

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

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**GREEK AND LATIN WRITTEN AND TRANSLATED
 THROUGH AN ENGLISH MEDIUM.**

MR. W. H. LAMBELLE, SOUTH SHIELDS.

For upwards of a year the readers of the *MEDIUM* have been rendered somewhat familiar with the existence and labours of a valuable instrument of spirit-communication, known by the modest and mystical cognomen of the "South-Shields Medium." It was stated he was a mere boy, of the respectable working class. Uneducated, in the academical sense; unversed in history, philosophy, or politics; modest, retiring, and not given to much talking; but when under spirit-influence his character became subject to many changes, and "Oliver Cromwell," with other sturdy personages of the past, wrote through him, assuming various distinct forms of penmanship, and spoke through him, giving facts and expressing opinions quite foreign to the medium's mind in its normal state.

These extraordinary facts were communicated to the public in such a nervous and timid manner, that curiosity was all the more awakened on that account. The medium's real name was a secret, and though he seemed surrounded by earnest friends, yet on many points affecting the identity of the controls they required confirmation. In short, they appeared to be honest, patient, intelligent investigators, who knew their medium to be genuine, and were content to let time vindicate his claims to public recognition.

The state of the circle may be correctly estimated from a letter written by "The Medium," which appeared in this journal for November 5, 1875, No. 292. In that letter "The Medium" states that he had been subject to a "fresh control."

He has given us to understand that his name is "Plotinus," born at Lycopolis, in Egypt, A.D. 204; studied at Alexandria, and joined Gordian's army; afterwards went to Antioch and taught. When he was fifty years old he committed his lectures to writing. Died in Campania A.D. 274. We have, since the above was communicated, learnt that such a man did live, although before that time we were quite ignorant of the fact. He informs us that he controlled a medium in London about two years ago, and wrote much. We have also had a visit from "Porphyrius," a student of "Plotinus's." He likewise controlled the same medium.

"The Medium" then concludes his letter by innocently asking our readers whether the above statements are correct, adding, "Because I am entirely ignorant of any such knowledge."

This confession at once shows how destitute of classical culture and knowledge of antiquity the circle and medium were at the time of the control. Plotinus is as well known to those who read ancient philosophy as Milton is to the student of English literature. Indeed, the knowledge of the man may be readily gained from any cyclopædia or classical or biographical dictionary.

The following number of the *MEDIUM*—No. 293—contained various replies substantiating the statement made by "The Medium," and we received others which we could not find space for. One correspondent showed that when in earth-life, Plotinus "wrote a book on the association of demons with men, and that Porphyry, his disciple, proved practically the possibility of such an alliance." They have been Spiritualists, like ourselves. Another correspondent wanted to know whether the "South Shields Medium" might not have read the particulars communicated by "Plotinus" and have forgotten the fact. Our friend "M.A. (Oxon)" corroborated the statement made by the spirit through the

"South Shields Medium," that he had "controlled a medium in London about two years ago, and wrote much." "M.A." said:—

In the month of April, 1873, I received some communications which purported to come from "Plotinus," and at intervals since that date I received others. They are all written and dated. It is my habit to carry about with me a pocket-book in which these communications are written from time to time. It appears to be easier to write when the materials are permeated by the atmosphere or aura of the medium, and the plan has the merit of preserving the writings in consecutive order.

Some of these had been made public in another journal, but not associated with the name of Plotinus; but, says "M.A.":—

The first communication has not been made public, and affords opportunity for a very conclusive test of spirit-identity. Three marked peculiarities distinguish it as to time, matter, and manner. The matter of the communication bears a peculiar relation to the time at which it was made. It opens with a remarkable statement, which the communicating spirit will readily recall, and the manner of writing is so strange. The spirit has preserved that handwriting in all his messages, and can, therefore, reproduce it.

Now, this seems to me to furnish a chance for most conclusive evidence of identity. I have not the faintest notion who the "South Shields Medium" is. Whether he has seen "Plotinus's" alleged messages to me published already, I do not know. But I do know that the facts referred to above are unknown to him. Let "Plotinus" give such simple facts as will establish his identity through two independent channels. He can tell us through the "South Shields Medium":—

1. What he wrote for me in April, 1873 (substantially, of course; I do not expect more).

2. When and where he wrote it.

3. The peculiarity of the handwriting.

These points simply detailed, will establish beyond any reasonable doubt the fact that the great Neo-Platonist has not done with earth yet, and will add one more link to the chain of evidence for personal continuity of existence which is steadily being forged.

This test does not appear to have been taken up by the spirit, but it may be given yet in the future. Dr. Hitchman of Liverpool put forth another test, which appeared in the same number of this journal. He asked—after giving a eulogistic comment on "Plotinus," "one of the greatest and best of men"—

Will the control kindly Latinise the following?—

Ψυχὴ δ' ἐκ πέθεων παρὲν Αἰδοῦσθε Βεβήκει,
 "Οὐ πότμον γόωσα, λιποῦς ἀδρότητα καὶ ἥβην.

The reply of the spirit, through the "South Shields Medium," was:—

The lines submitted are from the 22nd Book of "Iliad." They are misquoted, and should be—

Ψυχὴ δ' ἐκ πέθεων παμένη Αἰδοῦσθε Βεβήκει,
 "Οὐ πότμον γόωσα, λιποῦς ἀδρότητα καὶ ἥβην.

[LATIN TRANSLATION.]

Anima autem ex artibus volans ad Orcum descenderat,
 Suam sortem lugens, relicto vigore et juvenia.

[ENGLISH TRANSLATION.]

But his soul flying from his limbs had gone to Orcus,
 Bewailing its own fate, having left its freshness and its youth.

The proper word near the end of the second line is ἀδρότητα, not ἀδρότητα, which would not scan.
 "CLERICUS."

To this translation and correction of the Greek, Dr. Hitchman at once made reply:—

29, Erskine Street, Islington Square, Liverpool,
November 28, 1875.
To Mr. Joseph Robertson, Dunston, &c., &c.

My Dear Sir,—I beg most cordially to thank you, Mr. Lambelle, and especially our beloved spirit-friends for their very beautiful and accurate renderings of the Latin, Greek, and English passages, to which reference is made in your communication of this day's receipt, and which are proper answers to my test-questions of ability, and the fact of spirit-control, as proposed in the MEDIUM newspaper. Wishing you all every blessing, temporal and eternal, I am, &c., WILLIAM HITCHMAN, M.D.

The particulars of this case we intended to make public at the time, but felt at a loss for necessary particulars. Though the answer to Dr. Hitchman was forwarded to us, the manner of writing the Greek was so different in the various versions and specimens that we were desirous of informing our readers how this could have happened. We had the pleasure of meeting Mr. Lambelle, The "South Shields Medium," a few weeks ago, and then learned that he is controlled to write Greek in various styles, which explained what to us was an interesting point.

We would have been glad of a literal description of one of Mr. Lambelle's seances, by one of the circle, with specimens written there and then, but this we may be favoured with at another time. In response to our wish expressed to Mr. Lambelle, his uncle, Mr. Joseph Robertson of Dunston again encloses us a copy of the test. In his letter he says:—

I forward to you the test in Greek submitted by our dear friend and fellow-worker Dr. Hitchman, also his letter to me concerning same. I should like the letter back. By someone reporting that Mr. Lambelle could translate Greek, &c., and his name being associated with that of "Plotinus," it was inferred that that valued control would be the translator, but it was not so. I may say we have many very valuable controls and it is no uncommon thing for the medium to be chatting with his friends or playing with his infant son and writing under spirit-control at the same time. He is clairvoyant at times, and draws also.

It would appear then that "Clericus," who did the translations, is not "Plotinus." With the other documents Mr. Robertson encloses a paper containing sentences evidently written under control in answer to questions from the circle. The first is:—

Bè sure you copy the top lines and point out the misquotation.

Then come six characters of a rude angular form, of which no explanation is furnished; and in another line:—

We are prepared, but unwilling.

This seems to be in answer to whether the spirit could give the tests suggested by "M.A. (Oxon.)" In addition, the paper contains these sentences:—

No. That is the interpretation. Intended for an answer to the sender of the Greek.

Further particulars on the significance of these sentences would have been useful, but having ventilated the matter thus far we may expect fuller information.

We hope to have a visit from Mr. Lambelle before long, and then his controls may have an opportunity to make us better acquainted with their work. Mr. Lambelle is quite a young man and bears upon his face evidence of the truthfulness of what is reported of him as a medium.

POLYGLOT MEDIUMSHIP.

The gift of tongues, or the power of mediums to speak and write under influence in languages unknown to them in the normal state, is one of the most interesting facts in Modern Spiritualism. Some mediums appear to be better adapted to speak unknown languages under spirit control than their mother-tongue in their proper person. Some interesting cases of this kind have come under our notice in the experience of Miss Lottie Fowler. A few months ago a gentleman was introduced to us by letter, which had been written by a reader of the MEDIUM in Western Australia. The bearer knew little of Spiritualism, and was accompanied by his brother, a doctor, who knew nothing of the subject. They desired a seance, and we sent them straight away to the rooms of Miss Fowler, who gave them a sitting. The doctor returned enthusiastic. She had, in the trance, told him and his brother of all their wanderings over the world, experiences in South America, perils in the Indian jungle, and particularly an adventure in a temple in India, where his profound learning and practical acquaintance with the philosophy and thought of the land did him good service. This was not the most remarkable feature of the seance; for Miss Fowler conversed with him in Hindostani much more fluently and correctly than she could speak English. The brothers also had information respecting some of their relatives which they did not know to be true till they made inquiries of their friends. The doctor promised us a report of the seance, but he has gone on a scamper on the Continent; but if this should meet his eye, we remind him of his promise and his duty, for all who avail themselves of a public institution for the promotion of the Cause should make some return of this kind.

Last week we had introduced to us by the Commander-in-Chief of the Forces of the Nizam of Hyderabad, several Indian gentlemen of the suite of Sir Salar Jung, now in London. We found that one of them was a Spiritualist, and had a knowledge of the fact that certain people could tell of what was going on at a distance from them. We made inquiries as to the powers of the Indian jugglers; whether, in the opinion of the gentleman, the results were due to sleight-of-hand tricks or psychological power?

We were informed that the means used were of a magical character; for if some one acquainted with the subject was present at an experiment, such as piercing a basket with swords into which a boy was put, and used will-power to produce a cross influence, the boy would die. The party went and had a sitting with Miss Fowler, and we understand with results similar to those obtained by the learned doctor alluded to in the first portion of this article.

Miss Fowler appears to have excellent powers for spirits of that class, and it would not be a bad idea for some of our Indian correspondents to invite Miss Fowler to visit the East. Her physical mediumship is also in first-rate working order, and she can readily obtain materialised forms under strict test conditions. She is very delicate and sensitive, and requires gentle treatment, and not too much work; but if well dealt with, few mediums could give more satisfaction and a greater variety of experiments. Miss Fowler is prepared to sit with select circles in London.

CAPE TOWN, SOUTH AFRICA.

To the Editor.—My Dear Sir,—The Cause is spreading slowly but surely, now. Our mediums are getting developed. We get some splendid tests by "raps." One gentleman of our circle has his brother "John" as our familiar spirit at the seance. I speak to "John" just as if he were living. All our controls are known to us. My dear father and little children, both in spirit-life, were with us on Sunday evening. I can tell the rap of "John," my father, and children, as easily as you might know my writing. Having been an electrician at one time, I could tell out of 100 officers on the line who was manipulating the key. This is a fact. It is simply by the different manipulations; so, exactly on the same principle, I can tell the different spirit-raps. My dear little ones, whenever they come, which is not often, have a very delicate rap, quite different to any other. As a test, her guardian (a lady I knew well on earth) let one of them spell out her name when I used the alphabet—M A Y, the name of the last one I lost, whose age now would be three and a half years. We have proved spirit-communion a fact, having developed mediums in our own family. If I had never heard of "Crookes's Scientific Experiments," I should still consider the fact has been proved over and over again by myself.

I have presented our public library with seven or eight of our standard works, and send the MEDIUM, Human Nature and The Spiritual Magazine, which they accept, regularly. The fruits will come in due time. Our papers keep up a running fire on the subject, which cannot fail to have a good effect sooner or later. I generally send you papers containing letters on the subject.

P.S.—We had a seance last night of a very remarkable nature. Our familiar friend "John," brought some friends, who were sailors, on this sphere. A spirit, who gave his name as "Capt. Grey," once commander of the steamer "Great Britain," said he was murdered, and did not commit suicide, as was thought, when under the influence of drink. He was thrown overboard by two of his crew about five bells. They locked his cabin-door, and made it appear he had done it himself. It was at eight bells that the ship was alarmed. This took place in 1873. The medium gave us the whole scene in the form of acting, whilst calling out for a buoy, and then the name of his wife and daughter. One of the sailors, in a brutal way, said, "I'll have the wife, and the other the daughter." One of the murderers has since died; the other will be swung up in three months, as he will be compelled to make a confession, his torment being so great. The captain said it was in about 18 degrees E. of Cape meridian, and 37 S. latitude. (I think this was it, although I am not positive, not having made a note of it, but trusting to memory.) There was a lot of other friends of the captain present, and tried to show themselves. We had some very good spirit-lights, and most strenuous efforts to materialise. To make sure, I asked "John" if the speaking medium was controlled by the person named, when we got the most affirmative raps. The control was quite annoyed at my doubting. He said "Johnny," our control, had brought them all, and they would come again. The individuality of each spirit is just perfect. It must be seen to be fully comprehended. The medium has only sat six times, and promises to be something unusual in speaking and writing.

Cape Town, June 6.

J. BEERS HUTCHINSON.

A STALEYBRIDGE INQUIRER.

To the Editor.—Dear Sir,—With your kind permission, I should like to say a few words through your columns with respect to your Ashton and Staleybridge lectures. Your lectures on the whole, I think, were very interesting; in fact, I was so much taken up with them that I felt a desire that I should investigate Spiritualism, and with that intention I made inquiries, after the lectures, if the Spiritualists held any meetings in Ashton, that I might attend; but they told me they did not, as they were not so strong in number. Now, your advice was very good, that they should be very careful who they take into their circles, and the next time that any of the Spiritualists of my district hold any of these circles, I shall be very much obliged to any of them if they will give me an invitation, in order that I may test the Spiritualism doctrine; and, if I find the things true, as reported in your lecture, I shall have no objection in signing myself a Spiritualist. They can make inquiries with respect to my character, and then they will not be mistaken. I enclose six stamps for four of your papers weekly of the MEDIUM. Perhaps, by inserting the above, I may have my request granted.—I remain, yours respectfully,

Tame Valley, Dukinfield, and Clarence Mill, Staleybridge,
July 4.

WM. FANCOTT.

MEDIUMS IN BERLIN.—Could any of the readers of the MEDIUM oblige me with the names and addresses of mediums in Berlin?—A BERLINER.

A SPIRITUALIST, aged 56, would be thankful for some light employment. Has good testimonials. Address Mr. Welch 19, Lower Camden Street, Birmingham.

"LILIAN" says she has been informed, though a medium, that the late Sultan was narcotised, after which his veins were opened to give rise to the supposition that he committed suicide.

Editorial Rambles.

PIC-NICS AND OUT-OF-DOOR GATHERINGS,
MANLEY PARK AND NOTTINGHAM.

