



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

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GOSPEL SPIRITUALISM.

THE PARABLE OF THE LABOURERS IN THE VINEYARD.

A Discourse by J. BURNS, delivered at Doughty Hall, London, on Sunday Evening, May 13, 1877.

MATTHEW XX.

- 1 For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.
- 2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.
- 3 And he went out about the third hour, and saw others standing idle in the market-place.
- 4 And said unto them, Go ye also into the vineyard; and whatsoever is right I will give you. And they went their way.
- 5 Again he went out about the sixth and ninth hour, and did likewise.
- 6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?
- 7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.
- 8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.
- 9 And when they came that were hired about the eleventh hour, they received every man a penny.
- 10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.
- 11 And when they had received it, they murmured against the goodman of the house,
- 12 Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.
- 13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?
- 14 Take that thine is, and go thy way: I will give unto this last even as unto thee.
- 15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?
- 16 So the last shall be first, and the first last; for many be called, but few chosen.
- 17 And Jesus, going up to Jerusalem, took the twelve disciples apart in the way, and said unto them,
- 18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death.
- 19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.
- 20 Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him.
- 21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.
- 22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptised with the baptism that I am baptised with? They say unto him, We are able.
- 23 And he saith unto them, Ye shall drink indeed of my cup, and be baptised with the baptism that I am baptised with: but to sit on my right hand, and on my left, is not mine to give: but it shall be given to them for whom it is prepared of my Father.
- 24 And when the ten heard it, they were moved with indignation against the two brethren.
- 25 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.
- 26 But it shall not be so among you, but whosoever will be great among you, let him be your minister;
- 27 And whosoever will be chief among you, let him be your servant.

The orthodox world imagines that Spiritualists are devoid of all religion, and are the determined opponents of the Bible and haters of Jesus and the Gospel. Not so. Spiritualists dare to understand the Bible, take its teachings for what they are worth to them individually, and place Jesus, not in the position which a Pagan theology has assigned him, but in that of an inspired teacher who spoke and wrought for spiritual truth, and desired to be known and estimated alone thereby. Spiritualists are criticised by the materialists on the one hand for venturing to investigate a series of natural phenomena, and by theologians on the other for using their reason in regard to the Bible and religious questions. They do not shrink from this censure, but if true to their cause they go forward shedding a fresh light on true science, and rescuing from the trammels of the dogmas the spiritual truths recorded in the Gospel.

As I have to occupy your attention for a short time this evening, it has just occurred to me to make a few remarks on the first portion of the chapter I have read to you, which I selected at random since I took my position before you. The parable contained therein has been a stumbling-block to many scriptural thinkers. Within the last few months several Spiritualists have in conversation with me said that they failed to see its justice or spiritual import. I have not given it serious attention, and must confess that I have not hitherto been able to apprehend its meaning, but I am impressed at this moment with an interpretation, which I shall endeavour to lay before you.

Commentators are too apt to regard the narrative of the payment of the labourers as the exposition of a purely secular engagement, and in that sense the terms advanced would be manifestly unjust, but this is not the import of the parable. It opens by declaring that "the kingdom of Heaven is like unto a man," &c. Now, as the kingdom of Heaven is not a matter of personal experience with most people, its nature has to be illustrated by familiar worldly symbols which must be apprehended in the spiritual sense in which they were intended, or they are sure to mislead instead of instruct. Where shall we derive the suggestions to guide us in this spiritual interpretation? I reply, from Spiritualism, which may be regarded as a kind of geography of the kingdom of Heaven, pointing out its zones of temperature, diversity of feature, and varied conditions of the inhabitants. Instructed by this new science, the allusions to that kingdom may be understood, and the truths therein contained appreciated.

As the kingdom of earth is the sphere of man's temporal action, so is the kingdom of Heaven the sphere of man's career as a spiritual being, having eternal purposes to subserve in its accomplishment. We are told that the spirit-world consists of grades or spheres; that the lowest is on the surface of the earth, to which the bulk of undeveloped mankind pass at death, and there live in the same state as they were when in the body. When in the form they knew nothing but the prompting of their animal nature and their selfish needs; they had no attraction for aught higher than the physical products the earth can supply. When they die they cling to the earth's surface and have no enjoyment or occupation but what they can derive in sympathy therewith; they are the earth-bound spirits, not necessarily vicious or malevolent, but earthy and selfish; and if they have been much perverted and wicked when in the body, they must suffer greatly from spiritual darkness and ungratified desire. They know nothing of the spiritual world, properly so-called. The kingdom of Heaven is to them an unknown region. The various grades of spirits arise out of this lower condition and series upon series progress up to the highest development of glorified humanity.

These states exist on earth as well as in the spirit-world. The

earth is indeed the spirit-world as far as man's spiritual nature, while he lives in the body, is concerned. Change of state does not alter man's spiritual development. In spirit-life there are "physical" surroundings or an objective existence, as there is here; and so, likewise, while man lives on earth he is in a certain spiritual sphere according to his development of the interior life. The selfish, passionate, gross man is on the very threshold of spiritual existence, whether in the body or out of it, before death or after it. He who entertains a desire for knowledge for the sake of it and beyond his own personal requirements, has commenced his ascent and has entered a higher sphere, though he may live in the same house and continue in the same employment. The man who feels an interest in the welfare of another, and for the moment does a service to one who is not selfishly associated with him in any way, has entered yet another sphere, and is thereby "born again." Those who devote themselves to works of scientific research or philosophical unfoldment for the benefit of mankind, and attend to their bodily wants just so far as nature requires, have gone into a yet higher sphere; and the army of pioneers for spiritual truth and man's highest needs, and who at the same time live the gospel they preach, are in a higher position still in the kingdom of Heaven. Thus there are many workers in the Vineyard and many kinds of employment, and we may be engaged therein while here on earth; for the kingdom of Heaven exists on this planet as well as in the spirit-world, if we would only have it so. When we die we go to that realm in the Kingdom which we have worked for, and laid up treasure in while here.

Spiritualism, revealing as it does all these grand truths to us, may be regarded not only as the geography of this kingdom, but an itinerary of the various roads that lead to it. Every man has to start from the point which he occupies, and his journey will be long or short in accordance with the distance he has to travel. Having attained the Kingdom, he has no more to achieve, nor does he require more. The possession of the Kingdom is the "Penny," which is the pay allotted by the Lord of the Vineyard to all workers, whether they begin in the morning or at the eleventh hour.

What do these stages of the work called hours mean? I think I have seen them exemplified in the toils of some "investigators" of Spiritualism. I have known some who have been at it for twenty-five years and have arrived at no more satisfactory conclusion than that certain mysterious phenomena do exist when they are not simulated by tricksters—which in most cases these "investigators" suppose to be the case. This class are inveterate seance-runners, and see no more in Spiritualism than listening to or retailing the most recent gossip about mediums, their phenomena, or their tricks. With them all the spirituality is squeezed out of the subject, and, like the prodigal, they share the husks with the swine. A further advanced section—those who enter the vineyard at the second hour—discover in Spiritualism certain well-defined phenomena, and have wit enough to come to the conclusion that these must be due to a force, and with that sagacious conception close their labours. No spiritual light of the Kingdom dawns upon them; truly they are a long way from earning their penny.

The twelve hours in which the work of the vineyard may be performed might with convenience be divided into sections:—early morning work before breakfast, then on till dinner-time; the afternoon section, and the crowning labour of the day performed in the evening. The doubting and doubtful labours of those already described might be regarded as the task undertaken on an empty stomach, for the performance is singularly weak and valueless.

Having got breakfast-time over, the labourers gain strength; an intelligence is discovered in the phenomena. It is cerebral, ganglionic, submundane, or demoniacal. Well, there is "something in it," and that is encouraging. Another hour, and the labourer has got a test of identity, but the truthful responses are so obscured with lying spirits that the question of identity in any case is rather a hazardous speculation. The spirits are such liars that their words are valueless, and they can assume any form to deceive the "investigator." The progress of another hour brings the vine tiller to a certain knowledge of spirit-communion. He knows that the beloved who have been torn from his bosom by death, still live and love, and are employed in errands of mercy and utility. The broken heart has been healed, physical diseases have been alleviated, temporal affairs have been assisted, and personal tasks have been aided and directed. Truly that is a good forenoon's work; let us pause for dinner.

In the afternoon the labourer commences his work refreshed. He begins to think of others; he tells his experiences to the few; subscribes for a paper, and lends it stealthily. He forms a seance, and admits chosen sitters. Thus the work progresses, till the heat of the day begins to flag and the labour becomes more pleasant. Doubts vanish, difficulties are surmounted, results appear, and popular prejudice is overcome. The man begins to feel that he is a Spiritualist, and looks to the time when he shall merit his well-won "Penny" and possess the "Kingdom."

Before we define the Kingdom and the intrinsic value of the "Penny" it will be well to consider the teachings of the parable on spirit-communion or seance holding. The labourers who enter on the work at the various hours of the day are more or less removed from the object which they seek to attain. Each hour is indeed a different spirit-sphere; those who enter in the early morning being in the lowest sphere, and so on up to the eleventh hour, which admits those nearest the Kingdom. This explains

why one person is successful in spirit-communion, while many others are not. In entering the Vineyard, we must take our place with those that are in the hour of the day which we represent, and the spirits are our companions who belong to the sphere in which we are developed and exist spiritually. The blind disciple of "psychic force," the believer in the "doctrine of demons," the cerebrationist, the juggler, the phenomenalist, the yet-another-test seeker, and all the spiritually and mentally destitute and incapable cannot penetrate further into spiritual things than they themselves have individually reached, and hence they are a long way from getting hold of the coveted "penny."

There are various methods of spirit-communion complementary to these hours of the day and spiritual states. Some get no nearer the evidences of the spirit-world than the movement of a material object without intelligence being very satisfactorily manifested. Others obtain telegraphic messages by the tilting of the table, or by percussive sounds or raps. The hands of some are moved to write, while others write by impression on the brain. A further development of this impressible state renders the medium extremely susceptible to spirit-presence, while others are clairvoyant and clairaudient—can see and hear spirits as if they were human beings. All these mediumistic qualities, taken by themselves, are questionable advantages. The person thus endowed is open to the inspection and control of spirits, which is just as if a man went down Holborn when crowded with passengers and called out aloud all his wants, possessions, and business generally. The most of those who heard him would either make sport of him, or turn his openminded weakness to their own advantage. The truly good would befriend him, advise and direct his way, and with them he would be safe. Much would depend on the part of the town in which the experiment was tried. So it is with mediumship: those in the lower degrees of spiritual development are open to spirits of a class like themselves, and the table will be moved or they will be impressed and hear voices from spirits who are by no means safe companions. Many of the inhabitants of civilised countries are born in this sensitive state, and without a knowledge of Spiritualism are the victims of spiritual thralldom. What is the war now in the East but a slaughter, urged on by some power beyond the control of any individual or set of individuals. While men remain organically and mentally in the lower spheres, they must endure the vicissitudes of these precarious states. In a similar way low sitters at circles enslave spirits to do their work for them, and offer insults to, and send spirits on degrading messages, which they would not have the face to offer to a fellow-mortal. We have no right to enslave the spirit-world any more than it has to enslave us, and those who neglect these laws of justice in spirit-communion can derive but little good therefrom.

I have heard many say, "O, I wish I was a medium, that I could get raps, cause the table to float, or see the spirits." Another exclaims, "How I should like to see the materialised form in full light, and have its hand dissolve in mine." I know persons who have had great experience in these matters, and they are far from being as yet satisfied with the spiritual view of the case; they are as gross and spiritual-blind as the selfish, unthinking crowd. I may ask you to look at one another, and you will see a materialised form in full light. I may give you my hand, which will not dissolve in yours, and is therefore a greater reality than the materialised spirit-hand. Our bodies are really materialised spirit-forms as much as the phenomenal seance products are, and if we do not see spirit in ordinary humanity we will almost fail to detect it in abnormal phenomena. Something besides phenomena is needed to instruct mankind. The world is a mass of phenomena, and so is the human body, but how few understand nature, can read her truths, and live in accordance therewith.

The first thing that every man and woman should do in the practice of spirit-communion or the study of life's duties is to subject themselves to a severe course of self-examination. Where do they stand in the scale of development? What are their motives and capacities? No man is perfect, but all may do the best they can, which is as much as will be expected of them.

It may now be time to state more definitely what is meant by the Kingdom of Heaven, the duties of which are likened to the labours performed in a vineyard. That kingdom is within each individual human being, at least as far as he possesses any of it. It is not a geographical locality, but the state of the soul as to its development in the principles of the Kingdom. That inner realm may be divided into three great provinces. First, the intellectual, or region of knowledge, the schoolhouse of science, the function of which is to enable a man to understand the phenomena of existence, himself as situated thereamongst, and his relations thereto—this includes spiritual and all kinds of phenomena and relations; secondly, the affectional continent, the towering mountains of Aspiration, the calm placid vales of Love, touching the skies of God overhead, and sheltering in the bosom of tenderness the meanest and most helpless of the divine creation; thirdly, the Will, a manufacturing district, in which the external actions that constitute our lives are produced from the raw materials derived from the Wisdom and Love provinces already described. Righteousness, justice, consistency, accuracy, self-denial, philanthropy, and general fair dealing, are the manufactures turned out of that productive region The Will.

Given these three elements in active development in a human soul, and he is a man, and God dwells in him and acts through him. His position includes a knowledge of, and proper relation to, the spiritual as well as the physical. Though externally unacquainted with the various developments of the spiritual as pheno-

menally unfolded, yet he has the light thereof within, and he can well afford to wait for what the future has to teach in that respect. His investigations are never the hunt of an idle curiosity, but the promptings of Wisdom, assisted by Love towards God and goodness towards man. He is not the victim of low spirits, but is an enlightened spirit himself, knows the truth which "makes him free," and gives him celestial companionship.

I often hear "Spiritualists" say how much they desire the spirit-world to take hold of them and make them its instrument for the instruction of the people in spiritual truth. One lady has sat over her planchette for weary evenings, but no angel moves the stubborn board. Another sits alone for impressions, and in the silent hours waits with anxious delay for the finger of the celestial visitor to touch the expectant brow, and excite to action the pulseless brain. Others go about in various ways trying to be "developed," and sit and stew in stuffy seances till weariness and vexation well nigh wear them out. These and many more things are done by aspirants to the Kingdom who stand idle in the market-place, and, when the "Lord of the Vineyard" accosts them with "Why stand ye here all the day idle?" they answer, like those in the parable, "Because no man hath hired us"—no spirit has made me its medium.

