; but what is the good of it?" Apart from the comfort afforded as to the "actuality of life" in the flesh and hereafter, there is not a single control that I have recorded that does not enunciate a wholesome principle. Take for instance the last three that have been published in the *Medium*—namely, "Elizabeth Barton," "Eldridge," and "Marcellus." The first prominently puts forward the danger a poor medium incurs when in the hands of unscrupulous adventurers, who try to turn the natural conformation of body peculiar to the medium into a raree show for their own benefit. The second control showed the power of affection of the spirit out of the body over that of its object still living. The third, that of "Marcellus," prominently puts forth the power of mind over matter, and shows that the mind of the man thinking in his study is the mighty lever operating on bodies in the great affairs of nations; in fact it proclaims the superiority of mind over matter, showing not only that the mind is superior to the matter, but independent of and existent either in or out of matter. The present one—namely, that of "Numa Pompilius," shows that our Great Creator requires not man to spend his life in solitude and retirement away from the busy haunts of men; that a man must be up and doing and carrying out the great object for which he was sent into the world—*Progress*; that he must use his reason, and with that reason do as much good as possible for others, not for himself alone.

As I have repeatedly said, not one quarter of my recorded seances appear in print. I cannot expect the *MEDIUM AND DAYBREAK* to fill its columns with inserting them to the exclusion of others. I see in these reported seances coming from the north of England there is looming a great light, and in respect of them my only regret is that these select meetings do not employ a facile pen to record all that occurs. I believe were they to do so, there would not be room for

\* I think there is some mistake. My impression is that these papers referred to were the "Sybilline Leaves," which were opened and partly destroyed 140 years before the time of Augustus.—A.T.T.P.

all, not even for a short article from me. It is from no vanity of being in print that I am induced to devote the hours I do to the sitting and recording of what occurs. The task is tedious, and oftentimes painful, and at times my hand is so rigid that I can with difficulty hold a pen; but with the pain I have the antidote: a kind spirit *risum teneatis amici* invariably controls and sets decaying or failing organism to rights. No doctor in the flesh is half so peremptory as to what I should or should not do as my dear spirit-doctor, C. H. L. To give an idea of how peremptory he is: as I wished to do my medium a little good, I proposed that I should have an extra seance, which, in other words, meant an extra half guinea. Laugh, my friends, and chuckle as you like; my spirit-doctor controlled and said, "So you are going to have an extra control; I will not have it." I said, "I will have it." He replied, "Then I'll do something that will prevent his coming. You are in a very exhausted state, and for reasons that have been given you before, he has lately been drawing largely on your vitality, and we will not have it." I may further state that a few days previous, and even up to the present time (Sunday the 17th), I have been anything but well.

To give an idea of the ground covered by the medium: on the 7th of the present month, a medium, "Christopher Smart," and "Henry Garnett," the hero of the Jesuits in King James the First's reign controlled on the 9th, "Paul of Samosata," Bishop of Antioch, and "John Bunyan," a well-known divine of the latter end of the seventeenth and commencement of the eighteenth centuries, controlled on the 10th, "Caspar Hauser" and "George Fox" controlled on the 12th, "Abassa" the sister of the celebrated Caspar Hauser, and "Manes," the founder of the Manichees, gave me the benefit of their experiences. Each control representing different ideas, different races, different individualities, as distinct one from the other as the acting of Charles Matthews was from that of Charles Kean or his father. Let the psychological power be what it may, "cram" is out of the question.

DOST MAHOMED.—I have not Kaye's "Afghan War." If I recollect right, Dost Mahomed was taken a prisoner in 1839, and released early in the spring of the year previous to the disaster.—A. T. T. P. [Reply to inquiry last week, p. 727.]

A CORRESPONDENT who has been thirty-six years in the Australian colonies, and who was for many years in the commission of the Peace, never heard of any such law as that which is alluded to in the control of "Alfred William Eldridge," in the MEDIUM, No. 449, that a white man marrying an aboriginal woman was thereby entitled to land. He says the settlers abhor native blood, and he is puzzled to know for what purpose the statement was communicated.

#### SOME FACTS RESPECTING MR. WILLIAMS'S MEDIUMSHIP.

Before I proceed to the recording of facts, I will take notice of some passing statements, strictly speaking in themselves "phenomenal," occurring without any apparent cause, and passing away again, leaving not a trace behind. The most pronounced of these is the opinion with which our Dutch correspondents close their letter charging Mr. Williams with having introduced a beard and drapery into the circle at Amsterdam. I allude to the utterly absurd opinion that Mr. Williams has never been a medium at all, but a trickster, throughout the many years of his public career. This delicious fantasy, like some other of the statements contained in the said correspondence, the writers no doubt by this time feel disposed to modify, or explain away; and if so, why not the whole of their charges, which are mere expressions of opinion throughout, no evidence being adduced that Mr. Williams carried the articles mentioned into the circle, or at any time used them.

The "Thirty-eighters," as one of their own order has felicitously dubbed them (but whom our Cockney friends will persist in calling the "Thirty-haters"), have in a very praiseworthy manner demonstrated the view of the Amsterdam matter, which I now present, to be the true one. The "Thirty-eighters" are possibly viewed by some as the enemies of Mr. Williams, but I am prepared to show that this opinion of them is far from being the truth; and I hope my London-born neighbours will drop the offensive asperate, and no longer call them the "Thirty-haters." According to a paragraph in the London letter of a South Coast Daily, and I do not know how many others, they voted on a resolution, the substance of which was: Resolved—that Williams was guilty of trickery at Amsterdam. So many held up their hands for the motion, and so many against it. And here let me state that some uncharitable persons have been bold enough to exclaim, "And which party were the fools; those who voted for the resolution, or those who voted against it?" I say; not so fast. How can men be called "fools" who so magnanimously sank their own individuality, and took the trouble to demonstrate that the charge against Williams is really after all a matter of OPINION, for had it been a fact, a demonstrated fact, that Williams did anything amiss at Amsterdam, it would have been impossible to have voted against it! The course which the opposite sides took, then, in opposing one another in their voting, is not dependent upon the conduct of Williams at all, but upon psychological and moral causes which exist within themselves. The "Thirty-eighters," at their own expense, have therefore rendered great service in this dispute; and some of them must have turned an "honest penny" in selling the news at so much a line to the journalists, thereby

letting the world know how lucidly Science has come to the rescue of those who abide in spiritual darkness.

On Saturday evening, about 7 o'clock, I opened a letter from a philanthropic gentleman, whose name is well known as one of the most generous patrons of the Spiritual Movement. He made use of a remark to the effect that if Williams were really guilty of the charges imputed to him, the MEDIUM ought to express itself more emphatically on the question. Now the position of those in the MEDIUM office is this. They have no evidence that Williams did anything amiss, therefore the report emanating from Amsterdam must be explained on theory: either that Williams or someone else, very possibly someone else, carried those things into the circle, if they were there at all. But I have the misfortune to co-operate with persons like myself, of very ordinary attainments, and it never occurred to us to divide into opposite parties on the question and "decide" it; one saying that Williams did, and the other that Williams did not, make use of the beard and drapery. No, we are so simple that we allow the matter to remain as circumstances have placed it, seeing that theories can never, in our humble opinion, be made to do justice for facts.

But the letter of my friend put me upon my mettle. It made me feel that a grave responsibility was involved in the treatment of the subject, therefore, weary as I was with a peculiarly trying day's work, I set out for 61, Lamb's Conduit Street. I arrived at 5 minutes to 8 o'clock, and found Mr. Williams in the tailor's shop below, in conversation with Dr. Sharp and Mr. Andrews. Appearances looked as if there would be no seance that night, but I was informed that quite a large party waited upstairs; and while we were speaking a carriage drove up to the door, and another party of ladies and gentlemen in evening costume walked up to the seance room. We followed and were joined by Mr. Wootton, Mr. Reimers, and other well-known friends of the Cause, and, when the seance had been constituted, by Mr. and Mrs. De Veh, of Dresden. A visitor had introduced several German investigators, who I understood had not been present at a seance before. The company amounted to twenty in all. The fashionable carriage party and other strangers, some of whom were somewhat acquainted with the phenomens, were placed around the table at which Mr. Williams sat; while behind, in a semicircle, sat Dr. Sharp, a German gentleman, Mr. Wootton, myself, a German gentleman, the gentleman who introduced them, Mr. Reimers, Mr. De Veh, Mrs. De Veh. "There," I thought, "Williams has unconsciously put himself upon trial. He is placed at the table with a full circle of very unpromising materials. There is no other medium present to augment his power, and here we are a jury of critical and experienced Spiritualists, sitting outside the circle, observing everything, ready to detect any irregularity or breach of conditions, and possibly to record failure." Hands were joined, the candle extinguished, and all was darkness.

I had observed that the circle round the table was composed almost entirely of utter strangers, and I speculated on the sensation which would have been produced if any of these gay, fashionable people, for "a lark," had brought with them some trifle in the shape of a beard and drapery, and, loosing the hands, pulled it from their pocket and cast it on the table. It would have been easy for them to have grasped it again, shouted for a light, and as the flash illuminated the room, have explained, "See, here, what I have taken from the medium." Indeed, an experiment of this kind was purposely made by Mr. Reimers the other evening to show how easy it would be for sitters to impose upon a medium.

Mr. Wootton and I sat right behind Mr. Williams. We heard every movement of the medium, and we were able to judge as to whether or not the spirit-voices, manifestations, and sound of floating instruments, proceeded from his exertions. The hope of anything occurring was at the lowest ebb. Mr. Wootton, in fine voice, led off a hymn, which was harmoniously taken up by various voices. Soon afterwards Mr. Wootton's knee was touched, a small, delicate hand also touched my knee and hand. The touching then became more general, various sitters in the inner circle, also some in the outer row, were touched by spirit-hands. Another hymn still further improved the conditions. The strings of the fairy bells were sounded, and the musical box was wound up a little, and made to play. Some one in the circle then wound it up (test-conditions not being broken), as the spirit seemed to have little power at the time. Ultimately "Peter" carried it up into the air, and acted upon the works, causing the tune to go faster and slower, or stop altogether. The first spirit-voice was that of "Peter," who, in a kindly manner, saluted me, the voice being within a few inches of my face. The spirit-voice was now heard freely, and spirit-hands became more vigorous in their action. The tube patted the heads of various sitters. At one time two voices (one that of "Irresistible," the other "Peter"), were heard speaking in front of me simultaneously, while Mr. Williams was at the same time engaged in conversation with the circle. Voices were not heard by any means in one place, but all over the area of the sitters. The fairy bells were manipulated in a very extraordinary manner. The instrument was carried up to the ceiling, and manipulated with such delicacy, that the sound seemed to proceed from a very great distance. After a variety of modifications of this illusion, the sounds were heard to increase in power till the instrument came close to the table emitting vigorous sounds. Spirit-lights were frequent, jerking about all over the table, and taking up the bell and ringing it. A larger mellow light was also produced, which ultimately came in front of me and expanded into the face of "Peter," with a white covering on his head, and a light held up before the face so that I could see it distinctly. Soon afterwards

he showed himself in a similar manner in the centre of the table, so that quite a number of the sitters could see him.