Saturday last did not present the most desirable kind of weather for out-of-door gatherings. The bright sun which had prevailed during the week was obscured by clouds on Friday, rain fell at night, and the following morning was heavy, with indications of rain, of which there were several slight showers during the day. Though forbidding, the weather was far from being unfavourable for enjoyment in the open air. The atmosphere was cool and vegetative, nature appeared in her brightest green, and the birds offered up grateful melodies for the refreshing visitation. The vegetable kingdom was lavish of its richest incense, and the slight sprinkling of moisture was more like a benediction descending than a calamity. Notwithstanding these realisations, it took some degree of faith to anticipate them, from the state of the morning, which no doubt kept many from giving themselves the pleasure of an afternoon at Manley Park.

Pic-nics, fêtes, and demonstrations are, indeed, a means of popularising new forms of thought and unusual habits. The traveller is reminded of this by the numerous showy placards exhibited all over the country, announcing the Annual Temperance Fête at the Crystal Palace. Once upon a time, which we can well remember, no public corporation would have insulted their ink or soiled their paper with printing the hated word "Temperance" on any of their manifestos. Now we find the railway companies displaying the most honourable term in the boldest type, and making it to them an item of profitable business. No longer does John Barleycorn command the entire field at holiday time, but the gentle feminine spirit Temperance hath driven the bloated roisterer from the fairest portions of the scene, and taught the world that she has untold blessings in store for a besotting people, whose Christian government is degraded enough to put a premium on the demoralisation of the people, and feed its murdering hosts in red coats on the price of human souls! Once it was thought that the teetotaler was a cross-grained curmudgeon who had no relish for enjoyment, and took all the care in his power to stand in the way of the happiness of others; but the tones of the trumpet of public opinion have changed, and now it is voted by general consent that the temperance fête is the beau-ideal of a holiday, and that temperance people are a pattern to all holiday-makers. The officials having care of parks, palaces, and select grounds, to which the public are admitted on special occasions, have been many times known to give a formal certificate, declaring that many more thousands than the usual number of sightseers have on temperance days passed through the premises and grounds and not a leaf has been destroyed—not the slightest misconduct observed. A few years ago such a result was a phenomenon, and called for special approval. Let us hope the example of sobriety has caused a jealous rivalry amongst all sightseers, and inspired them with a desire to merit similar commendations.

It was once thought necessary, in order to have full enjoyment, that an unlimited quantity of alcoholic liquors should be absorbed during a holiday, but when the teetotalers came on the ground they stipulated that the demon Alcohol should be put under lock and key during their tenancy. The hosts, led on by the pure-robed angel, enjoyed themselves none the less on that account. Thousands of all ages came up to town long distances by rail the night before the fête, were immersed in the excitement of the crowd and entertainments all day, and lost a second night's sleep going home again. Two days and two nights up and at it right heartily, and yet ready to go to work on arriving home, and not so sick or sorry as the misguided mate who had not been from home, but had been foolish enough to carry his offerings to the shrine of John Barleycorn. The recollections of the holiday thus spent have been found to be pleasant and profitable. How different it is when drink takes its place in the programme,—health is lost, money spent, virtue dethroned, fame dishonoured, and often from one day's frolic results ensue which must curse and blight hundreds throughout their earthly career, and it may be, for a long time in another sphere.

The temperance fêtes have taught modern society many lessons, showing that alcohol can be dispensed with in every respect. The management can make the complex arrangements without the drink; the entertainers and speakers can perform without the drink; the visitors can sustain much fatigue and enjoy themselves most eagerly without the drink; for one day the grounds have been profitably occupied, and the tap has been stopped; all has gone on better in every respect for one day without the drink. This demonstration occurs in the face of civilisation; it is witnessed by thousands, it is described to millions by the press, and the logical mind interrogates itself thus:—If these things be, why tolerate the drink any longer, with all its attendant evils, when every good can be better enjoyed in its absence?

If so much can be taught to the world by a negation—viz., the habit of abstaining from a pernicious beverage—how much more instruction might be realised from a positive movement like Spiritualism? It is much more fertile in ideas than the Temperance movement, and ought to take the lead—as it eventually must do—in directing the actions of men. No doubt, the time is at hand when the word "Spiritualism" will be distinguished in as bold type as the once obnoxious term "Temperance." That there is a wondrous power at the disposal of our Movement for good or evil in these respects is certain. But it is here where the heaviest responsibility will weigh upon those who take up a position so public,

and actuating the most powerful impulses of human nature. In America Spiritualist camp-meetings are great events, and may ultimately degenerate into nuisances which ought to be abolished as much as the fairs, feasts, and wakes which in this country eke out the remainder of their existence in the crudest rural districts. All depends on the key-note that is struck and the guiding spiritual influence that is thereby invoked. Is it to be licence or propriety? Our Temperance brethren happily decided that matter—a most difficult point. They supplied an abundance of refined and enjoyable entertainments, and with full liberty, never descended into grossness; also while keeping in company the intellect and moral purposes, they have avoided asceticism. But Temperance is rather a self-denying cause, whereas Spiritualism is of an opposite tendency—a throwing-off of conventional barriers of various kinds, with the attempt to seek a fuller manifestation of individuality. This is a course fraught with great danger, and it has already appeared in Spiritualism in America. A position so bold and defiant will shake the fist in the face of decency and propriety, as well as against beleaguering trammels, if the iconoclast be of a low, gross, selfish type. Hence the tendency to excess and extravagance in all new inspirational movements, and when fêtes and holidays become a feature of Spiritualism, great wisdom will have to be exercised in guiding the barque through such troublous waters. Camp-meetings kept up for days are apt to attract persons for many other than spiritual purposes, and the whole thing has a danger of falling under the control of showmen and sensualists, and the prime elements of the occasion become secondary or obsolete.

It is well, perhaps, that at this stage of the Movement, spiritual demonstrations are not grand successes. We, as a body, require to have experience bestowed on us in such small doses that we can assimilate it thoroughly. It is better for a few persons to go out and enjoy themselves fully, and with propriety, than for a heterogeneous crowd to irritate one another and bring disgrace on the Cause. The select gathering at Manley Hall on Saturday may in that light be regarded as the best kind of success. The numbers were not large, probably 100 or 150, but they clung together like so many loving children. As they entered the grounds they gravitated into groups as if by magic, and in the rhododendron-tent, at the concert, in the hall, before the fountains, at the public meeting, at tea, and at the seance, even to going home in the evening, Spiritualists were all the time in the company of Spiritualists, and such choice souls, too, that each one could feel comfortable and at home with. There were no cliques or exclusive parties. It was one party, in which every individual could come and go with welcome freedom, and it is a long time since we had a day on which we had the pleasure of such a variety of company.

The place was everything that could be desired. Manley Park is about three miles from the centre of Manchester. Buses (fare 2d.) run close to it. The grounds were laid out and the hall built by a local merchant prince, who, through the vicissitudes of business, had to give them up, and now they belong to a company, who admit the public at 1s. a head. The extent of the grounds is not large, but they are laid out and wooded with such skill that the place is like a large estate. There is lake, wood, garden, lawn, shrubbery, dell, park, hall, conservatory, fernery, &c., &c., all combined in the most beautiful manner, and kept up in first-rate style. There are no distracting shows and entertainments to weary the brain and grate on the beauties of the place, and we would earnestly recommend the Company not to turn it into an arena for buffoons and stage adventurers. It is a gentleman's park, and should not degenerate into a vulgar fair. A few hundreds of visitors are scarcely to be seen in it. The winding walks and shady woods obscure one party from the view of another at every few steps. Under such propitious circumstances it is easy for a happy combination of wanderers to provide their own entertainment, and we observed not a few so deeply engaged with each other, and whose hearts were too full to permit of their appropriating any adventitious amusement from outside.

The most prominent Lancashire workers arrived during the afternoon, and by half-past five there was a good muster in the wood below the lake. Mr. J. Sutcliffe, the general secretary of the Lancashire District Committee, thanked the company in the name of the Committee for their attendance on that occasion. He then called upon Mr. J. Burns of London to make a few remarks.

Mr. Burns's speech was of a felicitous nature, and in harmony with the other happy features of the occasion. The spiritual significance of nature, and of society as a part thereof, was appropriately commented on. Then there was a general movement to the "deer-park," to partake of tea in tents erected for the purpose.

Why the small paddock is called a deer-park we cannot imagine, unless the agile and smiling young ladies who wait at the tables are "deer" to somebody. After tea, a formal round of the grounds was taken, and the party assembled again in the peaceful grove beyond the lake. Rising banks and promontories made convenient seats, to which the ladies were assisted in the first place and in front of the partial enclosure formed by this angel-guard the opposite sex grouped themselves. After some singing, Miss Hall, a well-known Manchester medium, was controlled, and spoke an invocation, followed by a short address. There was more singing, and Mr. Burns felt impressed to say that the little company had met more for unseen spiritual work than to hear spoken language from the spirit-world. Miss Hall was controlled by "Sunshine," and we can testify to the healing benefits of her manipulations. Just then the gong sounded, and we had to leave the scene, with its pleasant associations.

We met Mr. Allen Hough, the Oldham healing-medium, who had just returned from a short visit to Cardiff. We understand he was successful with patients. We also met Miss Garbett, a lady who sat at the circle at which the book recently published, entitled "Angelic Revelations," was given. The particulars which this lady afforded us of mediumistic experiences were very interesting.

On passing through Manchester in the afternoon, our party had a vegetarian dinner at the restaurant of Mr. E. Matthews, Princes Street, opposite the new Town Hall. Being Saturday, when few dinners are required, the bill of fare was not so extensive as on another day. We were, however, served with an enjoyable repast. The merits of vegetarian cookery are too little known. Potato-pie and other members of that family are worthy of being more generally introduced.

SUNDAY MEETINGS AT ASHTON AND STALEYBRIDGE.

Manchester is rapidly becoming like London, and the surrounding towns are liable to be swallowed up in its extension.—Stockport, Hyde, Dukinfield, Ashton, Staleybridge, Mossley, Oldham, Middleton, and other towns situated about six or seven miles from the city, may be regarded as suburbs thereof. They present one of the finest fields for spiritual enterprise to be met with in any part of the country, and the Spiritualists of the district have long taken the lead in active work for the promotion of the Cause. John Page Hopps lived at Dukinfield when he commenced *Daybreak* in June, 1868—now the *MEDIUM AND DAYBREAK*. No wonder that our Editor felt as if he were officially on native soil when he perambulated these huge villages of from 14,000 to 30,000 inhabitants on Sunday last. Our head-quarters were at Hyde—"the least among the Princes of Judah" in the local work of Lancashire Spiritualism, but curiously enough the seat of a spiritual main-spring. The Hyde Spiritualists find it hard to make progress in their own Nazareth, but they do not spare themselves in going elsewhere. Mr. Johnson is continually engaged in addressing meetings in the trance state, and his services are in greater request from year to year. On Sunday he was at the Grosvenor Street Temperance Hall, Manchester, where he has spoken on almost every alternate Sunday for a number of years. The whole of the time on Sunday was devoted to his control answering questions from the audience, and a most interesting and instructive meeting it was. Mr. Jackson, who lives at Newton, near Hyde, is equally indefatigable. We understand he was at Macclesfield on Sunday. Our work on that day lay in Ashton in the afternoon and Staleybridge in the evening. Mr. Ogden, a devoted friend of the Cause, and a clever newspaper correspondent, accompanied us. Mr. Hartley was general manager on behalf of the Executive of the Lancashire Committee, assisted by Mr. Yorke, another representative, who sold the admission tickets, 6d. and 3d. each. The meeting was held in the Temperance Hall, Ashton, which was very well tenanted by a highly intelligent and deeply attentive audience. Literature was distributed on going in, and almost every one purchased some publication coming out. Details were attended to by Mr. Quarby of Oldham, and Mr. Barlow, secretary of the Oldham Society. Mr. Smith of Oldham presided with efficiency. He spoke little, but impressively and to the point. He conducts the singing, with great ability, and the basis is thus laid for a successful meeting. It is a pleasure to work under such conditions. Mr. Burns's lecture extended to upwards of an hour in length, and seemed to give the audience great satisfaction. Some Spiritualists were present, and all seemed disposed to sympathise with the movement. The lecture was given in such a manner as to cause offence to none. There has not been any meeting at Ashton for some years, as far as we could learn. Mrs. Butterfield was the speaker on a former occasion, when the proceedings were not quite of such a pacific character. Till the public are prepared to appreciate spirit-controls and trance-mediumship, it is, perhaps, best to open up the way by normal speakers, hence the arrangements of Sunday last.

After tea, we drove on to Staleybridge, about a mile distant. It is a cosy town, nestling in a valley over which the green hills on the Derbyshire side look down smilingly. We were quite pre-possessed with the appearance of the place, and were sorry to have our pleasant imaginings ruthlessly disturbed by opinions expressed which attributed to Staleybridge all sorts of derogatory social characteristics. There is said to congregate Secularism, Popery, public-houses, Toryism, and dog-fighting. Whether these horrors are imaginary or not we cannot from experience say, though we remember in our younger days of learning of the existence of the town by hearing it associated with a noted character called "The Staleybridge Infant," who was popular at that time amongst fighting-men. Now, spiritual "fighting men" do not like to encounter the stunning arguments advanced by notables of the "infant" genus, and this discretionary tendency has kept the place hitherto a virgin spot in respect to Spiritualism. Since the Hyde Conference in February, Mr. Burns has been under promise to visit the town, but his health would not permit him to make a positive engagement till recently.

The meeting on Sunday evening took place, according to arrangement, in the People's Hall, a huge building, which was but poorly tenanted. About sixty persons were present. Mr. Smith again presided. The lecture was received with marked attention, and all the objectionable features of the place were in abeyance. At the close, Mr. Scott, a leading Secularist, good-naturedly made some remarks in the form of criticism, which were replied to by the lecturer in the same spirit. Then a raw youth got up and defied spirits to do this and that. He received no sympathy from the audience, who paid great attention to the quiet and sensible

answer from the platform. The Chairman insisted on all objectors putting their questions, but no more were forthcoming. Thus terminated a meeting successful in every respect except in that of large attendance. We saw in the meeting some friends that we have not met with for years, and were sorry that we had not the opportunity to speak to all of them. There seemed to be more secularists at the Ashton meeting than at the one held in the evening. Be that as it may, various forms of belief did not obtrude themselves. The singing was very good in the evening, and the influence agreeable.

The conclusion we draw from our Sunday's work is that Spiritualism may be represented faithfully in any town in Great Britain if the speaker exercise due judgment in the manner of his advocacy. There is something in Spiritualism common to humanity, be they believers or unbelievers, ignorant or learned, and it is on these universal principles that the friend of truth must act. There was no active local influence in Staleybridge to aid in getting up an audience, so that the attendance was the result of public announcement.

In arranging these meetings the Executive have done their very best, yet the question remains: Is the good achieved by such meetings a return for the labour and expense in holding them? In other words, Is the public-meeting plan the best for promoting a knowledge of Spiritualism? We sometimes think that if Mr. Crookes's Part III. were sent to 500 picked names in the district, the money would be better spent. But it is difficult to say where the influence of a public meeting ends. The Lancashire friends have been enabled to get reports and a deal of valuable correspondence in the local newspapers as the result of public meetings. When a lecture can be reported and read by many thousands it is a good step, whether the actual audience be large or small.