That is their error. They hang on to the patronage of spirits—"men" like themselves—when they ought to go direct to the Lord God. Why do they not ask their own consciences—the Divine monitor within them—what they can do for the benefit and enlightenment of humanity? Try to serve the God within, and appropriate angel-helpers will be sent to assist. We have, however, got into the absurd notion that spirits must do the whole thing for us, and that our work in the vineyard is merely passive: to sit and sing until phenomena appear, or to shut our eyes and render our limp bodies the instruments of spirits who are oftentimes not so capable to use them as the medium is himself. It will take these mistaken people a long time to earn their "penny"—they make the mistake of supposing the vineyard to be outside of them and that they can earn their wages through the work of a proxy. I do not undervalue either phenomena or control through mediums, but these things are hard crusts that must be eaten and digested by us before they can afford us any sustenance. We Spiritualists must use our own brains, and not wait for spirits to do that which no one can perform but ourselves. During the last fifteen years I have been enabled to do something for Spiritualism, and yet never waited a moment for spirits to help me. I had telegrams from the Kingdom within to prepare for action, and so I lost no time in putting my artillery in order and commencing the attack, and so I have continued to carry it on. We are not all adapted to be abnormal mediums. There are many other grades of workers in the vineyard, and we must all strive, whether mediums or not, to earn our "penny."

As spiritual workers the same chapter shows us that our object must be for the universal good, not to exercise dominion and authority over others, and cramp the minds and means of others with needless fund-collections, ceremonies, observances, creeds, and dogmas, which monopolise the whole attention and leave no time for the work of the vineyard.

The arbitrary society-makers and political council-formers who seek to dominate over the brethren who do the real work are not servants of the Kingdom at all, and can have no part therein. The one who can do the most service shall be greatest. There can be no honour, or distinction, or share in the Kingdom, except in unselfish devotion to the task of spiritual development in ourselves and in aiding others in a similar work.

I have been censured before now for proclaiming myself in opposition to the Christianity of the age. I must be honest and say that I cannot pretend to be that which I am not. At the same time I regard very highly the spiritual truths of the Gospel, and see a glorious example in the work and teachings of Jesus, whom I would humbly follow even unto the cross if that service were desired of me. We must insist on that interior spiritual life—God in the soul as being the foundation of our Spiritualism. Just so far as we have that, are we good men, and therefore good Spiritualists. We have too long divorced Spiritualism from morality and religion. We have given time, and gold, and honour for "phenomena," of which we have had abundance, the lack being honest, steadfast men and women, who would flinch not in the defence of the truth. We confess ourselves as a parcel of rogues every seance we hold, putting each one under "test-conditions" so that he may not cheat the others, and we pride ourselves not on our wisdom or godliness but on the construction of rat-trap contrivances to hold fast naughty mediums in their tricksey practices. We hold hands all round, the medium is in addition pressed by the foot of the sitter on each side of him. If we have the courage to avow our own honesty, then we magnanimously doubt our spiritual company, and have to institute precautions to prevent the controls from simulating through the medium. Well, what a dark picture to be sure! No wonder that the "unco' guid" see the shadow of the devil in it all.

I must say that I am ashamed of such Spiritualism. I am sick and tired of it, and mean to do what I can to redeem it by the admixture of something a little more advanced. To do this we must convince people that they have a mind of their own. We must cut them adrift from the chains of ignorance, immorality, and conventionality that binds them. We must excite into healthy action the three provinces of the Kingdom within us, and recognise the fact that we have such a property with its divine Ruler.

Our work has been too superficial and frivolous, our minds and

moral nature have not had sufficient sway in our aims. The enlightened and elevated soul can command all things—the lower spheres are always under the control of the higher; phenomenal Spiritualism never can be understood, truthful communication with the spirit-world can never be established till the Spiritualist has attained that elevation of intellect and moral purity from which he can command the circumstances of the work in which he is engaged. The spiritual faculties which distinguish man as a spiritual being must be called out, so that man as an elevated spirit may take his place with other spirits; then there will be no need for tests, tyings, bolts, and bandages. The eye of the spirit will see and regulate all things, and induce a control, pure and enlightened, like itself.

Above all, Spiritualists should be thinking, reflecting men. They should read and study: read the Scriptures, try to understand them. They get very little help therein from the Churches. Regard Spiritualism as the advent of a saving work which God has in store for the suffering nations, and feel that each one has some task to accomplish in connection therewith. Endeavour to make your phenomenal opportunities of more use to the instruction of the people, instead of running after them as a selfish plaything. Get to the very highest ground, and all the plains below will be under your eye. The great spiritual teachers of antiquity worked in the light of the Kingdom and on the God-plane, and they had all the phenomena even in greater perfection than our mediums of the present day.

Thank God for it, there is much of the true spiritual and righteous element in Modern Spiritualism. Take such experiments as those of Mr. Adshead, Mr. Reimers, Mr. Oxley, and others, and it is seen that the mechanical tests employed are sanctified, so to speak, by the broad, unselfish purpose which is held in view. Spiritualism is adapted to the needs of the very meanest intellect, but we must see that these types do not drag it down to their level. My faith in humanity is strong, and hence my reliance on the good to be accomplished by Spiritualism is sustaining, even in the darkest hours. With a perfect incorporation of the religious and moral with the phenomenal, we have in this our day a manifestation of divine beneficence that is warming with holy ardour the willing energies of millions of devoted labourers in the Vineyard.

[We regret that we have not been able to present a better report, but as there was a demand for the remarks made in printed form, we have done our best to supply the want expressed.—Ed. M.]

"HAFED"—A SUGGESTION.

I have read the "Book of Hafed" for the second time, and with as much rapture as at first. I hope to do so again and again with the same feelings. It is truly a wonderful work, full of interest and charming language. I cannot conceive of anyone reading it without being profited by its pure teachings. I should rejoice to see it more widely circulated. At the price at which it is at present published (10s.) it is practically out of the reach of the majority. I would suggest to Mr. Nisbet the desirability of publishing a smaller and cheaper edition of the work. The answers to questions and the appendix might very well be omitted, leaving the experiences of "Hafed" and the communication of Hermes *pur et simple*. I think such an edition would meet with a ready sale, not only among Spiritualists, but outside the Movement. W. GILL.

ANOTHER SUGGESTION—EVERY FOURTH COPY OF "HAFED" FOR NOTHING.

[There is no work of the size and price which has been so popular as "Hafed," and the opinion of our intelligent correspondent, Mr. Gill, is universally entertained. But his suggestion—we look at it in two directions: first, the cheapening of the book; secondly, the curtailing of it. To eliminate the questions would entail a large expense, as the work is already stereotyped, and the few leaves of space gained would not reduce the volume much. The appendix is extremely interesting as presenting a phenomenal basis upon which the genuineness of the work may be firmly established. We say, Keep the book as it is, every word of it; for we have a better plan for reducing its price. Let every Spiritualist pay weekly a small sum into a book club, and when sufficient has been deposited, we will send four copies of "Hafed" for the price of three. This will take half-a-crown off the price at "one fell swoop" and leave every letter of the book perfect. Why not form "Hafed" clubs? and give that book a universal circulation. Many Christians would join such a club and delight in the book. If Spiritualists would only work systematically and earnestly, they might soon erect Spiritualism right end upwards, but in some respects they are shortsighted and intractable. We have hopes of them yet.—Ed. M.]

MRS. LAWRENCE, whose husband was imprisoned for mediumship, asks for employment during her present privations. She is a dress and mantle maker, and would be glad of work which she could do at home. Her address is 7, Heath Street, Stepney, E.

JOHN F. OVERBURY.—Some time ago A. J. Davis contributed to the *Banner of Light* the definitions of a few terms, something in the form of a cyclopaedia. There is scope for a work of this kind, but it would take years to compile it, and it might be the work of many minds. We invite our clever readers to make a beginning in these columns.

AN EXPLANATION.—To the Editor.—Dear Sir,—In the report on Contagious Diseases, which appeared in your last impression, you take objection to the statement "swamps are full of animal life in winter, but in summer they are destroyed by the fierce rays of the sun." I omitted to state that the control referred to tropical climates, where the intense heat of the sun destroys the animal life in pools where the supply of fresh water is cut off. The disease of malaria results from the putrid exhalations from these stagnant pools. Kindly insert this in your next issue, and oblige, yours fraternally, C. G. OYSTON, *Hunwick, Willington, Durham, May 14.*

THE PROGRESS OF SPIRITUALISM IN NEWCASTLE-ON-TYNE.

"It is the privilege of Truth to make itself believed."—EMERSON.

In thinking it is natural for the mind to seek an appropriate correspondence in external nature with its particular thoughts, and in contemplating the progress of truth, one of the most popular symbols has ever been the sturdy oak, the growth of which, like truth, is slow, sure and substantial. And if this be true of truth in general—as few will question—it is peculiarly so in relation to spiritual truth, the aspiration for which depends on the extent of culture of the higher faculties, and the development of these, the reader need not be told, is most neglected by all classes of the community. I do not mean by the higher faculties the spiritual alone, but the superior intellect—those powers that demand coherence and symmetry in a faith, and prove it to its very foundations and thus ascertain whether it is a reality or a chimera. As to the religious truth, the world, as a whole, accepts the most illogical and incoherent views; and until mankind are taught to employ all faculties fearlessly, higher thoughts will not dawn upon them. The Spiritualist must therefore not be discouraged by the small results of his missionary labours. The Arabian Prophet laboured three years in teaching, amid the idolatry of his day, the great truth of the Unity of God, and in that time only made a handful of followers. "After three years," says Thomas Carlyle, "of small success, Mahomet invited forty of his chief kindred to an entertainment, and there stood up and told what his pretension was: that he had this command to promulgate abroad to all men; that it was the highest thing, the one thing: which of them would second him in that."

"Amid the doubts and silence of all, young Ali, as yet a lad of sixteen, impatient of the silence, started up and exclaimed in passionate, fierce language, that he would. The assembly, among whom was Abu Thaleb, Ali's father, could not be unfriendly to Mahomet, yet the sight there of one unlettered elderly man, with a lad of sixteen, deciding on such an enterprise against all mankind, appeared ridiculous to them. The assembly broke up in laughter." Everyone now knows the progress the idea of Unity has made. Even in regard to physical forces all are resolvable into Unity; in the sphere of mind, too, all faculties must ultimately rest on one central principle—a Unity, or as Plotinus poetically puts it, "a ray of celestial beauty."

Spiritualism has had, like all great truths, a most insignificant beginning; has been ridiculed, but has, in spite of opposition, made itself heard, and raised adherents everywhere.

In Newcastle, the Movement has now attained quite a respectable position. Nearly twenty-five years ago, Spiritualism, was practically introduced there by the late Mr. A. Gardner, a Spiritualist in the highest meaning of the term. In his first investigations he received communications of a high character through a totally uneducated boy—a boy whom he had himself taken to bring up and educate, as if he were his own son. These communications were in the Latin language, and purported, I believe, to be from the seer, philosopher, and theologian Emanuel Swedenborg. No member of the circle could translate the messages but Mr. Gardner, who had been trained for the profession of a teacher, and, knowing so well as he did the education of the medium through whom they were given, and knowing also that the views given were in advance of his own, he was convinced of their spiritual origin. The lad turned out a capital writing medium, but he was engaged at seances too often, and he soon, very naturally, refused to sit at all. Mr. Gardner's niece next developed as a writing and clairvoyant medium, while he himself went through all the stages of mediumship, and ultimately also became clairvoyant. His manuscripts concerning the spirit-world would fill a bulky volume. Only one of these he published, namely, that entitled "Travels in Hades," which was reprinted in the *Banner of Light*, and excited much attention on account of the novelty of the ideas advanced.*

A. J. Davis had, previous to this little publication, utterly ignored the existence of spheres of spirit-life beneath what he termed the "Second Sphere of the Summer-land," but in a recent work, "The Diakka," he states that he has inspected the Hadean world, and confirms much that the Newcastle Seer wrote very many years before. One of the prominent ideas held by Mr. Gardner, was that every material object had its spiritual counterpart or magnetic essence, exactly the same as its physical outline itself. Besides the brick house, it is thus claimed that there is a shadowy spiritual house, and on the destruction of the former, the latter will remain intact for a very long period, until a superior will influences the magnetic particles to dissipate. On this hypothesis, when a ship is destroyed by fire or other causes, the magnetic counterpart remains, while the crew, if undeveloped spiritually, continue in the vessel, and go through the usual routine of their lives. Ultimately however, the men advance and rise to a higher sphere, while the magnetic particles constituting the "ship," are gradually divorced in space.

There is a fine-written little work issued lately by a writing medium, entitled "Life Beyond the Grave,"† which presents Mr. Gardner's views as clearly as if he had written it himself. I should mention that he also invented a planchette, similar to the one now in use, and employed it a considerable period before the latter was heard of even on the Continent. Mr. Gardner attended all the early spiritual conferences in this country, and very materially aided the progress of the Cause. I might also mention that he had

an exceedingly large collection of spiritual literature, and was ever ready to lend and circulate what he had. In these early circles the ignorant attributed much of the phenomena to the "Devil." This we need not be astonished at. Even Mr. T. P. Barkas, now the ablest defender of Spiritualism in the North, once held the Devil hypothesis, and I remember him, fifteen years ago on a Sunday evening, delivering a lecture, in which he used the demon theory as in explanation of the phenomena, and quoted "Now in the latter days," &c. It must be mentioned, to the honour of Mr. Barkas, that he has always taken the lead in all great reform movements. He was among the early advocates of mesmerism and phrenology, and is an adept in both sciences, and there is no man, I believe, in Newcastle who has done so much for the progress of Spiritualism as himself. United with a massive intellect is his great love of truth, and he has had the courage to speak boldly out whenever the necessity of the case required it.

Among other able supporters of the Cause are Messrs. John Mould, Procter, Hare, Blake, Kersey (Secretary), Armstrong (President), and others, whose names the writer does not know.