"Peter" is now exceedingly gentle in his manners, and very dexterous in the efforts which he makes to convince the sitters of his presence and power. He took an eye-glass from the person of a gentleman on one side of the table, carried it to the other side, and fixed it in the eye of another sitter. Mr. Wootton was magnetised by his Indian guide "Lightfoot," whose voice was also heard.

Towards the end of this seance I was very pleased to hear the rich, musical voice of "John King" address me. He also spoke a few complimentary words to the sitters generally, and some individuals present whom he recognised, and then he left. The other spirits said "Good-night," and the candle was lighted.

I may mention that I held the candlestick for a considerable time; the spirits took it and the match-box from the table in front of Mr. Williams, and placed it in Mr. Wootton's right hand, which I held with my left. All hands were held strictly during the entire proceedings, and the phenomena were as certainly genuine as could be desired. Those of the inner circle seemed highly pleased with what had taken place, and we of the jury expressed an unanimous opinion as to the success of the sitting, and the satisfactory test conditions under which it was held.

When I ask myself what bearing has all this upon the Amsterdam case, I reply: that Mr. Williams has evidently no need to resort to mechanical appliances to simulate phenomena. Under the most unpromising circumstances he succeeded admirably, and without the presence of Mr. Rita to add to the mediumistic power. I have been present at dozens of his sittings, and seen the same uniform straightforwardness of procedure, but in no two instances exactly the same manifestations in quantity or in degree. Occasionally sittings are held at which no phenomena occur; and thus, taking the experience of Mr. Williams's mediumship as a whole, I cannot have the slightest misgivings as to its reality; and that on one occasion out of several thousands during these eight years, Mr. Williams provided himself with apparatus to simulate spirit-forms—apparatus, too, which would entirely fail to produce the results which I have so frequently observed at his sittings—I must have the positive proof of before I can accept it. This proof has not been forthcoming from Amsterdam; and the statement that the beard and muslin, said to be taken from Mr. Williams, were soiled and dirty because of their constant use, is a reckless statement, in keeping with the monstrous assertion that Williams has never been a medium, but has all along been using such appliances to befool the Spiritualists of London.

A more agreeable theme, and one which is a stupendous fact, occupied my attention at the close of that seance. I am not an advocate for public or promiscuous seances, but the one of Saturday evening, and indeed nearly all given by the same medium, show that they may have a very great use in this movement if properly conducted. Mr. Williams requires an introduction from all strange sitters; and he requires from them that they keep hands joined all during the seance, his own hands being held by the sitter on each side of him.

On Saturday evening everyone was impressed with the reality of the phenomena, and received a lesson which it would be impossible for any sane person to set aside. During these eight years of continuous practice as a medium Mr. Williams must have successfully introduced the phenomena to many thousands of investigators. The amount of good which one such medium does is incalculable, and could not be achieved by any other means, however much money or talent might be expended in the attempt. Phenomenal mediumship is an adjunct to the Cause which no other agency will fill. I must say I felt doubly grateful that such a medium exists; and in the face of the most scathing criticism could assert his claims to be regarded as a genuine and highly useful exponent of spiritual facts. I was also pleased to observe that instead of his rooms being deserted, his seance was uncomfortably crowded; and every visitor gratefully bestowed upon him the claim which was made upon their generosity. Surely, I thought, here was throughout, a practical argument in reply to all the vile insinuations that have been made so much of lately, and I sincerely pitied those meagre souls who could delight in shutting out the past and the present with their living verities, and rejoice in laying waste the Temple of Truth which every loyal disciple should consider it an honour and a privilege to uphold.

*Spiritual Institution,*

J. BURNS, O.S.T.

15, Southampton Row, Nov. 18.

#### MR. WILLIAMS AT CAMBRIDGE.

A seance was held on Thursday, November 14, at Cambridge, in the rooms of Mr. H. S. Smith, of Downing College, Mr. Williams being the medium. The room had not been previously used for a seance. Places having been arranged at the table by "John King," the manifestations soon commenced. The musical instruments floated about the room, occasionally illuminated by phosphorescent lights, touching the heads of the sitters, and knocking against the ceiling, which the medium could not have reached even if he had stood upon the table. Spirit-hands were felt. The voices of "John" and "Peter" were heard throughout the seance, sometimes both speaking at once in different parts of the room. A cabinet had been prepared in one corner of the room, and a chair within it sealed to the carpet for the purpose of securing the medium. As "Peter" found that a cabinet would not be necessary for materialisations, he proceeded to take the chair out of the

cabinet, tearing it up from the carpet with great force. It was then placed over the shoulders of some of the sitters, and finally deposited on the table. One of the sitters had mentally asked the spirits that if "Peter" materialised, he should show himself in a college cap. In accordance with this, a college cap was brought by the spirits from a distant part of the room, and the well-known form of "Peter" appeared five or six times over the centre of the table, wearing it upon his head. He was visible to all the sitters, appearing above the table as far down as the waist. "John King" attempted to materialise, but the power failing, he was compelled to relinquish his task. The guides of some of the sitters were also communicated with.

We, the undersigned members of the University, do most solemnly upon our honour declare, that we held the hands of the medium during the whole of the seance recorded above.

A. E. HUNTER, Jesus College.

H. S. SMITH, Downing College.

#### MR. COLVILLE'S ARRIVAL IN AMERICA.

Dear Mr. Burns,—I have great pleasure in taking up my pen to inform you of my safe arrival and most cordial reception here, which took place on Monday, October 28. Mr. Cooper (formerly of Eastbourne, Sussex, England,) met me at the Custom House, where my luggage was undergoing inspection by the officers, by no means so unpleasant an ordeal as some people imagine. My voyage was, on the whole, a very pleasant one, and I found the passengers generally disposed to read the copies of the *MEDIUM* I freely circulated amongst them, and to express a desire to inquire into spiritual matters. I lent Mrs. Tappan's orations to several, who were much pleased and interested in them.

I find Boston a clean and pleasant city. The atmosphere is very dry; and if there is rain, the streets do not long remain in an unpleasant condition; many of the public buildings are very fine, and a taste for the beautiful is freely encouraged. I have had the pleasure of visiting several prominent spiritual mediums. I am staying in the same house with Mr. and Mrs. Holmes. Physical phenomena and materialisation are produced very powerfully through their mediumship; Mr. Holmes is locked in a cage whilst the materialised forms appear, and, in many instances, talk to the sitters. Mrs. Theyer, a flower test medium, has kindly invited me to her seances; beautiful flowers are brought into a closed room in a perfectly fresh condition, and even living birds; on one occasion when I was present, a canary was brought, and a leaf, marked by a lady present with her initials in a cemetery four miles distant, about a fortnight previously, which she identified completely.

At seances I visit I am usually requested to deliver a poem, and the utterances of my guides are most kindly received and appreciated.

My first appearance before the general public of Boston was on Sunday, Nov. 3. Parker Memorial Hall, the building in which the leading Spiritualists of Boston congregate, is a commodious building, beautifully fitted up for lecturing purposes, and capable of seating 1,000 persons. It was crowded by a most intelligent and appreciative audience on the occasion of my appearance. The subject chosen for the discourse was—"The Uses of Spiritualism." Several questions were then asked and answered, and a poem on "Music, Art, and Poetry" concluded the meeting.

Spiritualism is somewhat more widely known and appreciated in this country by the public generally than it is in England. There is far less bigotry and conservatism in religious matters. The churches in Boston are many of them extremely liberal, and characterised by an entire absence of dogmatic theology. Universalism and Unitarianism are fast filling the place of orthodoxy, and the services and sermons in many of the Boston churches are as liberal and spiritual as can be desired.

The Spiritualists here seem for the most part to be an intelligent and thoughtful class of persons. A few fanatical individuals advocate absurd and objectionable theories, but they are in a decided minority.

I had the pleasure of meeting our good friend Dr. Peabody soon after arriving. I find him truly kind and genial, and have reason to thank him sincerely for the kindly interest he has taken in introducing me to the people. Mrs. Cora L. V. Richmond has been engaged to lecture here during December. I am the lecturer for November. I trust I may have the great pleasure of meeting this peerless advocate of spiritual truth before I depart from this locality. I expect to lecture in New York during January, and then to proceed to Philadelphia and Washington; probably I may visit Chicago and other western cities before very long, but I have not yet been able to arrange a tour, but probably by the time you read this letter my arrangements will be more matured.

It only remains for me to say that the Boston air is very invigorating, and the Boston people very friendly; also that the No. of the *MEDIUM* containing my portrait, sketch of life, and discourse, sells very freely indeed at 5 cents per copy; so though the papers cost a good deal for carriage and duty, I find they are of immense value to me as a good advertisement, and cost me absolutely nothing, and at the same time introduce the journal freely in America.

I can assure you that you have many true friends over here. Mr. and Mrs. Holmes desire their kindest regards; they often speak of the pleasant time they spent in England.

Please convey my kindest remembrances to my many friends in England, and tell them that if circumstances permit I shall hope to be amongst them again in the autumn of next year.

With kind regards to yourself and Mrs. Burns, sincerely trusting that you are both in good health, and meeting with that success in your noble undertakings you so richly deserve, believe me to remain, yours sincerely,  
W. J. COLVILLE.  
8, Davis Street, Boston, U.S.

#### MR. COLVILLE IN AMERICA.

To the Editor.—Sir,—The many friends of our co-worker, Mr. Colville, will, no doubt, be pleased to hear of his safe arrival, and first appearance in public among our American cousins. I have, therefore, much pleasure in sending you an extract from a private note received by me this morning, from the editor of the *Banner of Light*, Boston, U.S. Mr. Colby says:—

"To-day (November 3) Mr. Colville made his *début*, in Parker Memorial Hall, and I am pleased to inform you that he made an excellent impression upon his audience. He acquitted himself admirably. His controls evidently handle him with facility. We took notes of his lecture, which we shall print. His answers to questions propounded by the audience are cogent and to the point, and elicited applause. And the opinion of those Boston Spiritualists who heard him is, that he is a fine medium for spirit-control, and that intelligent and wise spirits control him."

No doubt, all will rejoice that our young friend has commenced his labours with such a promising success. Wishing him and all true workers success,—I remain, yours respectfully,  
J. J. MONSE.  
Liverpool, N. York.

#### QUESTIONS RESPECTING THE NEW DISPENSATION.

The following questions were put to Mr. Morse's "guides," on the occasion of his late visit to Newcastle-on-Tyne, and the answers are those given by them:—

Is Jesus the highest Being in heaven, nearest to God, as recently stated?

We have never seen God, we have never been *in* heaven, therefore, unable to say.

Is it true that a new dispensation will be inaugurated in Anglo-Saxon countries in the year 1881?

There are always new dispensations of some kind or other taking place in the world; there are some who hold the opinion that there will be some startling development, but what that will be we are not prepared to say; if it is a religious development we have no information concerning it.

Is it true that the expected dispensation will be initiated by a man and a woman conjointly, who will both be controlled by Jesus Christ, do you know them, and who are they?

We have no information to the point; you have often heard the old saying, "God moves in a mysterious way;" it is, therefore, probable that it may be fulfilled. We do not see that the modern male and female would stand a better chance of being accepted than the ancient Jesus.

Is it true that spirits will shortly materialise themselves on public platforms and deliver addresses, the medium sitting in view of all, whether believers or unbelievers?

There is not the least doubt that such phenomena could be obtained even now; it is simply a question of conditions.