THE PIC-NIC AT NOTTINGHAM.

On our way south from Lancashire on Monday we halted at Nottingham to have the pleasure of attending the Annual Summer Festival. For so many years we have had this privilege that it has become a habit with us to be present at this pleasant gathering, which it always is.

In the secretary's absence the announcement sent to the *MEDIUM* last week was somewhat deficient in particulars, and we had to call on Mrs. Hitchcock to obtain directions where to join the party. Uniting with others, we proceeded by railway to Ratcliffe—a picturesque village on the Trent, about six miles from Nottingham. We found Mrs. Butterfield and a strong detachment of local forces already in the field, and tea-tables set out in a pleasant orchard under the fruit-trees. Great disappointment was experienced at the non-arrival of the Derby friends, but who came with a late train, and received a very cordial welcome. Dr. Monck was soon at work healing those who required his services, and Mr. G. H. Adshead of Derby, brother to Mr. W. P. Adshead of Belper, had no end of wonders to report as to the seances recently given by Dr. Monck in the district. From what we have heard, it appears that Dr. Monck's mediumship is continually developing, both in the phenomenal and healing departments. Manifestations of a high order take place frequently in the light, including direct writing; but the instances are too extraordinary to be narrated from memory, and we must await the arrival of the report which has been promised. The secret of this success is as much due to the conditions as to the medium, whose merits should not on any occasion be alone held responsible for results. It is most unscientific to hear spiritual editors and others challenging mediums to produce certain manifestations under given conditions. A medium may be all that could be desired in one company, and be mistaken for a trickster in another. Why is this? The adverse circle has in association with it psychical conditions and spiritual influences to which the medium becomes subjected for the time, and anomalous phenomena and much that is unsatisfactory follow. Mankind at present knows so little of the laws of spiritual phenomena that this blundering method of procedure is not to be wondered at; but a change of practice is coming more into favour with investigators of a superior order and of advanced intelligence. The aim with such is not to have overcrowded seances, and attempt to make all the neighbours Spiritualists at one swoop, but to keep the circles as private as possible, and cultivate the spiritual aspect of the case rather than the human. This is what Dr. Monck's friends at Belper, Derby, and Ripley have been doing, and they are genuine backbone Spiritualists, who are not ashamed to be known as such. The consequence is that the phenomena are so astounding that a wide-spread interest has sprung up, and there is a pressing demand for admission to seances by persons of title and of intellectual distinction.

We were glad to have a few minutes' conversation with Mrs. Story, the intelligent and active secretary of the Nottingham society. When her first note appeared in the *MEDIUM*, stating that a committee of ladies had been formed, we had most agreeable impressions as to the success of the reconstructed movement. We were glad to find that the committee contains some of the oldest and best-tried friends of the Cause in the town, and those not officially related to the work are none the less earnest and helpful. A few have dissented, but the leaders wisely decide that it is best for all to be guided by their own counsel, and follow their own impressions. Hence, instead of replying to criticisms, they attend to their own duties more assiduously. The committee consists of Mrs. Charlesworth, treasurer; Mrs. King, Mrs. Radford, Mrs. Lee, Mrs. Palmer, and Mrs. Story, secretary. Meetings are held every Sunday evening, as intimated in our weekly list. Mrs. Hitchcock speaks on alternate Sundays, and on other occasions

Mrs. Radford, a lady of excellent principles and who has been for many years a medium, occupies the time with her controls, which are much appreciated. Mrs. Story informed us that the Cause received considerable impetus from the visit of Mrs. Butterfield, just after her sojourn in London. At our recommendation the ladies' committee invited her. She remained with them three weeks, and was at Nottingham again on Sunday on a second visit. We would be glad if friends in other places would contrive to keep Mrs. Butterfield continually busy in this way.

We may here insert the following memorandum, which the lady secretary has been so kind as to send on:—

On Sunday, July 2nd, being the Anniversary of the Association of Spiritualists, Mrs. Butterfield occupied the platform, and gave an excellent address, which was listened to by an attentive and appreciative audience, the subject being, "What is Spiritualism?" which was handled in a masterly style, and gave great satisfaction, so much so that Mrs. Butterfield is invited to take the platform next Sunday.

The annual tea-party and picnic was held on Monday; the weather very fine, and all that could be desired. A great many of the friends met at the station and went by the 12.10 train to Ratcliffe-on-Trent, others following on at 3.30; amongst these was Mr. J. Burns of London. Later, at five, came Dr. Monck and party from Derby. An excellent tea was provided, and thoroughly enjoyed. More than fifty sat down.

After tea the friends formed themselves into knots, some climbing the cliffs, others walking by the beautiful Trent. The evening was spent in various games. After a most enjoyable day the party dispersed earlier than they would have done, on account of the train. Great credit is due to the ladies forming the committee for the way in which they acquitted themselves.—Fraternally yours,

32, Hadderley Street.

MRS. STORY, Secretary.

The Nottingham picnic this year was very different from what it has been. On former times the Lyceum children marched forth with their banners and made the woods ring with their melodious voices; now they have all grown up into men and women, and we were pleased to see some of them thus metamorphosed at the gathering on Monday. The occasion was one of the most delightful we have participated in, and must do much to cement the few earnest souls who labour for the Cause of spiritual enlightenment in the town.

In company with the Derby friends, we had to take a reluctant leave of our kind friends at an early hour, that we might arrive home that evening. We got into a carriage full of boys, members of the Kettering Band of Hope, who had been to enjoy a day's "treat" at the Arboretum, of Nottingham. Sharp, intelligent boys they were, and their company was most enjoyable. They sang a succession of melodies, and showed that their leaders had bestowed on them careful training. It was the day of the village feast and sports, and these children had been wisely taken away out of a scene of so much drunkenness and wickedness. As we looked at the promising buds we thanked a kind Providence for the temperance movement, which is doing so much to enlighten people on a question which neither law nor religion seems able to grapple with. Other carriages were filled with girls, indicating a strong muster of sobersides in the coming generation.

Had it not been for the two Sunday meetings we would have increased our stock of vitality from this trip. As it is, we found much benefit from some of the associations we formed, and which we hope to renew on some future occasion.

NOTES AND NOTIONS.

(CONTRIBUTED.)

What funny folks are our friends the French. They are so hard of belief. A few months ago, by clerical persuasion, they fastened upon the editor of a small spiritualistic organ, and, after a rough-and-ready trial, hurried him, in the face of overwhelming testimony in his favour, to a dingy dungeon, because he had the audacity to believe in the ability of spirits to make themselves visible to mortals. Of course such an idea must not be tolerated. The strong hand of the law could stamp out all heresy, and forthwith it was stamped out by incarcerating the offender. This was a very proper thing to do; but then, the French should be consistent, and should not eat their own words, and proclaim their own imbecility. Very recently, a little boy, *about* 12, the son of a butcher, when driving home his father's sheep, saw a woman in black with a white cap, who said she was "The Immaculate Conception" and told him to repair to a neighbouring brook, and swallow four pebbles, for she would tell him a secret on the following Tuesday. That curiosity, which is as pregnant in the juvenile as it is in the adult feminine mind, prevailed, and notwithstanding their indigestibility, the lad gulped down the stones like so many pills. Whether she ever did reveal the secret on the following Tuesday, my informant, a correspondent of the *Pall Mall Gazette*, does not aver, but he goes on to say that to Saint-Palais, the place of this vision, owing to the boy's statement, a pilgrimage has set in. Thousands have gone to drink of the stream from which the youth gathered the pebbles, and the police-commissioner is there, "drawing up a report." *Figaro*, a French paper, declares that new lines of communication are being opened to the various towns in the neighbourhood, on account of the vast rush, and whilst not venturing to give an opinion of its own, the journal hesitates not to say that "the story of the apparition is accepted by many of the inferior clergy." The miracle of La Salette in which another case of virgin-materialisation took place, was not at first believed in, but at last the Pope confirmed it by a "brief," and then the bishop and archbishop accepted it. Now, the moral of this vision seems to me to be very simple. If M. Leymarie had called his

spirits "Immaculate Conceptions," he would not have been sent to durance vile, but would have enjoyed all the fame which arises from the undoubtedly reliable account of the little butcherboy.

I quote the following from the *Telegraph* without comment beyond remarking that I should like to hear what the author of "Art Magic" has to say on the matter. "On the 22nd ult. at Yeovil Frederick Culliford was committed to gaol to take his trial for swindling Hannah Foot, a servant girl. Miss Foot's mother believed she was 'overlooked' or bewitched, and on her behalf Hannah consulted Culliford, who gave her 'an awful curse in writing' in return for her fee, the effect of which she was induced to believe would cause the death of the supposed witch."

Readers of the MEDIUM must from time to time have been occasionally bewildered on perusing the intricate, if not interesting, reports of the sect who gather round the forum of Mr. F. Wilson. These gentlemen, and, I presume, ladies, style themselves "Comprehensionists," upon the principle, I presume, that what they believe and teach cannot be "understood of the people." I have myself frequently endeavoured to gather some information from the Comprehensionist reports, but, alas! not one single ray of intelligence has struck through to my dull brain. To those, however, who can afford to wait, all things shall be given, and patience has now won its reward. But it was not in the columns of the MEDIUM that I made my grand discovery. It was reserved to the pages of the *National Reformer*, and to the great apostle of "Comprehension" himself, to open my eyes to the ideal. It would appear that at the funeral of Michelet, the Free-thinker, those present mounted yellow scarves or ribbons, and a correspondent of the atheist organ wished to know the reason why? Accordingly Mr. Wilson comes forward and furnishes an easy and complete explanation. "I would ask," he proceeds to say, "'H. G. A.' to reflect if yellow does not represent isolation. Take gold (yellow); how isolated it is—how few possess it. If isolation means yellow, then yellow represents coming out from, separation, disconnection; and obviously free-thought is come-out-a-tiveness from the contracted and confined teaching of the Churches (blue). I hope 'H. G. A.' will now see how appropriate was the symbolism of those who attended the funeral." This is very distinct, and if one were to take Mr. Wilson's *ipse dixit*, of course we, like the "Comprehensionists," need have no further difficulty. Still, though I am nearly won over to the faith, I just see one little obstacle. If yellow represents isolation, of course it applies to a field of buttercups, which are not particularly isolated, or to one of cowslips, or of dandelions. Mr. Wilson cannot plead—How few possess these? when every child at times revels in their superabundance. His remarks as to the "confined and contracted teaching of the Churches" are even less apposite than his observations upon free-thought. Blue, we are told, represents this confined and contracted feeling. I would ask how Mr. Wilson gets over this difficulty—that both the sea and the sky are blue, and indicate boundless infinity rather than contraction. But then the Comprehensionists are not as other men; they view things through other than ordinary eyes, and probably bring a superior intellect to bear upon matters generally. Of course, in a Spiritualist journal I should not have bored your readers with this subject had it not been that Mr. Wilson has so often occupied your space with his "notions." That being so, I make this "note" upon them.

The *Bradford Observer* has been forwarded to me by a Yorkshire friend. The copy contains a long communication, signed "Ebor" on the subject of "Spurious Spiritualism." I am assured that the author is no less a personage than the second prelate in the land, and that the term "Ebor" is in this case no forgery of his title. Upon this point I express no opinion, but simply quote from the letter in question:—

It is always the same cry, when one man has noted certain facts contrary to the experience of another, he has been deceived. The remark, sir, displays an unblushing amount of self-sufficiency. It assumes that B, a man whose life has been devoted to scientific pursuits, is more likely to be deceived in his careful investigation of a new science of great moment to him and mankind than C, who has not spent two weeks on the same object. Now, if this is fair play, then I have done. When will the opponents of Spiritualism act in a manly way, and give time to its alleged facts, and, by searching where there can be no deception—at home, be able either to assent, or else explain how the phenomena occur? * * * * * Mediums are nothing to me further than a means of searching into alleged truths; and for that purpose I would go into very dark places, if necessary. Mr. Ross speaks about "incognito;" let him remember, "Can any good thing come out of Galilee?" In your paper of to-day there is an article on Spiritualism and Maskelyne and Cooke. To finish my letter let me say, Maskelyne and Cooke perform tricks similar to those of mediums; therefore, mediums are impostors. In the same way the magicians of Egypt performed tricks similar to those of Moses; therefore, Moses was an impostor.

Some York or Bradford reader of the MEDIUM might be kind enough to state whether this apparent misimpression as to the authorship is correct or otherwise.

COSMOS.

JOHN RUSKIN, LL.D., ON FINANCIAL JOURNALISM.—(Extract from *Fora Clavigera*, June, 1876.)—"In the meantime, if any of my readers will look at the leading articles of *The Monetary Gazette*, whose editor I think with all my heart and soul, for the first honest commercial statements I ever saw in English journals, they will get sufficient light on such matters."

MR. VOLCKMAN'S PAPER ON THE MARRIAGE AND DIVORCE QUESTION.

At the London Dialectical Society, on Wednesday, June 21st, Mr. Volckman, by invitation, read a Paper on the above subject, before a numerous and very attentive audience of members and visitors.

Mr. J. H. Levy, in taking the chair, stated that Mr. Volckman's appearance that evening was an evidence of the importance attached by the council of the society to sexual topics, which could not be too frequently or too earnestly discussed under present aspects of the marriage question. Hence it was with pleasure that he called upon him to read his Paper on "Criminal Divorce *versus* the Amicable Annulment of Marriage: a Criticism of the English Divorce Law."

As Mr. Volckman's Paper occupied over an hour in reading, we can but give a shadowy *resumé* of its arguments, which, while containing a searching exposure of our iniquitous divorce system, earnestly advocated the preservation, in all its integrity and purity, of the true marriage, of that union of the sexes which could only be properly based upon mutual friendship and affection.

Mr. Volckman said that he would not enter upon any discussion of the previous question of matrimonial misery; he would assume that as already found and admitted by the very existence of divorce law; therefore, in order to narrow the debate to convenient limits, he should take the affirmative side of the following propositions:—

1st. "That while 'divorce' has become a recognised part of our legal system, yet the present law of divorce does not in any sufficient or decent manner provide the community with the means of annulling unsuitable marriages, but really operates in restraint of legitimate redress."

2nd. "That, for the well-being of society, the present anomalous divorce system should be abolished in favour of legislation providing timely, suitable, and amicable means of marriage annulment in cases of infelicitous unions."

This subject the essayist approached by a few remarks upon those varied relations uniformly called "marriage," out of which divorce had taken position in our legal system, and he stated that he should use the terms "guilt," "crime," "marriage," and "divorce," mostly in their conventional sense, occasionally introducing the term "real marriage" in contradistinction to the merely legalised marriage.

The State, he held, could neither make a real marriage nor dissolve one. The true marriage, whatever else it implied, was *mutual* friendship *plus* a thorough sexual reciprocity, was for the most part a necessity of healthy existence—a complementary condition beyond the power of law or priest to create, maintain, or dissolve. As well might the State endeavour to endow water with the properties of water as seek, usefully, to do more than "recognise" a true marriage.

The law did not concern itself with unsexual companionships, the friendship between two men or two women. Similarly, it should maintain great passiveness in regard to the sexual relation so far as that personal element of friendship was concerned, which was common to *both* sexual and unsexual companionships. The law's action should be limited to the rights and interests of third parties, especially of children; and such a recognition by the State of the marriage relation, the essayist held to be most important, and not at present by any means to be set aside.