The great impetus given to Spiritualism in Newcastle in the past two or three years has undoubtedly been the materialisation seances. Miss Fairlamb is now the medium to the Society, and the demonstrations given through her agency cannot be surpassed. On Sunday, May 6, the writer, accompanied by a friend, attended the morning seance, which was in every respect a success. I asked my friend to give his narrative, which is as follows:—

MISS FAIRLAMBE'S SEANCE.

I have to state that I went to the Newcastle seance (the first I ever attended) with a strong belief that any "spiritual manifestations" I might there witness would prove to be ridiculously insignificant, or monstrously absurd. In this frame of mind I took my place in the circle, resolving to scrupulously obey the imposed conditions, but at the same time to exercise all vigilance with a view to detecting jugglery. I critically scanned the appearance of each member of the circle, and took a mental photograph of the medium. I also had an opportunity of inspecting the room and the cabinet, and became clearly convinced that any theory of "trap-door" must be inadmissible.

The medium (Miss Fairlamb) having retired to the cabinet, the lights were turned down and we waited in silence. Presently the voice of a little negress (known by the name of "Cissy") proceeded from the cabinet and maintained a lively conversation with the members of the circle, prattling away as we would naturally expect a little negress would do. The "small voice" having subsided, we struck up a hymn, and then another, and another, and presently my strained eyes detected what I thought to be a cloud near the cabinet. Gradually the supposed cloud condensed into the form of a young lady, who was known to the majority of those present as "Minnie."

She gracefully moved about, and extended her hand to a gentleman seated near me, who kissed it, and having moved about for some time longer, disappeared within the cabinet.

Having sung another hymn, the little negress "Cissy" became materialised and moved forth from the cabinet, and taking up the tambourine proceeded to distribute the sweets which had been placed therein, in some cases supplementing the sweets with kisses. "Cissy" having retired and another hymn having been sung, the materialised spirit of "George" (or "Geordy") issued from the cabinet and stalked majestically about, occasionally stopping to bestow a very materialised blow on the craniums of certain members of the company, and in response to my wish to feel him, he, with the utmost courtesy and condescension, presented me with a very chilly foot. Having bestowed similar marks of favour on other members of the circle he retired, and the seance was brought to a close.

Now what struck me as being most noteworthy in the above seance, was that there was not the slightest discernible correspondence between the three figures and any of the company. "Cissy" was quite an infant, and the circle was composed of none under twenty years of age, according to appearances, and furthermore were all male with one exception, and that was an elderly lady. "Minnie" was a slender young lady and of course could not in any sense have been a "got up" member of the company. "Geordy" was like no one but himself, and I should infer from the manner in which he delivered his percussive marks of favour, that when in this world he must have been fond of agonistic exercises. I carefully inspected the cabinet, and certainly there was not the slightest look of suspicion about it, as it contained a chair, the bare walls, and the floor. I cannot say that my scepticism has been dissipated by what I saw, but certainly it was sufficient to mystify me, and that means suspension of judgment.

It should be mentioned that the worthy President of the Society, Mr. Armstrong, was present, and added much to the interest of visitors by giving information relating to the phenomena. This gentleman is now, I believe, one of the oldest Spiritualists in the town, having taken up the investigation twenty-five years ago.

The Newcastle Society, after thus demonstrating immortality, does not end its efforts there. Some of the best trance and other speakers are engaged on Sundays to impart spiritual instruction. Some of the finest orations have been given by Mr. Morse, or rather his guide "Tien Sien Tie." He is now delivering a course of orations on "Cosmic Philosophy." Last month he dealt with the "Supernatural Theory of the Universe," while on Sunday evening last he took up the purely natural hypothesis. He showed the good rationalism or naturalism had done, but, carried to its ultimate, it divorced God from the universe and made man a mere automaton, and destitute of a conscious soul. The supernatural interpretation of life degrades it, but the natural elevates it, because it calls for the increase of the reasoning faculties. Theologians attack naturalism, but in doing so only exhibit their own ignorance. Spiritualism took what was true in each system, made a consistent whole, and harmonised religion with science. On the next occasion the speaker promised to give a discourse on the

* "Travels in Hades" price 3d., is yet on sale at the Spiritual Institution.

† "Life Beyond the Grave," cloth 3s., paper 2s., sold at the Spiritual Institution.

"Cosmos from the Spiritual Standpoint." I regret that time does not permit me to give an extended notice of this lecture, which was an exceedingly able one. J. R. Sunderland.

THE BEARING OF RELIGIOUS SECTS TO SPIRITUALISM.

On Wednesday evening, Mr. T. A. Robinson read a paper upon the above subject, before the members of the Newcastle-on-Tyne Free Debating Society. There was a very good attendance of members and their friends, the chair being taken by Mr. John Mould, president of the Society. After a brief invocation, Mr. Robinson went on as follows:—

There can be no doubt in the minds of any who have taken an interest in the subject of Modern Spiritualism, that religious sects as a whole have assumed an attitude of decided hostility to anything which tends to show by indubitable proof that there is a life after the death of the material body. These sects all teach the immortality of the human spirit, they even tell us that if we do not believe it among other things, we shall be condemned to an eternity of suffering so great and so horrible that the mind refuses to dwell upon it; and yet when we ask for proof of their teaching, we are told that we must accept it upon mere *ipse dixit*. We tell them, of course, that this is not sufficient for us, and we are referred to the Bible with the triumphant declaration that it proves immortality. We ask for proofs to be pointed out, but in vain. We are referred to statements made by individuals; but these are no proof. We are told that Christ himself was raised from the dead; that in the transfiguration the spirits of Moses and Elias were made visible to mortal eyes; but we may argue with perfect fairness that there is nothing in the statements that have come down to us to make us think that these occurrences really happened. We may retort upon our orthodox friends the arguments that they are so fond of using with reference to our intercourse with the spiritual world, and tell them that these visions—if seen at all—were purely subjective impressions, and not objective realities; that Peter, and James, and John very probably thought they had seen their friends from the other shore, but the fact is that they had so overwrought themselves into an abnormal state of mind that they were not competent to judge of what they did see. To an argument like this, orthodoxy has no reply, but we should be told that we were blaspheming God's holy Word, that to doubt is to sin, and that unless we accept these statements as true we shall surely perish. We may then say that we are prepared to accept them as true, because we ourselves have seen similar occurrences; but even this will not do, we must accept them because they are contained in that Book which they claim as the Word of God, the direct teaching of the Almighty, and we must not dare to bring forward our own experience as an argument on either side.

There are, however, very many persons who are strictly orthodox Christians who have given some attention to the subject before us. They tell us that there can be no doubt that there is an intelligence at work which is outside of the medium or the sitters at the circle. They admit that this intelligence professes to be the spirits of departed human beings, and they further agree that there is no reason for believing that this is not the truth. But then they tell us the spirit is an evil spirit. The spirit who comes back to earth to tilt tables and rap your furniture is prompted by the devil.

Now this reverend gentleman is a puzzle to me. Theology tells me he exists, and that he "goeth about like a roaring lion seeking whom he may devour." His residence is said to be a lake of fire and brimstone, which, one would think, was rather uncomfortable quarters. However, putting this jesting aside, I must say that it appears strange to me that an individual who is supposed to have such evil desires should prompt such good thoughts. In *Human Nature* for March of the present year, an article appeared written by a member of this society. In it the writer said with reference to this subject:—"The tree is known by its fruits. What are the fruits of Spiritualism? If it is from the devil, its natural tendencies must be to make man devilish; for if the tree be evil its fruit cannot be good. If Spiritualism be of God, its influence upon mankind must be beneficial. It is found that by Spiritualism man is made better. It absolutely destroys infidelity, taking the word as meaning an absence of belief in God, and apart from all creeds and dogmata. It inculcates all the virtues of goodness and purity. Its code of morality is a sublime one; it teaches man to do right for the sake of right, and that he and the universe may by his right actions be elevated into a higher state of progression or perfectibility than he and it now enjoy. It tells us who remain upon the earth, that there is a future state of being, and proves to us that we shall hereafter enjoy the society of those loved ones who have gone before us into the bright Summer-land."

Now if these are the fruits of Spiritualism, and no one who knows anything of the subject will dispute it, we may well ask—Are they evil deeds? Are they the work of the devil? If so he must be a very different individual from what is usually supposed. The fact is that I have long ago come to the conclusion that there is no devil, and this is in truth one of the teachings of Spiritualism, and it is probably to this fact more than to any other that we may look to account for the opposition of so-called orthodoxy to our teaching. Orthodoxy cannot get on without a devil, a Satan, a personal principle of evil; and as Spiritualism tells us plainly that there is no devil, Spiritualism in the eyes of the orthodox is necessarily of the devil.

Let us, however, try to point out in what respects Spiritualism and orthodoxy agree, and I shall then endeavour to show wherein they differ. Spiritualism teaches us that there is a God, an Almighty Ruler of the universe, who governs the earth by immutable laws. Orthodoxy, in every sect, agrees with us in this respect. Spiritualism tells us that man is not all mortal, that there is a future state of existence in which we have to live for eternity. Every religion on the face of the globe cries "Amen," and teaches man's immortality. Indeed, I fail to see how there could be a religion without immortality being one of its cardinal articles of faith. Spiritualism teaches that man's state of happiness or otherwise upon leaving this mortal life depends to a large extent upon the manner in which he has obeyed the laws of God or nature while in the flesh; and again, religionists of every creed agree with this doctrine of the Spiritualist. In these and in some other respects, which it is not now necessary to particularise, do the teachings of Spiritualism harmonise with those of the various religious sects at the present day.

But now for the differences. The first and most important is that the Christianity of the present day—for it is to this form of religion that I propose principally to draw your attention this evening—teaches that the future happiness of mankind depends upon the atonement of Jesus of Nazareth; that it is *only* through His death upon the Cross that man can be saved; that of himself man can do nothing, and that a faith in Jesus as the Son of God, and as "the propitiation for our sins, and not for ours only, but also for the sins of the whole world," is absolutely necessary for the salvation of every human being. Spiritualism teaches the very opposite to this. It tells us that man himself must work out his own salvation, that each individual has to look to himself, and to live so that he may best progress himself, and by his own progress assist that of every other human being with whom he is thrown into contact, for as the individual is elevated, so, we believe, will the race be improved. There is one thing I wish to mention, however, and that is, that in the remarks I have made on this subject I have no desire to say one word against the teachings of Jesus himself. These were beautiful, pure, and holy, but they have been perverted, and in too many instances are, as now taught, dogmatic and bigoted. Christ's teachings were in many respects similar to those of Modern Spiritualism, but his professed followers have so interwoven them with dogma after dogma, that at the present time it is difficult to recognise them in what is now known as orthodox Christianity.

Then there is another great and important difference between the teachings of religious sects and those of Spiritualism. Religion—that is, orthodox religion, teaches that the life upon this earth governs man's condition throughout eternity; that if a man has lived an evil life while upon the earth-plane, he is condemned to everlasting torments, that he is without hope for the future. Spiritualism, however, tells us that this is not so; that "man is in a state of progression towards perfectibility, that the imperfect attempts of this life are perfected in the next," and that eternal progression is as much a law of man's spiritual nature as of his physical structure. It does away entirely with the fearful and horrible doctrine of eternal damnation, and shows us that, no matter how debased a man may be, he can and will rise, and become a glorified angel in Heaven.

Then again we differ from the followers of the various religious sects in our estimate of heaven. The orthodox heaven is doubtless well known to all of you. Gold and silver, precious stones and marble palaces, everything that can excite the imagination, is put forward as being a part of heaven. Man in that place has arrived at a stage of existence which he is utterly unable to understand while he remains upon this earth. He is said to find his pleasure in an eternity of playing on golden harps, waving palm-branches, and singing Hosannas to the Lord. This, however, is so different from what we consider as pleasure now, that we imagine mankind must be greatly changed before it can consider it as infinite happiness. We learn, however, from the spirits who return to earth, that there is but little change in man caused by death: the man is the same, he has just cast off an old garment which has become useless to him; and hence a life of idleness is not one which he can enjoy. Spiritualism tells us that man after death is still actively employed in good works, assisting undeveloped souls to rise and improve, doing all that he can to remove the black darkness of ignorance that prevails, and in which is the true origin of evil, and in aiding humanity while still remaining on this earth to progress, so that the start in the next world may be the higher for each individual who follows him to the tomb. This appears to me to be a rational and a pleasing idea of the future, and to be infinitely superior to the harp-playing eternity of orthodoxy.

But time is passing on and I must begin to draw these few scattered thoughts to a close. There are many other points of difference which could be pointed out, all of which tend to show the orthodox "believer" that Spiritualism must necessarily be of an evil nature, notwithstanding that its fruits are beneficial. He tells us that it is contrary to the Bible. We deny it and prove our case. He talks about our interpretation of the sacred record being a wrong one, when the simple fact is that it differs from his. There is a very good story told of an old father of the church who was upon a certain occasion asked to define "orthodoxy" and "heterodoxy." "My son," said he, "orthodoxy is my doxy, and heterodoxy is everybody else's doxy." This was no doubt meant for sarcasm, but there is a great deal of truth in it underlying the sarcasm. Every man must have liberty to judge for himself, and if it is not given him by the rules of his church he is very apt to take it and act upon it. Spiritualism is the very religion which gives man full and perfect liberty. It invites investigation and says to the investigator, "Prove all things, hold fast that which is good." It allows each and every man to judge for himself as to the truth of its philosophy and asks him only to suspend judgment until absolute conviction is forced upon him one way or the other; and I think I may say it has no fear for the result.

The debate which ensued was a very good one, and at a late hour it was adjourned for a week, when Mr. Wesley opened out the discussion on the side of Christianity, but it is to be feared that Mr. Wesley's Christianity is considered anything but orthodox, as, excepting the expression of his belief in the communion with the unseen world he was as ardent a Spiritualist as anyone present. He did not believe in the dogmas or creeds of the churches, but advocated the following of the teachings of Christ.

Mr. Nicholson said he thought Mr. Wesley only required to investigate the subject of Spiritualism, and he would be one with them almost immediately. The only thing he appeared to lack was a knowledge of the subject.

Mr. Marcus, in advocating the cause of Spiritualism, said he agreed with Mr. Robinson, when he said that the teachings of Christ were beautiful, pure, and holy, but were, as now taught, too often dogmatic and bigoted. He loved Christianity, but he detested churchianity.

After some further discussion, Mr. R. Mowbray, jun., moved the adjournment of the debate until May 16, when it will again be resumed. Great interest is being taken in the subject, and it is hoped great good will arise from its ventilation.