Mr. H. A. Kersey, in enclosing the above questions, calls our attention to the remarkable similarity between them and the editorial remarks on the same subject in last week's MEDIUM. Mr. Morse's utterances were given before our views appeared in print.

#### J. J. MORSE v. THE BIBLE.

To the Editor.—Sir,—In your impression of Nov. 8 appears a report of a trance address on "Man's Bible v. God's Bible," in which Mr. Morse's guide classes the Bible on a level with the spiritual works of all ages.

Now, I feel sure, that with your usual liberality you will permit me, through the columns of the MEDIUM, to tell Mr. Morse's guide that he is in error, and I can prove it. There is a doctrine in the Bible that the so-called "Chinese philosopher" knows nothing about, and it is called Regeneration. Now, to prove that this can be from God alone, permit me to state in what it consists. Paul expresses it as being clothed upon with our house, which is from heaven; not unclothed, but clothed upon. Man is a trine consisting of body, soul, spirit; regeneration is the death of the spiritual body (or old Adam, as the Scripture calls it), in each of us, and the growth of a new spirit, new in each atomic particle within our bodily frames.

Now, Mr. Editor, I am speaking of facts, not parson's twaddle. Now, only by a Divine fiat can such a thing take place. Only by a will-effort of the Creator of the universe can such a thing possibly be. Only from Him having the fountains of life in his hand can such a change proceed. Now, this change has taken place in many at present alive on the earth therefore it cannot be disputed; consequently it proves that the lowly man of Nazareth, as to his spirit and soul, was no less than the mighty God blessed for ever (for through Him these changes have taken place), to whom every knee shall bow, and through whom alone regeneration can take place. This is what is meant in the Bible by being saved—namely, being restored to the state of Adam before the Fall.

Now, as no other book teaches the arcana of regeneration but the Bible, consequently the Bible is *par excellence* the Book of God.

One word more. Man is finite, and unless our God clothe himself in finite form it is not possible for man to hold intelligent communication with Him.

Will some brother read this letter to Mr. Morse when he is under control, and let the Chinese philosopher refute it if he can. Let him show that it is possible to hold intelligent communication with God except through the divine humanity Christ Jesus. In the name of that Jesus I defy him to do so.  
W. LOCKRABY.

*Crosby, late of Man.*

"TEXAS LANDS."—A letter under this heading, which we printed last week, referred to an advertising proposition, and was not, as we erroneously thought, a circular to the Press generally.

#### MRS. MELLON'S SEANCES.

To the Editor.—Sir,—Permit me as a witness of the marvellous phenomena described by Mr. Ashton in his letter appearing in your issue of last week, to add my testimony to the facts therein related, and unreservedly confirm every sentence he has written. Mr. Ashton truly states in concluding his letter, that he had greatly understated what he had witnessed. It was to me a remarkable experience. It was my privilege again to attend Mrs. Mellon's seance yesterday morning, and I think it my duty to acquaint you of the marvels I again witnessed.

After the circle was arranged, Mrs. Mellon entered the cabinet. After we had sung a couple of hymns, the curtains of the cabinet separated, and there appeared the tall form of a lady draped in pure white, carrying a baby in her arms, whose features were distinctly seen by the sitters. Mr. Ashton was present, and requested the privilege to go up to the form and examine the features of the child she was nursing so tenderly in her arms, and looking down upon it with such tender affection. This privilege was at once granted. Mr. Ashton went close up to the form, but stated that on looking upon the face of the child, its features disappeared, and he could distinguish nothing but what appeared to be a phosphorescent light, about the size of a baby's head. The mother for a moment covered the face of the child with her raiment; then exposed it to the view of Mr. Ashton. He said he had an excellent view of its features as it lay in the arms of the lady-form. Mrs. McKay, the only lady present (excepting the medium), was also allowed to approach the form and examine the child, and corroborated what Mr. Ashton had stated with reference to the features and complexion of the child. (The form was well out from the cabinet, midway between the cabinet and sitters.)

After the form had retired with the child to the cabinet, we were immediately addressed by "George," telling us he had only managed to make himself a head and legs, but would do his best to please us. He very soon appeared in our midst, telling us the difficulty he had to fully materialise, as he had partly to make up his body from the form who had previously appeared. He said her name was "Mary Simmons," and that the child she carried was her own; that it was the first time she had materialised, and that her feelings had overcome her; and hence his difficulty to materialise. We certainly heard sobs in the cabinet when the form had retired. We here entered into general conversation with "George," questioning him on various subjects. His replies were very intelligent and instructive, and I assure you, Sir, very profitable to me.

After "George" had retired, he requested us to sing, and about five minutes after he had entered the cabinet the medium was controlled by "Cissy," who, as usual, chatted merrily to all; and during her prattle, she used her medium to draw back the curtains of the cabinet so that we could see the form of a child which was standing immediately in front of the centre of the cabinet, just within the curtains. This was a very remarkable and marvellous manifestation: the medium, controlled by a spirit, using her organism not only to help the sitters to a better view of the child-form, but at the same time using her persuasive powers in trying to coax the form either to go out of the cabinet or permit Mr. Ashton, as on a former occasion, to go up to it. This child-form appears to be very timid and shy. It was stated that this was only the second time it had appeared materialised, and on this occasion not so perfect as on Sunday last, as described in Mr. Ashton's letter.

Mrs. Mellon is certainly a most powerful and gifted medium, and I thoroughly agree with Mr. Ashton, that we should be proud that we have in her a medium of such intrinsic value, and I would add of character so thoroughly trustworthy.—I am, Sir, respectfully yours,  
46, Melbourn Street, Gateshead-on-Tyne. ROBERT STEWART.

Another sitter thus alludes to the manifestations described above: "I had a good opportunity of seeing the babe, as I stood close to the mother; the face was a beautiful blonde, very fine featured, the head covered with black hair, which contrasted well with the white drapery in which it was folded. I asked permission to kiss the babe, but the mother, losing power, hugged it to her bosom, and, sinking slowly passed into the cabinet."

#### THE "PRINCESS ALICE" v. ASTROLOGY.

To the Editor.—Dear Sir,—Multiplicity of correspondence and ill health have prevented me from replying to a correspondent who rejoices in a name which is not very common, or I should not have to pen this letter. However, I pity him, for once upon a time I rowed in the same boat as regards astrology, although I never ventured to adopt so strong a *nom de plume* as your correspondent has done.

"Common Sense" asks why I fix the time of the ship's departure to erect a scheme. I did not fix the time; the "Manager" did that, unfortunately. Now, Sir, I live seventeen miles from London, which I visit nearly every alternate week, and I should like to ask "Common Sense" if the return journey in the evening is not part and parcel of the trip. If so, then the return from Sheerness was part and parcel of the trip or voyage that fatal day. The majority of persons, it seems, took return tickets, with "there and back" printed thereon. I once went to Sheerness on a saloon boat, and 'tis true I landed, which many others did not, but had only time to swallow a few oysters before the paddles began to whirl. According to the ancient and modern rules of astrology, the time of starting on a voyage or journey is the time to erect a figure. 2nd question. "Common Sense" wishes to know "why all other vessels or railway trains leaving London the same hour would not necessarily share the same fate?" My answer is that it was utterly impossible for them to do so; the greater overcomes the lesser. Had the "Princess Alice" been constructed under favourable aspects or configurations she would never have come to such an untimely end. There is the *natus* of a ship as well as of a human being, laying the first brick of a house, or driving the first pile for a bridge. I might ask "Common Sense" why the passengers did not all perish, yet they did not, nor could not; the position of the stars presiding at the birth of each individual sealed their destiny. Let man boast of what he can do, but I fancy it's mighty little after all, for, as the poet says—

"There's a Providence that shapes our ends,  
Rough-hew them how we will."

There is a passage which runs thus: "I the Lord create evil;" and I am

bound to believe it. Yet we have a limited amount of freedom, so that by following the teaching of Eccles. iii. in choosing a favourable time for any undertaking, greater success will attend our efforts. I must not omit to inform "Common Sense" that a railway train is under a totally different sign of the Zodiac to a steam vessel, therefore would be judged differently, the watery signs having to do with a vessel, while the fiery and earthy rule the train.

I must not trespass, Mr. Editor, on your good nature any further, beyond advising "Common Sense" to read the whole of the article by A. T., page 682 of the MENTUM for October 25. Fearing he will not condescend to do that, I transcribe the following:—

"Frequently we are incapable of comprehending or apprehending certain truths, and thus cannot conscientiously adopt them; but this does not testify against them." Do as the late Bishop Butler did—look into astrology before you condemn, and I for one don't fear the verdict.—I am, Sir, yours faithfully,  
EDWIN CASSELL.

137, High Street, Watford, Nov. 18th, 1878.

"THE HOUSE SURGEON, OR THE DOCTOR AT HOME."—Under this title a useful little illustrated work has been issued by the Accident Insurance Company (Limited), 7, Bank Buildings, containing a number of brief, practical directions for the treatment of sufferers from accidents. These hints, which are from the pen of the late Mr. Alfred Smee, surgeon to the Bank of England, &c., are intended for the guidance of the patient's friends until medical assistance can be obtained, and in some cases close attention to them may even render such assistance unnecessary. The subjects are just those upon which such brief trustworthy directions as are here offered are needed from time to time, the list including broken bones, cuts, bruises, fits, apparently drowning, dislocations, ailments of the eye, burns and scalds, sunstroke, and a number of other matters of frequent occurrence requiring prompt and well-directed action.—*City Press.*

The author of "Home, Sweet Home," Howard Payne, a genial-hearted kind little man, was walking with a friend in the great city of London, and pointing to one of the aristocratic streets in Mayfair, where wealth and luxury had the windows closed and curtained, lest the least warmth and light should go out, or the smallest air of cold winter come in, where isolated, exclusive English comfort was guarded by a practical dragon of gold, he, this tiny man with a big heart, said: "Under those windows I composed the song of 'Home, Sweet Home,' as I wandered about without food, or a semblance of shelter I could call my own. Many a night since I wrote those words, that issued out of my heart by absolute want of a home, have I passed and repassed in this locality, and heard a siren voice coming from within these gilded, fur-lined, comfortable walls, in the depth of a dim, cold London winter, warbling, 'Home, Sweet Home,' while I, the author of them, knew no bed to call my own."—*Christian Herald.*

SPIRITUAL TRUTH as a physical guide, is well illustrated in a paper by Miss S. E. Gay, entitled "A few Hints on Sanitary Matters: Fresh Air; Cleanliness," read at the meeting of the Falmouth Branch of the Church of England Temperance Society, on October 7, and since published. Speaking of the mechanism of the body, Miss Gay alludes to "the life of the spirit within us—that spiritual body of which St. Paul speaks," and in a footnote says, "That this is no figurative expression, but an actual fact, has been proved, and is proved by the opened vision of clairvoyants from childhood,—those 'discerners of spirits,' who see them around us, bright and beautiful, yet in 'their old likeness,' though we know it not, and which vision has also been proved to differ as completely from the hallucinations of cerebral disease as the realities of every-day life do from the fantastic illusions of dreams. The scepticism and indifference with which such truths are now received, have paved the way for the inroads of nineteenth century materialism, that 'half a truth' as Tennyson well says 'which is ever the worst of lies.' 'Unknown force' is only another name for spiritual causation, and the source of spiritual power is God Himself, whose faint reflections we perceive in that undeveloped form of matter which we recognise as 'physical.' Spiritual science will yet be found to be the strongest ally of religion and social order.