But the law had overstepped such limits, and had placed true marriages and false marriages upon precisely the same basis of legality, function, and respect. Hence great injury had resulted, the most revolting alliances had been licensed for the procreation of children, and, under the name of matrimony, prostitution of the worst kind had been legalised—had been made permanent and irrevocable, to the degradation of marriage as an institution. Although such mischief had been foreseen both by State and Church, yet hitherto the right of redress had been well nigh denied; mainly, in the name of "Heaven" and under the priestly assertion that "man could not undo the work of God."

But at length even Bishops of the Church were fain to admit that a case for earthly intervention existed, and thus, notably by the light of their religious teaching, was perpetrated that foul outrage upon matrimonial misery, which, under the name of English Divorce Law, bids fair to drive "marriage" as an institution completely out of the field, promises to establish adultery as a fashion, and to elevate wife-beating into a fine art.

The essayist then entered upon a long and elaborate criticism of the law, and of its incidence in actual working. He contended that it was altogether in restraint of legitimate redress to matrimonial suffering; that it was a hindrance to legitimate relief; and that its general tendency was crime-making, disorderly and indecent. Excluding in the course of his argument one inconsistency after another, he centred attention upon what he considered was its prime anomaly, namely, that the Act of Parliament, in every case for divorce, insisted upon the particular combination of an innocent petitioner and a guilty respondent; that while in such a case it could "relieve" the innocent and could free the guilty person, yet the law would by no means relieve *two* innocent partners, however incurable their misery, nor would it separate *two* guilty persons, however indecent their union. Hence twice one did not make two by this legislation, nor did the greater contain the less; hence, the two extremes of innocence and guilt met with the same doom—the double measure of innocence excluding from relief, the double measure of guilt being denied reformation. Moreover, the law required absolutely a particular measure of guilt, and threw upon the innocent petitioner the onus of publishing

abroad the details of that cruelty and that adultery which the law virtually prescribed as preliminaries to freedom. Further, it had invented the new crime of "collusion," which debarred matrimonial sufferers from the advantages of employing their common sense in the important matter of divorce, or from amicable discussion thereof, and made them act towards each other as spies, detectives, and informers, to the great encouragement of meanness and scandal.

After illustrating these facts at some length, Mr. Volckman contended that English Divorce Law was a derisive, mocking outrage upon matrimonial suffering, all of which misery was not culpable, much being the product of mistake, inexperience and conventional tyranny. It was a proclamation of "foolishness" and was being "answered according to its folly." It intensified rather than prevented that unsanctioned divorce and that secret companionship, everywhere so rampant, and against which society closed its eyes with hypocritical modesty.

Moreover, the law was reducing the question merely to a choice of evils: on the one hand, was life-long matrimonial misery, with all its hypocrisies; on the other, was a dirty, bespattered, scandalised, freedom, obtainable by that course of "amateur profligacy" distinctly suggested by divorce legislation. For the law could not withhold divorce, after all, from those who might choose to brave its humiliating ordeals, and who carefully avoided collusion, connivance, and condonation; it could only insist that a man should thrash his wife and show his preference for other women, and that a woman should publicly defame her husband, as suitable legal preliminaries to a treaty of mutual and healthful freedom. Thus he charged our English Divorce system with every evil that legislation could possess. It was neither preventive nor curative, but was anomalous, indecent, and crime-making, and if its career was not shortly stopped, adultery, wife-beating, and desertion, would become of no more moment than any other legal process—than signing a deed or stamping a parchment.

But what were the lessons to be gleaned from our Divorce system? These were apparent enough. Just as the law was powerless to make a real marriage, so it was absolutely incapable of giving vitality or utility to false unions.

Reform in sexual as in other matters would assert itself, despite conventional prejudice, and despite the odious humiliations which a Church and State Parliament had contrived, and a Queen had sanctioned. "Divorce" was but "reform;" and what was "reform" but the divorcing of ourselves from unwholesome conditions in favour of a life-giving reciprocity?

No good could accrue to husband or wife, children or society, by calling the false true, by calling hatred love, or by asserting affection of indifference. It would, therefore, be more logical and statesmanlike, by the *timely* annulment of unhappy alliances, to prevent crime and scandal, to prevent either party from proceeding to extremities, and to prevent the erection, as far as possible, of third interests, which might be difficult of subsequent adjustment.

Whenever the legally recognised marriage turned out to be a false union, it was *ipso facto* dissolved, and every consideration, moral or physical, demanded that society should recognise such fact as readily as it did the previous alliance; that, by honourable annulment, disorder might not supervene, and that third parties might be held harmless. And if the Church must interfere then it could read a burial service over the past mistake, bewail its own fallibility, and administer to the survivors the consolation of a blessed resurrection into future regions of happiness.

Space does not permit us to follow Mr. Volckman through that dismal catalogue of evils which he recited as plainly arising from incompatible unions, and part of which society was handing down to future generations; nor may we wait to record at length those politico-economic considerations, and those questions of costs, judicial separation, co-respondents, and of the inequality of women under Divorce procedure, which he raised and briefly treated, as he did also the important subjects of compensation and the custody of children.

In concluding he expressed an opinion (afterwards confirmed in debate) to the effect that the denial of amicable relief—especially in blameless cases—was leading many to dispense altogether with the legal sanction to their companionships, while many more were beginning to inquire why they should incur the double risk of marital unhappiness and of criminal divorce.

His position that evening was not one of levity or of destructiveness. He appeared by invitation and because of his faith in the true marriage and of its possibilities of happiness. If the true marriage was too seldom realised, it was not through any oversight of its beauties or inability to appreciate its charms. It was the idea of our youth and the desired solace of our riper years, the theme, too, in every direction of artistic embodiment. No playwright, sculptor, painter, romancer, musician, or poet, had ever existed who had not dignified his genius in his very endeavour to enshrine and typify the marriage of true lovers.

Criminal divorce he regarded as the assassin of the matrimonial relation. On the other hand, amicable and equitable divorce would not lead us away from worthy ideals, but by the obliteration of false unions, would tend to conserve in profoundest respect, the true marriage—that highest and purest *mutuality* of friendship between the sexes, which (with all his auditors alike) he held in most intense regard, and to the realisation of which he hoped that a regenerating civilisation would bring us nearer and yet nearer.


After his address, Mr. Volckman was subjected to a fire of questions, which he briefly answered, it being understood that he

would deal with them more at length in his reply at the adjourned debate. This will take place at Langham Hall, Great Portland Street, on Wednesday evening, July 19th, at 8 o'clock precisely, when Dr. C. R. Drysdale will open, to be followed by Mr. Hember and other speakers.

DR. SLADE'S MATERIALISATIONS.

The following letter, received by a city merchant from his brother in Connecticut, contains many points of interest. It holds forth much of the sound moral considerations which Spiritualism teaches, besides testifying to the very convincing materialisations of Dr. Slade. If this distinguished medium pays us a visit so soon as is expected, the facts stated below will serve an additional purpose in introducing him to English Spiritualists:—

Dear Brother John,—I have just returned from a two days' visit to New York, and found your letter waiting my return. You will have heard, through father, of the death of my dear wife, after two weeks of excruciating pain, and caused, as a post mortem examination showed, by an abscess over the intestines, which, at last breaking, of course poisoned the system and occasioned her death. In writing you before, I had no idea you were sufficiently interested in Spiritualism to care to investigate it for yourself. This is all anyone has a right to ask of another, for you have no right to believe on the testimony of anyone else. You will—for all do—find some difficulties in your way; but the old truth holds good, "Seek and ye shall find." As I think, from your letter, that I can, perhaps, interest you, and give you some ideas that may aid you, I am going to write a long letter for you and Hepzie to read; for, in an investigation so important as this, husband and wife should be in firm accord, or it may lead to the usual unfortunate result, when husband and wife differ in their religious belief. You take the true course when you are willing to investigate and determine for yourself—is this true?

I am now going to tell you what I saw last Saturday in New York. I went down to seek communication with "Mary." She has come to me repeatedly since her change, but I wished to hear from her through some other method—to put my own mediumship to a rigid test. I went to Dr. Slade, a most celebrated medium, and this was what took place:—It was 3 p.m., and, of course, broad daylight. The Doctor, a fine young man, impresses you as a noble fellow. He has been a medium from a baby. He sat down by my side at a plain table, with no cloth on it, laid his hands on mine, and sitting so that his legs were all in view. Immediately came raps, on the table, under the table, on my chair, the floor, and all over the room. A chair on the other side of the table suddenly moved off a foot or two, and then back again. My chair, with me in it, moved six inches back and forth, rising clear up. The Doctor said, "Will the spirits write?" A shower of raps said, "Yes." He took a double slate, wiped it clean with a wet sponge, laid in a piece of pencil this size , closed the slate, laid it on the table two feet from either of us, and again placed his hands on mine. Instantly we heard writing, and in thirty seconds it stopped. I opened the slate, and found both sides written about as closely as this letter. It was from "Mary," and so private that I wouldn't even take a copy. It spoke of every thing in the past connected with us both, then of home matters, and wished me to come again at 8.30 and she would try and appear to me. I may tell you she said she had found my belief all true. The most agonising thought to her is yet that she had barred her own way to coming back to her sister and children, by doing her utmost to make them believe it was not true. She wished me to beg them to only give her opportunity, and she would soon convince them of the truth. You see, it was mainly her pride that led her to oppose it, for it is not yet a respectable belief, and meets many social sneers from those whose opinions we value in all other respects. Everything we do contrary to our own highest conceptions of right produces an effect, as a natural consequence, which can only be outgrown in the other life by time and personal effort, and therefore so far affects our happiness there.

I pass over many other proofs of spirit-presence which took place at this sitting, because the playing on instruments, &c., are things that skilful conjurers can imitate, if they know their own time and place. But the letter written in half a minute in broad daylight, of a length I would have required half an hour to write, and all about matters personal to "Mary" and myself, was beyond the art of anyone in this life. "Mary" did not write it herself, not yet having learned how, but it was written for her, she said, by a spirit-friend. No theory of mind-reading &c., gives any plausible explanation of this method of communication.

But I will pass on to the evening sitting, which was far more wonderful to me; for the manifestations I was used to in Toronto for six months were so grand, I cared little for merely physical ones, such as tables and chairs, &c., moving. When I went into the room in the evening the only change was a piece of string stretched across the room, and pinned on to it a piece of black muslin, three feet square, with a hole, ten inches square, cut out of the middle. This hung down just so as to touch the table at the end furthest from our seats, perhaps four feet off from me, or less.

By the Doctor's request I examined the room, the curtain, and the furniture. He then again sat down by my side, his hands on mine. In both sittings I was alone with him. He had borrowed my handkerchief, and threw it over the line so as to cover the hole, but the instant he sat down with me it was violently pushed off, and almost immediately "Mary" appeared, her face and hair just as natural as Hepzie's would be to you, and four feet off. The gas was turned down low, but the face had a light of its own. After about a minute it faded away. I begged her to return, which she did, still more brilliantly, and remained longer. Her hand then began to pat my legs, then passed up between me and the table; took papers out of my breast pocket and threw them on the table, then took my watch out of my pocket and placed it in my hand, stroked my face, and pressed my lips to be kissed. Next appeared the faces of two friends of mine, who bowed and seemed delighted when I mentioned their names, and last the face of a beautiful girl, who claimed recognition. I could not remember her, though I now think it was a cousin of my wife's, who died about five years since, but I did not know her sufficiently to be sure.

I see by our papers that you have equally good manifestations in England, and the MEDIUM AND DAYBREAK would post you as to where.

Now, what proof that my wife is alive can any of the orthodox religions give me as a comfort in my trouble? I might tell you of my own mediumship, but it would give you no proof, though to me it is heaven on earth. Eight hours after Mary passed on, she came to me as I lay exhausted on a sofa. The first interview was very distressing, she was so unreconciled to her removal; but in later interviews she has learned to see it was all the work of an all-wise Father. Many nights she comes and lies down by me, her cheek against mine, as naturally as in this life, and again, when I most urgently desire it, she still does not come. I have no power to call any of my friends; they come and go as they see best, and often to give me advice, instruction, or sometimes severe reproof. But you can easily imagine that I would not exchange this heaven on earth for any earthly position or wealth.

Now, I must tell you a painful scene through which I have passed, that you may by my experience learn how important it is that Hepzie should unite with you in investigation. If she object I would not urge you to go on with it, for married life should be an echo of heaven's harmony. Husband and wife should ever be lovers. Yet, if you investigate and believe, it will so change your present feelings, as to much that both you and Hepzie have been taught to hold sacred, that if she hold back, the result would distress, while you could not change your belief to oblige her, for belief is not a matter of our will. My belief was the result of six months experience in Toronto, and I returned feeling I could easily induce Mary to investigate; but as soon as she found that it contradicted much that she had been taught, she refused to inquire if it were true. She said, "If mother can come to you, she can come to me, and till she does so I will have nothing to do with it."

Now, it is impossible to convince those who have never investigated, that a medium is necessary for spirit-communication, and that that is a mere accident of birth, as much as a talent for music or any other gift, and is by no means always associated even with a good moral character. From the feeling you mention at a circle, I suppose you would probably become a medium yourself, for surely there must be more than one in our large family. Well, it led to discord between Mary and me. She thought me a fool, and said so often in words which provoked me to reply as harshly. It was no excuse for me: I did wrong, and suffered the consequences, as we always must. I was all alone in my belief, but it was founded on personal knowledge, and must live and die with me. I tried to avoid ever speaking of the subject, but it would come up sometimes; and to have one subject to be carefully avoided is dreadful in married life. I told you of her visit to Foster in October. She had good tests there, but pride was too much for her, and she determined to think of it as mind-reading, and to call the spirit-writing on his arm "a mere conjuring trick." Then she was taken sick. The doctor declared nothing was the matter but nervousness. Then she said, very naturally, "I have had no cause for it but this cursed Spiritualism, which therefore occasions my horrible suffering." She told those who called on her that I was in this way the cause of it all. A few hours only before she died, feeling quite easy, and expecting to be well in a day or two, she told me she would never live with me again unless I gave up Spiritualism. We were all misled by the doctor, and, till three hours before her death, supposed she was getting better. As she was dying, and of course in this same belief of the Cause, she said, "God may forgive you, but I never shall;" whilst the doctor buried at me every curse he could think of. It was determined to have a post-mortem; the result you know, and I heard no more of these curses.

If cursing has the fearful meaning which cursers would attach to it, how must it fare with those who curse without due discrimination! The man of high moral purpose and well-developed individuality need not fear any such efforts.

MR. BASSET, husband of Mrs. Basset, the well-known physical medium, passed away from earth-life last week, after a short illness. We heard that he was suffering from a serious affection of the lungs, but hoped he might be restored. The deceased gentleman was an earnest and conscientious man, and a devoted worker in the cause of Spiritualism.