NEWCASTLE-ON-TYNE FREE DEBATING SOCIETY—CLOSING CONCERT.

A concert to celebrate the closing of the first session of the above Society was held in the Lecture Hall, Weir's Court, Newgate Street, on

Wednesday evening, May 9. The room was well filled by an appreciative audience, the chair being taken by the President of the Society, Mr. John Mould.

The proceedings commenced by a pianoforte duet by two young ladies who volunteered to take the place of the pianist, who was unable to be present, owing to an accident; and Mr. Compton followed with "I'll hang my harp on a willow tree," which narrowly escaped an encore. The secretary, Mr. R. Mowbray, jun., was then called upon to read the report, which is as follows:—

Members and Friends.—When a fresh organisation is formed, two questions ought to be asked and answered. The first: Is there a necessity for it? The second: Is it in accordance with the spirit of the times. There are a vast number of organisations coming into existence at the present day, and in such startling succession that it becomes the duty of each individual to ask himself these two questions before he gives his support to any one of them. If he settle in his own mind that there is no necessity for a new society, or that the object and rules of the proposed society are not in accordance with the spirit of the times, he saves himself a great deal of trouble and annoyance in the end, for such a society will dwindle down, and eventually have no existence, save in the minds of its promoters. We make these remarks simply because there is a tendency to disregard the old and the experience of the past, and to follow the new, because it is new; and further to show that such a society as the Free Debating Society is worthy of support. The Free Debating Society is purely a literary society; it has therefore none of the gilding and outward show of some societies, which exist and thrive only so long as they are of a sensational character. There is no sensationalism about it; anyone who joins it for that purpose makes a mistake, just as two young men, who once went into an Athenæum expecting to hear some comic clowns, found out to their regret that it was a lecture on "Comets and Clouds." For young men who desire to improve their minds, to interchange sentiments with other young men, or to acquire a ready utterance in debate, and this, too, in a society free from theological and philosophical bias, such societies as the Free Debating Society bring those opportunities before them. The Society met for the first time in December, 1876, since which time it has gone on increasing in numbers and influence. The number of members on the books is 30. During the session we have had 17 meetings, at which 300 members and friends have been present; average attendance being 17. Upwards of 16 essays and debates have been discussed on politics, reform, theology, metaphysics, diet, science, and Spiritualism—many of them of vital importance, questions now agitating the public mind, and upon which it is absolutely necessary that everyone should be well-informed. Too much praise cannot be accorded to our President, Mr. John Mould, for the able and forbearing manner in which he has conducted our meetings, and to whom the success of this session is largely due.

In concluding this, our first report, we ask you, to be still more earnest in your pursuit after knowledge, and to use your influence by requesting others to join our society. For when each is doing this, he is at the same time expanding, strengthening, and improving his own capabilities and powers, and creating a love for the good, the true, and the beautiful. The spirit of never-ending progress bids you go on. It points you to an eternity so vast, that the mind fails to comprehend it. To advance, unshrinking perseverance is necessary; for without it nothing great or good can be accomplished. Let our motto then be "Perseverance."

The first part of the programme consisted of songs by Miss Coltman, Messrs. Kent and Veitch, and a recitation by Mr. J. Munro. An interval of ten minutes having been given the second part was proceeded with. There were songs by Miss Laws, Messrs. Compton, Bell, Kent, Veitch, and Sykes; a pianoforte duet by the Misses Coulson; a recitation by Mr. L. E. Harcus; and last, but certainly not least, we were favoured with a short visit from the "Strolling Player," who for about quarter of an hour kept the audience in roars of laughter through his medium, Mr. Morse.

The programme was concluded about ten o'clock, and the audience on departing were unanimous in their expressions of opinion that a very pleasant evening had been spent. This society has filled a void and deserves the support of the whole community, for it is, as its name implies, free entirely from any theological or political bias.

MR. COLVILLE AT NEWCASTLE.

This gentleman's guides delivered two addresses before the members of the Newcastle Psychological Society on Sunday last to large audiences. The subjects chosen were, in the afternoon, "Is Modern Spiritualism to supersede the theological teachings of the day?" Poem, "The passage of the spirit from the earth to the spheres." In the evening, "Is the Bible a True Guide to Heaven, if so, of what use is Spiritualism; if not true, where is it false?" Poem, "Temperance." The clear, quiet, and earnest manner in which they treated these subjects, created a very favourable impression amongst North-country folk. They think that if he continues as he has begun, he will be an acquisition to the Cause, and trust that he may have plenty of engagements; friends cannot do better than give him a trial. In style he resembles Mrs. Tappan more than any we have heard. He volunteered to speak for a small party at Windy Nook on Monday, and had an engagement at Stockton for Tuesday and Wednesday, he speaks again in Newcastle on Sunday and Monday next, and it is expected that an engagement will be made for him to speak in Sunderland.

THE CONFERENCE OF LANCASHIRE SPIRITUALISTS, HELD AT MANCHESTER, SUNDAY, MAY 6.

REPORT OF AFTERNOON CONFERENCE (Continued from last week's MEDIUM, page 292).

Miss Dixon gave, from memory, one of Lizzie Doten's poems, "Compensation," which was exquisitely rendered.

Mr. Lithgow was next called upon, and said the president might have found some one better to contribute to the information of the meeting. He was to some extent a stranger amongst them, except to a few. His Spiritualism had been home Spiritualism, it was his own family that convinced him. He had seen physical manifestations

and heard many trance addresses, but all these failed to bring home a conviction of the reality of spirit-communion. He set to work, and sat in his own little family, where all the necessary harmony prevailed, and after two years patiently holding his little meetings, he was rewarded by a slight table communication, the medium being one of his daughters, who had now developed into a very nice trance medium, and who gave some very beautiful poetry the other day in that state. The first thing that occurred to him after proving the fact of spirit intercourse was to endeavour to spread it among his friends and the public. They have now established a nice little institute at New Mills, and they now hold regular Sunday meetings, supported by himself and Mr. Wright. He had no doubt but that they would succeed, and gather together a little community, and build themselves up in one harmonious whole.

Mr. Lamont said it was a happy circumstance to have so many speakers, seeing that he should have to occupy the platform the whole of the evening. The thought struck him—What has the Lancashire Committee set themselves to do? He had paid some attention to its work during the last six months, so those who have examined the circumstances that have occurred lately cannot fail to perceive that a bombshell has fallen here and a hand-grenade there; but he believed the Movement was having a thorough purging, and many who have not the courage are taking refuge in some other quarter. Six good men in a work like the Committee's are worth more than twenty land-lubbers, who do not deal practically with the work. What is wanted in Spiritualism is that which reaches the intelligence of men.

Miss Dixon was again called upon, and said she was glad Mr. Lamont had given her an opportunity in his few remarks to recite the poem, "The Battle of Life," which carried with it a motto for everyone.

This concluded the afternoon meeting, and after a little time the company were seated at an harmonious tea, which seemed to be thoroughly enjoyed.

In the evening, at 6.30, Mr. Dendy, of Manchester, presided. After a lesson and invocation he called upon Mr. John Lamont, of Liverpool, to address the meeting.

Mr. Lamont said his subject would be "Individualism." Individuals have always had some authority to lean upon, but one of the greatest authorities that the world had ever known said, "Let every man be fully persuaded in his own mind." The same law affects the atoms as it does the universe and its systems. The inhabitants of New Holland and Africa, and in our so-called civilised countries, were each governed and subjected to the same natural laws, and yet it was found in all countries that the priest held a demon over their heads to frighten them into the acceptance of the priestly creeds laid down for their guidance. How was it progress was arrested? Because the principle of Paul had not been followed out—"Let every man be fully persuaded in his own mind." Pioneers had been thrown forward in all ages, but had ever been looked upon with suspicion and distrust; they had been submitted to the cross, the fire, and the sword, and all the mediumship and spiritual manifestations that had been exhibited from age to age had been attributed to Beelzebub and Satan. How was it that power of spirit-communion was not in the Church of to-day, that spiritual gifts were not practised as they were 1,800 years ago. Christ of to-day is as different as it was possible to conceive of to the Christ of 1,800 years ago, when the brethren went through the corn-fields rubbing the ears of wheat in their hands.

Every human being, every man and woman, who has searched into the subject of Spiritualism, has regarded it at first with the feeling that it was some kind of jugglery, and those who have had the courage to examine further into the subject have come to the conclusion that there was something in it more than they thought of before. Some believe the mere fact of the knowledge of spirit-communion composes Spiritualism. This is where they err. They only understand the phenomenal aspect of the subject; but to study the spiritual nature of the subject—that was what was termed "individualism." Did individuals understand the true meaning of Spiritualism? If every human being were instructed in the knowledge of Spiritualism, how different would be the condition of humanity.

Our work as Spiritualists was to develop physically, mentally, and spiritually. We must be free and independent, and learn to trust ourselves in questions relating to our moral and spiritual government; we must lean upon our individual self, and not allow priestcraft to frighten as "bogies" would a child. The fear of hell is the hangman's whip to keep men in order. The real devil that torments us is only that of ignorance. Every human being should know and understand he is a kingdom within himself; each has a realm of his own. How grand it is to understand the law of individualism, so that our neighbours will see we are better men and women, and show them the true Christ principle, which by their tenacity to priestcraft, they had entirely lost sight of.

The less of courting martyrdom in our Movement, the better. Why set a body on a pedestal and ask the people to worship it? The more we seek to do this, the more unspiritual we shall become. Our lives here should be governed by the Christ principle, and after having done our work here the crown we wear in the next and brighter world will be one of our own weaving.

GLASGOW SPIRITUALIST ASSOCIATION, 164, Trongate, have issued the following card:—President, Mr. James Walker; Treasurer, Mr. J. Craig; Secretary, Mr. J. Simpson. Meetings—Sunday evenings, at 6.30. Mr. J. J. Morse's Appointments, 1877-8, Sundays, May 13, Aug. 12, Nov. 11, Feb. 10; Mondays, May 14, Aug. 13, Nov. 12, and Feb. 11.

A VISIT TO THE PROGRESSIVE COLLEGE.

The experienced traveller will have observed that much more interest is excited by the approach to certain places than to others. Manufacturing districts give rise to a peculiar class of ideas, and indicate their nearness by the smoke sent up into the clouds and the appearance of tall chimneys. Beautiful views of the sea are obtained in approaching some of our coast resorts, and fill the mind with thoughts of liberty and sunlight; but the majority of journeys are wearisome toils, ending in scenes of very commonplace interest.

A journey to the Lake district cannot be undertaken without a lively enthusiasm being experienced even by the most prosaic soul. Its scenery is so famous all over the world, and the associations connected therewith so familiar to the cultivated mind, that those in whom the greatest sense of appreciation exists look forward to the consummation of their journey with visible emotion. Approaching the district from the south, an array of misty mountain-tops is seen on a fine day from the country near to Lancaster Sands, and excites the tourist's inquisitiveness to a high degree; he asks himself a thousand questions. What is the name of this one? How high is that one? How many miles distant is the horizon? Where shall my rambles lead me? Shall I wander around the base or reach the top of any of these? On subsequent visits, the interest is almost heightened by the recognition of familiar friends amongst the grizzly mountain-peaks. If his destination be the heart of the Lake district, Grasmere, he sees, as he passes along the Kendal Railway, a series of abrupt peaks, mottled at this time of the year with snow, quite near to the base of which he expects to rest for the night. The railway goes no further than Windermere, about a mile from the lake, but good roads and convenient conveyances are to be found, carrying passengers to the principal places not served by the railway. Windermere Lake on the left, with lofty mountains beyond it, the rising ground to the right, while close to the road—sometimes on both sides—are gentlemen's grounds beautifully laid out and planted with choice shrubbery, presents a continuous picture, whether at a short or more distant range of vision. Lake after lake bursts upon the delighted eye. The road now seems to run aground in a stalwart mountain, but again it unexpectedly winds round a lovely vale, and another picture of beauty bursts upon the view.

On the occasion of our last visit, the beauties of summer were rather incongruously blended with the asperities of winter. The sun shone as brightly as possible, but a piercing cold wind from the north-east neutralized its warmth completely. The trees were clothed with sheets of white blossom, the delicate-hued wood anemone bespangled the open woodlands, and the white dust rose in clouds from the road, powdering everything—a scene intensely brilliant and summery, when lo! an unexpected addition is made to it—a snow shower!

Whether in summer or in winter a wonderful modification of climate is observed on entering the valley of Grasmere. It is sheltered from the northerly and easterly winds, and delightfully open to the influence of the sun. At the same time the rising ground springs up in every direction, affording shady walks in hot weather, and the opportunity of catching the breeze, if any exists. Numerous summits, passes, tarns, gills, and wooded vales lie within a radius of two to three miles, affording a great variety of little excursions, which prevents holiday makers from becoming wearied with monotony.

A walk cannot be taken in any direction without the enjoyment of a picture entirely new. It is indeed a picture-land—a kaleidoscope of romantic scenes, ever varying, fresh, and new. To tell how much we enjoyed, and how much we were benefited by a four-days' sojourn in this fairy land would occupy far too much space. We have said enough to indicate the scene in which the Progressive College is situated, and the many advantages which the pupils enjoy. No sooner are they out of doors than they are in the most beautiful scenery and healthful air attainable; and whether the walk be a short one or a long one, it is refreshing to the mind and invigorating to the body. It is a happy idea having an educational institution in such a place.

We must say something about the entertainment which we participated in on the evening of May 4th. The whole affair was a monument of talent and application on the part of all concerned. All the dresses and appurtenances were made and arranged at the College, under the superintendence of Madame Gillies, whose work displayed not only skill, but industry. The selection of pieces and the training of performers, of course, devolved upon Mr. Harrison, and the programme indicated great judgment on his part, presenting a variety which tested the varied talent of his pupils, and interested the audience, without flagging, for over three hours. It must be understood that the getting-up of these entertainments does not intrude upon the ordinary school duties. The boys learn just as much as if no entertainment took place. Of course there is a break of a day or two which is regarded as a holiday, and affords a change, which enables the boys to return to their regular duties with renewed vigour. Boys will be boys. They must have holidays; and when they do have them, it is necessary for them to be provided with a proper sphere of activity. Mr. Harrison is a companion to his pupils as well as their teacher; and therein consists one excellent feature in the Progressive College. Gathering the lads around him in the leisure hours, he instructs them in

music, singing, reciting; and the public entertainments are themselves a valuable educational adjunct, preparing the boys for public life, and giving them self-control in the presence of an audience. We were pleased to see that nothing of the mountebank presented itself. Everything was conducted with modesty and gentlemanly propriety. The costume-songs and even the little farce at the close were introduced with so much taste, that there was no room for criticism. Of the performance itself we prefer to quote from the local press. The following is from the *Lake Chronicle*:—

ENTERTAINMENT AT GRASMERE.