STOCKTON.—To the Editor.—Dear Sir,—Last week the Stockton Spiritualists were favoured with three trance lectures; one through Mr. J. J. Morse, the other two through Mr. E. W. Wallis. In the Unitarian School Room, on Tuesday, Nov. 5th, the guides of Mr. Morse gave an address (the second of a series of six monthly addresses), subject chosen by the audience, on "The interaction of the material and spirit worlds," which was delivered in their usual very able and logical manner. Everyone seemed edified with the spiritual treat. At Mrs. Wright's, 13, West Street, on Thursday evening, Nov. 7th, the guides of Mr. Wallis delivered an impromptu address, entitled, "Is mediumship beneficial to mediums?" The lecture was a very instructive one, especially to mediums, occupying one hour and twenty minutes in delivery. He gave his second address (impromptu) at Mr. Freund's, 2, Silver Street, on Friday evening, Nov. 8th, the subject being, "Is there an Infinite, personal God, all Wise, and all Good, the Creator and Sustainer of the Universe?" The spirits spoke suggestively, not authoritatively, for an hour, in a manner so comprehensive and exhaustive, that at the close of the lecture, only one question was asked in reference to the subject. Speaking of God as a personal being, they said that they could not conceive of the Infinite Creator being limited to the form of a "man," sitting on a large white throne, with the four-and-twenty elders around him, but that God was the Supreme Intelligent Mind of the Universe, that He existed everywhere, moving in and through all things, and that the universe was but the externalisation of the design in His all-wise mind, as the building is the outward expression of the idea, or design in the mind of the builder; and that the universe was still in process of evolution and development. After the lecture, Mr. Wallis was controlled by "Thomas Joyce," a very humorous spirit, who had a word ready in a moment for questioners. This spirit was followed by "Light-heart," a very nice control, entertaining us with his impromptu poetry, at which he is very clever. Our meetings were very instructive and soul-stirring. Mr. Wallis has greatly improved since he was here last, and he is worthy of engagement. Mr. Morse, as a speaker, is self-recommending, as all know who have been privileged to hear him.—I remain, yours fraternally, R. DOUGLASS, 12, Paradise Street, Nov. 12th.

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

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

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

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

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

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

VISITORS FROM THE COUNTRY AND FROM ABROAD

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

LECTURES AGAINST SPIRITUALISM.

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

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

FRIENDLY WORDS AND ACTS.

Dear Mr. Burns,—I like the plan to help the Spiritual Institution, proposed by N. Jones, of 9, Alexandra Road, so I enclose six stamps for the good work. I would send more if I could. I am left with two children; my wife passed to the spirit-world on Saturday, Nov. 16. I will write again and let you know the truth of what you said about serpents and vipers.—Yours faithfully in progress,  
I, Church Street, Skane. THOS. BORTON.

STOCKTON.—We have received a batch of subscriptions from "Stockton Spiritual Friends" towards the Spiritual Institution, with the promise that the same amount will be contributed on May 13, 1879, and on the same dates in May and November of succeeding years. We will be glad to place any aid in our power at the disposal of friends who thus contribute to the work.

"MACHINIST" sends 3s. to the Spiritual Institution at the instance of an impression which he received during his morning plunge in cold water the other Sunday morning, and which led him to devote the time appropriated to exercise on Sunday to performing a task which enabled him to give this donation. He appreciates our work and the advantages of spirit-communication, and could find no other means of helping the work on.

MR. J. WISEMETER, Columbia, California, says, in a recent letter: "I watch your progress with very great interest, admiring the high tone of spiritualistic literature in Great Britain, as well as the remarkable character of the manifestations in the presence of your approved mediums and speakers. I take an especial interest in those 'Controls,' hoping that through that wonderfully facile instrument with A. T. T. P., you may some time open up relations with the spirits of the 'ancient band.'"

## 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 22, 1878.

## THE STABILITY OF OUR SPIRITUAL WORK.

There has been a time of sore trial in the commercial world, and it still continues. Great financial and mercantile firms have had to succumb, involving the irretrievable loss of millions of pounds. Experienced talent of the highest order has been, for it may be generations, employed in some of these establishments, yet it did not avail. The credit of long years' standing, the accumulated advantages of this continued publicity, have not served to sustain these great concerns. There may have been errors existing unexposed to the public eye, as no doubt there were, but the reflection is not a happy one, for it admits that in a system where all ought to be scrupulously exact the very opposite will creep in.

The promotion of Spiritualism not being a commercial avocation, and therefore not capable of being placed on a mercantile basis, it has not commanded that degree of confidence from many adherents to Spiritualism which its necessities require. We are aware that not a few friends have withheld their help during this last year, expecting our efforts to be frustrated, and that it would be useless to cast their aid into a torrent which it had not the power to stem. The greater the extremity, therefore, the less chance is there for ready assistance. People always congratulate themselves on being on the side of a winning and highly successful cause. We think these safe and sound individuals may now lay aside their scruples and come forward boldly and identify themselves with our work.

While many others with much more pretentious concerns, with a very broad commercial and financial basis, have given way, we have been upheld. The Spiritual Institution, its work, and its agencies have gone on increasing, improving, and extending themselves; and during the two years of persecution and hardship the suggestions thrown out have been of greater importance and originality than at any former time, and the changes in public opinion towards a better method of conducting the movement have been very marked, and must bear rich fruit in the future.

When we look at the time of chaos, disintegration, and re-construction which has recently been passed through, we ask, what would have been the present condition of Spiritualism had the Spiritual Institution not been in existence to guide and instruct from day to day and from week to week as occasion required or opportunities offered? The rare show system of seances, the barbarous mechanical devices to test mediums, and the neglect of personal culture and interior development that public meetings alone may be promoted, have given way to an entirely altered system of operation in all of these departments. The work is scarcely begun, however, but the seeds have been sown, the foundations have been formed, and the rails laid down, preparing for the gathering in and storing of large crops of spiritual vintage and distributing the healthful fruits to all who stand in need.

Why, then, has the Spiritual Institution been sustained during these hard times? Because it has been serving these spiritual ends. Guarantee funds, annual subscriptions, private resources, and business profits, as a basis for spiritual work, are not to be compared to the spiritual basis above described. We may with propriety say that our "kingdom is not of this world;" our basis is in the spiritual spheres; from thence we derive our life, power, and the animating principle which affords our supplies. Our front, our battle-ground, is here on earth, in the midst of human society, and just in so far as we keep in active sympathy with our base so are we supplied, like an army, with commissariat stores and ammunition for the sustenance of the troops and the carrying on of the warfare. The seasons of hardship and successful struggle which have been passed through would have completely overwhelmed us if our object had been merely of a personal or mundane character. It has not been alone to our own strength and endurance that we have been able to sustain the conflict of the past two years. Diseases, exhausting labours, and difficulties of every kind have, one after the other, been removed out of the way. Enemies and

hidden foes innumerable have been overcome, and to-day the Spiritual Institution occupies a firmer hold and is more capable for a work of usefulness than ever it has been in the past.

We write these words not alone in the interest of our personal operations, because we know that every act for the promotion of Spiritualism which emanates from a public centre has its effect throughout the whole radius of spiritual action, but our words are suggestive to all Spiritualists, that their chief effort should be to realise the innate spirituality of their mission, to concentrate all their aspirations thereto, at the same time endeavouring to obtain material conditions in accordance with spiritual needs. To conclude we may remind all friends, old and new, that in throwing in their influence with our work, they are identifying themselves with the winning cause, and need entertain no fears that their quota of help will miss the mark for which they intend it.

## MR. BURNS'S LECTURE AT DOUGHTY HALL.

To the Editor.—Sir,—Having been from London for some years, I have heard but few discourses on Spiritualism since Mrs. Tappan's orations aroused public attention to the subject; but on Sunday I went to hear Mr. Burns lecture at Doughty Hall on "The Creation, Fall, and Redemption of Man," and was surprised to see so few in attendance, in comparison with the importance of the subject and the quality of the lecture. Notwithstanding the fact that there are several trance-speakers and lecturers in the field, I unhesitatingly claim for Mr. Burns the first place on the spiritual platform at the present time. Although he labours under the disadvantage of not being a trance-speaker—that is, to those to whom the puppet-show of a man giving up his own individuality to another is more marvellous than a man himself in rapport with the highest intelligences, and yet not sinking his own personality—in spite of this, I say, the thoughts he throws off, both in regard to originality and reasonableness, are worthy of more general attention than they appear to get. If he were a stranger, with or without credentials from over the sea, he would be lionised; but a prophet is proverbially without honour in his own country. Such a thing ought not to be able to be said of Spiritualists, they being supposed to test all things with a spiritual touchstone. There may be something in Mr. Burns's discourses which all would not agree with, but, apart from that, their insight and clear deduction from first causes is something marvellous—in my opinion; and I am only surprised that the man has not been made more use of in this capacity, and his thoughts and ideas spread broadcast far and wide. As it is, one only gets occasional "sniffs" of them. This state of things does not do credit to the clairvoyance of Spiritualists. I write this letter, Sir, in the interests of a great Cause. I see Spiritualists running about to see—what? a reed shaken by the wind oftentimes; indeed, to hear or see something that jumps exactly with their humour. But is this searching for truth? The man or woman who hears nothing but what he or she believes, never knows but a very tiny cantele of the truth, and never will.—  
I am, Sir,  
Upper Holloway, Nov. 19.

## A NEW SPEAKER AT DOUGHTY HALL.

Mr. Iver McDonnell, the gentleman who has consented to deliver a discourse at Doughty Hall on Sunday evening, is not unknown to London Spiritualists and the readers of the MEDIUM. He has given several lectures at Quebec Hall, one of which, on "The Atonement," appeared in the MEDIUM a few weeks ago, and attracted much attention. Mr. McDonnell has long been associated with progressive movements. Phrenology first attracted his attention, and when Jackson and Davy (the late Mr. J. W. Jackson, so well known) visited Dublin as mesmerists, Mr. McDonnell made their acquaintance, and a friendly correspondence existed between him and Mr. Jackson as long as the latter lived. A Mesmeric Society was formed in Dublin, with Archbishop Whately as patron, and Mr. McDonnell secretary. Mr. McDonnell was on terms of considerable intimacy with the Archbishop and was highly respected by him. Latterly Spiritualism arrested his attention, and now he is devoting himself to the elucidation of the teachings of the gospels, and showing in how far the doctrines of the churches differ therefrom. The lecture on Sunday evening is entitled, "The Coming Christian Religion," and it cannot fail to elicit great interest.

Early in the year Mr. McDonnell proposes making a lecturing tour in the provinces, possibly in Lancashire. We hope he will receive a hearty reception on Sunday evening, and that his efforts to spread the truth will be highly successful in other places. Doughty Hall, 14, Bedford Row, Sunday evening at 7 o'clock.