MR. WHITLEY'S LECTURE ON SWEDENBORGIANISM.—On Monday, June 26th, Mr. Whitley gave his lecture at the Mall-hall, which was filled by an attentive and appreciative audience. The chair was taken by Mr. Owers, who without comment introduced the lecturer. Referring to the origin of his lecture, Mr. Whitley said that about two years ago he was attending some lectures at a neighbouring church on another subject when he spoke at the close, and when he was recommended by the minister of the church to study the works of Swedenborg, by which means "he (Mr. Whitley) would gain more in one half-hour from Swedenborg than if he went on poking about all the rest of his life." He had not only taken this minister's advice, but had devoted many half-hours during the last two years to the study of Swedenborg and the writings of the New Church, but he must say at the close of his examination that he had not such a good opinion of the Swedish Philosopher as he had at the commencement. He would in the first place notice that there seemed to be differences of opinion in the New Church, and quoted, from the works of two of its ministers, statements which he deemed contradictory as to the authority of Swedenborg. Mr. Whitley affirmed that the New Church regarded the teachings of Swedenborg as infallible, was the most bigoted and intolerant of all sects, claiming to be the only true Church. Swedenborg, said Mr. Whitley, like all other "popes," claimed to be the great man of his dispensation, and this not only in this world but in the next, for he informs us that he was permitted to instruct angels and spirits, and also the lost spirits in hell. The repugnance of Swedenborg to Protestants was then commented upon, as also his views of the Trinity, the Divine humanity, the Resurrection, and other leading tenets of the New Jerusalem Church. In the discussion which ensued, several prominent members of Dr. Bayley's congregation replied to the statements of the lecturer. One of the speakers, who thought the lecturer had rather misled his audience in his opening statement, said that the advice that had been given to Mr. Whitley had lost its pith by his manner of relating it. It was, "that more was to be got out of Swedenborg in half an hour than by poking about with Spiritualism for the rest of a life-time," Spiritualism being at the time under discussion. After a brief reply from the lecturer and some closing remarks from the chairman, the meeting terminated, a hearty vote of thanks being accorded to the chairman.—*The Kensington News.*

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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, Bloomsbury Square, Holborn, London, W.C.

The MEDIUM is sold by all newsvendors, and supplied by the wholesale trade generally.

The Publisher co-operates heartily with friends of the cause in the establishment of local agencies for the circulation of the literature.

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 Spiritual Institution is the "principal organ" of the cause in Great Britain. Thousands of pounds have been expended, only a small proportion of which has been subscribed by the public. All Spiritualists are earnestly invited to sustain the operations of the Spiritual Institution.

THE MEDIUM AND DAYBREAK.

FRIDAY, JULY 7, 1876.

MR. BURNS'S APPEAL.

The contents of last week's MEDIUM, in reference to Mr. Burns's health and the support of the Spiritual Institution, have been read with a feeling of universal sympathy. It is true that human suffering will move to exertion when the serene voice of philosophy lulls to repose. The persecuted apostles and martyrs have been remembered more for their sufferings than their words. Sealed with blood, their testimony has been valued as the price of immortal truth, and their words have been held sacred by succeeding ages. This is an extreme form of devotion, and one which the advanced humanity and the intelligence of the age will not permit. We do not desire to slay our workers with neglect—a death of a slow and most painful kind—nor do we desire to add to the list of infallible teachers. Every man must learn to find a light to his own path, and his actions must show that his guiding star is truthful and heavenly.

The responses received have not been all words of empty sympathy, which do but little in resting the weary brain or paying bills; but, like the gentle stream, they indicate the direction of the current and bear on their bosom heavier freights. If the receipts of these more ponderable presents be at all in proportion with the goodly words spoken, then the Spiritual Institution is firmly built for the future.

Of the many proposers of plans, some have come with the fruits of their good-will already ripened in their hand. One good brother, who is known far and wide as a generous and able worker, desires to be considered one of ten who will pay £50 for the special purpose of enabling Mr. Burns to have relaxation for a rest. This is not a mere promise, as one fourth of the sum has already been paid. The chief difficulty will be to find the other nine donors of £50. There will be many a £50 spent this summer on relaxation which has not been so well deserved nor such an imperative necessity of personal safety. Another friend urges upon the public the importance of preserving a good and faithful man when found. Such examples are rare, and they are not so plentiful, even in Spiritualism, as to permit their claim to existence to be disregarded. This friend points out the number of adventurers that have endeavoured to trade in Spiritualism during these ten years, and asks what kind of a movement would we have had if the work had depended on such weak-minded but strongly selfish speculators. It has been objected that the Spiritual Institution is too intimately related to Mr. Burns personally. This, our friend thinks, is its grandest feature. Mr. Burns has been well tried, his value and honesty have been proved, and Spiritualists ought to know his worth to the Movement, which, in its organic form, is almost wholly due to his fidelity and intelligence. The same friend points out from existing facts that political associations fail because of the want of that which such a man as Mr. Burns supplies. One ambitious "honorary secretary" or place-seeker after another struts his or her stilted hour upon the stage, and nothing solid or reliable is effected. "No," says this brother, "all measures of a society kind which would stamp out individuality, with its inspirations, is unspiritual, and must fail; whereas the Spiritual Institution, having these, succeeds, and must continue to do so." Amongst other comments, we print the following:—

To the Friends of the Cause.—It appears to me that Mr. Burns has far more trouble than is necessary in getting enough money annually contributed to keep the Institution in average working order; seeing

this, and thinking of a really simple method by which more than sufficient means might very easily be raised, I beg leave to propose it, but, before doing so, I must ask if I am right in surmising that there are in England at least 500 towns or villages which have as many Spiritualists in each of them as would subscribe a sovereign annually towards the Institution. If there are (and I think there will be), it requires but one energetic man in each place to collect contributions of his fellow-Spiritualists, give his own, and forward the lot to the centre of the Movement. To take the thing individually, there would be in most of the towns more than twenty Spiritualists who would be willing to pay at least one shilling a year for the good of the Cause; a shilling is not very much, even for a poor man. If only this was done generally, it would give a grand impetus to the Movement, and relieve Mr. Burns of a load of care, for more than the small sum asked would be given, as many separately would give their guineas. Some seem ashamed to give their shilling, it is so small a sum (the more easily spared); but if the shillings were collected as I have tried to show, what a help it would give to the progress of the truth, and how our angel-friends would rejoice as they saw their influence in this world become stronger and more effective. Let everyone who reads this determine himself to be the collector; work at it thoroughly, not by halves, and we shall soon see Spiritualism enjoying that strength which it so well deserves, and spreading its broad, loving arms throughout the length and breadth of the kingdom. Shake off the lethargy which seems to have encrusted you! Awake! Arise! Be men, and do your duty!

Bradford, July, 1876.

This plan, like every other one, is good if men are in earnest. We really want genuine men, rather than plans. These will soon find a means of effecting their purposes. We would be glad if a few would commence, each in his or her particular way, and report progress—example is at all times better than precept. Mr. Collen of Brighton believes as we do on this point, and sends the following letter with enclosure:—

It is with great pain that I have read the explanation of your "word of apology" last week. Would that I could relieve you entirely of monetary cares; but, as that cannot be, pray receive the enclosed post-office order for £2, with my best wishes, i.e. prayers for a restoration of your health, and towards that end, a full response from all Spiritualists.

Mr. Howard Hudson thus expresses himself:—

I enclose 10s. for the Spiritual Institution, and wish I could send you more, because I feel that you have worked manfully in a good cause.

A poor sufferer sends 10s., with the hope that "some plan will be organised to make your life more pleasant and easy. I have no doubt you will be sustained."

The following is from a sincere worker and a brother not blessed with a superabundance of the world's goods:—

Friend Burns,—I find by the MEDIUM what we might expect. The wonder is that you are still with us. The last time I was in London and saw you, it was evident to me what your unselfish devotedness to Spiritualism was doing for you, and it is always with anxiety that I examine the MEDIUM to find how you are going on. I do not think I ever wished to be rich until I became a Spiritualist. What use are riches unless we make a proper use of them whilst here? I cannot in my own mind think of a rich Spiritualist—it is so contrary to the beautiful teachings of the spirits. Oh! would that those teachings were more sought after than phenomena. Both are useful and necessary, but it is obedience to the teachings that will make our spirit-life and home beautiful. When shall we see less selfishness,—a greater exemplification of love for our fellows? What a rich treat they miss who know not the luxury of doing good. I should have written to you oftener, but I can only sympathise, and it would be adding to your labour. You need what I have not the means to give—assistance as well as sympathy. I enclose a mite, 5s. postage stamps. If the great body of readers of the MEDIUM would but all do a little, you would have abundance of funds to carry on the great work. We cannot spare you—you are an epoch man. Theologic sects are breaking up, and without you, I fear, Spiritualism will become what Christianity became after its great founder—narrow-minded sects without the indwelling of the spirit. Pardon me for occupying so much space; and may good spirits be able to assist you, and preserve you many years longer to work with and for us.—Sincerely,

Albert Place, Framlington, July 2.

T. DOWLING.

Mrs. Birley, a lady now upwards of eighty years of age, has commenced the penny weekly system of contribution, and has sent the year's amount in one sum and a quarter's instalment from a friend. We are glad to see the poor help in this work; we are of that class ourselves, and it is the poor alone that can truly sympathise with suffering and privation. If the poor help actively in this work, the rich will co-operate all the more. Many of our rich people are really poor, having such expensive habits; but we have in Spiritualism a duty to perform to the rich, in that we set them an example of self-denial, and out of our pittance show that we can afford something for the good of humanity. We want a reform amongst the rich as well as in our courts and alleys. Our rich people are not so happy as the working poor, but if any one of them could be just man enough to set the example of frugality and philanthropy, who knows out the effect might be contagious, and the term "rich and poor" would be known no longer.

Mr. T. Brown has returned from Scotland, and may be addressed, Care of Mr. J. Batis, Jun., Ouston Colliery, Chester-le-Street. Mr. Brown will be at the Conference on Saturday and Sunday.

J. M. PEBBLES, hale and hearty, called upon us a few days since, on his way from the South to his home in Hammon, N.J. He addressed the Spiritualists of Battle Creek, Mich., last Sunday, and goes from there to attend the annual meeting at Sturgis on the 16th and 17th inst. Mr. Pebbles has been very successful in his lecturing South—in fact, he gives satisfaction wherever employed. There is an influence surrounding him that prompts him to travel, and he is now contemplating another trip around the world.—Religio-Philosophical Journal, June 24.

DR. MACK IN SCOTLAND.

We have had a letter from the Doctor, written at Oban. He had arrived at that western point, by way of Stirling, on Sunday, and expected to reach Inverness next day. He says:—

The country is so delightful that I am sorry now that I did not put off my work for another week; however, I am gaining strength and buoyancy every minute. The atmosphere of Scotland agrees with me better than any place I have ever been in. My appetite has increased wonderfully, in fact I am delighted with everything and everybody I have seen since I came here.

As usual with him in all that affects our cause, Mr. Bowman has taken up Dr. Mack's visit warmly and secured means for the exercise of the healing-power, as the following advertisement shows:—

Dr. JAMES MACK, Magnetic Healer, from London, will receive Patients for Consultation and Treatment on Thursday, July 6, at the Blythwood Hotel, 248 Argyle Street, Glasgow, where he will remain for one week.

Before he left Glasgow for the Highlands the Doctor operated on a few patients, with favourable results, but his power will be in fine order when he returns from his northern trip. We hope sufferers in Glasgow will avail themselves of his marvellous powers to remove disease and promote health.

DR. SLADE IN ENGLAND.

The *Banner of Light* has an announcement to the effect that Dr. Slade, the celebrated medium, is on his way to this country. The nature of his mediumship may be inferred from the letter which we print in another column. Letters or messages for Dr. Slade may be left at the Spiritual Institution, as we hope to see him soon after his arrival in London.

MR. BURNS IN COUNTY DURHAM.

Our readers to the south of the Tyne will have seen the announcement of the Conferences which are to be held at Chester-le-Street on Saturday and Sunday next. Mr. Burns hopes to meet with many friends, old and new, and he pledges himself to do the best for them, individually and collectively, that the weak state of the physical frame will permit.

"INTUITION" IN BOOK FORM.

We have done up the numbers of the MEDIUM from the beginning of the year to the completion of "Intuition" in a handsome wrapper, the title-page of which we give on our back page. From the contents, it will be seen that it is full of attractive and valuable information on Spiritualism. It is just the work to place on the table of a reading-room, or any such place where inquiring minds congregate. The price is—

For a single copy, 2s. 6d., post free.

Three copies, 5s., carriage extra.

Seven copies, 10s., carriage extra.

Fifteen copies, £1, carriage extra.

By clubbing together, readers might have down a parcel at the lowest price per copy.

"DEATH, IN THE LIGHT OF THE HARMONIAL PHILOSOPHY."

Mrs. Davis's able essay has given more pleasure to our readers than ought that we have published for some time. We are printing an edition of it in neat tract form, at the following rates:—

Single copies, one penny each; two or more copies, post free.

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Parties ordering a quantity, may have their announcements printed on the cover. Orders should be sent in at once, to prevent delay.

DR. MONCK AT DERBY

Dr. Monck has been busily engaged at Derby during the past few days. His seances are unanimously declared to be singularly successful and convincing, many of the phenomena, such as blood-writing on the arm, movements and playing of instruments in the light, without contact &c., producing great astonishment, and entirely disarming scepticism. It is said that his healing-gift has been largely utilised in Derby, and several patients who have benefited speak in the highest terms of its potency. So excellent is the favourable impression produced by what was intended to be a flying visit, that the Derby friends have begged the Doctor to remain with them a few days longer for seances and healing, prior to visiting Nottingham. Friends should address him—Care of G. H. Adshead, Esq., Victoria Street, Derby.

MEDIUMS WANTED IN HOLLAND.—In a recent letter, Mr. Riko, of the Hague, says:—"No great news from Holland; only I inform the English brethren that our society, in its meeting of last night, elected Mr. W. C. Pispers, Dennenweg, No. 50, The Hague, as the president till January next; the other functions being taken up by the members in turn and myself. Official communications to Oromansa are received by the president. Practically we want strong physical mediums, and hope heartily that our dear Miss Lottie Fowler or old friend Williams may feel disposed to visit the Dutch brethren in the summer season, which at The Hague, and the bathing-place, Scheveningen, is very nice." Miss Fowler cannot visit the Continent this season, as she expects to pay a visit to her friends in America soon. Powerful mediums would find a useful field and a kind reception in Holland.

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SHEM, HAM, AND JAPHET.

On Sunday evening C. O. Groom Napier, Esq., of Merchiston, will deliver a discourse at Doughty Hall on "Shem, Ham, and Japhet, and their Descendants," illustrated by diagrams. In another column appears a short report of Mr. Napier's Anglo-Israel lectures at the Cavendish Rooms. The subject is not only a novel one, but replete with interest of a high order. We hope there will be a good audience. Doughty Hall, 14, Bedford Row, Holborn, Sunday, July 9, at 7 p.m.

ADJOURNED CONFERENCE IN NEWCASTLE.

REPORTED FOR THE "MEDIUM AND DAYBREAK"

BY J. J. MORSE.

The adjourned meeting of the North of England Central Spiritualists' Committee's Conference was held in Newcastle-on-Tyne on Sunday last, the 2nd inst. in the Freemasons' (Old) Hall. Mr. J. J. Morse, of London, in the chair.

The Chairman, in opening the meeting, stated that they were there in accordance with a resolution adopted at their last meeting. He regretted that the mover of that resolution was not present. The business they had to transact was still concerning the original Conference, of which the present meeting was a continuation. He would, then, ask if anyone present had anything to communicate concerning the objects the Conference had to consider?