The pupils of Grasmere College, under the direction of their master, Mr. P. R. Harrison, gave an entertainment at the Drill Hall, Grasmere, on Friday evening, May 4th. Mr. Harrison's scholars have given entertainments of a similar kind before at Grasmere, and formerly at Dalton-in-Furness, but it had been whispered at Grasmere for some weeks past that this year the College entertainment was to be something of a superior character, and the select company who witnessed the performance at the Drill Hall last week, will acknowledge that this expectation was fairly realised.

The programme was long and varied, consisting of songs, duets, part songs, instrumental music, recitations, and amateur theatricals. Besides this a very amusing addition was made to the entertainment by a phrenological delineation, given by Mr. James Burns, of London, the father of one of the pupils of the College. This gentleman, who is quite a stranger, we are told, in Grasmere, asked the audience to nominate two persons from their number to undergo the ordeal, and as soon as the selection was made, he proceeded in a masterly manner to describe the peculiarities of character in the gentlemen before him. Messrs. William Baldry and Thomas Hardy were the gentlemen nominated by the audience, and as they are both well known in the village and neighbourhood, the critical remarks that Mr. Burns made respecting them caused not a little merriment amongst the listeners.

The musical part of the entertainment passed off very well. Several of the songs and duets were sung in character, and with suitable costume, for instance, "One day while working at the Plough," a duet by Masters Burns and Armer; "Caller Herrin," a song by Master King; and "Very Suspicious," a duet by Mr. Harrison and Master King. King has a powerful voice, and dressed as "Mrs. Willoughby Brown," he appeared to great advantage in "Very Suspicious." Instead of repeating this duet when encored, the "A B C" duet was substituted with good effect. The pianoforte was ably presided at by Miss Gillies.

The second part of the programme opened with the Trial Scene from Shakspeare's "Merchant of Venice." The characters, ten in number, were sustained by Mr. Harrison's pupils, Mr. Harrison himself taking the part of "Shylock." As an interlude Mr. Harrison, attired as an Indian Chief, sang a solo entitled "The Indian Hunter." This was followed by "The Vagabond," also sung by Mr. Harrison. A lively Nigger farce, called "The Magic Penny" concluded the entertainment. The acting was very creditably performed, making allowance of course for the youth of the performers, and it showed that considerable pains must have been taken in preparing for these amateur theatricals.

Mr. Harrison does not, it is evident, give these entertainments with any mercenary object in view; the expenses incurred on such an occasion as this must have been far in excess of anything he could have expected to realise by the sale of tickets. A most handsome extempore stage was erected, presenting quite the appearance of an elegant little theatre. Green curtains at the sides, scarlet cretonne covered with white lace at the back, flowers and footlights in the front, and a real drop scene completed the picture. The costumes were quite magnificent, particularly those of the characters in "The Merchant of Venice."

Our Grasmere friends seemed quite delighted with the entertainment as a whole, in fact, the only complaint that has reached us is that of an old lady, who was most indignant that an announcement of the entertainment was posted in her "private ground" upon a bare rock overlooking the road.

We understand that a repetition of the College entertainment has been asked for, and it will probably be given again at Ambleside, on Thursday week, and possibly at Keswick on the following evening.

The *Kendal Times* gave a much more extended and equally favourable report.

We have much more to say of the Progressive College which must be done at another time.

We hear that Miss Wood has been on a visit to Leicester. She will be at Macclesfield next week.

Mr. E. JUDGE calls attention to a wretched tract sold in the streets in opposition to Mr. Bradlaugh's proscribed book and denouncing Spiritualism. It gives a good many facts from "Nature's Divine Revelations," some misrepresentations, and its opposition is quite harmless.

A BOOK WRITTEN AND ILLUSTRATED BY SPIRITS.

If direct writing on a slate be thought incredible, what must be the verdict on the work about to be mentioned, which contains a number of full-page illustrations, the original drawings being done by spirits, without mortal contact. This work—

HAFED, PRINCE OF PERSIA :
HIS EARTH-LIFE AND SPIRIT-LIFE

—purports to give the life-story of one of the Wise Men of the East who did homage to the infant Jesus as stated in the Gospels. It was dictated by the spirit "Hafed" through the lips of Mr. D. Duguid, of Glasgow, while he was in the unconscious trance.

Mr. Duguid has painted a great number of pictures while in the trance state, and it matters not to him whether he works in darkness or in light. "Hafed" contains various specimens of direct writing in Hebrew, Latin, Greek, &c. The originals of some of his paintings and drawings may be seen at the Spiritual Institution.

This illustrated Life of "Hafed" is a bulky and elegant volume price 10s., and is sold at the Spiritual Institution, 15, Southampton Row, W.C.

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TO SPIRITUALISTS IN THE COLONIES.

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

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, MAY 18, 1877.

LAST SUNDAY AT DOUGHTY HALL.

The crowded audience at Doughty Hall on Sunday evening is a valuable indication of the warm feeling of friendship which is entertained by the Spiritualists of London for Dr. Monck. He has drawn many crowded audiences in the metropolis, and the meeting of last Sunday evening is an indication that he would do so again. The notice which we published last week was not very definite and for this reason. We only knew of Dr. Monck's address on Thursday morning when he wrote saying he would possibly be in London by the end of the week. We at once telegraphed, inviting him to speak at Doughty Hall. No reply to the telegram came till Friday morning, so that we were forced to go to press with an indefinite statement.

It would appear that Dr. Monck had been visiting elsewhere, and did not receive the telegram till Thursday evening. This will satisfactorily explain the nature of the announcement and the fact that Dr. Monck did not comply therewith, as in the meantime he had been prevailed upon to accept other invitations.

The letters of Dr. Brown, Mr. Burrell, Mr. Reimers, and Miss Garbett, will give personal information respecting the Doctor, which will be of particular interest to his many friends in this country and elsewhere.

On Sunday evening, Mr. Burns explained the cause of the disappointment experienced by the audience, and proceeded to deliver an impromptu discourse which is reported elsewhere.

MR. COLVILLE IN THE NORTH.

Mr. Kersey's report in another column is most gratifying, and confirms the good opinion we had formed of Mr. Colville's usefulness as an advocate of Spiritualism. We have had a long and interesting letter from him, and are glad to observe that he is quite at home amongst the canny folks on the Tyne, though the people are strange to him. We commend Mr. Colville to the kind consideration of all friends with whom he may sojourn. He is yet quite a young man, unused to travel in this Cause, and should receive that kindly sympathy which thoughtful and loving parents would bestow on their own son. With due attention to the affectional need of a trance-speaker the quality of the ministrations might be improved.

A CLAIRVOYANT RAT-EATER.

William Dring, the late Gotham (near Nottingham) rat-catcher, whose rat-eating propensities I allude to in my little poem, "What shall we eat?" was a very remarkable seer. Although Dr. Elliott was not at that time (1852) a believer in spiritual phenomena, he readily inserted a full account I wrote for the *Zoist*, vol. ix., p. 55, from which it appears he had seen at least a hundred of his acquaintance at about the time of their death, before or after.

In the night they would produce a sensation as of walking lightly over him, and when a boy, he had been beaten by his father for disturbing him in the night. His mother and others of the family had the same faculty. A similar case is to be found in J. Wesley's journal, and is reprinted in the *Spiritual Magazine*, vol. i., p. 120.

The death of Dring, from drinking too much beer at a rat-pie feast, is also recorded in the *Zoist*, vol. x., p. 120.

C. ISHAM (Bart).

BIRMINGHAM.—On behalf of Mr. Parks, Mr. Suckling thanks helpers, and says: Miss Blinkhorn, of Walsall, on Sunday evening last, before a crowded assembly, gave a very practical, useful, and beautifully-worded trance address, which in the opinion of the audience was fit for a public meeting. The controls of Mrs. Elliott, and Mr. Jos. Perks followed. A collection was made to defray the travelling expenses of mediums, Mrs. Elliott having been chosen to give a test seance at Walsall. The meeting was a very enjoyable one and a complete success.

AN INVITATION TO LONDON SPIRITUALISTS.

On Sunday next, Mr. Burns will deliver a discourse at Doughty Hall, throwing out important suggestions for the furtherance of Spiritualism in its present condition. He earnestly solicits the presence of the active Spiritualists of the metropolis to support the work which is to be discoursed upon. Doughty Hall, 14, Bedford Row, Holborn, 7 o'clock.

THE CONFESSION OF THE FOX GIRLS.

It is frequently asserted by scurrilous newspaper writers that the Fox girls—the original mediums—confessed that they performed the manifestations by trickery, and that therefore no genuine manifestations ever took place anywhere. We have been so frequently asked for a contradiction of this falsehood that we extract the following denial from Mrs. Harding's "History of Spiritualism":—

This person—a Mrs. Norman Culver—deposed to having been the mother-confessor of Catherine Fox, who informed her that the manifestations were the artful concoction of herself, her sister, and cousin; that the sounds were produced by the snapping of their ankle-joints, and that when their feet were held by the committees in Rochester the working of this wonderful piece of human machinery was supplied by a Dutch servant-girl, who rapped with her knuckles on the floor from the cellar below.

Without attempting to controvert a statement so miserably flimsy in all its bearings that it cannot cover a single phase of "the manifestations," had they all been made, as this explanation would require, by raps on the ground and by the feet of the Fox sisters, it is enough to say that on the night when upwards of three hundred people conversed by these same raps with the invisible knocker at Hydeville not one of the Fox family was in the dwelling; that at the time when the investigating committee at Rochester held the young ladies' feet they were not in their own house, but in places selected by the committee; and that if they had been at home they could scarcely have availed themselves of the presence of the Dutch servant-girl, no such appendage ever having formed a part of their household.

And yet there is scarcely a leading journal of the day which did not retail this bold falsehood, and so few were willing to admit the clear, candid, and well-attested refutation of the family and their friends, that to this day the "confession of Mrs. Norman Culver" is quoted as an argument why Spiritualism, slain at the hands of Rev. Chauncey Burr in 1851, cannot be alive this day, although eleven millions of American Spiritualists arise to testify to the fact of its existence. Truly it may be said that the hand that once ventures to launch a slander on the ocean of public opinion has signed the death-warrant of truth in that direction, and committed an act irrevocable even in his own person. No matter how frail be the craft in which the falsehood is launched, it never returns to its source, but drifts on for ever.

He who encounters the poison rarely finds the antidote by its side, and so the tides of eternity bear onward for ever the condemnatory verdict, which brands the slanderer as the murderer of truth, and a traitor to the well-being of humanity.

CONFERENCE AT NOTTINGHAM.

It has been decided by the "Nottingham Association of Spiritualists," to hold a local conference, in their room, in Church Gate, Low Pavement, on Whit Sunday, May 20th, 1877, at two o'clock prompt, when Mr. J. Lamont, of Liverpool, and other friends from neighbouring towns, will be present, and address the conference.

We desire that the Spiritualists of Nottingham and its vicinity should understand that the conference is more particularly for Spiritualists of all shades in our own town, that it is the earnest wish of the Committee that you should take part on that day.

We want to consider the practicability of holding a united gathering, in the form of a conference and tea party, either yearly, half-yearly, or quarterly.

Mr. Lamont will address the meeting in the evening at 6.30. It is probable he will also deliver a lecture on the Monday evening. Particulars to follow. Collection to defray expenses. Tea will be provided at five o'clock: adults eightpence each, children half-price.

19, Robin Hood Terrace.

J. B. HERON, Secretary.

DERBY.—Mr. J. J. Morse will speak in the Co-operative Hall, on the 25th inst., admittance by ticket only. Friends may obtain tickets for distribution from J. Mayle, 133, Parliament Street.

MRS. BASSETT's series of direct voice lectures at the Spiritual Institution has terminated for the present. Under the direction of Mr. Wootton, these agreeable meetings were very interesting and instructive. The last was held on the evening of Wednesday week.

OSSETT.—Mr. E. Clifton, healer, has seven cases in hand, all of the poorer class, yet he does not turn them away because of the scarcity of payment. We have heard reports of the success of Mr. Clifton's treatment.

We crave the indulgence of correspondents whose kind contributions have been unavoidably delayed. We have had brief reports of Mr. Colville's successful visits to Windy Nook, and Stockton-on-Tees. Further reports are promised. A correspondent says, "Mr. Colville is a great success," and all recommend him as an advocate.

LEICESTER.—The Leicester Spiritualists have agreed to go to Mount Sorrell on Whit-Monday, and invite the friends from Loughboro', Quorndon, and surrounding districts to meet them, and enjoy a few hours, free from the cares and toils of work, and so cheer each other on. Mr. Smith and Friends have undertaken to provide tea for those who may require it. Friends will please provide themselves with luncheon, as we have not arranged for anything beyond tea, and those that went last summer will please do as then. We have chosen to go there, being central, and if the weather is bad we shall have protection, we hope, as they have a large room there, we understand. We hope to meet a good number of friends in the Cause; and may success attend every one, is the wish of every Spiritualist.—R. Y. B.

THE PRESENT POSITION OF THE SPIRITUAL INSTITUTION.

The article on this subject printed last week has given rise to considerable correspondence. Once for all, disassociate Mr. Burns's personal interests from the work entirely. He is the only responsible party, has to bear the burden and make the appeals, but it is no more his affair than if he were the honorary secretary. The work is a public work, and has been recognised by the great body of Spiritualists as such for many years.

At the present time the returns are not sufficient to carry the thing on smoothly. Were it a purely commercial enterprise, it could be turned over and something else taken up instead. But that it is so, neither the management nor the public regard it. There is no more irregularity in making the wants of this work known than there is in appealing for funds for any other educational or benevolent institution.