## MR. LAMBELLE'S QUOTATIONS.

Our attention has been called to the fact that in Mr. Lambelle's report of the lecture in which the large quotation from Ramsey was given, there were quotation marks inserted at the points noted by Mr. Moseley. These points were set up in type with the matter, and were allowed to remain in the proofs. When the "revise" was read, just before going to press, Mr. Lambelle was consulted with, and the quotation marks were taken out, as their introduction was supposed to be a mistake, seeing that the discourse purported to be a trance discourse given by spirits. If the spirits were cognisant of the fact that they were giving borrowed matter, they must have known the source from which they took it; and, in addition to quotation marks, should have furnished a direct acknowledgment of the same.

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

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

To QUEBEC HALL.

SUNDAY, NOV. 24. Quarterly Tea-Meeting.

To IPSWICH.

THURSDAY, NOV. 28. Lecture and Music Hall, Tower Street. Phrenological lecture—"How to Read a Man like a Book."

FRIDAY, NOV. 29. Same hall. Lecture on, "Every Man his own Phrenologist." Each lecture will close with public Phrenological Examinations. To commence at 8 o'clock.

To LOWESTOFT.

SATURDAY, NOV. 30. Daybreak Villa, Beccles Road. Social meeting of friends in the evening.

SUNDAY, DEC. 1. Public Hall. Lecture afternoon and evening.

To FRAMLINGHAM.

MONDAY, DEC. 2. Temperance lecture.

To BISHOP AUCKLAND.

MONDAY, DEC. 9. Debate with Rev. W. Baitey.

Mr. Burns contemplates visiting Derby, Sunderland, Shildon, Darlington, Bradford, Halifax, Yeovil, Cardiff, Merthyr, Aberdare, Edinburgh, Glasgow, 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.

We have advertised elsewhere that a concert will be given on Tuesday evening at Langham Hall, in aid of the Mission to Friendless and Fallen Women. There could not be a more excellent object, nor a better entertainment, judging from the array of talent advertised. Those who attended Doughty Hall five weeks ago were clamorous for "another Happy Evening." This is the chance for them; we hope they will crowd Langham Hall on Tuesday next.

MR. W. WALLACE'S MISSION TO THE WEST OF ENGLAND.—We have received from Falmouth 5s. towards this object. If Mr. Wallace could get started, calling at Yeovil, Torquay, Devonport, &c., he could, we have no doubt, work his way successfully.

THE DISTRIBUTION OF LITERATURE.

A correspondent to whom we sold 100 copies of the Colville MEDIUM for distribution, writes, dated Sunday, "I am sorry to hear that you have but few applications for literature to distribute. This ought not so to be. Four Spiritualists might subscribe 2s. 6d. each, and employ their Saturday afternoon in distributing the copies of the MEDIUM from house to house with sets of rules. One day last week I and a friend distributed 170 sets of rules for forming circles, 40 spiritual papers, and 110 hand-bills (which we had printed for the occasion, being an address to the people of the place, with the name of the place printed on it, in consequence of a juggler having gone there to expose Spiritualism, as he called it). These hand-bills the shopkeepers readily accepted to place in their windows. All these papers, tracts, and hand-bills, were put about a village of some 2,000 inhabitants under three hours. I do not say this to boast, but simply to encourage other Spiritualists to work for the Cause in the same way. We thank you very much for your generosity in sending us 150 MEDIUMS instead of the 100 we ordered. We despatched 58 MEDIUMS (each containing a set of rules for forming a spirit-circle at home) by post last night, so that they might reach their destination on Sunday morning, when people would have leisure to read them. 64 halfpenny wrappers cost only 3s., so people cannot excuse themselves from trying to win converts on the ground of the vastness of the expenditure necessary to make at least some effort to bring Spiritualism before others."

MISS HOUGHTON, medical clairvoyant, has just recovered from a severe illness, and has left London to recruit her health.

MRS. BATTIE'S MEETINGS.—We had between 600 and 700 people at the Whaley Bridge meeting on the 14th. Mrs. Battie spoke well. The meeting was a great success.—JAMES WRIGHT.

MR. WILLIAMS' SEANCES.—In consequence of the large and increasing number of private engagements which he receives, Mr. Williams has been compelled to discontinue his Monday evening seances at 61, Lamb's Conduit Street, and he desires us to make this announcement for the guidance of his many friends.

MR. BURNS opened a debate in favour of vegetarian diet at the Birkbeck Institution last Friday evening. It was a very wet night; about three dozen persons attended. There were only two speeches in opposition, and they were of a light and playful kind. It was more like a conference for the expression of information than a debate. The vote at the close was in favour of the position assumed by the opener.

LADBROKE HALL.—On Sunday next, November 24, the above hall will be opened for a series of services in connection with Spiritualism. In the morning, at 11.30, for short devotional meeting, and in the evening at 7. A cordial invitation is extended to all. Note the address, Ladbrooke Hall, Ladbrooke Grove Road, Notting Hill, W., not Notting Hill Gate. The hand-bill says, these services are "for the dissemination of the Gospel of Spiritual Truth," but nothing is said of Spiritualism or mediumship. Mr. Lambelle is announced to give a course of addresses on the "Origin of Religious Rites and Ceremonies."

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THE MORAL CONSEQUENCES OF SLANDERING MEDIUMS.

The Williams-Rita case has surely had sufficient ventilation this week. These discussions really do a deal of good; they bring the proper manner of using mediumship thoroughly before the public; and though, as far as our own feelings go, we would rather occupy the space with other matter, yet it is a question whether we would be justified in doing so. We have for years taught methods which would prevent such scandals; but it is experience—bitter experience—not mere precept, let it be ever so sound, which must waken up to its duties a stupid world. For the investigating stage simple tests are necessary, and where is there any better test than holding hands? Those whose object it is to "expose" mediums, never employ reliable tests, as that form of proceeding would frustrate their intentions. With true Spiritualists under high development, no tests are required. The spirits convince all by the force of the manifestations, and that is what all must strive after. Semi-public seances, with such a medium as Mr. Williams, are of immense benefit to the Cause, and Mr. Williams has conducted his meetings with such prudence, that all through these troublous times he passed unscathed. He has demanded introductions from strangers, and has placed all under strict test conditions, as on Saturday night, and at Cambridge. When he went to Amsterdam, he relaxed these rules and unquestioningly placed himself in the hands of strangers. He was not only amongst sitters, most of whom he had never seen before, but he did not even know their language. They were not under test conditions, nor was Mr. Williams or Mr. Rita protected by tests. For their indiscretion they have suffered some annoyance, but the Cause has possibly suffered more; and yet we think neither the mediums nor the Cause has suffered much, except sentimentally. The more the matter is looked into, the better is the aspect for the mediums and the worse for their assailants. At any rate, no fact of mediumship would be invalidated, even if such a charge were true, because all recognised facts in Spiritualism are based upon methods of observation that defy simulation. We do not coincide with that manner of looking at the subject which regards mediums as necessarily imperfect, like other humans, and therefore, what wonder if they do cheat. This is as much as to say that Spiritualists are familiar with the fact that mediums do habitually cheat, but that they keep the matter to themselves. This we most emphatically deny. We know more of mediums than most Spiritualists, and if we were aware that any one of them cheated once, twice, or habitually, we would do all in our power to break up such a villainous course. There is no use in cheaters or the apologists for fraud to come to us for sympathy, for most surely they would be disappointed. We are not in a position to say that this or that medium is perfectly reliable and honest; nor could we be responsible for the honesty of any other person. Test conditions or the incontestable nature of the phenomena place the honesty of the medium out of consideration; and from experience we find that nothing is so prejudicial to spiritual investigation as the entertainment on the part of the sitters of unworthy suspicions respecting the medium. With some the morbid action of the organ of Cautiousness is a mania, and they see roguery where none exists, just as the jealous person is always seeing traces of infidelity in his wife or lover, where nothing but purity exists. This insane tendency has been at the bottom of nearly all the stories and exposures in respect to the assumed conduct of mediums. If we are to be gulled at all, let us think for a moment and choose whether we are in sincerity and good faith to attribute some trifling occurrence to spirits which may not have had a spiritual origin, or are we to become common sewers, into which the revolting and unprincipled anti-Christians of our glorious Cause may pour all manner of corrupt insinuation and baseless statement. To be cheated once or oftener by a medium or anyone else can never bring moral evil on a man, particularly when the cheating only simulates, does not misstate or pervert any fact in nature or spiritual relationship. All the cheating in the world never extended the scope of spiritual phenomena, or assumed to add a new fact thereto, but only imitated those that previously existed. Hence the moral evil of the act of cheating rests only on the cheater—not on his innocent victim. But when we become the recipients of slander and the hoarders and carriers of lies, involving the ruin of human character and the undermining of God's grandest teachings, then we cease to be innocent participators. We are no longer merely passive sufferers, but become active agents of evil. The demoralisation which has been caused by the "exposure of mediums" these last two years has been said to contemplate. The dirty work generally falls to the lot of mediumistic persons not of the noblest type. They are the mediums or instruments of a spiritual opposition which seeks by every means in its power to interfere

with the onward course of human emancipation from ignorance and spiritual slavery. The hellish aura of these adverse spirits is emitted with the foul charges in which it finds form and expression. Those weak-minded people who are not on their guard, and probably have a solid substratum of spiritual mud in their own composition, greedily swallow down the evil story as the drains under a city carry off the liquid filth produced aboveground. These story-bearers and calumniators are drains and gutters by which society is irrigated with the liquid poison emitted from the cesspools of the universe—the lower levels of spiritual existence. All those infected by this malaria become inoculated with devilish sentiments. The papers are written to, the most extravagant statements are made, and lies are readily sworn to; that which is evidence and that which is not evidence is accepted with equal readiness, the power of discrimination is for the time dethroned. The *exposé*-ists are simply mad—intellectually “daft” and morally obsessed. The vilest hate actuates their feelings in respect to all who do not coincide with them. They become tyrants, and persecute those who would calmly investigate the matter, and not jump to conclusions which cannot be sustained. Sometimes whole circles become permeated with this feeling, and the medium is unconsciously controlled to inculcate herself, as in the case of Miss Wood at Blackburn, and all who imbibe the spiritual poison, shut their eyes to every noble or intelligent consideration. They are the tools of the evil influence, and a demonical vengeance is all that they crave for. We know worthy men and women who have been in this pitiful state these two years. They are charitable and sane on almost everything else, but name Dr. Monck, Dr. Slade, or Miss Wood, and from being amiable and intelligent men and women, they become transformed into entire strangers to their true selves.

We write these words with the deepest feelings of sincere sympathy with the sufferers, and with all our power we warn our readers and the public generally against “whosoever loveth and maketh a lie.” A story that is a lie may be easily diagnosed: no one tells a lie for a good purpose, but always for evil ends, or to effect the ruin of some one. The cook knows bad meat by its smell, and so may every morally-sensed person determine that which is a lie by its atmosphere spiritually tested. But to some savage races tainted meat or blubber is more toothsome than fresh food. They have a *penchant* for carion. Truly the same applies to the spiritual appetite, for many regard a good report as flat and tame, whereas the aromatic and spicy scandals of a murderous or libidinous kind are entertained with avidity.