Mr. T. P. Fawcitt, of Bishop Auckland, rose in response to the invitation from the Chairman, and stated, that he came in his individual capacity, and not as the representative of either Auckland, or the surrounding district; he could say, though, that all whom he had conversed with about this Conference were watching it with deep interest, and seemed desirous that it should succeed. Mr. Gibson, the secretary of the Bishop Auckland Society, intended being present, but was unavoidably prevented; he would have had a representative character. Speaking of the condition of Spiritualism in Bishop Auckland, he found matters slack, and going backwards rather. At the present time there were but three circles held in the town: his own, one at the Turkish Baths, and one at Mr. Hull's. Open-air meetings had been held in the district, and an attendance of 1,200 people obtained at the last one. He found much Spiritualism in private that never came to the surface.

Mr. H. A. Kersey then informed the Conference that Mr. Burns had generously donated a large parcel of the MEDIUM AND DAYBREAK of June 16th, containing the report of the Conference on June 11th. A unanimous vote of thanks was then given Mr. Burns for his kindness. After a few unimportant remarks from several speakers—

Mr. John Mould desired to remind the meeting that they had to reconsider the appointment of a secretary, as their good friend Mr. Rhodes only consented to act during the present meeting. Among the Methodists it was the custom to appoint a general secretary to their Conferences, who possessed a knowledge of the progress and position of affairs, a gentleman who was often travelling, and was thus able to inform the Conference on many points. There was a gentleman present in a similar position, one whom they could have every trust and confidence in—he referred to their friend Mr. J. J. Morse, and he would move "That Mr. Morse be appointed Secretary."

Mr. W. C. Robson seconded the motion.

The Chairman then requested Mr. Mould to take the chair while he made a few remarks concerning the matter.

Mr. Morse stated that in his opinion he was not the fittest person to take the office. He considered that a resident in Newcastle ought to be appointed, and he pointed out the anomaly of a society having a secretary who lived 300 miles away from it. He urged them to appoint someone else.

Various suggestions were made by other speakers, such as the appointment of a local secretary to attend to pressing matters, Mr. Morse remarking, if they did so, that gentleman could just as easily attend to all the remaining business.

Finding the meeting would do anything but nominate any one else, Mr. Morse said that he neither asked, nor desired, the post they offered him, but if they insisted on his taking it he would do his best.

The question was then put, and carried with acclamation unanimously.

Mr. H. A. Kersey consented to remain, and act as Treasurer.

Mr. Crisp of Stockton was elected to the General Committee in place of Mr. Freund, who was leaving England for California.

Messrs. Martin and Petty were also added to the Committee for Newcastle.

Mr. Kersey then moved, "That the Committee have power to add to their number." It was seconded by Mr. Martin, and carried by the meeting.

It was then resolved "That immediately after the close of the Conference, the General Committee should assemble," and, after the usual votes of thanks to the late Secretary and the Chairman, the Conference was closed.

MEETING OF THE COMMITTEE.

On the Committee of the North of England Central Spiritualists' Conference assembling, Mr. J. Mould was unanimously voted to the chair.

Mr. Wilde then moved the election of an Executive Committee from the body of the General Committee. Mr. Robson seconded the motion, and on being put to the meeting it was carried.

The nominations and elections were then proceeded with, and the following were elected to serve on the Executive:—Messrs. Robinson, Hapcott, Mould, Haydock, Kay, Robson, Wilde, Fawcitt, Petty, Martin, Gautrey, Gibson, Hunter, Nicholson, and Airey.

The Chairman then called on the Secretary for some remarks.

Mr. Morse said that he was quite of opinion with the Editor of the *Medium* that the district, as at present constituted, was far too large to be worked successfully at present, and he suggested that it be divided into sub-districts, each acting as a local centre, in harmony with a general centre. He conceived a plan of concerted action must be marked out. The question of funds would have to be met. They might make a levy on the Spiritualists of the district, or assess the members of the General Committee for losses they might meet, or collections could be taken at the recurring Conferences, all of which matters the Executive must proceed to consider as soon as practicable. As this meeting would have to be adjourned, he would draw up a plan and submit it to them at their next meeting.

Mr. Robson quite agreed with the ideas of the last speaker, and, in consequence, would proceed to action on the first part of Mr. Morse's statement; he therefore moved, "That the head-quarters of the North of England Central Spiritualists' Committee be in Newcastle-on-Tyne, and that sub-centres be established in Bishop Auckland, Darlington, Chester-le-Street, and Choppington." Mr. Haydock seconded the motion, which was adopted.

It was then resolved to adjourn the meeting until Wednesday, at 7 p.m.

In the afternoon and evening Mr. Morse's spirit-guides delivered two addresses—in the evening to an overflowing audience, Mr. T. P. Barkas in the chair. The addresses were of the usual excellent nature.

As soon as the Executive have matured the plans of operation, it is intended, through the courtesy of the Editor, to make them public, through the columns of the *MEDIUM AND DAYBREAK*, for the information of the friends of the Cause in the Northern Counties.

J. J. MORSE, Hon. Sec.

On Sunday next Mr. W. G. Simpson will lecture, at 7 p.m., on "The Existence of God as illustrated by Poets." Admission free.

ODIC PHOTOGRAPHY.

In the *Spiritualist* of to-day (June 30) is an article with the heading "Odic Flames from Magnets," in which it is stated that I had said I had "photographed the alleged flames." This I most distinctly and emphatically deny ever having said, as I never have photographed them, but have simply repeated some of the experiments made by Reichenbach, in which these flames (invisible to non-sensitives) were used, as the only possible source of light for the production of a photograph. A photograph was obtained, and several of the same kind, under the same conditions.

Mr. Harrison made the assertion in the *Spiritualist*, May 5, that he, "at the outset, obtained results exactly similar in appearance to those produced by Mr. Collen" (repeated in the article of to-day), but he offers not the slightest proof in support of it, either by the exhibition of those results, or by the evidence of his coadjutors, Mr. Blackburn and Mr. Varley, that they ever saw anything of the kind; and I now call upon him publicly to do one or the other, or both, or to retract that assertion.

Mr. Harrison describes the only result that was obtained by him as being due "to unequal evaporation from the surface of the film." I am quite willing to let any good photographer decide on the identity or non-identity of the results obtained by Reichenbach, and repeated by me, with the unique result described above and in the *Spiritualist* for August 27, 1875, an explanation of which is offered in the *British Journal of Photography*, March 5, 1875.

With regard to the experiments made by me in Dr. Mack's rooms, described in the *Medium*, June 16, mentioned to-day in the *Spiritualist* as being "publicly exhibited," I have only to say that they were repetitions of one of Reichenbach's experiments, and that far from being public, there were present only the four persons who kindly undertook to aid me in making them.

As Mr. Harrison assumes to be highly educated in physical philosophy, perhaps he will favour us with a demonstration of the truth of the assertion made by the writer of to-day's article, and sanctioned by him, that the figures obtained, respectively in three minutes and eight minutes, on June 8, were the consequence of "heat communicated to the glass (a very slow conductor of it), or to the air warmed by their hands, passing in a current through

the tube, producing unequal evaporation on the surface of the plate." In the case of the painted plate, it is evident there could not be any unequal evaporation, as it and the sensitised plate were of equal size.

The writer of the article of to-day seems to lay great stress on the amount of time and money expended on experiments of which Mr. Harrison says, "The result of all this was that we obtained no action in darkness due to any influence from the magnet." This reminds me of a man who some years ago made himself notorious by denying the rotation of the moon, and when the proof was offered to him that she did rotate once on her own axis during one revolution round the earth, said "Pooh! I have spent a thousand pounds in proving she does not."

In the *Spiritualist*, May 5, Mr. Harrison says he had "no doubt that if anybody would repeat Mr. Collen's experiments, closely following all his instructions, but removing the magnet altogether, they would obtain the images just the same as if the magnet had been there." As something of the same kind had been said by another person, and by a third as to the hands on the glass rod, I took the trouble, in order to leave no loophole of objection unexplored, to repeat my first experiment, but "removing the magnet altogether," also, that with the glass rod *without* the hands. Of course, there was no figure in either case, as from nothing, nothing comes.

It is annoying to have to answer such objections as Mr. Harrison makes and sanctions. If he had corresponded with or visited me, I should have been glad to let him see all he could desire, as to my mode of operating, when he might have made an experiment to convince himself of a "stubborn fact;" instead of which, he has placed himself in opposition to that most profound and successful investigator, the Baron von Reichenbach, and to the results obtained by a humble disciple who repeats two out of his many hundreds of experiments. Mr. Harrison now says, or sanctions, that "in the trial of daguerreotype-plates is the only hope of success," after having deliberately written (August 27, 1875) that the long-continued and expensive experiments only "tend to show that Reichenbach's idea that odic flames act upon photographic films is an error caused by the fogging of two daguerreotype-plates." It is very unfortunate for him that he cannot conceive the possibility that, although he failed, another might succeed who had acquired more knowledge of Reichenbach's modes of experimenting, and of the conditions to be obeyed.

HENRY COLLEN.

Brighton.

HOWITT VERSUS "HAFED."

(From the *Christian News*, Glasgow.)

An article from the pen of William Howitt appears in the *Spiritual Magazine* for May, entitled "Hafed the False." Reference is made to what S. C. Hall had written in commendation of "Hafed," and to the answer offered in the *Christian News* to the objections made to "Hafed" by Mr. Howitt in a former number of the same magazine. The commendations of the one, and the answer to Mr. Howitt's objections by the other, are all but ignored in the article entitled "Hafed the False." Mr. Howitt says he has not read "Hafed," and won't read it. His second article would be partly explained if he were to tell us that neither had he read the replies to his former paper, although he refers to them. Controversialists have been somewhere recommended to use soft words and hard arguments. Mr. Howitt's words are some of them very hard, or, at least, very unsavoury, whatever may be said of his arguments. He speaks of a "snake in the grass," "falsehoods," "putrid flesh," "carrion" ideas, the "absurdity of which is too monstrous for conception," "blasphemous trash," intellect "reduced to a condition of imbecility," "tangled mass of diabolical fable;" and the odd thing is, that after treating his opponents to such a dish, he says, towards the conclusion of his paper, "We are all liable to error. Let us not anger or accuse one another." Was ever advice given more condemnatory of what had preceded? Keeping the good advice in mind, we would ask, How can the article on which we are commenting be accounted for? There is no attempt made in it to meet the answers given in the *Christian News* to the objections to "Hafed" in Mr. Howitt's first paper. The old objections are repeated, and some new details are introduced, but the principle of the objections in the second article is the same as in the first. It is held to be absurd, monstrous, to say that the Saviour learned anything in Persia because he had his Father's teaching every day—because in him dwelt all the treasures of wisdom and knowledge. Along with this it is contended that, as a Jew, he could not have travelled among Gentile peoples without having been contaminated, while it seems taken for granted that all were bad in the Gentile nations. We are also directed to "Hafed's" alleged doctrinal errors as a proof that he was false and an agent of the great deceiver.

Now, without intending to "anger and accuse," let us look at these points and see if the position taken up by Mr. Howitt can be accounted for. Sure we are it cannot be maintained. Are doctrinal mistakes a proof of falsehood when one is bearing testimony to what he has seen and experienced? How many good honest men have in this world held serious doctrinal mistakes! How many such men and denominations of such men in the present day hold such mistakes! And surely such a spiritualist as Mr. Howitt is must be aware that doctrinal errors do not, as a matter of course, take themselves summarily off from the mind when one enters the spirit-world. The probability rather is that doctrinal mistakes that do not interfere with the love of the heart to the Saviour of souls may remain unremoved for an indefinite length of time. Although ecclesiastical bodies have not usually done so, Scripture attaches more importance to the spiritual life—leading to "doing to the Lord"—than to intellectual accuracy, and no doubt it is so in heaven. The principle we contend for is, that doctrinal mistakes do not involve dishonesty in giving testimony relative to what has been seen and experienced. We do not say that "Hafed" is throughout orthodox, but we do contend that there is no good reason for suspecting his honesty—no good ground for denying that "as he thinketh in his heart, so doth he truth express." A minor objection

offered against the possibility of travel in Egypt or Persia by the Redeemer is that, because of the restrictions of the ceremonial law, individual Jews "could not possibly travel into far-off countries without contamination." But if it had been so, how could Joseph and Mary have gone to Egypt and resided there for a considerable time? Mr. Howitt refers us to "the horror with which the Jews saw Jesus enter the house and eat with the publicans of the Romans even." There could be some force in this reference if Jesus had been of the same mind as these Jews, if he had been a bigoted pharisee, a slave to the traditions of the elders; but he, on the contrary, uniformly set his face against the doctrines of scribes and pharisees on such points. He took his meals without having baptised his hands, and taught that contamination of the man was produced in a very different way.

The restrictions of the Jewish law never taught them to ignore or undervalue anything that was good in Gentile lands, or forbade to learn any good they could teach. Had there been a Job in the land of Uz after the Mosaic law was given, God would still have spoken of him as "my servant," and would have commended him in as far as he had spoken the thing that was good concerning God. Jesus told the people the men of Nineveh would rise up in judgment against the men of that generation. He testified that the faith of the Canaanitish woman excelled anything that he had met with in Israel. It must not be forgotten that, the law given by Moses notwithstanding, God never was a respecter of persons. In every country they that were of faith were blessed with faithful Abraham, and in various instances there was more faith amongst Gentiles than amongst Jews. As formerly noticed, the wise men that came from the East on the birth of Jesus, came under divine guidance. It is too bad to speak of such as pagans. But Mr. Howitt's energetic protest is chiefly directed against the idea that Jesus could seek for any teaching in Persia, on the ground that he was divine, had his Father's teaching every day, was Lord of the Universe, &c. Such reasoning would have force if there had been no such thing as the incarnation, with the various details of voluntary humiliation which it involved. But with the incarnation in view, Mr. Howitt's principal protestations, denunciations, and reasonings go for nothing. We formerly entered, at some length, into the relation of the incarnation to his objections to "Hafed's" narrative. It is not necessary here to repeat, but we may respectfully ask Mr. Howitt to look where the principle he argues from leads to when carried out to its legitimate length. If it is absurd and monstrous to hold that Jesus could require to be taught anything in Persia, because he was the Son of God, might we not go on to say—"Seeing he upheld all things by the word of his power, how monstrous to conceive that he ever required to be nursed and carried by his virgin mother!" Seeing he was Lord of the Universe, how monstrous to believe that having gone down to Nazareth, he was there subject to his mother! Will Mr. Howitt say that when a babe in the manger in Bethlehem, Jesus had conscious knowledge of all that existed in the universe? If not, he has other questions to answer before he can be entitled to write as he has done. Jesus needed drink and rest at the well of Samaria, and did not think it "contamination" to accept drink from the woman of Samaria, although she expected that he should. Although we cannot comprehend much that incarnation involves, we must not in our reasonings on the subject in hand ignore it. A. M.

MR. MORSE AT CHESTER-LE-STREET.