To speak the plain truth then, £100 or £200 are very much wanted just now to tide over the present pressure, which, it is hoped, is near its close. This money may be treated as deposits to account, or it may be arranged to be returned early next year. We tell our friends in the aggregate, frankly, that this want exists, and hope that this statement will meet the eye of some who will lose no time in making a response. If we allowed our work to go to ruin for want of making our needs known, we should receive censure for not speaking. There is no sphere in which money can be used to better advantage in this Cause than in aiding the work of this Institution.

We do not think that our urgent position is an injury to the Cause, but rather a spur to its extension. A correspondent says:—

I enclose a mite (1s.) as an evidence of sympathy with your work, and hope your "Appeal" of last week will evoke many such responses. I have also decided to *buy*, instead of *borrow*, the MEDIUM.

Here is a case of an intelligent student of this subject who did not even subscribe for the MEDIUM. Our earnest appeal caused him to reconsider his position, and henceforth we hope he will not only take a copy for himself, but induce others to do so. While some friends take several copies weekly, there are many Spiritualists who do not spend a fraction on the Cause, and never think of reading on the subject—not even the periodicals. If all did their part to enlighten themselves, and sustain the machinery of enlightenment, in what a different position the Cause would be. Our paper would soon pay all expenses, and the work of producing spiritual literature would be self-sustaining. At present things are very different, and as we are not made of money, though full of work, we must have help or give it up, which would never do.

Mr. William Birrell wants to know how far the readers of the MEDIUM are responsible for the enterprises that may be engaged in at the Spiritual Institution in connection with Spiritualism. The answer is very evident—Just as far as they feel the responsibility.

There is no compulsion, no external pressure. Unless the act be voluntary, and directed by the enlightened spirit within; we do not crave it. We know the value of our work, its relations to the public, and how much it costs us, and it is manifestly one of our duties to maintain it by all steps in our power. It may be that instead of sympathy and encouragement, we receive from many captious criticism, and bilious censure. Well, what of that? Has not every pioneer been misunderstood, misrepresented, some done to death? If we have amongst our readers those who do not fully understand us, and may not feel to pull with us, then we must work all the harder at winning friends, and securing the greatest amount of co-operation from those we already possess.

Our object is by means of literature to spread a knowledge of Spiritualism amongst the people; in short, to make the truths of Spiritualism universal. We think this is, from a Spiritualist's point of view, a most laudable work, and therefore worthy of support.

It is furthermore one of great responsibility, involving commercial liabilities which may not be laid down at will. It is the only one of the kind which exists in the British dominions.

It bestows a vast amount of information gratis, gives good value for money on all occasions, and contributes a large proportion of the platform and literary teaching which the Cause possesses in this country.

If that kind of work is not worth appealing for, living for, dying for if need be, and supporting through thick and thin, then we may ask, In the name of Spiritualism, what is?

THE MAGAZINES.

The contents of *Human Nature* for this month are worth looking at. It contains three exhaustive articles of standard interest. We shall say more of them next week.

The *Twentieth Century* is a new monthly illustrated, and filled with curious matters. Its contents may be found in our advertising columns. No. 1 sells quite readily.

The *Spiritual Magazine* displays a fine array of subjects on the title-page this month, but we have not space for criticism at present.

LETTERS to Dr. Monck may be addressed, 15, Southampton Row, London, W.C. Deputations have waited on him from various places; but the reports are too late for use this week.

MRS. WELDON'S ORPHANAGE.—Sociable evenings every Monday evening throughout the year, at Langham Hall, 43, Great Portland Street, at eight o'clock. On Monday evening, May 21st, Mr. W. Fletcher, trance medium, will give a lecture on a subject chosen by the audience. Mr. W. J. Colville has recently given contributions towards the funds, the proceeds of special seances. Aid is very much needed.

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PIC-NIC TO HAYFIELD WITH THE LANCASHIRE DISTRICT SPIRITUALISTS, ON MAY 26TH.

An impression seems to prevail that this pic-nic will be held on the Saturday preceding Whit-Sunday, the 20th of May. This may be termed Whit-Saturday in some parts, but Whit-week commences in Lancashire on Whit-Sunday; therefore Whit-Saturday must be the one following, not the one preceding: that will be as we stated in the MEDIUM of 4th instant, Whit-Saturday, the 26th of May. We should be sorry if any oversight arose through insufficient explanation. We, however, hope such mistakes will not occur in causing friends to go with the intention of joining the pic-nic on the wrong day; if so, we wish the parties a pleasant ramble amongst the hills and dales.

Previous to giving train times and fares, &c., we might ask the reader to follow us a few moments while we describe the ramble proposed to be taken by the members of the pic-nic. Starting from the station, and going past the church, up the main street of the village, to the "Top of the Town," or, in the native vernacular, "Top-o'-th'-Town," and leaving here the new road to Chapel-en-le-Frith on the right, we follow the Old Lane, past the small Wesleyan Schoolroom, into a rather rugged lane, formerly the main road to Chapel-en-le-Frith, which has little to recommend it unless to lovers of the rugged and romantic. About 200 yards further and on the right-hand side is a short lane by a fir-tree leading to Smithfield, which was at one time a parsonage. We do not follow this lane, but merely point it out as a landmark. Still further up the main road and on the right hand stands Highgate Hall (Thiggate) which was mentioned in our notice in the MEDIUM of May 14, as being the scene of the village ghost. We hope our party who have such dealings with spirits will let the dead rest in peace and "not be apprehended in the fact" of

"Raising up spirits from underground."

Leaving this "spiritualised" locality, we strike down to the left, passing through a zig-zag gap in the wall, and through a field which slopes gradually down to a small stream of clear, cool spring water, where a rest may be called before climbing the steep brow which leads past "Phibbs's" Farmhouse. Passing thence, we turn to the left through a gate, and up a narrow lane, into a large triangular field called "Stubbs's Piece," keeping close to the wall on the left, we are led out at the top of a field into a lane which leads to "Gee Bongs" (Gee's Banks).

From this point we have a beautiful prospect. Standing with the face to the north, we see on the left rising above the village of Didsbury Piece and Kinder Bank clad thickly in stunted oak. To the right we view the famous Scout in all its stern solemnity, and if rain has been falling a short time before, and a moderate breeze blowing, a magnificent natural and scenic effect is produced; the water rises in spray several hundred feet in the air, and to the observer it is like a huge white pillar. Let us hope for such a display on the 26th inst. The scene from Gee's Banks is one unsurpassed in loveliness and wild grandeur. The wooded heights, the peaceful valley, the swelling uplands of green pastures, flanked in the distance by wild, rugged, and heath-clad mountains—the running stream far below, winding its tortuous course through the valley, the lowing of cattle, the occasional bark of the shepherd's dog, mingled with the bleating of sheep and the shrill whirr of the distant moorgame; sights and sounds such as these cannot but stir up in minds of culture or reflection deep feelings of admiration—let us hope of adoration. We now return to Hayfield by Bowden Bridge and Kinder Bank.

We hope all who are not able or not in time to join the main party will endeavour to follow the above route. We now give the particulars of trains, their time of starting, and the fares.

There will be no special trains to Hayfield on the day of the pic-nic, but excursionists will be booked at a reduced fare by the ordinary trains, viz:—

	Times of Starting.				Fares to Hayfield and Back.	
	a.m.	a.m.	p.m.	p.m.	1st Class.	3rd Class.
London Rd., Manchester	7.10	9.5	12.10	2.25	3s. 0d.	1s. 6d.
Oldham, Clegg Street	...	9.0	11.40	1.38	2s. 6d.	1s. 3d.

The intermediate stations, Ardwick, Ashbury's, Guide Bridge, the same trains will call at a few minutes later; the fare from all stations the same as Manchester except Guide Bridge, which is the same as Oldham.

Return trains are—7.55 and 8.30 for Manchester and intermediate stations; for Oldham 8.30 only.

The 12.10 from Manchester and 11.40 from Oldham are the trains we suggest all who intend joining us should come by, as the party will start on their ramble about two o'clock, and it is very probable the train from Manchester at 2.25, and Oldham 1.38, would not arrive at Hayfield till nearly four o'clock; therefore we

hope all friends will be able to come by the 12.10. Friends from Oldham must please note that they will have to change carriages at Guide Bridge.

We hope this our "First Annual Pic-Nic," will be supported by all friends who are able to join us, not merely for the sake of an outing, but an harmonious gathering, blending us together in a firmer bond of true brotherhood and sympathy; and when we are viewing the beautiful natural scenery from the mountain paths, may we feel an inspiration enter our souls to help degraded humanity to everything that is ennobling and beautiful. We shall then indeed be true Spiritualists.

Mr. Burns of London, and Mr. Harrison of Grasmere, are expected to be present.—The Committee of arrangement on behalf of the Lancashire Committee,
JOHN HARTLEY,
Hyde, May 13. JOHN LITHGOW.

DR. MONCK, AND THE ADDRESS TO THE "STAR CIRCLE."

Dear Mr. Burns,—As there have been so many eulogiums written and inserted respecting your address to the "Star Circle," permit me to express a few thoughts on the subject.

It seems to me that it would have been more in accordance with the principles of Spiritualism to have spoken generally, and not personally, in your address, and also more in accord with the divine precept, "Do unto others as ye would they should do unto you."

The recent persecutions may be viewed in various lights. It was said, by the influence, through our worthy president, Mr. Johnson, that all had occurred just as it was ordained to do, saying, Why do you hang your heads like bulrushes because the brave man is in prison? the persecutors are but instruments to further our Cause. It was also said through Miss Hall, "He is not alone, the angels are with him and they are adorning his spirit"—also by the mighty "Luther:"—

"All hail! all hail! Truth is on the way,
The conqueror droops, but Truth shall win the day!"

I think there are but few who will not agree with me when I say that the persecution has been the means of spreading the Cause more the past six months than the prior work of several years. 'Tis even so! It is part of the divine perfect law, "that the foes shall be made the footstool." Who shall say to the great spirit, What doest Thou?

Just a word respecting the martyr view of the subject to which you alluded in your address. Methinks it requires quite as much, if not more, heroism to "die daily," as the persecuted ones must have done, as to mount the faggots and be martyred in the flames. I say they are martyrs—dying daily in consequence of vile epithets and odium that has been so unsparingly heaped upon them; but the crown of thorns is already being transformed into a crown of glory, the mitre has been placed upon the head even as it was foretold—"And the angel of the Lord stood by."

Dr. Monck has had some remarkable experiences during the past three months. One, amongst many other tests, was a written message. As it was against the rules, it was not given to him, but "Luther," communicated the message *himself*. I have no doubt Dr. Monck will give it you more fully *in propria persona*, as he desired me to intimate it.

I believe it is left to me to state that as Dr. Monck's guides have desired him to have quiet and repose of mind for a short time, and also as Whit-week festivities are close at hand, it is decided to defer the reception a week or two; then it is intended to give him a hearty welcome.—I am, truly your sister in the Cause,
80, Richmond Terrace, Boston Street, Hulme, CLARA GARBETT.
Manchester, May 14th.

P.S.—I have received many interesting letters from "the few" who are prepared to receive the celestial teachings of the angel "Purity" in her angelic revelations. I understand the book is withheld from the public for a short time. All hail to the time, which is fast approaching, when not "the few," but the many will be prepared for the higher truths.

REMARKS BY J. BURNS.

If my friend and correspondent had thought over the "address" and looked at it from its own broad platform she need not have written some of the above remarks. It is viewed by her from a purely personal standpoint, and misconstrued into a personal criticism of Dr. Monck, which is really missing the purport of the whole thing. We must look at such questions as affecting Spiritualism, not individuals, and the conduct of individuals in relation to Spiritualism must be discussed even as Miss Garbett ventures to discuss mine, attributing to me the infraction of the "golden rule" to which I do not plead guilty.

I never said that the prosecutions were not useful to the Cause, and that the prosecuted were not to be defended and assisted in every possible way. I know that these prosecutions have done the Cause much good and that the victims thereof have suffered much; but I do say that the method of defence adopted was an error, and that the conduct of the defended from first to last was a blunder, contrary to the "principles of Spiritualism," and have to a great extent marred the good effect of the prosecutions. If they had, like servants of the spirit-world, looked to it as their defenders and gone to prison for the truth, then they would have been martyrs indeed. As it is, the Cause has been martyred, but it would be an abuse of language to call a man a "martyr" who spends months and hundreds of pounds in legal folly which entirely misrepresents his position and the objects of Spiritualism in general. I must repeat that neither the method of holding these seances on which these mediums were prosecuted, nor their conduct afterwards, was such as any Spiritualist should sustain dispassionately. I could have written all of my "address" six months ago, but it would then have been a violent intervention with existing arrangements. I laboured in these arrangements, though against my principles, and when they signally failed, surely it was my duty to speak what I felt to be true, and enforce the one lesson which the prosecutions and the methods which lead to them enforced. Without that lesson being pointed out, the prosecutions would not have attained the object sought by the "Divine perfect law" which instituted them, and the "address" may have been "ordained" as well as that which preceded it. So also may have been this discussion, to make matters a little clearer.

Though I have traced the path of Dr. Monck and others in these

affairs, I do not necessarily blame them. They were the victims of a system in which, as Spiritualists, we were all participants. Our duty, then, is to turn over a new leaf, "make a clean breast of it," and honestly confess that we are capable of being taught by experience. If Miss Garbett and Dr. Monck desire to be considered above that process they have a perfect right to say so.

I remember that I was the first to bring Dr. Monck before the public in the "John King" number of the MEDIUM. I have worked with him very much since, and I do not regret it, but on the contrary look back with gratitude to God at the benefits that have been conferred on the world by that work. I have had the most active sympathy with Dr. Monck all along, so much so as to lay aside my own views, which I frankly expressed to him when he was first charged, and in defiance of those views I worked night and day in the opposite direction. I cannot, therefore, feel that I have been one-sided in this matter, or that I have pleased or attacked anyone. I live not to please myself, but hope I am the servant of the truth and ready to do its behests, whether it bring myself to confession or review the acts of others.

Dr. Monck is a most valuable worker, but in the past he has not been put to the best possible use. We are not wise enough as yet to extract the highest value from mediumship. On this point the Doctor and I have had many pleasant and instructive conversations, and we did not quarrel over it. I think it would be graceful on the part of others not to raise difficulties where none was ever intended to exist.

J. BURNS.

AN INTERVIEW WITH DR. MONCK.