Let us conclude by suggesting a new ethnological standard. The savage is known by his habits—the filthiness of his abode and the disgusting nature of his food. The “new standard” is to apply the same test morally to the spiritual savages that grovel in modern fashionable society. What is their “abode” spiritually? Is it with those who delight in “good works” and “good repute,” or do they kennel down with the moral assassins and vendors of calumny? What do they feed their souls on? Is it the rich food of moral excellence which will enable them to work for God, or is it the dark-hued intoxicating beverage of hell, which will prompt them to fight for the devil? As Mrs. Weldon truly says, it would be better to leave moral garbage alone. It has a place of its own, and if we have been at any time brought to treat with these abominations, it has been to sweep them out of our way, and enable the path of progress to be traversed with comfort.

“Cheating” in the spirit-circle is really, in most cases no doubt, a scientific, not a criminal question, and in this way apparently Mr. Colley views it; it may be stated as a fact to be accounted for, not as a charge against the medium. There are, no doubt, numberless causes in the sitters, mediums, and surroundings, that contribute to abnormal phenomena, which may deceive the sitters and yet the medium be guiltless. By all means let us investigate these matters, but not with the demon-lash of slander. Spiritual science is really moral science, and a “tribunal” based thereon would heal our spiritual infirmities, and instead of condemning, say “Go, and sin no more.” That tribunal, over which God our Father lovingly and sternly presides, is placed in the bosom of every individual. Do not ignore this seat of merciful justice by setting up the gibbet of “Satan” instead. Justice consists in leading the offender to repentance, in making the delinquent acknowledge his crime—not in convincing the multitude that a certain one is a criminal. The multitude have enough to do with themselves; distract them not with other peoples’ affairs. Whenever Justice has exposed sin to the victim thereof, Mercy steps in and heals that victim. He is redeemed from the old sphere of darkness that enthralled him, and is led upwards into a higher state, from which let it be every good man’s duty to see that his brother be prevented from falling.

#### MR. WILLIAMS’S MEDIUMSHIP.

We have been asked to find space for the following correspondence and remarks:—

(Copy.)

October 28, 1878.

To the Editor of the *Spiritualist*.—Dear Sir,—We the undersigned wish to make the following statement in the interest of truth, and to give our independent testimony to the innocence of Mr. Williams in the late unhappy affair.

We are accustomed to hold regular sittings, and at these “John King” often manifests to us. We have no doubt of his identity with Mr. Williams’s “John King,” for confirmation of which see letter, headed “Spirit Individually,” in the *Spiritualist* for Aug. 2, 1878, p. 59, which you thought worthy of insertion. We saw in last week’s *Spiritualist* (Oct. 25) a suggestion from Mr. W. H. Gledstanes, that a

communication from “John King” would greatly help to clear up the matter, hence we feel it our duty to send you “John King’s” testimony to Mr. Williams’s innocence.

We have never been deceived in any single case by “John King,” or any of the other spirits who communicate with us at our circle. “John” has told us repeatedly, by controlling through the table, that the so-called *exposé* of Mr. Williams is a sham and a foul conspiracy. This he again confirmed last evening by speaking through one of our number (through whom he has often spoken in exactly the same deep voice with which he speaks at Mr. Williams’s seances in London), and declared that Mr. Williams is innocent, and will come out after all thoroughly cleared of the imputation of guilt so wrongfully laid at his door.

He likewise gave us three tilts of the table last evening, without contact, in answer to our question, “Is Mr. Williams innocent?” We have likewise learnt from “John,” controlling through the table, that four of the people were conspirators, and that one of them had the gauze concealed up his arm. “John” also says that the woman who heard the sound of boots was either persuaded or bribed to tell the story.

We should like to draw your readers’ attention to the following questions, and leave the decision with them:—

(1) How is it, if any suspicions were entertained by any of the sitters of the trustworthy character of the mediums, that they were not searched before the manifestations began?

(2) How is it, that instead of a piece of gauze, the person who seized the medium took hold of Mr. Rita’s collar?

(3) How is it, if one of the mediums was personating a spirit, that he managed to fold up the gauze into a neat roll in the midst of a scuffle?

These questions we ask, and this testimony we give, and we ask you, for mere fairness’ sake, to insert our letter in your columns.—We are, Sir, yours truly,

D. BURGESS, Fitzroy Street.

T. BURGESS, “ “

H. BURGESS, “ “

E. O. FOUNTAIN, Pembroke College.

A. E. HUNTER, Jesus College.

The following was inserted by the Editor, in his correspondence column in the *Spiritualist* for Nov. 1:—

“CAMBRIDGE.—We cannot, on the authority of an unverified spirit-message, charge four persons with a ‘foul conspiracy,’ especially when the trustworthiness of the four persons has been guaranteed by two well-known Spiritualists. Without the proof, your letter would be justly libellous in the eye of the law.”

We accordingly wrote back a reply, showing how totally he had misrepresented our case. We had never asked him to accuse four persons, but we did ask him to insert a statement of the fact that “John King” had charged four persons with a foul conspiracy. Surely the words of a spirit are not actionable, if stated as in our letter above. No, it was only a lame excuse on the part of Mr. Harrison. And who are the two well-known Spiritualists he refers to? Riko is one, too well known, alas; but who is the other? And were not Mr. Harrison’s own comments on the late affair actionable in a high degree?

We likewise blamed Mr. Harrison for being in such a hurry to put the affair in large type before the eyes of the world, a course thoroughly unjustifiable for a Spiritualist editor to take, even had the allegations been true. The moral delinquencies of a clergyman who has in consequence to leave his cure, are not expiated on in the church papers. Yet, in this instance, Mr. Harrison behaved like a strong anti-Spiritualist, and his impetuosity has doubtless done the Cause much harm.

The following two paragraphs of our second letter were inserted in the *Spiritualist* for November 8; the latter, however, is attempted to be disposed of by an “editorial comment.” “The suggestions about searching people are superfluous; the better thing to do is to abolish cabinet seances altogether;” but what is this to the point in reference to an event which is *past*!

The quotation from our letter is as follows:—

“Has it occurred to you that the number of sitters at the Dutch seance is very doubtful; I mean, whether those present really signed their names? Williams said, ‘about a dozen;’ only eight, however, attested the so-called fraud. Of course, these eight are careful to keep the exact number in the background.”

“And once more, is it, we ask, fair that *only* mediums should be searched at these materialisation seances? Certainly not; every member of a circle should be individually searched, for it only needs one person with a malevolent design to throw suspicion on the medium, by pretending to draw articles of dress out of the medium’s pockets, or to secrete them there after the medium has been searched.”

A. J. Riko, with his usual incoherence of statement, in a letter in the *Spiritualist* of November 15, admits that only the gentlemen who were at the seance signed their names, and then adds, “The Dutch like solidity (?) and honesty (?) in their reports.”

Mr. Williams came down to Cambridge on last Thursday, November 14, for about four hours. Mr. Fountain sends you an account of the seance. A very successful one, considering that one of the sitters had never sat before, and that the atmospheric conditions were unfavourable.

Jesus Coll. Camb., Nov. 17.

#### THE WILLIAMS-RITA AFFAIR.

To the Editor.—Sir,—If you will allow me, I will tell you what is my feeling about this very unfortunate affair.

If Mr. Williams cheated, it was a pity he did so. If Mr. Rita cheated, it is likewise a great pity. But, in my opinion, those who “exposed” them committed a blunder; in the eyes of a great many statesmen, “blunders are worse than crimes.” Those who were concerned in printing and publishing the “exposure” heaped blunder upon blunder, and, in fact, it is such a fearful state of blundering, quarrelling, ill-feeling (of which God knows there is none wanting among Spiritualists in general), and tittle-tattling, that when and how it is to be floundered out of, I know not; nor can I see the end of it, unless both *Messenger* and *Spiritualist*, and any other spiritualistic organ, will take my advice: say not one more word about it.

Out of respect for the “Dutch doors,” so much more intelligent and scientific than “John Bulls,” I should recommend in future that

Messrs. Williams and Rita should never consent or be allowed to hold seances, unless every possible "test," precaution were taken against "trickery." And so let there be an end to the matter, which may otherwise end by every one of the mediums so long and universally acknowledged, being "exposed" by such "Sauce for the Gander" as Mr. Colley is brewing. I do not find fault with Mr. Colley; I believe him perfectly sincere; but, although I am not a seance-goer, I shudder to think of what may happen if it goes on like this.

This affair does no harm to individual mediums, for I never heard that Spiritualists believed them to be immaculate, spotless beings; but, to what it does do harm is to *Spiritualism* itself. The outside world laugh and joke, and say: "THE WHOLE SYSTEM HAS BEEN EXPOSED AT LAST BY THE STUPID SPIRITUALISTS THEMSELVES." On the other hand, some, like myself, who know what the bright, luminous, holy side of Spiritualism means, as well as the truth of the lower order of physical manifestations, will be inclined to treat the persecuted medium kindly, because we naturally say: "Why should we expect these people to be so much more perfect than ordinary mortals who backbite, cheat, lie, destroy your character, and who are received daily, who give their opinions, propose and second motions, and who are known to those who ought to shun them to be utterly unreliable and 'dangerous to society' through the insane falsehoods they propagate?"

If there existed, say I, moral tribunals (about which there would be no publicity), and at which certain actions and words could be heard and tried by a band of well-disposed friends who would steer clear of those wonderful legal *technicalities* some Spiritualist lawyers seem to glory in, something satisfactory might be arrived at; till that happy time arrives, all such discussions must end abortively. If a medium were proved to be cheating when under *test* conditions, that would be a different matter.

"Do you think he or she cheats?" is a question often asked me. My reply is: "The whole world cheats, why should not mediums follow the fashion? If you had insisted upon test conditions, you would not ask that useless question."

I once took a gentleman (we will call him Lord Tom Noddy) to Dr. Slade's. Lady Tom Noddy wished her husband to see Dr. Slade, and his lordship allowed himself to be taken to see him by me. On the road, at my request, his lordship bought a double slate; I had undertaken to chaperone him to Dr. Slade's upon the condition that he would insist on not allowing Dr. Slade to touch the slate, and in every way to behave as if he thought Dr. Slade a cheat. This he faithfully promised to do. When the time came, he pretended to believe in Dr. Slade, reprimanded me for my insisting on test conditions, said he was perfectly satisfied, and would not do as I directed him. A few minutes after we had left Dr. Slade, with a tone of supreme and pitying wisdom, his lordship said to me: "Really, Mrs. Weldon, do you mean to say you did not see the poor fellow was cheating all the time?" I replied, "You are a dishonest, dangerous man; I will never set my foot inside your doors again," and I never have.

If the "Dutch boors" were dissatisfied with Messrs. Williams and Rita, they should do as I do: when I think I find people not mediums, steer clear of them, unless some public end is to be obtained by publicity. In this case no public good can possibly be attained, and certainly no benefit to Spiritualism.—Yours faithfully, GEORGINA WELDON.

Mr. Riko sends us a post-card, "trusting that we will honestly give room to both parties." Why "both parties"? who are the "parties"? What has Mr. Riko to do with it? He was not at Amsterdam, and his interference is an impertinence, or worse. Before Williams went to Holland last time, Mr. Riko expressed to a friend in London his determination to make the journey an unfortunate one. In his present post-card he alludes to the complimentary letters respecting Dutchmen, which Mr. Williams in the past has published in the *MEDIUM*. At whose request were these letters written, and were they not an expressed condition to ward off the malice and secure the good services of Mr. Riko? Mr. Riko has himself written many letters in the *MEDIUM*, most disinterestedly apparently, but all to promote the trade in English mediumship, which he has profited so much by in the past. We are sorry to find that our confidence has been somewhat misplaced in this correspondent, who has been one thing in his letters to the *MEDIUM*, but quite another in his position in respect to Spiritualism in Holland, and to worthy ends generally. The less Mr. Riko has to say in this matter the better. He need not write again to this paper.