On Sunday fortnight Mr. Morse addressed large audiences, under the control of his guides, in the Co-operative Hall. The subjects given for treatment were—afternoon, "The Spirit World: its Location, Scenery, Inhabitants, with their Engagements;" evening, "Ministering Spirits: their Mode of Operation and Influence upon Humanity." It is needless to add that "Tien" sustained the usual popularity for sublimity of conception, cogency of argument, and eloquence of expression. The audience, of whom a goodly number were Methodists, were profoundly impressed with the masterly treatment of the subject. One Catholic gentleman who was present expressed himself thus:—"If the medium was speaking of himself, without the aid of spirit-influence, the rich eloquence and mode of delivery surpassed his highest experience of good oratory," adding also that he had "listened to some good speakers in his time;" but if it was really true that it was a disembodied spirit who was using the medium, why, it seemed "too good news to him to be true." We assured him that such was really the case, and reminded him, moreover, that such belief was an integral element of the teaching of his own Church, to which he responded, "True, true." Mr. Morse also spoke in the Templars' Hall on the Monday night, the audience nominating a committee to choose the subject, which was, "Man, Angels, Spirits, and Gods." The only interruption offered was by a gentleman who desired to know if there were any "greengrocers in spirit-life." This necessitated a sudden digression from the main points by the control, who, in words of scathing sarcasm, answered the fool according to his folly, and quietly resumed the thread of his discourse. This gentleman will exercise due care in future ere he measures swords with "Tien," as the effect of the reply was overwhelming.

A number of Wesleyan gentlemen expressed an opinion that the control was a devil, because he did not agree with their views on the fall, redemption, fire and brimstone, &c., &c. However, they would not admit that God made the Devil, but publicly stated that He made everything but this degraded personage. After landing themselves into this religious difficulty, they every man went his way, and left the control in the midst of the argument—one more proof that theological dogmas will not stand "pecking."

A fruit banquet was given in honour of Mr. Morse on the Wednesday night, at which himself and others contributed to the harmony of the meeting. Mr. James Wilson, an expelled preacher, presided at all the meetings.

W. H. ROBINSON.

THEOLOGICAL NUTS.

52. Do you ardently *desire* the salvation of all men?
53. Is it true that "God openeth his hand and satisfieth the desire of every living thing?"—Psalm cxiv. 16.
54. Do you fervently *pray* for the salvation of all men?
55. Do you pray in faith, nothing doubting?
56. Would God require us to pray for all men, and to pray in faith, unless he intends all men *shall* be saved?

SUNDAY MEETINGS AT ISLINGTON.

On Sunday morning last a discussion on Spiritualism took place at Battle Bridge, Midland Arches, King's Cross, between Mr. Paine—better known as the "Converted Jew"—and Mr. Bullock, of 19, Church Street, Islington. The discussion was opened by Mr. Paine. His argument consisted, in the first place, of a statement that Spiritualism is Devilism; he admitted the phenomena, but attributed them to an evil source. He then somewhat illogically attempted to prove that the manifestations are solely the result of trickery on the part of mediums and their friends. He stated that he had attended thirteen seances at Mr. Bullock's hall, and that he had discovered the trickery by means of which it was all managed. He exhibited, for the amusement and instruction of the audience, a light frame covered with thin green stuff, which he said was a representation of the front of the cabinet where "Daniel Dunn" materialises. Unfortunately for the accuracy of this gentleman's statements, the cabinet in use at Mr. Bullock's has no frame in front, neither is it covered with a green baize cloth, as stated by Mr. Paine. It consists of four large wooden table-tops placed together with a black curtain hung in front; and as for "Daniel Dunn," we do not think he has ever been heard of at the hall. Mr. Paine was again labouring under a slight mistake in this respect. After attending thirteen seances, he comes away with the idea that the spirit he professes to have seen or heard at almost every visit, and whose voice he so cleverly imitated for the amusement of the audience, is named "Daniel Dunn," instead of "Daniel Watts," the spirit who most frequently materialises through the mediumship of Mr. Bullock, Jun. Are the statements of a man who makes such mistakes, and who descends to such wilful perversion of the truth, to be absolutely relied on?

Mr. Bullock replied in detail, treating each objection and argument, as Mr. Paine had uttered them: that Mr. Paine had himself admitted holding converse with the spirit-world, that he had on a former occasion stated that angels of light sent from God used to come and read the Bible to him, and that in many ways the spirit-world had manifested to him; that in fact Mr. Paine was a Spiritualist, the only difference between Mr. Paine and other Spiritualists resting in Mr. Paine's own imagination: he believed all his spirits to be angels of light, while those who manifested at the spirit-circle were all of the Devil, whose very existence, by the bye, he had not attempted to prove. It was unfair of Mr. Paine to declare that the manifestations were all produced by the trickery of the mediums; in the first place it took the work from the Devil, and in the second place Mr. Paine knew that it was untrue, for he had had the manifestations in his own house: the speaker had seen at Mr. Paine's residence a table move a distance of several feet without human contact, and it was therefore a gross perversion of truth for Mr. Paine to attempt to impress the idea of trickery upon the public.

The meeting was brought to a close by singing. A large parcel of the Medium was given away among the audience, and we feel sure that the attention of many minds was aroused and some good seed sown.

In the evening, at the hall, 19, Church Street, Mr. Bullock delivered a lecture—subject, "Modern Spiritualism Not Opposed to the Revealed Will of God"—in reply to a lecture by Mr. Paine against Spiritualism, delivered in the above hall on Sunday evening, June 18th. The lecturer proved from many passages of Scripture that modern mediumship is but the continuation of the power possessed by the ancient prophets and seers; that God had always worked through instruments, and that where there was no divination—no mediums—there was darkness. At the conclusion of the lecture most of the friends proceeded to Islington Green, where some singing soon collected a good audience, which was addressed by Mr. Eagle, Mr. Bullock, and Mr. Stevens. More singing, and the distribution of tracts and Mediums brought a very successful open-air meeting to a close.

On Sunday next the discussion at Battle Bridge will be resumed, when Mr. Eagle will reply to several points raised by Mr. Paine. Several other Spiritualists will address the meeting, and a large gathering is expected. All persons interested in Spiritualism are earnestly invited. Battle Bridge, King's Cross, Sunday next, at 11 o'clock.

MEYERBEER HALL, LIVERPOOL.

The Liverpool Spiritualists have cause to be pleased with the present series of lectures on the "Harmonical Philosophy," now being given by Mrs. F. A. Nosworthy, Dr. William Hitchman, and Mr. John Priest, if large audiences of an intelligent and refined character, gratuitous services to the cause of Spiritualism, and generally expressed satisfaction and delight, afford the requisite elements for pleasure, *i.e.* in the minds of those particular students of the science of psychology, or lovers of discourses on the body, soul, and spirit of human nature. On Sunday last, for example, the Doctor gave neither more nor less than a "bird's eye view" of the "Unseen Universe," as vindicated by ancient Scriptures and modern sciences; Hebrew, Greek, Moslem, the Druidic Triads, Bhagavat-Ghita, and recent chemical and physical discoveries.

After all that a lawyer with the ability and argumentative powers of so experienced and clever a debater as Mr. John Priest can logically demonstrate, with a doctor to second his efforts in the like educational processes, it must be honestly confessed that the lady-lecturer not only "draws" the largest number of listeners, but brings down the most enthusiastic applause. And who can really wonder? Most assuredly our spiritual sisters who help us thus with their talents and accomplishments—and especially unremunerated—are not too numerous either on the continents of Europe or America. The subject-matter of Mrs. Nosworthy's lectures on Spiritualism is both original and select. Especially attractive are the quotations from "Hafed." In fact she has done much to make this truly charming book a universal favourite in Liverpool, Birkenhead, Rochdale, Southport, and other towns, from whence visitors have come to hear its beautiful teaching, elegant composition, and spiritual dignity publicly set forth with historical grace and dramatic splendour.

THE HOME FOR SPIRITUALISTS.—8, UPPER BEDFORD PLACE, RUSSELL SQUARE, W.C.—This establishment, the arrangements of which are those of a private boarding-house, and designed for the special requirements of Spiritualists, is now open for the reception of visitors. It is conveniently located for the principal railways, and is in the heart, as it were, of the Spiritual Movement in the metropolis. Application should be made as far in advance as possible. Manager: Mrs. A. C. Burke.

QUEBEC HALL, 25, GREAT QUEBEC STREET, MARYLEBONE.

On Tuesday, the 27th of June, Mr. F. Wilson lectured at the above Hall on "Form." Commencing with three diagrams, the circle, the square, and the triangle, he developed quite a number of different forms, and only by combining the three primaries; the circle and the square make the arch, which the lecturer designates as rectitude, seeing that many churches were supplied with arched doorways, and it was necessary, he urged, to bring ourselves together to be exact and precise in coming to an archway, or door. One of the audience remarked that the term would apply to phrenology, seeing that all those faculties which had to do with the moral character of the individual formed an arch, or half circle. The lecture was warmly appreciated by the audience at the close.

On Friday, the 30th of June, the adjourned debate was opened by Mr. Foulger as to "Modern Spiritualism being opposed to the Revealed Word of God." The paper was a masterly piece of logic as far as it went, but it maintained that God's will was to be found in the Bible. The discussion on this point was taken up by the audience, and dealt with very fairly. Some argued that if one portion of the Book was of Divine origin, others, or even the whole of it, ought to be treated as such. Messrs. Whitby, Hunt, White, and Hancock were speakers on the Spiritualistic side of the debate. The different ideas thrown out were of a very useful nature, and calculated to spread the truth.

SYMBOLISM.

On Sunday evening last, at Doughty Hall, Mr. F. Wilson gave an interesting and instructive discourse on "Symbolism," introducing the rainbow as the promise, a medium between spirit and matter. Each colour of the rainbow represented a quality. The red ray as the forward, attention, attracting colour, represented personality; the orange, as the exciting ray, represented exertion; the yellow, isolation; the green, cheerfulness; the blue, amiability; the indigo (as the fog colour), something; and the violet, conscientiousness. These seven colours were reducible to three—namely, the red, blue, and yellow; and the qualities of these three colours were the key for Universal Comprehension, and the College of Comprehension was the exponent of the Church of the Universe.

THE communications from "Dr. Cooke" are creating considerable excitement in Ulster. The prevailing prejudice against Spiritualism has much to do with the opinion expressed by the newspapers. The *London-derry Sentinel* regards the phraseology as vulgar, and that the author of the message now attaches undue importance to works. At the same time, the editor cannot conceal his anxiety to give his readers a peep at the communication, part of which he quotes. Without giving any reason for his decision, he thinks Dr. Cooke far too happy to think of revisiting the "poor denizens of earth." What a selfish-heaven that editor must have pictured out to himself. We should imagine that the chief attraction of a good man's heaven would be to do what lay in his power to improve the condition of the "poor denizens."

ROTHERHAM.—Mr. Nowell writes: "We have been investigating for upwards of two years, and are satisfied of the communion of spirits; in fact, we have had such tests of identity from our friends, that it would be impossible to be otherwise. We are thankful for the comfort that has come to us. We have three clairvoyant mediums, who are a good way developed, and four more under development. I write, but my brain is impressed with the ideas at the time. My wife is a good trance-medium, but she does not believe a word about it. [This is often the case. A medium will be entranced, and give good speeches or tests, and, after waking, not know that she has been entranced at all, and may not believe in spirits or Spiritualism.—Ed. M.] We have also a good healing medium, who has used her power in several cases. We find the people very bigoted, and wish to know how to direct our forces for the benefit of the Cause.

THE Anglo-Israel Association met on June 26th and 28th at Cavendish Rooms, from 11.30 till 3, when Mr. Groom Napier, F.G.S., gave an introductory review of the "Ethnology of the Bible" on the basis of Genesis x., which was followed by a second paper on "Elam, Ashur, Arphaxad, and Ishmael," and a third on the "Children of Isaac, the Edomites and the Amalekites;" in a fourth paper he dwelt in detail on the descendants of Keturah. He analysed the difficulties between the Sheba and Dedan descended from Keturah, and the Sheba and Dedan descended from Raamah the son of Cush—Gen. x. 5—and said that he believed that the descendants of the Keturabites, Sheba and Dedan, settled in the country of and displaced the Sheba and Dedan sons of Raamah. Lud was the father of the Lydians. Aram, the last son of Shem, was settled in Syria—Padan-Aram, the high land of Aram, the country of Laban the Syrian. Among the sons of Aram was Uz, whom Mr. Napier believed to be identical with Huz of Gen. xxii. 21, which gave its name to Job, the great man of Uz. Elihu, the son of Barachel the Buzite, of the kindred of Ram or Aram, was of this neighbourhood, north-west of Arabia, near the Persian Gulf. The age of Job Mr. Napier thought to be between Jacob and Joseph. Of the children of Japheth, Mr. Napier said Gomer was the progenitor of the earliest inhabitants of the Tauric Chersonese or Jutland of the Cyclopeans of classic history, and of the Jotans of Scandinavia. All these people were displaced, first by Celts, and then by Saxons, whom he thought both of Israelitish descent. The Celts arrived in Europe through the shipping of Tyre, when the Judges ruled in Israel; the Saxons and other Teutonic tribes much later, in the Roman period. Mr. Napier carefully considered the other descendants of Japheth, and also those of Ham, and proceeded to consider in detail the characters of the Tribes of Israel as traced in the Bible. The Rev. A. B. Grimaldi made some remarks on the attempt to identify all these tribes with living peoples. Mr. Napier concluded with an exhibition of natural objects, which showed the Hebrew, Greek, and Roman alphabets and Arabic numerals written by the hand of God, who, he thought, taught men writing in this manner. Upon one cowry-shell from the Red Sea almost the whole Arabic alphabet was clearly written. Upon a conc-shell almost the entire Hebrew alphabet was exhibited. Mr. Napier said he had found characters in Phœnician, Etruscan, and about thirty other forms of writing, on shells and insects, but had not as yet been able to get the alphabets complete. This discovery was mainly his own, and was the greatest blow yet dealt at development.

MISS LONGBOTTOM'S MEDIUMSHIP.

Dear Sir,—I had the pleasure of meeting with Mr. and Miss Longbottom of Halifax a few days ago. Mr. Longbottom escorted me to the old farmhouse, beautifully nestling among the Yorkshire hills, where I found the lady medium driving her sewing-machine at high-pressure speed. After providing a comfortable cup of tea, "angels came and ministered," and it seemed for a brief hour that heaven had come down to earth. Beautiful thoughts, in language choice, were uttered in rapid succession, laden with the holiest spirituality, and radiant with sweet sympathy. Two ideas pervaded my mind on leaving. 1st. We need not go to Judea for Mount Tabor—these spiritual rendezvous can be erected in every home. Angels are ever waiting to descend the ladder. Why not let them come? 2nd. What audacious blasphemy on the part of religious people to say that such things are from the devil. To conclude, I consider Miss Longbottom to be a medium of a superior order, and, if surrounded with sympathy, will be a blessing to numbers of individuals. Like the majority of our speakers, she has to toil for the bread that perisheth. "Each morning sees some task begun; each evening sees its close;" and on the Sabbath she takes her stand on the platform and proclaims the spiritual gifts to large numbers of people.

Chester-le-Street.

W. H. ROBINSON.

DR. MONCK'S GIFTS.