To the Editor.—Sir,—Will you kindly find space in your next issue for the following:—I, along with my friend Mr. Burrell, paid a visit to our esteemed friend and brother Dr. Monck on Friday, May 11. I am glad to say he looked very well and is in excellent spirits. One would have thought after three months' incarceration that he would have been haggard and careworn, but not so; he is quite cheerful. As soon as he heard our voices he bounded forward and embraced us in his arms as brothers. As soon as we entered the Doctor's room a manifestation of spirit-power took place; rapping all over the room was heard, first under the boarded floor, then on the walls and ceilings of the room; loud knocks were heard on the door. The Doctor called "Come in," but no answer came, only the knocking went on. One of us opened the door, but no one was to be seen outside. The Doctor then asked, "Is that 'Samuel'?" The answer given was in the negative. We then asked if it was one of our own guides, and the response was in the affirmative. "Samuel" then controlled his medium, and gave us confirmation of what he had stated at our circle on several occasions whilst the Doctor was confined within the walls of a prison. He thanked us for past favours, and gave us a hearty welcome. He then relinquished his control. We were then introduced to two lady mediums, with whom we had not previously met, but we hope it is not the last time we shall have the pleasure of being in their company. The five of us sat down to dinner, and whilst partaking thereof the rappings again commenced, the table began to shake, and then rose from the floor from twelve to fifteen inches with the whole of the dinner service thereon. It came down with a terrible crash, but fortunately with no damage to the earthenware. It rose up several times afterwards. All this took place in full daylight and without contact of hands. "Samuel," the Doctor's guide, kept us in laughter the whole of the time. After the table was cleared we enjoyed a pleasant conversation for awhile. The Doctor and the two ladies gave us a very pressing invitation to remain overnight, as they intended to hold a seance, but business called us home. Before leaving our esteemed friend and brother Mr. Reimers joined the company. We had not the pleasure of seeing this gentleman before, but had often read with pleasure his letters in the MEDIUM. After spending a short time in the company of the new comer, we bid goodbye to our spiritual friends, but would have stayed longer with them had our engagements permitted.—We remain yours in the cause of truth,
WM. BROWN,
40, Standish Street, Burnley, May 14. R. BURRELL.

REMARKABLE SEANCE WITH DR. MONCK.

By C. REIMERS.

On Friday last we met in the room of a friend—Mrs. F.—Messrs. Gaskell, Marsh, Oxley, two lady friends, and myself.

I found Dr. Monck looking better than I anticipated, although the effects of his recent bodily seclusion could not escape observation.

The cabinet being arranged, we formed the circle around the table in feeble light. As might be expected, the "power" worked its way very slowly, our own oppressed minds realising the presence of a sadly-persecuted medium and friend, evidently delaying its easy flow; and in long intervals, "Samuel" delivered sentences, gradually rising in tones of solemnity and depths of thought, which deeply impressed us, until another "vision," as it were, turned our ears to the voice again. The light being ordered to be lowered, a most remarkable phase of materialisation surprised us in the shape of a whitish, cloudy form appearing between the medium and the curtain, visible to all. I had to lean forward to catch sight of it. The exclamations of surprise and fright on the part of the lady friend—a new witness—nearest to it, increasing my curiosity. "Samuel," who often taxes me as being an incorrigible sceptic, said, through the medium, "Get hold of my medium's head;" which I did, at the same time observing both his hands on the table, and held by Mr. Oxley. The form came up wonderfully plain, and the simultaneous cry of surprise from all lips nipped any theory of delusion in the bud. Now Dr. Monck went into the cabinet, large curtains over a part of the room, with aperture above man's height. Ill-defined, cloudy forms came in turn until we saw nearly the whole number of individualities, to us so familiar through Mrs. F.'s mediumship.

These appearances so similar in the main characteristics, given through different mediums (and mind in some cases Dr. Monck obtained them in Mr. Oxley's circle, as well as my own) are a strong argument against certain theories held up with amusing perseverance and authority. At some moments, the beautiful face of "Bertie" broke through the misty clouds. Once Dr. Monck came in full view from the side of the curtain, speaking to us, one hand in view, the other lifting the curtain, while the form appeared at the aperture, far over arm's length

from him, and finally—to me the most remarkable incident—shot up, partly protruding into the room to enable me to recognise it distinctly as “Bertie” floating over the head of the medium. Then it came once more through the aperture, after which Dr. M. instantly drew back the whole curtain, laying bare the empty inside to our view, testified by Mr. Oxley’s rushing (an “invitation” mind—we are not wild rushers!) quickly in—perhaps to catch the flying tricksters by the tails. Mr. O. carefully searched both the cabinet and medium. Thus ended a most remarkable and impressive seance, a foreshadowing, I hope, of future mighty results, although an interval of passive rest and physical recruiting of our medium seems imperative for some little time—and which ought to be forced from him, even in face of his unbroken energy and enthusiasm for our Cause.

In conclusion, I must again point out how the most convincing tests or signs come uncalled for as a rule, for could I have known that the medium would come out in full sight, whilst the form would “hover” above him, I would have put the sofa topsy-turvy in the corner, so that the medium might gently lean against it and the spirit hover over it, and so the fond desire of seeing the medium in a snooze on the sofa and the spirit flying about would have been nearly fulfilled, to remind us how often “John King” has already done this, if the reports of Prince Wittgenstein and others have any weight; that it will be done in a still more perfect manner, when the demands lose a bit of their capricious tone of impatience, there is little doubt. There is as yet some disturbing element in the very centre of experimenting. One party will have the thing under the thumb of physical science, the other wishes science to pay respect to the new visitor. The wonderful verses in Goethe’s “Faust” may come in here as a wholesome warning not to be too hot in getting at the final solution of all mysteries:—

Geheimniss voll am eichten Tag,
Lässt sich Natur des Schleiers nicht berauben,
Und was sie deinem Geist nicht offenbaren mag,
Das zwingst du ihr nicht ab mit Hebeln und mit Schrauben.

To nature’s portals ye should be the key,
Your wards are intricate, yet fail to stir
Her bolts; inscrutable in broadest light,
To be unweild by force she doth refuse.
What she reveals not to thy mental sight
Thou wilt not wrest from her with bars and screws.

CAPE TOWN, SOUTH AFRICA.

To my Friends in Cape Town,—Having promised to let you all know how things are progressing since my arrival, I now will relate in as brief a way as possible my experiences in psychic phenomena. Without flattering any of you, I can safely assert that we are quite as far advanced in the science as I find them here. The first sitting I have had was at Williams and Herne’s, where I saw the materialised form of “John King,” spirit-lights, spirit-hands, &c.; heard the voices through the tubes; the guitar and other instruments played on and stopped at request; felt the various things floating about; and lastly had the pleasure of holding and shaking hands with the materialised hand of “Peter,” no myth or imagination, but a solid fact. I was taken hold of by my hand and got on the table and raised my hand up to the ceiling whilst both the mediums were sitting with hands joined at the circle. I was fanned and brushed with materialised drapery of “Peter” and got hold of it and felt it. To the uninitiated this may seem impossible, but when they know the philosophy of our science it ceases to be so. Galileo knew the earth revolved, but not knowing the two grand laws, centripetal and centrifugal forces, could not explain it, so it was asserted by the savans of those days to be simply impossible. To day the key is known to every schoolboy, which explains the whole mystery as clear as daylight. I must tell you all, that everything seemed quite familiar! the spirit-lights, and sounds are exactly the same as what we have often heard in Cape Town—this I would swear to, and as our experience in South Africa has only been with private mediums, and developed by ourselves, it makes a great difference. I simply tell you all that materialisation is a fact, and can be proved by you all by patience and perseverance. Last night I attended another seance at the same place; there were about fifteen present; manifestations the same; but I am proud to tell you that I had a nice test from one of the sitters next me, a married lady possessing clairvoyant and clairaudient powers. Before we sat down she was impressed that I should sit next her, as my aura was more congenial than the others to hers.

After sitting a little, during miscellaneous manifestations, this lady remarked that she saw a child about two years old, and asked me if I had lost any. I asked her to try and get the name, when after a little she asked me if I had one named “May.” I asked how she got the name given her, and remarked by clairaudience, having heard the name whispered in her ear. This was the test I spoke of. I expected “Lillie” to come, but knew at once who it was. “May” once spelt her name out through the alphabet at one of our sittings in Cape Town; being one of fifteen sitters, I could not take all the time up for myself; all I can tell you is that so far I have been greatly favoured, having met friends unexpectedly. I shall have very much to tell when I return, in a few months’ time, probably August 15th. Before I leave I shall try to obtain a “photo,” but hardly expect a success, as Mr. Hudson is out of practice just at present. Yesterday I went to the Egyptian Hall—Maskelyne and Cooke. It is certainly ingenious, and something mysterious, but no more like Spiritualism, *pur et simple*, than Cape Town is like London. I found out his process of materialisation, simply a magic lantern thrown from behind the sitters. I saw it worked, and drew the attention of the parties next to me to the fact that the room is covered with looking glasses, and they reflect one light, making it appear all about the room. He made statements which were deliberate misrepresentations, and I stated so at the time, but of course could not say much; he is doing more good than harm in my opinion. It simply pays him to tell misstatements, making it appear to the uninformed very plausible. Slade and Monck are genuine and wonderful mediums; this I know through private channels.

I have had a sitting with Mrs. Dr. Kane (Miss Margaret Fox formerly), one of the two sisters, the historical mediums. The manifestations were simply grand, but all quite known to myself. Some of her time I will give an account of this special sitting, of a private nature, and influential sitters.

Mr. Burns requires much support in every way. I hope you will get a good circulation for the *MEDIUM*, which I consider is doing a very great service for the great Cause. I heard Mr. Colville (a new inspirational speaker) last night. Recruit yourselves till autumn, we will then get materialisation I am convinced.—Fraternally yours,
London, May 6th. BERKS T. HUTCHINSON.

SERMON AGAINST SPIRITUALISM.

On Sunday week the Rev. Canon Gilbert, from the pulpit battery of St. Mary’s Church, Moorfields, thundered forth all the fire of his artillery in argument, eloquence, and experience against the several departments of spiritualistic experiments and mediums in general; abuse, particularised, being—the divining rod, the book and key, planchette, and the moving table; and the medium, Mr. Eglinton—with each and all of which the reverend gentleman had experimented. The text was from the incident in the history of Daniel, where the tricks of the priests, in pretending that the god Bel had consumed the good things left for them, were detected by the prophet, to the satisfaction of the king; having for its obvious moral, that a little common sense is more than a match for knaves who pretend to miraculous powers.

To reply to the reverend gentleman’s arguments would require a special number of this paper, and so spoil the agreeable exercise we propose to our readers—to reply themselves;—so we can give a brief sketch of the sermon.

All so-called spiritual experiments, whether with the divining rod, the key, the planchette, or the moving table, were simply “involuntary muscular action” under circumstances of high nervous excitement, and that when the mind was off the subject and all conditions complied with, the results, if any, were humorous and absurd. By way of seeing how far credulous people will hastily accept conclusions from miserable evidence, he, on several occasions, moved the table intentionally, bringing out communications to suit. On another occasion, having private information of some important domestic matter, he had called on an M.A. of Oxford, and by the book and key told him marvellous things which amazed his learned friend—moving the key designedly which he subsequently told him he had done.

The reverend Canon positively assured his hearers that neither odic force, spirits, of men or the devil, had anything to do with spiritual experiments; they were simply, with honest inquirers, the result of nervousness and credulity, and with professing mediums, tricks and imposition.

He next spoke of his experiences with Mr. Eglinton. Having complied with every requirement the expected seance was a complete failure. It was held in a room adjoining the sacred edifice, and in the presence of several of his reverend brethren. This he regarded as significant. The challenge sent him by the editor of the *Spiritualist* was next referred to; that he (the editor) should provide an invalid, and that he (the Canon) should exercise miraculous power by using Lourde (?) water or in any other way, as his church claimed the power to do.

To this he replied that the case was in no way similar, much less parallel, as stated by the editor; he had never professed to have the power of invoking spirits, curing diseases, nor had he ever taken money for such purpose as mediums, do daily, and therefore the challenge was unfair. Altogether, the subject of Spiritualism being a delusion for weak minds, and the wonders done by mediums being mere imposture, like the tricks of the heathen priests, he would call on all good Catholics to have nothing to do with one or other. He had tested them all and proved them to be as he now stated.

We were promised another sermon on the same subject, to which we purpose going also, and as we were well entertained by a display of sceptics’ experiences, given in an eloquent address, we cannot say we will not be as well occupied in hearing the reverend gentleman again; regretting all the while, no opportunity of reply to the pulpit is ever permitted on the spot, or perhaps there might be as great an *exposé* of the fallacious arguments and one-sided statements of the priesthoods of the sensuous worship of to-day, as ever there was of the tricks of their ancient fraternity the heathen impostors.

I. M. D.

MR. WALLIS AT BRIGHTON.

In a letter received here on the 14th inst., Mr. W. Gill says:—

“Mr. Wallis delivered another private address on Wednesday evening, at 21, Margaret Street, to about twenty friends. Three subjects were proposed, viz., “Practical Hygiene,” “Guardian Angels,” and “Spiritualism, Past, Present, and Future,” and on putting them to the vote, the number of persons in favour of each was equal, whereupon Mr. Wallis’s control suggested that he should take all three, an arrangement which met with general approval. The three subjects were linked together very cleverly, and treated in a very able manner. The discourse, which occupied about an hour in delivery, gave great satisfaction, and at its close a great variety of questions were answered promptly and to the point. A collection was made to aid Mr. Wallis in the good work in which he is so zealously engaged. I consider Mr. Wallis a good medium for the propagation of spiritual truths, and specially adapted to the requirements of the masses. The discourses delivered by him are of a plain and practical character, and appeal to the heart as well as the head. I should like to see his sphere of action enlarged, and it very soon would be enlarged if he had the means at his command. Friends of the Cause, throughout the country, would do well to invite Mr. Wallis to spend a few days with them. He does not use his mediumship for gain—if his expenses are paid he asks for no more, and accepts with thankfulness what may be given him.”

If a man would hasten towards the good he should keep his thoughts away from evil. If a man do what is good slothfully, his mind delights in evil. Not in the sky, not in the midst of the sea, nor if we enter into the clefts of the mountains, is there known a spot in the world where a man might be freed from an evil deed.—Buddha’s *Dhammapada*, ix. 116, 127.