#### HAPPY EVENING AT NEWCASTLE.

On Tuesday evening, Nov. 12, a "happy evening" was held in connection with the Newcastle Psychological Society, in order to liquidate the debt thereon, when, with the subscriptions of friends and profit of the meeting, £15 was contributed to that end. Tea was provided at six o'clock, which was enjoyed by about 150 members and friends. After tea was finished, a meeting was held, presided over by Mr. John Mould, president of the society. There was a very large attendance, the hall being quite full. The chairman made a few preliminary remarks, after which

Mr. Westgarth, controlled by one of his guides, delivered a few short remarks, and opened the meeting by welcoming them there, and wishing them a happy evening.

Mr. J. Pickup next sang a comic song, "There's a good time coming, boys," which received well-merited applause.

Mr. Horsley, in the trance condition, addressed a few remarks to the meeting. He hoped that the grand work of Spiritualism would go on, and that the mediums would work indefatigably in their efforts for progress. This was the first time that medium had ever spoken in public. The audience was next favoured with a song, entitled "Tom Bowling," by Mr. E. W. Wallis, of London.

Mr. W. H. Lambelle next addressed the meeting. He said: "We have not come here to enjoy ourselves only, but to also look after our spiritual welfare. He believed in work for furthering the ends which we had in view, and we must try our utmost to bring about the end which we were trying for. There were many things which would bring about this end. In the first place, we must consider the question of organisation, for it is useless to stand before the world and give forth certain ideas which

we hold, unless we are prepared to defend these truths before our enemy who has a perfect organisation. If this combination was more practically exhibited, he was certain that Spiritualism would be one of the leading features of the day, and we would find that both the press and the people would change their tactics towards us. He spoke in favour of mediums being united, so that they might in the hour of trouble help each other, and not be disunited as they are at the present time. In conclusion, he said that it was the object of religion to hold the idea of spirit-communion, but we find those who are the champions of it trying to run it down.

Mr. J. J. Morse arrived at this juncture, and on appearing on the platform received great applause.

An instrumental duet was now given, entitled "The Silver Bells," by Messrs. Compton and Bristol.

A song, entitled "The Holy Friar," was sung in a meritorious manner by Mr. F. Young, which was not allowed to pass without an encore, when he favoured with another song, entitled "The Sexton."

Mr. Wallis, of London, addressed a few words to the meeting. He said that he was glad to stand before them to make a few remarks in his own person. He spoke in favour of organisation, but thought that if we presented a forward front to the country we would be told by some that we were making a priestcraft. Spiritualism is undoubtedly a social movement as well as a religious one. The bond of sympathy, the tie of affection, the link of love that binds all hearts together, is the grandest form of Spiritualism. To-night we have this sympathy binding us all together. Let us have more of these social evenings, for if we do this we shall have a greater power over the outside people, for they will say, "See how these Spiritualists love one another." I think, then, that our "happy evening" helps us on one step nearer the goal which we are nearing, not simply for individual happiness, but for universal salvation.

Mr. Morse, of Derby, gave an amusing recitation by Bret Harte, after which "Little Visitor," one of Miss Brown's guides, entertained the company for a short while by singing three songs.

Mr. Wilson, of Chester-le-Street, next made a few earnest remarks respecting the movement of Spiritualism generally.

Miss Wood next favoured with a song, entitled "The Vacant Chair," after which an exciting recitation, entitled "The Fireman," was given in a meritorious manner by Mr. Dawson.

Mr. J. J. Morse, who was controlled by "Tien," next delivered a few words. He said that they were rejoiced to find that there were so many gathered together for the sake of the truth. After referring to Spiritualism generally, he said, in conclusion, let us have happy evenings of this kind a little oftener. We are almost inclined to say you might individually have a happy evening around your own fireside 365 times in the year. Let this one memorable era of your lives be looked forward to with pleasing recollections. In conclusion he said, that if they lived a pure life they would find that this happy evening had been the commencement of a happy and useful life.

The "Strolling Player" next controlled Mr. Morse, and briefly addressed the meeting in his usual jocular manner.

Mr. Compton next sang a song, "When we were boys together."

Mr. Kersey moved a vote of thanks to the ladies who had provided the tables, and who have presided at them; to the spirits who have helped us to enjoy ourselves, and more especially to the mediums. He added the names of Mr. Euit and Mr. E. E. Taylor, who presented the tea, which he hoped all had enjoyed.

Mr. Hare seconded the motion, which was carried with acclamation.

The Chairman said that he was sorry to bring that happy evening to such an abrupt conclusion, but he hoped that it would be the beginning of brighter days. Let me say, he added, that the work of the north country has been noticed throughout the country and on the continent by men of high standing in knowledge. There is not the slightest doubt but that it is the grandest possible truth. I sympathise with all that has been said to-night. The success of this evening I hope will make us have another soon.

Mr. W. H. Lambelle moved a vote of thanks to the chairman, and Mr. J. J. Morse seconded the motion, which was carried with great acclamation.

The Chairman briefly replied, and the meeting was closed by singing the Doxology. R. M.

#### THE ANNIVERSARY AT OSSETT.

Mr. Charles Hallgath has written a long and hearty account of the meetings on the occasion of Mr. Morse's visit, who received a very kind welcome, and gave the friends great satisfaction by the manner in which he conducted the entertainment, and delivered his trance orations.

On Saturday evening, after the tea, which was handsomely provided by the ladies, an excellent entertainment was given; the Leeds friends, Mr. Eddison and party, sustaining an important position, as also did the Messrs. Kitson, Mr. Wimpenny, Mr. Lockwood, and others. Two Lyceum children, sons of Mr. Olfie, gave a dialogue, and answered physiological questions in a most intelligent manner, reflecting great credit on the principal teachers, Mr. A. Kitson, Mr. Olfie, and Mr. Hallgath.

On Sunday morning, the Lyceum held its session, and lessons were given from Mrs. Bray's Physiology, which, with other exercises, formed a very interesting meeting. In the afternoon, Mr. Etchells unexpectedly stepped in, accompanied by Mr. E. H. Green. Mr. Etchells was voted to the chair. The subject chosen by the audience, "What is Man, and how best to develop him for the next World," was treated by Mr. Morse's guides in a thoroughly instructive and satisfactory manner.

In the evening, the interest was still further increased by the oration then given, after which Mr. Green spoke some very encouraging words to the local friends of the Cause, saying he had often heard their old friend, Mr. J. Scott, of Belfast, talk about them. He was himself well pleased with what he had seen, and promised to pay them another visit on some future occasion. Altogether the anniversary was a great success.

The Directors of the Temperance Hall, Bishop Auckland, have refused to allow the debate between Mr. Bailey and Mr. Burns to take place in their hall. Another hall is being secured.

**CASE OF HEALING—RHEUMATISM QUICKLY REMOVED.**

Mr. Burns.—Dear Sir,—I feel it a duty incumbent on me to inform you for publication in your valuable paper, that I have long been a sufferer from rheumatism. I was persuaded by a friend to call upon Mr. Markham, of this town, on the 13th ult., at 3 p.m. I did so, and he kindly passed his hands over the parts effected, and I was instantly relieved of the pain that I had been suffering from so long; and after visiting him four times, I feel myself ultimately cured. Also I must tell you that I do not know anything about Spiritualism. If you will kindly publish this in your MEDIUM, you will oblige.—Yours truly,

(Mrs.) SARAH JANE BROWN.

Back North Terrace, Seaham Harbour, Durham, Nov. 17.

As Plain Cook or Housemaid in a Spiritualist's family. Has sat as a medium. At present requiring a situation. Address—Matilda Joyner, care of Mrs. Landy, Paisley Street, Ardrossan, Scotland.

ARDROSSAN.—If there are any Spiritualists in this district, or those who would desire to join a circle, will they please address—"A. A. B.," care of J. Burns, 15, Southampton Row, London, W.C.

DALSTON.—Mr. Thomas Blyton will read a paper on "The Element of Uncertainty in results at Seances, with Suggestions thereon," on Monday, Nov. 25th, at 8 o'clock, at 53, Sigdon Road, Hackney Downs, E.

SMALBRIDGE.—Mr. E. Wood will give two trance addresses on Sunday, Nov. 24th, in the house of Mr. John Cropper at 2.30 and 6 o'clock. All who are interested are cordially invited.

OSSETT.—Mr. Haddon will lecture in the Spiritual Institution, Queen Street, on Sunday, Nov. 24th, on "Astrology, or the Language of the Stars: its Origin and History; the Egyptians and the Great Pyramid; 1881, as foretold by Mother Shipton and verified by records of the Great Pyramid, the beginning of a new era."

BOOTLE.—At the St. John's Working Men's Mutual Improvement Society a paper on "Epidemic Delusions" was read by Captain Inglis, on October 21st. Spiritualism was attacked by the speaker, who was replied to by Mr. Thos. B. Kierman, who has obtained permission to introduce a lecture on Spiritualism early next year.

NO. 1 INSTITUTION SEANCES.—On Tuesday evening, at 15, Southampton Row, the fourth series was commenced; five new sitters were introduced to the inner circle; there was one new visitor. Mr. King, in opening the new series, made a statement that 700 persons had attended from the beginning. Mr. Towns, under influence, commented on readings introduced by Mr. King,—the first spirit being a Greek, followed by "Mrs. Shipton." Acknowledgments were made respecting the fulfilment of prophecies made by her when on earth. A number of tests were given to sitters. One lady was clairaudient, and spoke to the circle what spirits present were talking about. This was recognised by Mrs. Swindin to have reference to her daughter who was not present. The new series gives promise of much usefulness.

"FULL OF THOUGHT AND INSTRUCTION."—*National Independent*. Just published, price 1s.—"The Philosophy of Man," 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.

LANGHAM HALL,  
43, GREAT PORTLAND, STREET, W.

THE COMMITTEE HAVE THE PLEASURE OF ANNOUNCING A

CONCERT,

IN AID OF THE

MISSION TO FRIENDLESS AND FALLEN WOMEN,

ON

TUESDAY EVENING, NOVEMBER 26, 1878.

The following distinguished Artists have kindly promised their valuable assistance:

Madame LIEBHART,

Madame SCHNEEGANS,

Mrs. GEORGINA WELDON,

Miss ELENE WEBSTER,

Signor FEDERICI,

MR. A. CRITCHETT,

Violin

CONDUCTORS: Signor BUCALOSSI, Signor CORANI.

The Piano to be used on this occasion will be the NEW MELO PIANO, by Kirkman.

Doors open at 7.30, to commence at 8 precisely.

Sofa Stalls, 10s. 6d.; Stalls, 5s.; Unreserved Seats, 3s.; Balcony, 2s.

Tickets may be obtained at the Hall, and at Mrs. MALTBY'S, 61, Gower Street, W.C.