To the Editor.—Dear Sir,—Will you allow me a short space, to thank Dr. Monck for his great kindness to me. For many months I have been unable to get a circle to sit with me. My controls one evening advised me to get sympathy from mediums. Dr. Monck was an entire stranger to me. I wrote to him, and he sent me some magnetised flannel; it had a marvellous effect upon me. The influence seemed to permeate my whole system, and greatly improved my controls, sending me into a deeper trance, and altogether greatly improving the conditions, and gave me the power of healing my son, who, when he sat with me, was suffering (and had been some days) great lassitude and weakness. When in the trance I was controlled to make various passes over his body, to magnetise some water for drinking, and give him advice on bathing. The result was, he arose from the sitting with me very greatly improved in health, and, by following the advice given, his health was restored, so that at the end of a week he was able to successfully compete in athletic sports, with ease to himself. Dr. Monck's gifts are great and various, but his greatest gift is unselfishness and kindness to his brother and sister mediums.—Yours, &c.,

Framlington, Suffolk.

T. DOWSING.

MR. BROWN IN SCOTLAND.

Dear Mr. Burns,—We have had a visit from Mr. Brown, and must truly say we have been cheered and encouraged by the words of counsel and beautiful expressions of thought, at once elegant and grand, given by "Bretimo" and the other guides of this wonderful medium.

A seance with Mr. Brown will convince anyone of the extensive knowledge of human nature possessed by the above spirit, unlike the quiet and retiring disposition of the medium. We have had many indisputable tests as to the existence and identity of relations passed away, and the truthful delineations of character given from the lips of an entire stranger places the mediumistic gifts of our friend beyond suspicion. It will not be long before we secure another visit from Mr. Brown, and give "Bretimo" an opportunity, on a wider scale, for work and usefulness. This short notice conveys but a faint outline of all that took place. It is the unanimous wish of the friends here to write you.—I am, yours,

Newton Kirkcaldy July 1.

ALEX. DUGUID.

VAMPIRISM.—A correspondent warns delicate persons against practices, indulged in by certain mediums who pretend to be healers. This person had been attended by one of these for three years, failing in vital power all the time. The medium borrowed a ring from the patient occasionally, and kept up a rapport which has been adjudged to be detrimental to health by enabling a transference of vital power to take place. Those who submit to mesmeric or any form of treatment should be careful that the operator abstain from alcohol and tobacco, and that he or she be an honest, pure-minded person and lead an honourable life; otherwise it will be a case of killing rather than curing.

SOWERBY BUDGE.—The anniversary of the Spiritualist Lyceum will take place on Sunday, July 9, when Miss H. Longbottom of Halifax will give two inspirational addresses—in the afternoon, at 2.30, subject, "Passing Away;" in the evening, at 6, subject, "The Old and New." A collection at the close of each service, in aid of the above institution. In the evening, for the convenience of friends, the room being small, silver will be thankfully received at the door. A tea will be provided for friends from a distance, at 6d. each. All persons interested in the Lyceum movement would do well to be present. On Sunday morning the members will go through their exercises, and various movements in connection with the Lyceum system. To commence at 10.30. Dinner will be provided for those who may require it.

PROPHECY.—To the Editor.—Sir,—There has lately appeared more than one letter in the *MEDIUM* concerning prophecy. A few months since, through a medium, came, in the form of vision, the following prophecy:—"I saw a person, an Oriental, with turban on his head, of stately appearance. He stated as follows:—'The revolution in Herzegovina is the most important event of this age. Within three years and a half from this time, the Turkish empire will have fallen for ever. Egypt will revive, and will yet be a prosperous country. A Pasha of Egypt shall govern Turkey. Russia will not possess Turkey, but in every other respect Russia will be the great power that shall triumph over all. The Jews shall again possess Palestine, under the auspices of Egypt, which will be favourable to them. The Greek and Latin Churches will form a union, and will become a persecuting Church. Russia, as the patron of the Greek Church, is Gog, and the Latin Church is Magog, and united, will persecute other religions. They will, under a pretence of religion, make war upon the Jews in Palestine, but, by a miraculous power, of a spiritual nature, the Jews will be saved, and the invaders will be destroyed. This will be the end of the time of trouble.'"—Yours, &c., T. BLACKBURN.

THE CONFERENCE AT CHESTER-LE-STREET.

On the occasion of Mr. Burns's visit the following series of meetings will be held:—

IN THE CO-OPERATIVE HALL, CHESTER-LE-STREET.

On Saturday, July 8, at one p.m., Conference of the Spiritualists of the district. All are invited to attend and discuss the best means of promoting Spiritualism in the district, and encourage all workers at present in the field.

At seven o'clock in the evening, Mr. Burns will give a lecture on "Spiritualism as a Question of Fact, and its Scientific Teachings," to which the public are invited.

On Sunday, July 9, at ten a.m., a conversational meeting of the well-tried and faithful friends of the Cause will be held, to develop more sympathy and a better acquaintance amongst the local pioneers.

At two p.m., Mr. Brown will deliver a discourse in the trance, under the influence of his spirit-guides.

At seven o'clock in the evening, Mr. Burns will give a discourse on "Spiritualism as an Aid to Religion."

Note.—The Sunday meetings will be of a strictly religious character.

At Co-OPERATIVE HALL, BIRTLEY.

On Monday evening, July 10, at seven o'clock, Mr. Burns will deliver a lecture on "Spiritualism, and its Message to Mankind."

The doors will be open to all meetings half an hour in advance of the time stated. Admission to the lectures, 6d. and 3d. On Sunday a voluntary offering towards expenses will be accepted. On Saturday and Sunday a public tea will be provided for those who attend the meetings from a distance. Lodgings will be secured for those who require them, on intimation being given in advance. JOS. BATIE, JUN.

Oulton Colliery, June 20.

NEWCASTLE SPIRITUALISTS' SOCIETY.

LECTURES FOR JULY.

Sunday, July 9, at 7 p.m.—"The Existence of God as illustrated by Poets." Mr. W. G. Simpson.

Sunday, July 16, at 7 p.m.—Inspirational address. Mr. Westgarth.

Sunday, July 23, at 7 p.m.—"Swedenborg's Heaven and Hell." Mr. Thos. Pattison.

Sunday, July 30, at 7 p.m.—"Conflict between Science and Religion." Mr. John Mould.

Admission free. Collection at the close.

LANCASHIRE DISTRICT COMMITTEE.

MEETINGS.

ROCHDALE.—Regent Hall, Regent Street. Sunday, July 9th. Medium, Mr. J. J. Morse of London.

Committee: Mr. Salisbury, Mr. Greenlees, Mr. Langley, Mr. Sutcliffe, Mr. Parsons.

WIGAN.—July 16th, i.e. if arrangements can be completed in time. Speaker expected, Mr. John Ainsworth of Liverpool. For full particulars see next week's MEDIUM.

The Executive Committee and Auditors are hereby requested to meet on Sunday, July 16th, at 10.30 a.m., at the house of Mr. Thomas Salisbury, joiner and builder, Sudden, near Rochdale. The nearest railway station is Castleton.

The Fifth Quarterly Conference will be held on Sunday, August 6th, at the Regent Hall, Regent Street, Rochdale, to commence at 10.30 a.m. In the present instance the morning only will be devoted to Passing of Accounts, Election of New Committee, &c.; afternoon, at 2.30, as an Experience Meeting only; evening, at 6.30, Lecture by Mr. Burns of London.

21, Elliott Street, Rochdale.

JAMES SUTCLIFFE, Secretary.

MR. MORSE'S APPOINTMENTS.

ROCHDALE.—Sunday, July 9th. Regent Hall, Regent Street. Afternoon at 2.30; evening at 6.30. For the Funds of the Lancashire Committee.

GLASGOW.—July 11th till 22nd.

HALIFAX.—July 23rd. Old County Court Rooms. Afternoon at 2.30; evening at 6.30.

WOLVERHAMPTON.—July 24.

MANCHESTER.—Sunday, July 30th. Temperance Hall, Grosvenor Street. Afternoon at 2.30; evening at 6.30.

OSSETT.—Sunday, August 19th. The Spiritualists of the vicinity will hold an experience-meeting, conference, and tea-meeting.

BISHOP AUCKLAND.—Sunday, August 20th. Arrangements pending.

SALTBERN-BY-SEA.—About August 21st till end of month.

Societies desirous of engaging Mr. Morse's services are requested to write to him for terms and dates, at Warwick Cottage, Old Ford Road, Bow, London, E.

BIRMINGHAM.—The authorities having stopped the meetings in the parks, they will be held at the back of the Town Hall, where Mr. Harper will lecture (as last Sunday) in the morning at 11 o'clock, and evening at 3 p.m.

LEDGER NORTH.—Mr. C. White, so well known in connection with Spiritualism in Marylebone, has gone to reside at the above town, and will be glad to meet with local investigators to form a circle or otherwise promote the cause of Spiritualism.

THE GRIN-ON GRIM.—If the promoters of Mr. Coleman's testimonial will forward to us messages by some person we can hold communication with, their instructions will receive our best attention. We decline taking orders from a vulgarary sacre-tary.

ROCHDALE.—On Sunday, July 2nd, we had two good meetings, with the medium Mr. Wood of Halifax. Our friend Mr. Salisbury kindly took the chair in the evening. On Tuesday, the 4th, the Rochdale West-end Spiritualist Society, in company of Mr. Wood, partook of the hospitality of our esteemed brother, E. Greenlees, in the shape of an excellent tea, and a very happy evening was spent in singing, reciting, and other modes of enjoyment. Mr. Wood and a few friends are going into the country this evening to have a meeting, where we had one a month ago, and I hope they will leave a good impression.—DYSON ELLIOT, July 5.

SPIRITUAL WORKERS.

ALLWOOD, C.W., Phrenologist, Electro-Biologist, &c. Present address Bishop's Stortford, Herts; on a tour in the Eastern Counties. Normal speaker and practical experimentalist.

ALSOP, C. P. B., 46, High Holborn, London, W.C. Normal speaker.

BANCROFT, GEORGE, Oxford Street, Werneth, Oldham. Trance.

BLAND, J. L., 15, Walker's Place, Sykes Street, Hull. Healing medium.

BURNS, J., 15, Southampton Row, London, W.C. Normal.

CRISP, W., Greatham, West Hartlepool. Normal.

HARPER, R., Soho Hill, Birmingham. Normal.

HENLY, T. L., 5, St. James's Terrace, St. James's Sq., Notting Hill, W. Normal.

HOUGH, ALLEN, 80, Beaver Street, Oldham. Healing medium.

MAHONY, J. W., 1, Cambrian Place, Angelsea Street, Lozells, Birmingham. Normal.

MORSE, J. J., Warwick Cottage, Old Ford Road, Bow, E. Trance.

NORMAN, JOHN, J., 6, St. Sidwell's, Exeter. Normal.

QUINBY, SAMUEL, 31, Plaine Street, Oldham. Trance.

ROBSON, J. G., 35, Edmund Place, Aldersgate Street, E.C. Trance.

TINDALL, FREDERICK, 30, Wyndham Street, W. Trance.

WALLIS, E. W., 18, Spencer Street, Goswell Road, E.C. Trance.

WILSON, A. D., Agnew Street, North View, Skipton Road, Keighley. Inspirational.

Other names that may be sent in will be added to this list.

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SUNDAY, JULY 9, Mr. Groom Napier at Doughty Hall, 14, Bedford Row, at 7.

TUESDAY, JULY 11, Mr. W. Clarence, at 8. Admission 2s. 6d.

WEDNESDAY, JULY 12, Mr. Herne, at 8. Admission 2s. 6d.

THURSDAY, JULY 13, Mr. Bullock, Jun., at 8. Admission 2s. 6d.

FRIDAY, JULY 14, Mr. W. Clarence, at 8. Admission 2s. 6d.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK,
 SATURDAY, JULY 8, Notting Hill, at 11, Blechynden Mews, Latimer Road, at Mr. Williams. See advt. [7.30. 3d.]

SUNDAY, JULY 9, Dr. Sexton, Cavendish Rooms, at 7.

Mr. Cogman, 15, St. Peter's Road, Mile End Road, at 7.

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MONDAY, JULY 10, Mr. Williams. See advt.

TUESDAY, JULY 11, Mrs. Olive's Seance. See advt.

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Mr. Webster, 27, Somerfield Road, Finsbury Park. Collection at close.

THURSDAY, JULY 13, Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 74, Navarino Road, Dalston, E.

Mr. Williams. See advt.

Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8. Admission 1s.

FRIDAY, JULY 14, Mrs. Olive's Seance, 15, Ainger Terrace. See advt.

MRS. BULLOCK'S HALL, 19, CHURCH STREET, ISLINGTON.

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

SUNDAY, Seance at 7.30; admission 6d. MONDAY, Seance at 8; Mrs. Brain and other mediums present; admission, 4d. TUESDAY, Lectures and Debates at 8. WEDNESDAY, Developing Circle (for Members only). THURSDAY, Mesmeric Class. FRIDAY, Public Discussion Class. SATURDAY, Seance at 8; admission 4d. Local and other mediums invited. Rules and general information, address—W. O. Drake, G. F. Tilby, Hon. Secs.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, JULY 9, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hookley, United Christian Spiritualists at 6.30 for 7, for Spiritualists only.

BOWLING, Spiritualists' Meeting Room, 2.30 and 8 p.m.

BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.

BURY, Assembly Room, Cook Street, at 2.30 and 6.30.

DARLINGTON Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 6 p.m.

GLASGOW, Public meeting, 6.30 p.m., at 164, Trongate.

GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.

HALIFAX Psychological Society, Old County Court, Union Street, at 2.30 and 8. Children's Lyceum at 10 a.m.

HECKMONDWICK, Service at 6.30 at Lower George Street.

Developing Circle on Monday and Thursday, at 7.30.

LIVERPOOL, Public Meetings at Meyerbeer Hall at 3 and 7 p.m.

LOUGHBORO', Mrs. Gutteridge, Trance-medium, Dene's Yard, Finfeld Terrace, at 6 o'clock.

MANCHESTER, Temperance Hall, Grosvenor St., All Saints, at 2.30.

NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m.

NOTTINGHAM, Churchgate Low Pavement. Public meeting at 6.30 p.m.

OLDHAM, Spiritual Institution, Waterloo Street, at 6.

OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m.

OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Service at 2.30 and 6 p.m. Local mediums.

ROCHDALE, New Lecture Hall, Regent Street. 2.30 and 6.30.

SOUTHSEA, at Mrs. Stripes', 41, Middle Street, at 6.30.

SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum. 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.

MONDAY, JULY 10, BIRMINGHAM, Mr. Walter, 68, Ormond Street, New Town Row, Spiritualists only, at 8.

TUESDAY, JULY 11, STOCKTON, Meeting at Mr. Freund's, 2, Silver Street, at 8.15.

WEDNESDAY, JULY 12, BOWLING, Spiritualists' Meeting Room, 8 p.m.

BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development.

KEIGHLEY, at the Lyceum, at 7.30 p.m., Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

OSSETT COMMON, at Mr. John Crane's, at 7.30.

THURSDAY, JULY 13, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8.

GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.

STAFFORD, 8, Holland Road, Highfields. Developing Circle. Spiritualists only.

FRIDAY, JULY 14, SALFORD, Temperance Hall, Regent Road, at 8.

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MR. J. J. MORSE, INSPIRATIONAL TRANCE SPEAKER, has returned to England, and is now prepared to receive calls, as usual, to lecture in London or the provinces. All letters to be addressed to him at Warwick Cottage, Old Ford Road, Bow, London, E.

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INFORMATION ON THE SUBJECT OF

SPIRITUALISM,

AS INDICATED IN THE FOLLOWING SELECTION FROM THE CONTENTS.

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