AUSTRALIA.—Under date of March 21, Mr. Jos. Williams, Sandhurst, writes: “Our dear friend and brother, J. M. Peebles is again on a visit to these colonies; he has not yet visited Sandhurst, but hope he will do so soon. I have been trying to form a committee to keep him in Sandhurst five or six weeks; we require somebody to band us together.”

TESTIMONIAL TO MR. L. HILLYARD, OF NORTHAMPTON.

We the undersigned beg to appeal for help to this medium. He first introduced the truth of our glorious Cause in this town and district ten years ago; and during the last twenty years has cured and benefited, besides helping, hundreds of our brothers and sisters, under one phase of his mediumship—that of healing.

Fighting under the banner of Truth, the greater part of this time, he has fought physically alone, and in the earlier part, often against the most determined prejudice and desperate opposition; the fruits of which efforts we can see, locally and provincially, are of a most permanent, promising, and pleasing character.

The years 1874, through losses, took from our brother "that little which he had,"—since which he has never been able to regain even his wonted position of struggle for subsistence; hence this appeal for help to our veteran of sixty-five summers, to enable him to end his days independently, and yet useful in our Cause, by stocking a small shop, occupied by him, some years nearly empty, as a provision store, which, if properly filled, will yield to our claimant, a small yet permanent help.

Committee:—John Wightman, Esq., Jos. Ward, Senr., Mrs. Nelson, George Nelson, Henry Ashby, T. W. Ward, James Ward, Henry Ward; Treasurer, Dr. Blunt; Secretary, John Letts, 98, Lower Thrift Street, Northampton, by whom subscriptions will be thankfully received, or same may be sent to Mr. J. Burns, 15, Southampton Row, London.

	£	s.	d.
Sir C. Isham, Bart., Lampport Hall	...	1	0
Alderman Manfield, Northampton	...	1	0
Councillor Adams	...	0	10
P. Perry, Esq.	...	0	10
Councillor Heap	...	0	10
Councillor Jeffrey	...	0	10
J. Weightman, Esq.	...	0	10
H. Manfield, Esq.	...	0	10
Councillor Tebbutt	...	0	10
Councillor Purser	...	0	10
Dr. Blunt	...	0	5
Councillor Covington	...	0	5
Mr. H. Ward	...	0	5
Mrs. Lucas	...	0	5
Mr. R. Carrall, London	...	0	2
Mr. Holland, Northampton	...	0	1
Mr. Luck	...	0	1
Mr. I. Walden	...	0	1
S. M.	...	0	1

AN INTIMATION OF DEATH.

To the Editor.—Dear Sir,—Thinking perhaps that the following curious phenomenon might be interesting to the readers of your paper, I forward same herewith.

The gentleman is a friend of mine, and assures me that the facts here related are strictly true; but while having no objection to their being published, at the same time wishes his name to be withheld from publicity.

Mr. D— at the time of which I am writing (some few months ago) was living at Finsbury Park. One afternoon while, in his front room quietly writing, he was suddenly startled by a sucking noise as of a flower-pot being lifted out of its saucer and quickly replaced. On looking at the window, some distance from the table where he was engaged, he perceived that the leaves of one of his flowers were moving and trembling all over—the effect apparently only could have been produced by someone lifting the plant, or else shaking the shelf. Now there was no one but himself in the room, the plant being inside the window on a shelf, and the window fast closed, the door was shut at the time, and it could not therefore have been the wind.

His wife, too, who was in the back-parlour, distinctly heard the noise. Such are the facts related by Mr. D—. Remember he is a non-believer in Spiritualism, yet cannot account for it.

A few days later he received a letter informing him of the death of a relative, and on inquiry it was found to be that the person departed this life, as near as can be ascertained, at the exact moment the flower-pot was moved as I have described.

I state the facts as given to me, and leave them for what they are worth.

Burford Road, Stratford, April 25.

R. A. NEWTON.

"Ebor."—Points out in criticism of the paper on "Vegetarianism," which we published last week that the "tree of life" was not a forbidden tree. The command was—not to eat of the "tree of knowledge," a distinct tree from the "tree of life," because, after the guilty pair had been driven out of the garden, an angel was placed to keep the way of the "tree of life;" lest man should eat and live for ever—an expression, by the way, which shows that man was not created immortal. In the same article (page 291) the author says, that we choose for our household pets the herbivorous rather than the carnivorous. Now this is another statement as opposite to fact as the one just considered. Why, Mr. Editor, what are cats and dogs but "carnivorous"? and where have we any pets more household than these. If the "tree of life" meant the lives of all the creatures placed in the garden of Eden with Adam and Eve, as the author states it does, and which creatures, or animals, were intended for use, beauty, and pleasure, then, I affirm that flesh-eating is the best calculated to produce long life—nay, "immortality," since the Divine command was, "Drive them out (Adam and Eve), lest they put forth their hands and take also of the tree of life and live for ever." So much for "St. John's" argument for Vegetarianism and the meaning of the tree of life. [We observed the points noticed by "Ebor," but thought it best to publish the message as it stood, otherwise it would not have been a truthful report. All messages should be taken for what they are worth; and in that sense we report all utterances whatever. The public discussion of any anomalies tends to draw out any hidden meaning or rectify errors.—Ed. M.]

MR. MORSE'S APPOINTMENTS.

LIVERPOOL.—Sunday, May 20. Meyerbeer Hall, Hardman Street. Morning, at 11, subject: "Spiritualism, what is its Mission?" Evening, at 6.30, subject: "The Kingdom of Heaven." Regular monthly engagement.

DERBY.—May 25.

BIRMINGHAM.—May 27 and 28.

NEWCASTLE-ON-TYNE.—June 3.

BELFEE.—June 7 and 8.

LONDON.—June 10.

Societies desirous of engaging Mr. Morse's services are requested to write to him, for terms and dates, at Warwick Cottage, 518, Old Ford Road, Bow, London, E.

MR. W. J. COLVILLE'S APPOINTMENTS.

Weir's Court, Newgate Street, Newcastle-on-Tyne:—Sunday, May 20, 6.30 p.m.; Monday, May 21, 7.30 p.m.

Sunderland:—Wednesday, May 23.

Subjects to be chosen by the audience, including inspirational poems.

Mr. BURNS'S APPOINTMENTS.

Thursday, May 23.—Progressive College Entertainment, Ambleside.

Friday, May 24.—Progressive College Entertainment, Keswick.

Saturday, May 25.—Lancashire Pic-nic, Hayfield.

Sunday, May 26.—Macclesfield.

Thursday, May 31.—Dalston Association.

Tuesday, June 12.—Marylebone Association.

NEWCASTLE-ON-TYNE PSYCHOLOGICAL SOCIETY.

LECTURES FOR MAY.

Sunday, May 20, at 6.30 p.m.—Trance Address. Mr. W. J. Colville.

Monday, May 21, at 7.30 p.m.—Trance Address. Mr. W. J. Colville.

Sunday, May 27, at 6.30 p.m.—Inspirational Address. Mr. W. Westgarth.

Admission free. A collection to defray expenses.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, MARYLEBONE ROAD.

On Friday last, Mr. J. Davis opened a discussion on "Animal Instinct in its relation to Man."

On Tuesday, May 15th, Mr. Baggally delivered a lecture on the "Darwinian Theory," exhibiting various diagrams, and explaining the correlative proofs afforded by geology, physiology, anthropology, &c.

On Friday, May 18th, Mr. Ashman will open a discussion on "The Development of the Earth."

On Tuesday, May 22nd, Mrs. Parker of Dublin, will lecture on "Labour Degradation." Admission 6d. and 1s. The proceeds to be devoted to defence of Mrs. Besant.

On Sunday, 27th, the quarterly tea-meeting will take place. Tea on table at 5.30; admission 1s. CHARLES WHITE, Hon. Sec.

EAST END SPIRITUAL INSTITUTION.

Last Sunday evening Mr. De Caux attended the above institution and magnetised two gentlemen who attended—the first for rheumatism in the neck and pain in the side over the region of the heart; result, neck much freer and less pain, and pain in the side removed. The second was a case of nervous debility; patient felt much benefited after treatment. Mr. De Caux also attended the healing seance in the morning, and will continue to do so for some weeks to give those who are desirous of being benefited by his remarkable powers an opportunity to do so.

Next Sunday evening the platform will be occupied by Mr. E. W. Wallis, who will speak, under the control of his guides, upon "Life and its Ultimate."

Friends will please notice that next Monday, being Whit Monday, no developing seance will be held that day, but the usual weekly circle will be held on Thursday evening. E. W. WALLIS.

15, St. Peter's Road, Mile End, E., May 15, 1877.

BIRMINGHAM.—On Sunday evening next, May 20, at Mr. Perks's room, 32, Bridge Street West. Subject for the evening "Mediumship Contrasted with the Bible," by an old Guard. Doors opened at half past 6, all seats free.

DARLINGTON.—A tea-meeting, and after-meeting for business, and a mesmeric entertainment will take place on Whit Tuesday, at the Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Tea to be on the table at 6 p.m. All friends in the district are cordially invited to be present. A collection will be taken to defray the expenses of the tea.

SOVERBY BRIDGE PROGRESSIVE LYCEUM.—On Sunday last, May 13th, Mr. J. Coates, of the Psychopathic Institute, 74, Queen's Road, Everton, Liverpool, gave two addresses on "Spiritualism, its Enemies, and its Workers." The afternoon lecture was delivered with difficulty, but nevertheless it dealt fully with the subject matter in hand. The enemies of the Spiritualism of Jesus were the Herodians, Galileans, Pharisees, Scribes, and Sadducees. All these, though enemies to one another in doctrine, thought, and practice, yet combined as it were in unholy alliances to crush all the life and light out of the Spiritualism of the Master. So to-day we find marshalled together in the great army of the enemies of Modern Spiritualism: the atheist, infidel, materialist, scientist, and theologian. Continually at war with one another, they have combined together to crush out the light of Modern Spiritualism. In the evening the speaker passed under the control of the unseen ones, and we were favoured with an inspirational address, thrilling and impressive, which was listened to throughout with great attention. These lectures were kindly given by Mr. Coates without fee. In consequence of other engagements, Mr. Coates had to defer giving his mesmeric seance till some future time. Mr. A. D. Wilson, of Halifax, will give an address in the Lyceum, on Sunday next, May 20th. HARWOOD ROBINSON, Secretary.

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XVII.—*Annihilation*.—The assumption that immortality is limited to certain believers an inversion of Christian revelation.

XVIII.—*In Conclusion*.—Bad men and women are men and women out of place; and when put in place, and kept in place, are no longer bad, but blessed in themselves and to others. The remedy for the disorder of Humanity is the organisation of Humanity—the subordination of the inferior to the superior, of the Love of Self to the Love of Others, of the Devil to the Angel, of Hell to Heaven.

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SUNDAY, MAY 20.—Mr. Burns at Doughty Hall, 14, Bedford Row, at 7.

MONDAY, MAY 21.—Mr. Herne's Developing Circle, at 8. Members.

FRIDAY, MAY 25, Mr. Wallis's Discourses and Answers to Questions, at 8 o'clock.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

TUESDAY, MAY 22, Mrs. Olive's Seance. See advt.

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

WEDNESDAY, MAY 23, Mr. W. Wallace, 329, Kentish Town Road, at 8.

THURSDAY, MAY 24, 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.

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

FRIDAY, MAY 25, Mrs. Olive's Seance, 15, Ainger Terrace. See advt.

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

SUNDAY, Seance at 7.30, Mrs. Hocker attends; admission 6d. MONDAY, Seance at 8; for Members only. TUESDAY, Lectures and Debates at 8. WEDNESDAY, Seance (for Members only). FRIDAY, Public Discussion Class. SATURDAY, Seance at 8; admission 6d., to pay rent and gas. Local and other mediums invited. Rules and general information, address—Mr. C. White, Hon. Sec. Admission to Seances by previous application or introduction.

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SEANCES IN THE PROVINCES DURING THE WEEK.

SATURDAY, MAY 19, BRISTOL. Hand and Heart Circle, 16, Wood Street, Stapleton for Development, at 8.

SUNDAY, MAY 20, KEIGHLEY, 10.30 a.m. and 5.30 p.m.

BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street., Hockley, at 6.30 for 7, free, for Spiritualists and friends.

BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.

BRIGHTON, 18, Atlingworth Street, Marine Parade, at 7.

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

BURY, No. 1 Room, Temperance Hall, Henry Street, at 6.30 p.m.

CARDIFF, Frederick Street. Development at 11.30; discourse at 6.30.

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

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

HALIFAX, Psychological Society, Old County Court, Union Street, at 2.30 and 6.

LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.

LIVERPOOL, Public Meetings at Meyerbeer Hall, at 11 a.m. and 6.30 p.m.

LOUGHBOROUGH, Mr. Gutteridge's, School Street, at 6.30.

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

MIDDLESBRO', 38, High Duncombe Street, at 2.30 and 6.30.

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

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

OLDHAM, Temperance Hall, Horsedog Street, at 6.

OLD SHILDON, Co-operative Hall, for Spiritualists only, at 2.15; Public Meeting at 6.15.

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), Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.

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

SHEFFIELD, Mr. Hardy, Lowfields, London Road, at 8. Developing Circle. Spiritualists only.

TUESDAY, MAY 22, CARDIFF, Frederick Street, at 7.30, Developing. Wednesday. Physical.

BRISTOL. Hand and Heart Circle, 10, Wood Street, Stapleton, for Development, at 8.

KEIGHLEY, at the Lyceum, at 7.30 p.m. Local Trance-mediums.

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

NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.

SHEFFIELD. W. S. Hunter's, 48, Fawcett Street, St. Phillip's Road, at 8.

SHILDON, 155, Rowlinson's Buildings, at 7.

WEDNESDAY, MAY 23, BOWLING, Spiritualists' Meeting Room, 8 p.m.

BIRMINGHAM. Mr. W. Perks, 212, Bridge Street West, near Well Street, for Development at 7.30., for Spiritualists only.

LEEDS, 2, Skinner Street, near the Wellington Baths.

MIDDLESBRO', 38, High Duncombe Street, at 7.30.

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

SHILDON, at Mr. Anderson's, Adelaide Colliery, at 7.

THURSDAY, MAY 24, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.

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

LEICESTER, Lecture Room, Silver Street, at 8, for Development.

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