**MR. MORSE'S APPOINTMENTS.**

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

MANCHESTER.—Sunday, November 24. Afternoon at 2.30, Temperance Hall, Grosvenor Street. Evening at 6.30, Hulme Town Hall.  
LANCASHIRE.—District Committee. November 25 till 29 inclusive.  
GATESHEAD-ON-TYNE.—November 30.  
NEWCASTLE-ON-TYNE.—Dec. 1 and 2.  
STOCKTON-ON-TEES.—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. WALLISS'S APPOINTMENTS.**

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

GLASGOW.—Nov. 24 to Dec. 2, inclusive.  
BARROW-IN-FURNESS.—Dec. 3, 4, 5, and 6.  
SOWERBY BRIDGE.—Dec. 8.  
MIDLAND COUNTIES.—Work for District Committee, Dec. 9 to 15.  
LONDON.—Marylebone Association, Quebec Hall, Tuesday evenings, Dec. 17, 24, and 31, at 8 for 8.30 prompt. Subjects to be chosen by the audience. Doughty Hall, December 22 and 29.

**MR. T. M. BROWN'S APPOINTMENTS.**

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

WAKEFIELD.—Cafe of Mr. Squire, Vicarage Street, till Nov. 23.  
LEEDS.—Sunday, Nov. 24. Public Lecture at Cocoa House, 72, Boar Lane, in the evening. Address, care of Mr. Rosenberg, 8, Strassbourg Place, Camp Road, Leeds, till Nov. 28.  
MANCHESTER to follow.

**NEWCASTLE-ON-TYNE PSYCHOLOGICAL SOCIETY.**

LECTURES AT WEIR'S COURT, NEWGATE STREET.

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

LECTURES FOR NOVEMBER.

Sunday, Nov. 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 10.30 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.

**EAST CHESHIRE AND NORTH DERBYSHIRE DISTRICT.**

MR. WRIGHT'S MEETINGS.

NEW MILLS.—Dec. 1, 8, 15, 22, and 29, at 2 and 6 o'clock.  
FURNESS VALE.—Dec. 11. 9, Furness Row, at 7.30.  
STRINES.—Dec. 4. Wood End, at 7.30.  
HAYFIELD.—Dec. 9. Mr. Lithgow's, at 7.30.  
WHALEY BRIDGE.—Dec. 18. Mechanics' Institute, at 7.30.  
NEW TOWN.—Dec. 3 and 17. At Mr. Wright's.  
Tea Party at New Mills on Christmas Day.

**MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.**

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On Tuesday evening, Nov. 19th, Mr. F. Wilson delivered a very pleasant and interesting lecture on "The Spiritual Rainbow," presenting many new and original ideas.

On Sunday, Nov. 24th, the quarterly tea meeting will be held. Tea on table at 5.15. Admission 1s. Public meeting at 7. The friends will have to appoint a secretary for the ensuing quarter.

On Tuesday, Nov. 26th, Mr. Reimers will deliver a lecture on "The Childish Attacks on Objective Phenomena by Science-ridden People," at 8 for 8.30.

CHARLES WHITE, Hon. Sec.

BIRMINGHAM—312, Bridge Street, West Hockley, Meeting Rooms.—On Sunday evening next, at half-past six o'clock, a lecture will be delivered by Mr. F. O. Matthews, who has lately returned from America, on his labour of love in promoting Spiritualism as a lecturer, a trance and test-medium. The editor of the *Ashton Chronicle* will preside. Collections at the close to defray expenses.—W. FERRIS.

To the Editor.—Sir,—Will you allow me to state the Hackney Psychological Society meets only on Tuesday evenings. The Sunday evening meetings are quite distinct, and may be designated Trinitarian Christian, recognising the fact of spirit-communion, zealously seeking spiritual gifts. This statement will, perhaps, prevent disappointment, also if the announcement of the Sunday meetings is withdrawn from your paper.—Faithfully yours, C. R. WILLIAMS, 6, Field View Terrace, London Fields, E. November 19.

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**SUNDAY, NOV. 24.**—I. McDonnell at Doughty Hall, 14, Bedford Row, at 7.  
**TUESDAY, NOV. 25.**—Select Meeting for the Exercise of Spiritual Gifts.  
**WEDNESDAY, NOV. 27.**—Lecture on Phrenology by Mr. Burns, at 8. 1s.  
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**FRIDAY, NOV. 29.**—Social Sittings, Clairvoyance, &c., at 8. 1s.

**SEANCES AND MEETINGS IN LONDON DURING THE WEEK.**  
**TUESDAY, NOV. 26.**—Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.  
**TUESDAY, NOV. 26.**—6, Field View Terrace, London Fields, E. Seance at 8.  
**WEDNESDAY, NOV. 27.**—Mr. W. Wallace, 329, Kentish Town Road, at 8.  
**THURSDAY, NOV. 28.**—Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 53, Sigdon Road, Dalston Lane, E.  
**Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.**  
**FRIDAY, NOV. 29.**—Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street, Bloomsbury, at 8.

**MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM, QUEBEC HALL, 25, GT. QUEBEC ST., MARYLEBONE RD.**  
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**WEDNESDAY, Members' Developing Seance:** 8 for 8.30. **SATURDAY, Inquirer's Seance, Medium, Mrs. Treadwell:** admission 6d., to pay expenses; Local and other Mediums invited. **SUNDAY, Afternoon, Trance and Normal Addresses:** 3.15. Evening, Inquirers' Seance, various mediums; admission 6d., to pay expenses; 7.30 for 8. Admission to Seances by previous application or introduction.

**SEANCES IN THE PROVINCES DURING THE WEEK.**  
**SUNDAY, NOV. 24. ASHTON-UNDER-LYNE, 185, Fleet Street. Public, at 6 p.m.**  
**BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Bookley, at 6.30 for 7 free, for Spiritualists and friends.**  
**BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.**  
**BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.**  
**CARDIFF, Intellectual Seance at Mr. Daly's, Osborne Villa, Cowbridge Road, Canton, at 6.30.**  
**DARLINGTON, Mr. J. Hodge's Rooms, Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.**  
**GRIMSBY, 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.**  
**KEIGHLEY, 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 10.30 a.m.; Seance for Spiritualists only. Public Service at 6.30 p.m.**  
**NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.**  
**OLDHAM, 186, Union Street, at 8.**  
**OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station), Lyocum, 10 a.m. and 2 p.m.; Service at 6 p.m.**  
**SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.**  
**SOVERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.**  
**TUESDAY, NOV. 26, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.**  
**STOCKTON, Meeting at Mr. Freund's, 2, Silver Street at 8.15.**  
**STOCKTON, at Mr. D. B. Wright's, 13, West Street, every Tuesday evening, at 8 o'clock for Spiritual Improvement. Inquirers invited.**  
**NEWCASTLE-ON-TYNE, Psychological Society's Rooms, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.**  
**SHEFFIELD, W. S. Hunter's, 47, Wilson Road, Well Road, Heeley, at 8.**  
**WEDNESDAY, NOV. 27, ASHTON-UNDER-LYNE, 28, Bentinck Street, at 8 p.m. for Inquirers. Thursday, Members only.**  
**BOWLING, Spiritualist Meeting Room, 8 p.m.**  
**BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street for Development at 7.30., for Spiritualists only.**  
**DERBY, Psychological Society, 9, Full Street, at 8 p.m.**  
**MIDDLESBRO, 38, High Duncombe Street, at 7.30.**  
**NEWCASTLE-ON-TYNE, Psychological Society. Improvement class, at 7.45**  
**THURSDAY, NOV. 28, GRIMSBY, at Mr. T. W. Asquith's, 213, Victoria Street, South, at 8 p.m.**  
**LEICESTER, Lecture Room, Silver Street, at 8, for Development.**  
**MIDDLESBRO, 38, High Duncombe Street, at 7 p.m.**  
**NEW SHILDON, at Mr. John Menforth's, St. John's Road, at 7.**  
**NEWCASTLE-ON-TYNE, at Psychological Society's Rooms, Weir's Court, Newgate Street, at 8 p.m.; Seance, for members only.**  
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# INSTITUTION WEEK, 1878.

*Commencing Sunday, Dec. 1, and extending to Sunday, Dec. 8.*

For a number of years, a week has been set apart at the beginning of December, for the purpose of holding seances and meetings in sympathy with the work of the Spiritual Institution, 15, Southampton Row, London.

## THE NATURE OF THESE INSTITUTION WEEK MEETINGS.

The grand object of "Institution Week" is to foster sympathy and uniformity of operation amongst Spiritualists, and engage in practical work for the realisation of the objects of Spiritualism.

The SPIRITUAL INSTITUTION and its organs are an undenominational and unsectarian agency belonging to no class or party, but working for Spiritualism alone, and striving to assist all sincere workers in the Cause. The SPIRITUAL INSTITUTION is open to the public to render inquirers every assistance; and through the MEDIUM AND DAYBREAK, the largest constituency of Spiritualists in Britain are brought into weekly rapport. To bring this large body into closer relationship, without compromising the sovereign freedom of the individual is the object of "Institution Week."

## SUGGESTIONS FOR INSTITUTION WEEK SERVICES.

The teachings of the year have been, Private Circles for Spirit-Communion, Select Domestic Schools for Spiritual Reading and Development, Book-Clubs and the Distribution of Spiritual Literature, the Holding of Conferences and Public Meetings where practicable

Every Reader is earnestly solicited to hold or attend a meeting or circle as now described, with the earnest desire for spiritual unity and the adoption of practical plans of working; that steps may be taken everywhere to form Circles and Schools, and institute Book-Clubs, Meetings, and promote the increased circulation of the MEDIUM. To meet the expenses incurred in carrying on the SPIRITUAL INSTITUTION for the year, we require to collect upwards of £200 before the year closes, and we ask that every Spiritualist contribute a mite, however small, and solicit all friends to join with him in the same effort.

Thus united we become a strong and harmonious band of  
Spiritual Teachers and Workers.

The following arrangements are being made for "Institution Week" seances and meetings:—

### HIGH GRANGE.

On Sunday evening, Dec. 1, at 6.30 p.m., a trance address will be delivered by Mr. S. De Main, High Grange; after which a collection will be made on behalf of the Spiritual Institution. Friends in the district are cordially invited to attend. C. G. OYSTON.

### NEW TOWN, NEW MILLS.

We shall hold a meeting on behalf of the Spiritual Institution, on Sunday, Dec. 1, and at Mr. Wright's, New Town, also on Dec. 3. Collection at both meetings.

### COCKFIELD via DARLINGTON.

I intend giving a seance on Sunday, Dec. 1, at the house of Mr. James Robson, Lands Bank, to commence at 7 o'clock p.m. All members and friends of the circle are kindly invited; the proceeds to be devoted to Institution Week. R. BRUNSKILL.

### HACKNEY PSYCHOLOGICAL SOCIETY.

6, FIELD VIEW TERRACE, LONDON FIELDS, E.

On Tuesday, Dec. 3, at 8, I will lecture here on "Mesmerism in One Lesson," with experiments. As Christmastide is approaching, perhaps some of your readers would like to acquire the art, if only for the sake of the amusement it would afford. Admission free. Collection for the Spiritual Institution.

C. R. WILLIAMS, Cor. Sec.

The following friends have also kindly made offer of seances:—

Mrs. Mellon, Newcastle-on-Tyne, 2 seances.

Mr. Rita, London.

Mr. W. Towns, "

Miss Mancell, at 45, Jubilee St., Commercial Rd., London, E.

Respecting other arrangements we must wait till next week.

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